preach, to to the Holy Office has forbidden him to write to outsiders; and he wishes to considered a confessor only.

wishes to monsidered a confessor only.

From the facts presented by Father Carty and Father Parente, then seem doubt at 15. It the genuine sanctity of Padre Pio and the supernatural character wounds in left religious, the most valuable sections of both books are perhaps those contain and extracts from the writings of Padre Pio. Here something of the spiritual section is revealed, and his skill as a director of souls is made unquest. evident.

The Preside See has recently deigned to extend to the whole Seraphic Off proper Preside of Saint Clare hitherto used at the Basilica of Saint Mary of the (Porziu of) in Assisi. It is to be used henceforth both on Feasts and in Masses of Saint, whose seventh centenary is celebrated this year. We preside that the president of the sext, accompanied by a private English version:

on a saecula saeculorum.

Per en.

R. Ame ning vobiscum.
R. Et combinitu tuo.
V. Surs em orda.
R. Habe and Dominum.
V. Grat amus Domino Deo nostro.

R. Dign dign t justum est.
VERE VERE dight justum est.

VERE alutare, on tibi semper et ubique gratias agere:

cut a count famulam tuam Claram, per bea tun franciscum, studio vitae sublimio araccensam, ad sanctae Mariae Virginis araccensam, ad sanctae Mariae Virginis araccensam, ad sanctae Mariae vect, ad seraphicae perfectionis culmen elegim, matrem plurimarum Virginum elegim, matrem plurimarum Virginum elis, ti. Et ideo, cum Angelis et Archang cum Thronis et Dominationibus, hque omni militia caelestis exercitus/ dicamum gloriae tuae canimus, sine fine

SANCTUS, SANCTUS-

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lor

V. Let us give thanks to the L God.

R. It is meet and just.

IT is truly meet and just, fitti availing unto salvation, that we at all times and in all places give unto Thee, O holy Lord, Father all everlasting God: Who hast my espoused to Thy Son before the the holy Virgin Mary Thy had Clare after she had been inflamed blessed Francis with the desire of a life: and hast chosen her, who the peak of Seraphic perfection, to mother of many holy virgins. And fore with Angels and Archangels Thrones and Dominions, and w whole array of the heavenly hot sing a hymn to Thy glory, saving out ceasing:

HOLY, HOLY, HOLY-

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OUR MONTHLY CONFERENCE

The obedient man shall speak of victory (Prov. 21,

Most Religious will admit that obedience is truly the hard vows, one of the most difficult of virtues, because it demands the sacrifice, that of our wills. So hard is it for fallen man that Saisonce remarked with a sigh: "There is scarcely any Religious in world who perfectly obeys his prelate." This, however, he scoof his first Friars, whom Celano describes as so eager to obey would set about fulfilling a command before the sentence completed, never stopping to quibble over it or oppose it, it themselves headlong into whatever was enjoined upon the

So likewise the Lady Clare. She had entrusted her soul to the guidance of Francis; and once she had promised him she never in the slightest departed from that way (Legendary not be easy indeed to find specific examples of her though we know that at the bidding of Francis she accepted of abbess, "curtailed" her fasts to include at least a little bread and granted her worn body a sack whereon to sleep. He adherence to the way of poverty and the form of life given Seraphic Patriarch is the outcome of her obedience. But aboreceived from Francis the vision of the true meaning of obfoundation and spirit, the secret of true obedience, and an a of the fruits which obedience produces for the sanctification vidual and of the community.

The foundation of obedience

With the growth of the Order and the multiplication within it, Saint Francis' concept of obedience seems to stricter, yet the basis of all obedience remains the same.

This we do in imitation of Christ, in union with Him "who placed ill in the will of the Father, saying: 'Father, Thy will be done, not ill but as Thou willest'...and who thus 'left us an example, that ght follow in His steps' " (Ep. 1). "For the Lord Jesus Christ up His life, that He might not fail in obedience to His most ather" (Ep. II). Whoever then would be conformed to the image son must with Him embrace the will of God in holy obedience. It true imitation, as we have seen once before, since it means inner nity of heart and will through the Spirit of the Lord and His beration. This is true union, for "we are His brethren when we will of His Father who is in Heaven" (Ep. I).

is will is manifested to us in the Rule, the Constitutions, and commands and directives of the superior given for the perfect ace of the Rule and for the good of the community. Our obedireturn embraces at least all that is commanded by the Rule or the superior prescribes according to the Rule and Constitutions. Its perfection Franciscan obedience is a total surrender of self in the hands of the prelate (Adm. III). It thus becomes an exof true poverty of spirit, a perfect holocaust in which nothing ack. We imitate, not the sons of Heli who held back part of ice (I Kgs 2, 13), but Samuel who obeyed perfectly, and above on of God Who emptied Himself in total sacrifice.

The secret of true obedience

is the foundation of obedience: the sacrifice of our will for in imitation and union with the Son of God, the secret of true obedience must lie in the virtue of faith and above all in charity.

Faith gives us the vision we need to see God in our superior His will in what is commanded us. Perhaps today more than ever stand in need of faith and such a vision. Whether the cause lies is secularism of our age, or in a spirit of false liberalism, or merely demorcratic way of thinking, it is evident that the ancient appreci of authority has diminished. We fail-not only Americans, for same complaint is heard in Europe-we fail properly to grasp are live the teaching of the Apostle: Let everyone be subject to the h authorities, for there exists no authority except from God (Rom. 1 Such authority goes with an office and must be respected and obeyed God's sake. Yet how often today a superior of any kind is ju primarily for his natural qualities of leadership, personality, good ment- and is obeyed (if we may use the word) because his dire or policy agree with us, appear sound and fair, etc. This is not obedience! We will not deny the place of good leadership and pru judgment in a superior, or the place of good example and virtue. abbess, Saint Clare made plain, was to rule more by her virtues by her office, and lead others to obey out of love rather than fear plainly enough, obedience for her arose primarily because of the given authority residing in the abbess, however poorly endowed natural gifts she might be.

Would that we might be as willing to obey a novice of one is were he appointed over us as the oldest and most prudent prelately such respect and obedience rests primarily and directly on faith, for it we see the prelate as the representative of God. "The subject (subdime who has sacrificed his will) must regard in his prelate (the one see God-given authority over him) not the man, but Him for love of Winhe has made himself subject." To this principle Saint Francis addremark that fully summarizes all we have said on faith and author "The more contemptible is he that is in authority, the more accept and pleasing to God is the humility of him who obeys" (S. Bonav. VI

To see God in the superior requires also that we see the will God in what is commanded: another act of faith that is sometime more difficult and demands the greater sacrifice. Perhaps the super is none too prudent; he (or she) does not have the wealth of experient that we do; his commands or directives militate against our best udgment. Granted that in some cases we may mildly state our opinion, we must still see the will of God in what is commanded us. This reates a difficulty for many, especially for young Religious; but the apparent anomaly is not hard to solve. Even if the command is not the best way to do something, and so seems at odds with wisdom and prudence (and therefore as such cannot be said to share divine wisdom), it is still the will of God that we obey. In the long run, God in His providence will make good come out of seeming foolishness. Therefore obedience is the best policy—because we are doing what God wants us to do. "If sometimes the subditus sees something better and useful for his soul than what the prelate commands him, let him sacrifice his will to God and endeavor to carry out what the prelate wishes: for this is obedience which is true obedience and proceeds from and makes for charity (obedientia caritativa), and which satisfies both God and neighbor (Admon. III).

Let us try then to have the faith of the first Friars, "for whatever was commanded them they thought to be according to the will of the Lord; hence to fulfill what was enjoined was to them a task easy and pleasant" (III Comp. 42). It was easy and pleasant—because they also had the second component of the secret formula of obedience: holy charity. For love, says Saint Augustine, makes all things easy.

This is not love primarily of the superior as such, but the virtue of divine charity which has led us to the sacrifice propter Deum of our will in obedience. The love of God and of His will, the love of Christ and the desire to share His obedience, the love of the God represented by the superior: this must be the well-spring of our obedience, for this is naught else but the positive side of the self-spoliation which is poverty of spirit. True obedience has in it "no flesh and blood," for these—our own desires—are sacrificed unto God. Little wonder then that Francis compared the truly obedient man (rara avis!) to a corpse: he is wholly dead to self and alive to God in his superior. But remember too, it takes a strong will to make a good corpse!

The fruit of obedience

The Christian life, the Franciscan vocation, seems full of paradoxes. The weak things of the world are the strong things of God, the foolish

things of men are the wisdom of God! If we would have highest wis we must humble ourselves, for where there is humility, there is wi (Prov. II, 2). We give ourselves as slaves to justice (Rom. 6, 15) we find not bondage but freedom (Rom. 8, 14).

Obedience then, because it is a bond of love, is the source n slavery but of liberty, not of defeat but of victory. The obedient man indeed speak of victory—over self and over the enemy of our salv Over self because by obedience he is becoming with Christ mee humble of heart and is constantly exercising poverty of spirit humility: and "in the humility of the subditus is gain of soul; then do we seek more after the dangers (of prelacy) than after that benefits the soul, since what time we have here is given to gain me (II Cel. 145). Over the devil, because (as Saint Francis once s religious who spurns the bridle of obedience is ridden by the deviguided by the reins he has attached to him (S. Bonav. XI, II). is no mean between these, comments Celano (II, 34): either you carry a "light burden" or rather be carried by it, or you will himillstone hung about your neck and find iniquity sitting upon with the weight of lead (Zach. 5, 7-8).

The obedient man, finally, shall possess the freedom of the of the children of God (Rom. 8, 21). He has obeyed the injunct Francis to cast his care upon the Lord (S. Bonav. III, 7); the he is free of fear and worry, his heart is ready and open, his so of joy and confidence. He is given wholly over to God in his su and thereby loses not one mite of the merit of obedience in all t does (Adm. III; S. Bonav. VI, 4). Above all, the bonds of his obe set him free for God, "for now that we have left the world, we nothing else to do but to be solicitous to follow the will of the and to please Him" (Rule I, 22). To steal a phrase from Saint Pa who is given to obedience is concerned only about the things of the how he may please God and be holy in body and in spirit (I Cor. 7,

If "we must deny ourselves and place our bodies (i.e., where pertains to self) under the yoke of servitude and holy obedience never desire to be over others, but rather to be servants and subsevery human creature for God's sake," let us realize that "upone who have done such things and persevered unto the end the Sp the Lord shall rest and make in them His dwelling and His

ind they shall be the children of the Father in heaven, whose works hey do, and are spouses, brethren and mothers of Our Lord Jesus Christ" (Epistle I).

Detroit, Michigan

Fr. Ignatius Brady, O.F.M.

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ONE MOMENT PLEASE!

The Poor Clares would like your attention.

We have been asked to tell you that the Poor Clares in New Orleans have prepared a file of about 100 slides in black and white (2"x2") for use in a still projector, showing life in a Poor Clare monastery. They took the pictures themselves within the cloister, and have attached a brief description of each picture. Anyone desiring to show these slides to interested groups, especially potential vocations—may borrow the slides gratis. The Poor Clares will also send gratis a set of seven large posters, six-inch dolls bressed in the Poor Clare habit, and literature for distribution. The renailing of the small slide file is the only expense they ask the user to ssume.

Our Seraphic Mother Clare will unquestionably bless those who help to make her Order better known. Those in charge of vocational guidance ave an excellent opportunity here to make Saint Clare a centenary gift f many vocations. Don't neglect this offer. Address your request to

Monastery of Saint Clare 720 Henry Clay Avenue New Orleans 18, Louisiana

A NORTHERN LIGHT

The life of the Princess of Nericia, better known to the pressaint Bridget of Sweden, is very definitely an answer to the plesus Christ, a plea made in His world-stirring Sermon on the M So let your light shine before men that they may see your good and glorify your Father who is in heaven. Living today, she would been designated as the embodiment of Catholic Action. Although might say that so much about her life was extraordinary, and, then not for imitation, still the lessons to be learned from her are foremost among which is the one of service. She realized that not were creatures made to know and to love God, but, in addition, to Him. In every phase of her life, regardless of the fact that much of she was commanded to do was in direct opposition to her inclinate was yet a willing instrument of Divinity.

It was in the terrible spiritual darkness of the early four century, probably in the year 1302, that Bridget was born into a Swedish family, the head of which was Birger Peterson, Judge province of Upsala, a descendant of Saint Eric, and a very nobleh person, while Ingeborg, of the great family of Folkunga which Sweden her first kings, was the mother, who had already borne sons and three daughters. Besides being among the wealthiest land in the country, these parents were renowned also for their piety. months before the birth of the child, Ingeborg was at sea in a fri storm during which many of her companions were drownedfrom which she was saved, as she was told in a dream the next. because of the destiny of the infant she bore. And on the ni which she did give birth to this seventh child, a very holy priest making a visit to a neighboring church, beheld a young maid rounded by clouds and bearing a scroll on which were inscribed words, "This night a daughter is born to Birger, whose voice s heard through the whole world." Yet, for the first three years of h that same daughter-baptized Birgitta, but affectionately called by the people of Sweden-uttered not a sound; and when she did

o speak it was at once clearly and distinctly, with the polished speech f an adult, and not in the hesitating manner of a child.

Before Britta was seven years old she lost her mother and was intrusted by Birger to the care of a cousin named Katharine, a woman of rare prudence and virtue—another instance of the enfolding grace of Providence is regard to this unusual child, for she was truly an unisual child. Even at the age of ten she was strikingly impressed by a ermon on the Passion, and that very night saw in a vision the Divine Savior covered with wounds and hanging on the cross; all brought bout, Jesus told her, by those who despise His love and reject His grace. The sufferings of the Crucified had always been Britta's favorite devotion, but with this vision it became more so, until her very looks and disposition were marked with a sadness and seriousness strangely out of character in so young a child. Katharine found her one night, when he was about twelve years old, kneeling before her crucifix, trembing with cold and crying bitterly. Fearful lest the child injure her health, the scolded Britta severely, but seeing that she was not making much of an impression proceeded to administer the rod. The rod had scarcely touched the little girl's shoulders when it fell to the ground in pieces. Aghast, Katharine questioned the youngster and was told that she only got up at night to thank the Crucified and to give Him the praise that others were denying Him. Needless to say, Katharine, being a truly pious person, never again interfered with her practices, but prudently warned her not to speak of them, or of her visions, to any one except the priest.

For several years, it had been the desire of Britta's heart to concertate her virginity to God; however, when her father told her of his resolution to marry her to Wulf, the Prince of Nericia, unexpected though the decision was, she acquiesced immediately, accepting it as a direct indication of the Will of God. At the time of the marriage, Bridget had just passed her thirteenth birthday, and Wulf was not yet twenty years old. He was really a prince among men, governing Nericia with a Christlike prudence and justice, possessing those sterling qualities of which saints are made. When, immediately after the wedding, Bridget expressed a wish that they live together as brother and sister for awhile in preparation for their assignment of rearing citizens for Heaven, the naturally chivalrous character of Wulf prompted his agreement, and, for fully two years, this young couple sought every means to sanctify

their union, and did all that was humanly possible to prepare themsel to be good parents. They enrolled in the Third Order of Saint Fran a saint very dear to Bridget, and, although Wulf was by nature please loving and fond of show and dress, yet the charm that his young exerted over him was so great that he came to realize the insignificate of these things, and to follow her in living the Rule of the Third Or These two were well-loved by the people of their own household and the neighborhood—the bit of severity in Bridget's make-up being pered by Wulf's liveliness—and many followed their lead into the Torder. Then, after their years of preparation, Bridget and Wulf eight children; four sons, Karl, Birger, Gudmar, and Benedict; and daughters, Margaret, Katharine, Ingeborg, and Cecilia.

The quiet home-life of the pious couple, concerned mostly the training of their children, the administration of their lands, their many works of mercy, had been interrupted by periodic visit the court of the King, Magnus Smek, to whom Bridget was very cle related. When Magnus married Blanche of Namur in 1335, he summe Wulf and his wife to a residence in Stockholm, for he wanted Bride be chief lady-in-waiting to his royal bride. Although Bridget di the idea intensely. Wulf persuaded her to accept so that it would be necessary for him to be separated from her for weeks at a time. he was about the business of the King. In addition to attending 🛊 affairs of State, he used his influence at Court for the good of the and in the interests of religion, while Bridget attempted, both by prayers and by her conversation, to lead the royal couple to a true of values. The piety and sweetness of manner of this grave Swedish won the Queen's admiration and heart, and at times even a temporar form. The distraction of the Court in no way interrupted Bridget traordinary life of prayer; as in her own home, her mysterious vi and revelations continued.

The King and Queen began, more and more, to oppress people with heavy taxes; they confiscated money and land that belt to the Holy See, in an attempt to maintain a Court equal in luxe the French Court to which Blanche was accustomed. Magnus shimself against the warnings of his cousin and went so far as to her to her own son by asking, when he met Birger, what his mand been dreaming about the King on the previous night. When so f excommunication was pronounced on the King, Wulf was as an

as Bridget to leave Stockholm; and so, in 1339, after four years at Court, they resigned their offices.

That same year they began a course of pilgrimages to all the most famous shrines in Norway, Germany, Italy, Spain, and France. On the way back from the pilgrimage to Compostella, Wulf was seriously stricken when they arrived at Arras. He received the last sacraments, but Bridget, grieved at the thought of the Prince dying far from the country which they both loved so dearly, spared neither effort nor prayers for his recovery, which she was assured by revelation, would be granted. As had been predicted, he was perfectly restored to health, and was able to continue with his wife and the other pilgrims. When they reached Sweden, after very little delay he entered, with Bridget's approval, the Cistercian monastery of Alvastra, where he led, for three years, a life of the most regular observance, edifying all with whom he came in contact. He lied there, at the age of forty-seven, before he had pronounced his solemn rows. The Cistercian annals speak of him as "Blessed Wulf", although he never was beatified by the Church.

Bridget, now free to follow her inclinations, immediately renounced her rank of Princess. She adopted the dress worn by the typical Swedish widow of the time, under which she wore continuously a hair-shirt and i cord full of knots. All her valuables she distributed to the poor and livided her husband's estates among their children, as he had bade her to when he appeared to her shortly after his death. Her relatives, istressed at all this, held a family council at which they entreated her premarry, for the children's sake, if for no other reason; but Bridget new that there were other things in store for her. The only one among tem all who stood by her in all her decisions was her brother, Israel, who, ippily for her, was influential both with the family and in the State.

She had been told by revelation that she was to make known the ill of God to the world, that hers was to be a strange and difficult life, at how, when, or where this was to come about, she did not as yet know. The recommendation of her director, she applied to the Prior of wastra for a room in the outer part of the monastery, where she might tire to a life of prayer and penance while awaiting the pleasure of the winity. Most difficult of all that this entailed was the parting from children; she was the only earthly comfort of her daughter, Margaret, lose marriage was a most unhappy one; with her mother's blessing, geborg returned, as a postulant, to the Cistercian convent at Risaberg

where she had been educated; both Karl and Birger were married promised a home and a father's care to the younger ones; Katharine, beauty of the family, was married to Edgar, the wealthy young noblem to whom Wulf had betrothed her.

Upon her arrival at the monastery, Bridget was conducted at to the cell, which she never left except by the express command of How truly it might be said of her while in that monastery cell "she walked and talked with God." He Himself taught her many praduring those days. To her many austerities she added still more m fications: for a bed she used only a rough carpet spread on the fin memory of the gall offered the Crucified, she often kept pieces of be gentian root in her mouth for hours at a time.

After little more than a year in her seclusion, God sent her more to the Court in Stockholm, where again she daringly represent Magnus for his excesses, for his tyranny, and for his evil life, threatened him with the severest of chastisements if he did not a his ways. Magnus was so impressed that when some of the noble nounced her as a witch he was very firm in his rebuff. During her stay at the Court this time, she really exerted a beneficial influent the royal couple; but her denunciations were so inclusive, that a time even some of the more devout persons of the Court began to que the origin of her prophecies, contending that God would not a Himself in so extraordinary a manner to an ignorant woman—forger of course, that God's ways are strange ways.

Not long after her return to Alvastra, her youngest son Bendied in her arms, leaving his mother's heart filled with peace and for she had been told that his destination was the Heaven for she had reared her children. Then began for Bridget the most extra nary phase of her life—an overwhelming gift of God by which she in the habitual state of continual visions and contemplations—though her body was on earth her soul was almost constantly in He From the first, she was most faithful to her Lord's injunction to be fectly open and frank with her confessors; and, as soon as she can of a state of ecstasy, she related to either Master Mathias or to Olafson all that she had seen or heard, in such a humble way that men were fully convinced that her revelations came from God. He abounds in instances of humility, of the heart and will, as well as

mind, for she was well aware of the fact that to whom much is given, of them much will be required.

In 1344, many instructions were given to her by God for the foundation of a Religious Order, the Rule of which was dictated by Himself, word for word. She set about the plans for it immediately, and the first monastery of the Order—called the Order of our most Holy Savior, later commonly known as the Bridgettines—was made ready at the ancestral castle of her family at Wadstena.

Toward the close of the year 1346, at the express command of her Divine Master, she left Alvastra to go to Rome, consoled in her natural hrinking from such a conspicuous position only by the fact that Peter Dlafson, one of her directors had obtained leave from his Superiors to ccompany her and to remain with her. It was the spring of 1347 when he travellers reached the City which was then in a most deplorable tate; abandoned by the Pope, its Churches and its poor neglected, nd all law and order disregarded. They established themselves in a ouse near the church of San Lorenzo in Damaso, where Bridget ollowed a routine that was much the same as it had been in her cell at lvastra. She prayed; she practiced corporal and spiritual works of nercy; she held supernatural intercourse with her Lord; but she never or a moment lost sight of the object of her mission which had been evealed to her-she was sent to Rome to bring about the return of the ope from Avignon. So repugnant to her humility was this assignation, hat it was only by direct command from Heaven that she would comunicate to the Pope any of her revelations-and she was charged by od to deliver messages to three Popes, Clement VI, Urban V, and regory XI.

During the terrible scourge, "the Black Death," which struck the untry in the year 1348, claiming many victims in both Avignon and ome, Clement VI in Avignon, and Bridget and her Swedish priests in ome, were untiring in their labors for the stricken. As might be exceed, these days of the Saint's life abounded in miracles, and her putation for sanctity increased. The miracles she worked, the numbers conversions of hardened sinners, her fearlessness in checking vice, are tenderness to the poor and sick and penitent, and her own life of sterity were all proofs of her extraordinary mission. She became the Ty hub of spiritual life in Rome. Her commands from God included the forms of several convents and monasteries that had lost their strict

observance, and in most of these cases the reforms were establish. Another of the wrongs which she attempted to right was the frequency failure of very many of the priests of the time to recite the Divine Government of the priests of the time to recite the Divine Government of the priests belonged to who were both regular and devout in this function. She carried virtual crusade against the extravagance in dress which was becommore and more prevalent among the Roman ladies; and since she access to the very first society of the city, she was able to impress with did the most good. Then, as now, in the world of fashion, the example of those in high places set the trend.

In 1350 she was joined by Katharine, who said that she for how to smile the day her mother left Sweden. She journeyed to be ostensibly for the Jubilee, but Bridget's presence there was really a seforce which attracted her. During Katharine's stay in Rome her download husband died, and she remained there, her mother's inseparation until the very end.

On October 4, 1354, Saint Francis of Assisi appeared to Bridge invited her to come to his cell and to eat and drink with him. It this to be an indication that Francis wanted her to make a pilgit to Assisi, she set out at once with Katharine and some of the other ish pilgrims. At one of her visits to the church there, Christ appeared reconfirmed the authenticity of the Portiuncula Indulgence, she had heard questioned by some of her companions. As she kneeds the Church of the Portiuncula, begging a blessing of Saint Francherself and her fellow pilgrims before returning to Rome, Francherself and her fellow pilgrims before returning to Rome, Francherself and his invitation to her. Obedience, he said, was his cell; his to win his neighbor to the service of God; and his drink, the delifielt when these souls gave themselves to prayer, and won other devout life. These words of Francis served to redouble her zeal for virtues of obedience and fraternal charity.

Between 1367 and 1370, while Urban V was in Rome, Bridgher audience with him, and sought approbation of the Rule Order which she had founded. It came from Montefiascone is where Urban issued the Bull granting confirmation of her Rule the foundation at Wadstena, besides authorizing her to make foundations.

She was almost seventy years old, when in 1371 her Lord ba

make the long predicted pilgrimage to Jerusalem. With her went Karl, Birger, and Katharine, together with the priests who had so long been her faithful guides and guardians. On the way they passed through Naples, and while visiting the Court there Karl became enamoured of Queen Joanna, and she, in turn, fell in love with the handsome, reckless Karl. Determined to marry him, regardless of her third husband and Karl's third wife, she invited him to remain in Naples as her special guest. But Bridget could not allow her treasured, favorite son to fall into the snares of such a wicked woman. She prayed God to take him rather than to have him the object of Joanna's lawless love, and her prayer was nuickly answered. Karl died several days later, in the arms of the Church and of his saintly mother. After the funeral-a very elaborate one arranged for by Joanna-the pilgrims continued on their way and entered Jerusalem in May of 1372. For over four months, they visited all those hallowed spots made sacred by the lives of Jesus and his Blessed Mother, during which visits Bridget was the recipient of many unusual rraces and revelations. In October, when they left the Holy Places, Bridget knew that she had made her last pilgrimage. They returned by he same route and it was March, 1373, when they arrived in Rome. or some time now Bridget's health had been failing, and once the ourney to the Holy Land had been accomplished, it declined rapidly. Although she suffered intense pain and continual fever, she never lost er cheerful manner and was just as thoughtful as ever of othershe little "courtesies" had always been an important item in her life, nd the touch of severity so marked in her younger days had completely isappeared.

Up to this time Bridget had been completely free from the temptaons to impurity which had plagued so many of God's chosen; but in ese last months, a woman in her seventies, she was assailed vehemently. long with them, there were temptations to abandon prayer, since e did nothing more during prayer than fight evil thoughts and imaginaons. Lent and Holy Week passed, with Bridget still in her state of spiritl anguish; but early on Easter morning, the Blessed Mother came to lieve her forever of these distressing temptations. Then, for a time, r extraordinary spiritual graces of seeing and talking with Christ and try were withheld; nevertheless, she continued as exact about everying as she had been in the days of heavenly consolation.

Toward the middle of July, her health became much worse; and,

although the physicians spoke of a speedy recovery, Mary, in her appearance after a long absence, told her that this was not to befor her there was just a short time left. Then Jesus Himself promising a clothing and consecration as a nun that she might be nowledged as a religious and the Mother of the convent of Wadsi Bridget had never worn the religious habit of either the France Order or of the Order which she had founded, and this clothing proby Christ was to be altogether spiritual, witnessed only by angelication When Katharine and Birger returned to her bedside they found mother rapt in ecstasy which continued until just before her a day later, when she gave her last counsels and instructions beautiful Katharine and her ever dependable Birger. She commiss her son to see that her body was carried quietly by night without show or ceremony to the convent of the Poor Clares and, as see possible, taken to Wadstena where her Lord had told her she was to After Peter Olafson had administered the last sacraments, he began was to be for Bridget the last Holy Sacrifice of the Mass. At the me of Elevation, with eyes uplifted and a smile of unearthly beauty face, the Princess of Nericia became a Princess of Heaven. It twenty-third of July. With an unbelievable swiftness the news death spread through the city, and the crowds that assembled v great that it became necessary to take her body at once to the instead of to the convent as she had directed. During the two day it was exposed, many who came to pray received wonderful grace cures; and when, on July 26, she was laid in the marble tomb pre by her children, hearing and sight and life continued to be reand sicknesses cured.

Five weeks were required to prepare for the journey to Wa and even then there was a great deal of difficulty about transports coffin; hence with all the required approval, it was determined to the flesh removed from the bones and to carry only the bones in a to Sweden. When the coffin was opened, however, this was found unnecessary, for there was no trace of flesh, only the bones lying burying cloths. Agreeable in death as in life, Bridget had save faithful followers an unwelcome task. The bones were remove the coffin and placed in a rich casket, with the exception of the arm which was given to the convent.

With their sacred burden the pilgrims left Rome in early Sept

stopping often on the way to permit veneration of the precious remains, and during these times Peter preached to the people and Katharine told of many of her mother's revelations. On the fourth of July, 1374, they arrived in Wadstena amid the great jubilation with which the people of Sweden celebrated the return of their beloved Princess and Saint.

The name of Bridget of Sweden was entered among the canonized saints of the Church in 1391; the remains of her body lie in the convent at Wadstena where they were taken in 1373; but across those hundreds of years her life still has the power of forceful teaching. Today, as in the fourteenth century, example—backed by prayer and coupled with exhortation—is one of the most potent weapons for the spreading of the true spirit of Christianity.

Pittsburgh, Pa

Sr. Maura, O.S.F.

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Place thy mind before the mirror of eternity, place thy soul in the brightness of glory, place thy heart in the figure of the divine subtance and transform thy whole self through contemplation in the mage of the Godhead, that thou too mayest feel what His friends eel in tasting the hidden sweetness which God Himself has kept from the beginning for those who love Him.

Saint Clare

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

The Fifteenth Article

TEXT: It behooves them likewise to refrain from all that is choice apparel as well as in everything else. And according to the salutary at of Saint Peter, the Prince of the Apostles, they should, after laying the other vain ornaments of the world, wear no other bodily ornaments their religious garb (cit. Rule, ch. VI). They are, further bound to observe the enclosure according to the sacred Canons and respective Constitutions.

The previous article on mortification sounded the keynote of chapter on the control of inordinate self-love. The present article scends to certain particular details of the Tertiary program of mastery. Before taking up the individual points, we ought to note the subject matter of this article as a whole fits into the master pla self-conquest. Only in this way shall we appreciate the spirit in wit should be observed.

Mortification, like penance, is not a goal but a means to the per love of God. The interior life of union with God, then, should be aim of the Franciscan religious. The threefold concupiscence of fallen nature represents the chief internal obstacle to this inner like union. And the spirit of worldliness, we know, is the great outside of this triple lust of nature. As Saint John put it: If anyone love world, the love of the Father is not in him, because all that is in world is the lust of the flesh, the lust of the eyes and the pride of life 2, 15-16).

If this be so, we can readily see why the specific directives of article of the Rule go to the very heart of the matter. The allusion to advice of Saint Peter reminds the Tertiary religious that their attractions

less as an intimate friend or as the bride of Christ does not consist in utward adornment of braiding the hair, or of wearing gold, or of putting in robes, but rather in the inner life of the heart, in the imperishableness of a quiet and gentle spirit which is of great price in the sight of God (1 Peter 3, 3-4). As the Psalmist put it: All the glory of the king's daughter is within (Ps. 44, 14). On the other hand, the observance of the enclosure is both a symbol and a practical means of excluding the world from the convent and is intended more specifically as a special safeguard to chastity. Thus, this point of the rule strikes directly at the first of the three concupiscences, the lust of the flesh, even as the remaining precipitions of this article are oriented specifically against the lust of the yes and the pride of life.

t behooves them to refrain from all that is choice...

The use of the term 'choice' or curiositas, as the Latin reads, indicates that what is proscribed here is any unwarranted departure from the common way of life prescribed for members of religious institutes in matters of food, clothing, furniture of one's cell, and the like. The mordinate desire for what is novel, costly or precious in this regard is rooted partly in vanity, a manifestation of the pride of life, and partly in the lust of the eyes, which is a passionate attachment to the goods of this world and the refinements proper to people of wealth. It was to mortify and curb any unruly craving or tendency in this direction that the Tertiary took the vow of poverty. The best way to observe the essentials of poverty and acquire the true spirit of detachment from temporal cossessions and the comforts of life is to adhere faithfully to the common iffe.

That is why Canon law demands: "In every religious institute the ommon life must be observed by all, even in those things which pertain o food, clothes, and furniture... The furniture of the religious should e in harmony with the poverty they have vowed in their profession" (Can. 594, par. 1 and 3).

The perfect observance of the common life, however, does not forid an individual religious having and using what is necessary or really elpful because of particular circumstances of health, employment, or ccupation, provided this is done with the permission and approval of

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the superior, who is charged with seeing to it that the common life maintained. In all these things, however, we should bear in mind t it is not so much what we use as the way in which we do so. Periodical religious do well to examine themselves to find out if they have allow their heart to become unduly attached to the things permitted for t use.

After laying aside the other vain ornaments of this world...

This admonition adapted from the earlier Rule expresses the n of the Church, as is clear if we but consult the Normae or directives will the Sacred Congregation of Bishops and Regulars follows in approx new religious institutes. One of the norms, for instance, forbids ornaments of gold or silver except a plain cross or medal. Silk is pro ited as well as everything else that would indicate vanity or disedification or occasion ridicule (Normae, n. 67).

They should wear no other bodily ornament but their religious garb.

The wording here is the same as that of the Rule of Leo X ex that the words, 'their religious garb', has been substituted for the ph 'what is humble and necessary for the covering of the body'. This itself indicates that the habit is to be a symbol of humility and unwo ness. The aforementioned norms suggest the same when they de that the form, color, and other details of the habit must conform to ligious dignity, reserve, and modesty as well as to the demands of por (Normae, n. 66).

Canon law prescribes: "The religious must wear the habit pre to their institute both inside and outside the house. The major sup or, in case of urgency, the local superior may dispense from this of tion" (Can. 596).

Where a large percentage of the population is non-Catholic, sp laws or legitimate customs may determine when the religious garb be laid aside. For the United States, the Third Plenary Counc Baltimore has determined what the secular clergy and male reli should wear in place of the cassock and religious habit in public.

of the medical profession usually require that those engaged in the care of the sick be clothed in white. This would be sufficient reason for the proper superior to dispense hospital sisters from wearing the proper habit of their institute while on duty. The same would be true where civil law forbids the teachers in public schools to wear any distinctive religious grab. Climatic conditions such as those in the tropics may warrant other dispensations in regard to the texture, color, or other details of the habit. Here the important principle to bear in mind is that the clothing the Franciscans wear, while not impeding their work as religious, should be indicative as far as possible of the fact that they are consecrated to the service of God.

They are bound to observe the enclosure according to the Sacred Canons. .

In the physical sense, the enclosure or cloister is that portion of the religious house or convent grounds reserved for the exclusive use of the members of the community. According to the sacred Canons, the enclosure is the ecclesiastical law which forbids outsiders to enter the cloister, or religious to leave it without the proper authorization. Thus, the enclosure is both a symbol and practical means for shutting out the world from the cloister and shielding the religious from the harmful effects of too free communication with outsiders, especially of the opposite sex.

Canon law recognizes two kinds of enclosure, (1) papal, and (2) episcopal or common. The papal enclosure, prescribed for members of an order or institute in which solemn vows are taken, is so-called because imposed by papal constitutions and sanctioned by punishments enjoined by papal or general Church law. In addition, the Holy See reserves to tself the right to dispense from it. By special indult of the Holy See, he papal enclosure can be granted to religious institutes with simple ows.

The episcopal or common enclosure is that imposed by Canon law n religious congregations of men and women as well as upon nuns ith simple vows. Though the Code does not use the term, 'episcopal', he common cloister is so-called because the bishop may protect it by mposing certain penalities for its violation should he see fit.

We shall say a word about each type of enclosure.

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1. The Papal Enclosure

"The papal enclosure must be observed in every convent of regu whether men or women, which has been canonically erected, even if community does not number six professed" (Can. 597, par. 1) The uses the term, 'regular', in the technical sense of a member of an or institute that takes solemn vows. It sometimes happens that Order that customarily has solemn profession, the religious in ce monasteries due to special circumstances, take only simple vo virtue of a papal indult. The above regulation does not apply to monasteries, neither does it hold for temporary residences or the mer house of a community. The Code goes on to say: "All that pa the house inhabited by the community is subject to the enclosure, its gardens and orchards, except the church and the adjoining sac the guest rooms and the parlor; which latter should as far as possible situated near the entrance of the house" (par. 2). "The places su to the law of the enclosure shall be indicated by public notices. major superior or the general chapter, as the constitutions may deter and, in the case of nuns with solemn vows, the bishop, shall have right and duty to fix accurately the limits of the enclosure and all change them for legitimate reasons" (par. 3). The superior charged determining the boundaries of the enclosure, then, has the power all alter them permanently or by way of exception.

The papal enclosure prescribed for men differs from that impon nuns with solemn vows. In the case of the former, the Code for under pain of excommunication reserved to the Holy See wome any age, class, or conditions to enter the cloister under any prowhatsoever. And the religious who admits a women to the enclosur curs the same penalty and in addition is deprived of both active passive voice and any office he may hold (Can. 598 and 2342). The exception made by the Code is in regard to the wives of soverign recommendates to their retinue (Can. 598). A fortiori, it would apply to case where a woman held the supreme power. This privilege of and their wives holds not only in regard to the monasteries or committee in the United States have the rank of a sovereign rule also the governors of the individual states.

Canonists explain that according to the general principles of terpretation of the Code excommunication imposed for violating

nclosure would not be incurred by women unaware of the existence of he penalty or of the fact that entrance is forbidden or that they are ithin the enclosure, provided their ignorance is not crass, supine, or ffected. Grave fear, violence, or necessity would also excuse from the enalty. While women of sound mind or girls under fourteen years of ge would not incur the excommunication, though the latter could be uilty of grievous sin, whoever would admit such without sufficient eason would be subject to the penalty.

The Code prescribes further: "When the houses of male regulars as annexed to it a house for boarding pupils or for other works proper to the institute, a separate part of the house should, if possible, be eserved for the habitation of the religious and subject to the law of nclosure" (Can. 599).

Unlike the case of nuns subject to papal enclosure, Canon law does of lay down any special provisions in regard to religious men leaving he cloister, though Canon 606 requires superiors to see to it that the egulations of the respective constitutions on this point be carefully bserved.

The papal enclosure of nuns with solemn vows is even stricter. No erson of either sex may be admitted without permission of the Holy See nder pain of excommunication. Neither may the nuns leave the cloister ithout an indult from the Holy See, except in case of very great and minent danger. For the rest, it is not practical from the viewpoint of is exposition to discuss the additional regulations regarding this form enclosure, except perhaps to note that the Code permits the following enter the cloister of women with either papal or common enclosure.) The canonical visitator or his delegate, accompanied by at least one eric or male religious of mature age; (2) the confessor or his substitute administer the sacraments to the sick or to assist the dying; (3) vereign rulers, their wives and retinues; (4) the Cardinals; (5) doctors, geons and others whose work is necessary may with proper precautions admitted by the superior after she has obtained at least the habitual proval of the local bishop; which permission may be presumed in e of urgency (Can. 600).

2. Common or Episcopal Enclosure

Present day Church law requires that in the houses of relicongregations, whether under papal or diocesan law, the law of closure must be observed so that no one of the other sex may be adrecepting those mentioned above in Can. 598 and 600, as well as that the superior considers may be admitted for just and reason motives (Can. 604, par. 1). Where the religious house is conswith a school, hospital, etc., a special section, if possible, show reserved exclusively for the religious and subject to the enclosure 2). In special circumstances and for grave reasons the bishop may guard the enclosure with special censures, except in the case of exclerical congregations; but he must always take care that the enclosure duly observed and that any abuse that may creep in is corrected (p.

The Code goes on to say: "All those who have charge of the charge shall carefully see to it that useless conversations with outsider not relax the discipline and weaken the religious spirit" (Can "Superiors must see that the constitutions are faithfully obsergarding the egress of subjects from the convent, or their receiving from, or paying visits to, outsiders. Superiors may not allow the jects to remain outside the house of their own institute except for or grave cause and for as brief a time as possible according to the stitutions; but for an absence of more than six months, except purposes of study, the permission of the Holy See is always required (Can. 606). "Superioresses and the local Ordinaries must take car religious women do no go out singly from the house except in the of necessity" (Can. 607).

The question arises: What sin does a religious commit by ab himself from the convent without permission? To begin with, violation of the rule that may or may not be serious depending circumstances of time or place, whether scandal is involved, wi intention of the religious is, and so on.

Canonists distinguish simple absence from the cloister permission from apostasy and flight. An apostate is a religion perpetual vows (simple or solemn) who leaves or who remains the convent with the intention of not returning. In addition grave violation of the vow of obedience involved, "the religious automatically incurs excommunication reserved to his proper

uperior, or, if the religious institute is not a clerical institute, or is not xempt, to the local Ordinary of the place where the apostate religious resides; he is also deprived of the right to legal ecclesiastical acts and all the privileges of his organization. When he returns, he is forever deprived of an active and passive vote, and shall moreover be punished with other penalties by his superiors in proportion to the gravity of guilt in accordance with the constitutions of the respective organization" (Can. 2385). If the religious has only temporary vows, he still sins gravely against obedience by leaving without permission and with the intention of not returning, but he does not incur the canonical penalties of the apostate; he is treated juridically as a fugitive.

A fugitive is defined as any professed religious (whether in temporary or perpetual vows) "who, without permission of his superiors, deserts the religious house, but with the intention of returning to the institute" (Can. 644, par. 3). The crime of 'flight' or desertion implies that the religious withdraws himself temporarily from dependence on his superiors. As such, it differs from simple absence from the convent without permission. The latter, canonists explain, would consist in a brief absence, or the prolongation of a legitimate absence during which the religious may be readily reached by his superiors, for instance where the religious remains out a day or so longer without permission on ministerial work or on a visit allowed him to relatives.

Unless the constitutions determine otherwise, authors agree that in absence of at least two or three days contrary to the wishes of the uperior is required before the religious would incur the penalties of Janon 2386 which declares: "The fugitive religious automatically incurs privation of any office he holds in the religious organization, and, he is a cleric in major orders, incurs suspension reserved to his proper tajor superior. When he returns, he shall be punished in the manner adicated by the constitutions of the respective organization, and, if he constitutions do not provide for such a case, the major superior shall afflict penalties in proportion to the gravity of his guilt."

Both the apostate and the fugitive retain all the obligations of e Rule and of the vows. They have seriously violated the vow of bedience and the law of the enclosure and are obliged to return without lay (Cf. Can. 645).

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Fr. Allan Wolter, O.F.M.

EXAMINATION OF CONSCIENCE

Admonition XIX: The Blessed and the Blameworthy Servant

Saint Francis, as we know from his life, was deeply aware of great responsibility to God for all the wonderful gifts of both na and grace that had been given him. We too, of course, readily ad that everything we are and have is a gift from God. But does our viction go beyond a purely speculative consideration and find conexpression in our life? Saint Francis really apprehended this and lived it with his whole mind and heart. His ideal of poverty him not only to know but to act in accordance with the knowledge he was not the owner of any of the natural or supernatural gifts so ishly bestowed upon him by the fathomless kindness of his Fathe heaven. These gifts were entrusted to him for his use, but not for possession; he simply could not call them his own. He was on steward, a servant in charge of them who had to use them according the will of his Master Who alone was their rightful owner. Fra had learned from the Gospel that the Master Who is infinitely kin lending us His gifts is also extremely severe in demanding an account how we use them. God's gifts are no dead capital; they are really literally living investments, and He will one day require them of with interest. Simply to forget about this obligation of trading with talents entrusted to us would mean that we, the servants, act as le that we think we can use or not use our property as we will. Obvious to act thus would be gross infidelity on our part; in fact, it would be thievery, for we would be keeping for ourselves the property of our and Master, property that He has entrusted to us that we might u for His honor and glory and for our own sanctification. If we live unfaithful servants of our Lord, what excuse shall we offer for thievery when we are summoned to give an account of our steward What can we expect but that God, the rightful owner of all we have are, will take from us those gifts we sought to possess for ourselves?

It is against this thievish attitude and toward faithful service in the spirit of poverty that our Seraphic Father exhorts us in the Nineteenth Admonition when he says:

Blessed is that servant who returns all his goods to the Lord God. For he who keeps anything for himself hides on himself his Lord's money (Mt. 25, 18); and therefore whatever he thinks to be his own will be taken away from him (Lk. 8, 18).

Let us examine ourselves in the light of these words. We must give back to God all His goods—everything we are in body and soul, all our natural gifts and talents, everything the Lord has given us through others, as well as all the supernatural gifts, the powers and virtues, that adorn our soul. All these goods we must return to our Master, and we return by using them according to His will.

It is perhaps unnecessary to mention the vice of laziness here, for we are now dealing with the perfections of the spiritual life and a lazy religious is simply a monstrosity. Although among the vices laziness attracts less notice and incurs less censure than the others, it is still a flagrant injustice to God, it frustrates and ruins His noble gifts in the soul, and it is a stagnant pool in which all the other vices are bred. Saint Francis could not abide lazy friars, and wherever he found them he sent them away, comparing them with nasty flies. He saw clearly that a lazy man is possessed of "the enemy of the soul (Rule, V)."

However, we must ask ourselves whether we are making good use of our natural and supernatural gifts. In the words of the parable, are we trading with the talents our Lord has entrusted to us? Are we using them as He wills, for our own sanctification and for the edification of others, for the welfare of Church and the glory of God? Or have we buried our talents out of fear or indifference or slothfulness? Are we striving our utmost to increase the original capital our Lord lent us? We must always keep in mind that we are servants—slaves rather—of a hard Master Who will exact from us the last farthing we owe Him. We have His own warning to this effect, and it is up to us to take Him at His word, as Francis did. We are bound to grow in virtue, to reach piritual maturity, to attain to manhood in Christ. This means that we must work to the best of our ability to develop and increase all the gifts that are ours by nature and by grace. It would, of course, take us too far

afield to go into every point that is here involved, but for the example, let us question ourselves briefly on the use of our integrand affective faculties.

Do I realize that my primary obligation as a rational creature strive to know God? Hence, do I use my intellect for that purple do I bury it in the earth of mundane trivialities, or allow it to sim in indifference, or simply let it decay with disuse? Do I strive the knowledge proper to my state in life? For example, if I am a do I try to increase my knowledge of God and of the things pertain my sacred ministry? Do I read, study, and meditate for the purno increasing my own holiness and consequently my efficiency as an in ment in the hands of the Master? Or must I admit that I have put intellect to unworthy use—or to no use at all? If I am assigned to requiring specialized knowledge, do I make every effort to obtain increase that knowledge according to the will of God and the preof obedience? Am I content merely to satisfy the basic required and let it go at that? What about my way of thinking, apprecia judging? Is it the way of Christ? Do I seriously study the life of C and endeavor to form my mind according to His that I may learn to to speak, and to think as a true child of God? The religious wh thoughtless, shallow-minded, indifferent, curious, or mentally must realize that he is burying a talent—the talent of his intellect belongs not to him but to His Master, and that some day he will h to give an account of his infidelity.

Similarly, we may look into the way we are using our heart. God the first and final object of our love, or is it the little god of s. The answer to this question lies in our answer to some of the follow points. Do I yearn to give myself wholly to God in all things—to yi myself to Him in total self-surrender through my vows of pover chastity, and obedience? True love is marked by a desire to surrent oneself utterly to the Beloved, to strive for union and likeness with H Can I truly say, then, that I love the Master, that my heart is His alo Do I love the things that Christ loved, and hate the things that He hat Do I try to love as He did? Do I ever pause to consider whether affection for certain persons or places is really compatible with perfimitation of Christ? Do I keep my heart calm and free from the agitation fearthly cares and receptive to the inspirations of grace? Am I min

I that all my affective powers belong to God and that the Holy Spirit just rule and guide my love with absolute, undisputed authority? Do keep my heart free from attachment to the joy of being loved by others? To I return thanks to God for allowing me the delight and comfort of juman friendship, and am I always careful to use these friendships for his honor and for the sanctification of the persons concerned? These and similar questions can help us to discover if we are really trading rofitably with the talents God has lent us, or if we are burying them jut of unholy fear or sloth, or if we are stealing them for our own selfish and sterile satisfaction.

It is well to consider, too, that superiors have an added obligation this matter. They are bound to give an account to the Lord not only their own talents but also of the talents of their subjects. No superior wns the natural or supernatural gifts of those under his authority; e cannot dispose of them as he pleases, but must return them to God. superiors, therefore, should ask themselves whether they give assignments their subjects with due consideration of their talents and individuality, and the circumstances of place, community, associates, and the like. They hould bear in mind that they will surely be held accountable for talents unused or abused, for abilities misdirected, for potential virtues and perfection unrealized because of circumstances which they themselves controlled. The natural and supernatural gifts of religious are as so many deposits made by the Master, and He expects His due return. Superiors cannot rest content with knowing that their subjects are using their talents for the good of the community alone; they must also conider the rights of God. On the other hand, every religious should be ware that his gifts are not for himself exclusively, but that they belong • God through community life which is governed by obedience. As ong as he keeps himself under the blessing of obedience, he will return verything to the Lord with interest-even those talents which he sacrices by renouncing them in obedience.

Thre is another point on which we should examine ourselves—
te matter of returning thanks to God for the daily graces He pours
at upon us. If we had really made the most of every Holy Communion,
every sacramental confession, of every sermon and conference and
monition, we should now be well on the way to perfection. If we had
wen humble thanks to God for the grace He gave us to resist a temptan, to perform an act of charity, to practice self-control, we should

certainly have gained other talents-other graces that would have care us further toward the goal of holiness. But because we fail to ret all to the fountain-head, as the Imitation points out, we remain and needy and our talents gain us but little interest. We ought, to examine ourselves on our use of all the daily graces the Lord of us. For example: Do I habitually disregard the sacramental grace Holy Mass and Communion and confession? Do I merely take them granted, or as a matter or routine, instead of as means of growing Christ? Progress in Christ, however, does not mean that we feel our becoming ever more virtuous. It means rather that we feel our growing in humility, in an ever deeper realization of our weakness helplessness and poverty. When we have come to understand our not ness, that whatever we are and have by nature and by grace is but of our infinitely loving and infinitely just Master, then we can ho make true progress in perfection. Like the good and faithful ser in the parable, we will receive the talents of our Lord with hu gratitude and holy fear, and we will trade with them until He for the final reckoning. Then our Seraphic Father can say to us: "B is he who does not keep anything back for himself, but render Caesar the things that are Ceasar's and to God the things that are (Mt. 22, 21)."

St. Bonaventure University

Fr. Philotheus Boehner, O

Saint

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Ever since I have known the grace of my Lord Jesus Christ the His servant Francis, no suffering has troubled me, no penance has hard, no sickness too arduous.

FRANCISCAN BRIEFS

Mission Notes

UCAYALI, Peru, is now a Vicariate Apostolic entrusted to the Province of aint Francis Solanus. It covers an area of some 225,000 kilometers and has about 55,800 Catholics and 3,000 pagan Indians. Thirty-six friars—twenty-eight priests id eight brothers—are working in this territory.

In 1952 two boarding schools were erected for the Amuesha Indians, one for oys and one for girls. Likewise in Gran Pajonal two schools were built for the children the primitive forest-dwelling Campa tribe. For over two hundred years the Indians this region have been hostile to Christianity and have resisted every missionary tho tried to work among them; but now there is every hope that they will soon be rought to the light of the Gospel. The work of evangelization is impeded by innumerable difficulties, especially lack of material. With the help of God, however, the love and ardent zeal of these intrepid missionaries is gradually surmounting all obstacles. They ask for a remembrance in our prayers.

In the region of the Apurimac and the Sivia Rivers, two more schools for boys and girls have been established. The difficulties here, however, are really enormous, and both places are so wild and inaccessible that Sisters cannot be brought in to care for the girls. But with the help of the Indians, the friars have recently completed a anding field, and it is hoped that soon the government will keep the mission supplied by air transport.

This year marks the first centenary of the martyrdom of Father John Chrysostom Limini, O.F.M. then Prefect Apostolic, Father Felician Morentin, O.F.M., and Brother Imadeu Bertona, O.F.M., who in 1853 were killed by the savage Campa Indians in the Apurimac River. The centenary was celebrated throughout the province. Missions there preached in the sixty-nine churches of the area, and in the very place where the lartyrs met their death Dom Uriarte, O.F.M., celebrated Mass and distributed Holy communion to a great number of the faithful. At the end of Mass the Te Deum was communion to a great number of the faithful. At the end of Mass the Te Deum was lang. The following day a Pontifical Mass was celebrated in the mission church, and the Bishop himself delivered the panegyric before the large and devout congregation.

Notitiae Franciscane Missionariae III. (1953) 4, 10.

SAO LUIZ, in Brazil, is one of the latest missions opened by the Saxonia Proluce of the Holy Cross. One of the missionaries writes in part:

"On the first of January we opened a new parish in Piripiri. I found in visiting neighboring places that there is much need of us here. Marriage problems create