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THE GOLDEN ALPHABET

(Prov. 31:10-31)

In the Book of Proverbs (31:10-31) there is a composition consisting twenty-two distichs, each beginning with a letter of the Hebrew Alphabet. The line reads: Who shall find a valiant woman? It is called The Golden Alphabet be it enumerates all the virtues that should adorn a Hebrew maiden or woman. As second last distich reads: Favor is deceitful and beauty is vain. The woman feareth the Lord, she shall be praised. Which means that the true adornment of wo hood does not consist in outward apparel, jewelry or glittering devices, but in and genuine virtue, the highest of which is the Fear of the Lord.

Mother Church uses this beautiful text for the Lesson of the Commo Holy Women. It might well be used in our modern courses of pedagogy or education for, in spite of its aptiquity, it still stands forth as the ideal text for the form

and training of women.

The Seraphic Doctor, Saint Bonaventure, was so enamoured of the beauty power of these inspired lines that he used them in their entirety in his work, Seven Gifts of the Holy Spirit, under the Gift of Fortitude. And, from the vast of famous women in history, whom would the Seraphic Doctor select as the type of the Valiant Woman? None other than the Virgin all-Powerful, our Imma Mother. Undoubtedly he was intrigued by the inspired line of Saint John who de the Mother of the Saviour as standing beneath the Cross (Jn. 19:25). This the same line which inspired Jacopone da Todi to write his immortal Stabat Dolorosa. Above all, in time and in eternity, Mary is The Valiant Woman! we paraphrase her praises.

Aleph	Who shall find the valiant woman?
	Rarest pearl from distant coast:
Beth	Faith in her, not spoils to conquer,
	Is her husband's proudest boast.
Ghimel	Blessings, unalloyed with evil,
	She will yield him all her days;
Daleth	Gathering wool and flax; her fingers
	Deftly plying skill with grace.
He	Like a merchant craft a-sailing,
	She hauls food from alien shores;
Vau	Rising in the night, to portion
	To her servants bread and chores.
Zain	Heedfully she buys an acre,
	Plants a vineyard from her gain;
Heth	Then, her loins with virtue girded,
	Bares her arm to prove her main.
Teth	Scanning with delight her bargains,
	Through the night her lamp she stirs;

Jod	Reaching for the flowing distaff-
	Merrily the spindle purrs.
Caph	Open hands greet the afflicted,
	And the poor her kindly arm:
Lamed	Clad in double cloth, her household
	Fears from cold or snow no harm.
Mem	Woven rugs adorn the homestead;
	Silks and purple, her attire—
Nun	While among the city fathers
	Sits with pride the honored Sire.
Samekh	Fine-spun linens off to market;
	Girdles rare the merchant craves:
Ain	Strength and dignity her vesture,
	As she hails the latter days.
Pe	Wisdom from her lips teems freely;
	From her tongue but kindliness:
Sade	Watching every step about her,
	She bewares of idleness.
Koph	Hark! Her sons in fondest praises,
	And her husband's boastful call:
Resh	"Many daughters won distinction—
	Thou hast far surpassed them all".
Shin	Charm belies and beauty withers;
	Praise to her that fears the Lord:
Tau	Give her of the fruit she gathered-
	Praise undying, her reward!
	<u> </u>

Fr. Thomas Plassmann, O.F.M.

OUR MONTHLY CONFERENCE

If any one speaks, let it be as with words of God (I Pet 4:11)

Charity is patient, is kind,...endures all things, and charity gracious and courteous in word and deed. It has its prototype in Go what we possess of it comes down to us from its fathomless we springs in his bosom. The courtesy which flows from divine love gracious and generous beyond comprehension: it fills us with every spiritual blessing; it predestined us to be adopted as sons; it gave beyond measure wisdom and prudence; it sealed us with the Ho Ghost, the Spirit of the promise, that he might be the pledge of o inheritance. And these were gracious gifts which God bestow freely, of his own good pleasure, in order that his kindness might be praised now and in the ages to come (Eph. 1:3 sq.).

His kindness and courtesy shine forth with infinite splendor his relation with us who by sin had become so wretched and degrad When his love was rejected and his gifts spurned, he endured w much patience vessels of wrath, ready for destruction (Rom. 9:2 though the world had veered so far from his love and the true knd ledge of him, yet he did not leave himself without testimony, besto ing blessings, giving rains from heaven and fruitful seasons, fill our hearts with food and gladness (Acts 14:16); always he ma his sun to rise on the good and the evil, and sends rain on the and the unjust (Mt. 5:45); he is kind towards the ungrateful d evil (Lk. 6:35). Even more, when mankind fell from his gra through sin and was, of itself, devoted to reprobation and utte helpless to rescue itself from its unspeakable misery, he took burden upon himself: God so loved the world that he gave his of begotten Son, that those who believe in him may not perish, may have life everlasting (Jn. 3:16). He bestowed redemption up us lavishly, for God, who is rich in mercy, by reason of his v great love wherewith he has loved us even when we were dead reason of our sins, brought us to life together with Christ (by gr you have been saved), and raised us up together, and seated us gether in heaven with Christ Jesus, that he might show in the ages come the overflowing riches of his grace in kindness towards us Christ Jesus (Ep. 2:4-7).

The Father sent to us his Son born of a woman. Saint Paul describes the coming of the Son of God in this way: The goodness and kindness of God our Savior appeared (Tit. 3:4). This goodness is really benignity; it is much like charity; it has something in it of meekness, affability, amiability; while kindness is benevolence and clemency. Our Lord manifested all of this under all circumstances. When John the Baptist first pointed him out as the lamb of God, John and Andrew timidly followed him; but Jesus turned to them and asked in a friendly way: What is it you seek? They said to him, 'Rabbi..., where dwellest thou?' He said to them, 'Come and see;' and they stayed with him that day (Jn. 1: 36-39). Nicodemus came to him at night for fear of the Jews, yet Jesus received him graciously and conversed with him at length (Jn. 3). Hungry and weary, he waited at the well that he might win the soul of the Samaritan woman whom he led in a most gentle way to the admission of her sins (Jn. 4). When the poor widow made her small contribution to the temple treasury, apparently not without some public embarrassment, Jesus bestowed great praise upon her: Truly, I say to you, this poor widow has put in more than all (Lk. 21: 3). The penitent woman rushed to his feet during the banquet in Simon's house; the pharisee had unkind thoughts about her-"what woman... a sinner"-but Jesus defended her, praising her sorrow and her love (Lk. 7). Jesus saw the man at the Pool of Bethsaida who had been thirty-eight years under his infirmity, and in his divine courtesy he offered to cure him: Dost thou want to get well?"... Then he said to him, Rise, take up thy pallet and walk (In. 5:5 sq). Jarius asked Jesus to restore to life his daughter who had just died, and immediately Jesus arose and followed him into his house and raised the dead girl to life (Mt. 9:18). A certain woman had had a hemorrhage for welve years (Lk. 8:43-48). She would have been much embarrassed ask for a cure such as this, so in her faith she planned on "pilferg" a miracle by touching the tassel of his cloak. And she was healed rthwith and was praised for her pious thievery by Jesus who was Purteous not in word only, but in power also (I Thess. 1: 5). To the omen who were lamenting over him he said: Do not weep for me, ut weep for yourselves and for your children (Lk. 23:8). The dying lief said courageous words in defense of Jesus and asked for a reembrance. Our Lord was grateful for his defense and made the

gracious promise: This day thou shalt be with me in paradise (I 23:43). Thus, he who easily made himself the friend of publication and sinners did not hesitate to take the penitent thief as his companion into paradise on that very day.

Such was the courtesy of Christ in his actions. What will he been his speech! He had been preaching in the synagogue of Nareth, and the Gospel tells us that when he had finished, the peo who heard him marvelled at the words of grace that came forth finis mouth (Lk. 4: 22). We could not expect it to have been out wise for this is he of whom the psalmist says: Grace is poured to n thy lips (Ps. 44:3). Thus it was that courtesy flowed forth in we and deed from the love of God.

Saint Francis too was courteous to the fingertips because charabounded in him. "Know, my dear brother, that courtesy is one the attributes of God, who sendeth his rain on the just and unjust; for courtesy is the sister of charity; it extinguishes has and enkindles love" (Fioretti, ch. 37). He held up as a model his friars "the courtesy of Brother Angelo, the first knight to coint the Order, a man graced with all courtesy and gentleness." counsels his brothers, when they go about in the world, to be "me peaceable and reserved, gentle and humble, speaking courted to everyone as is proper." The ideal minister must be "a man to come sole the afflicted," and his associates are to be so courteous "that the receive anyone coming to them with holy geniality."

Francis' first great conquest of self was an act of courtesy tow a leper whom he kissed. We later see him extending courtesy robbers. The story goes like this: Brother Angelo had refused to the robbers bread and reproached them for their evil ways. hearing of this, Francis reproved Brother Angelo, and sent him with provisions bidding him to find the robbers and give them provisions as a gift from himself. The upshot of it all was that three robbers were converted and were received into the O by Saint Francis. The Fioretti records the end in this way, "Tw them died shortly after their conversion and went to heaven." Van expression of simplicity, trust, and Christian courtesy—"and van to heaven." How much real goodness is hidden in that phrase! 26).

Saint Francis and his true followers have always taken to their hearts the lowly, the sinful, the outcast, the leper. We are intended for such as these; therefore we must be accessible, compassionate, gracious towards them all. Being fully persuaded of our own lowliness, we must become the support of the weakness of others, always having kind and courteous words. Let people come to us with their griefs, their embarrassing problems; let them pour out the story of their sinfulness; and let them find in us understanding and compassion. Put on, therefore, as God's chosen ones, holy and beloved, heart of mercy, kindness, humility, meekness, patience (Col. 3:12), for if one closes his heart to him, how does the love of God abide in him? (I In. 3:17). What a comfort to those in distress, sorrow, or sin, if they find us friendly and courteous! It will be like ointment on the harassed soul and the tortured mind. Let your speech, while always attractive, be seasoned with salt, that you may know how you ought to answer each one (Col. 4:6). Thus are we to converse with our suffering brothers; thus too are we to dismiss them with the courtesy of the Son of God; then our name will be always in benediction. Thy lips...are as a dripping honeycomb, honey and milk are under thy tongue (Cant. 4:11).

Courtesy is due also to the sinful and degraded if they approach us, for the Son of Man came to save what was lost (Mt. 18:11). They too have been called to adoption as sons of God, and if now they are children of wrath because of their sins, still, we have no knowledge of the mysteries of grace, for God can lift them up. Amen I say to you, the publicans and harlots are entering the kingdom of God (Mt 21:31). Therefore, also with regard to these, let no ill speech proceed from your mouth, but whatever is good for supplying what fits the current necessity, that it may give grace to the hearers (Eph. 4:29). We may thus contribute our share toward adding them to the number of those that are to be saved. In this connection, it rould be well to recall the words of Saint Bernard; "We have taught hat every soul, though burdened with sins and entangled in vices..., nd prostrated in the mire..., I say, even granting him to be thus amned and despaired of, still, we have taught that such a one can erceive within himself the ground why he can not only be revived hope of pardon, hope of mercy, but may also dare to aspire to

nuptials with the Word, and without hesitation enter into a compared fellowship with God, and need have no fear to bear the swe yoke of love with the King of the angels. For, why should he resecurely approach him by whose image he sees himself to be emined and by his likeness illustrious? Why, I say, should he dread majesty to whom confidence is given by reason of his origin?" (I 183, col. 1181).

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Untold spiritual harm has been done by caustic words, by dainful conduct. Heartless and unseasonable reproach of the sin has inflicted wounds which well might have ended with everlast death, for the wrath of man does not work the justice of God (Js 20). We must rather be imitators of God, as very dear children walk in love, as Christ also loved us (Eph. 5: 1), and in our lives, in word and in deed, show forth the goodness and kindness of our Savior (Tit. 3:4).

Fr. Silvano Matulich, O.

SIMPLICITY IN SANCTITYY

There is no gainsaying that example is the most potent teachers. The Divine Master used it almost exclusively, in one or another, during His life on earth, to teach His doctrine; Francis was certainly one to whom teaching by example was favored means, and all the really great teachers through the have found it their most effective type of instruction. The Chatoo, in the lives of her Saints, her Blesseds, and her potential Blesays: "Thus it is in action." If a virtue has been practiced before sacrifice has been made by someone else, if a mode of life has all been lived by another, then much of the uncertainty about it appears, and there is a feeling that "if he could do it, so can I." at no time, more so than at the present, has there been a need for particular type of example offered in the life of the young Sceworking girl, Margaret Sinclair, a fun-loving girl, who died

poor Clare Nun in a Nursing Home just outside London in 1925. Her life is a revelation and an encouragement to the working girl, as well as to the nun; it is an additional proof that even in a very modern environment—and a far from sheltered one at that—sanctity is possible.

Margaret Sinclair was born on March 29, 1900, in a two-room tenement in a slum district of Edinburgh, Scotland. She was the second daughter, and the third child, born to very poor, but very good parents. Andrew Sinclair was just a city laborer, who had been received into the Church only a few months before his marriage to the very refined and devout Elizabeth Kelly; yet all her life Margaret found occasion to thank God for "such a good father and mother." Shortly after Margaret's birth, in spite of the great personal privation entailed, Andrew and Elizabeth moved their growing family from the two rooms in Middle Arthur Place to a flat in Blackfriars Street—still in the slum district—so that the girls might have a room to themselves.

Eventually there were three girls and three boys in the family and, although they knew privation, the Sinclair household was a happy and merry one. It was a family that prayed together and played together. The Family Rosary was a daily must, and Mrs. Sinclair, a deeply religious woman, early taught her young ones to shun sin, and, in each child in turn, she instilled her own special love for the Infant Jesus and the guardian angel. When friction arose, as it will in even the best of families, and Mrs. Sinclair was not around, it as Margaret who poured the soothing oil. She was a natural as a eacemaker—the needed word was said most unobtrusively. As a towing child she was unusually sensible and unselfish, always trying do something for someone. Most children want to be helpful, at with Margaret it seemed to be a necessity, a drive. Already at the e of three she found little things to do that were a help to her other, and at that time told Mrs. Sinclair that she wanted to hurry d grow up so that she could do more for her.

When she reached the age of five, Margaret started school, going th Bella, who was two years older, to Saint Anne School. The ters of Mercy were in charge of the school which was the Catholic tool closest to their home. Although she was not above average in

Bella, and from that time on it was Maggie who helped Bella we her lessons, as it was Margaret who later helped Andrew, and the Lizzie, too, as each began going to school. She was docile and obeding in school and, apparently, was never the cause of concern to teachers; after class she was a regular tomboy. When Andrew, was sixteen months younger than she, became involved in fight, was Maggie who usually finished them off for him—even the big boys shied off when they saw that Margaret was taking over. She so full of life and brimming over with spirit that it was contaginand at most of the playground games and sports she was the lead One of her favorite pastimes was swimming; she was good enotat it to win several prizes—she won prizes for running, too.

she later called the "happiest day of her life"—the day on which together with Bella, received her First Holy Communion; and the on which the two of them were confirmed by Archbishop Smith was during her tenth year, also, that her mother was taken serior ill, and because she was so much more helpful than the older of and so wise, Margaret was the one chosen to stay home from so for a while to keep things going.

By this time, Lizzie was going to school with the others, she was Margaret's pet charge—Bella refused to bother with because of her impudence. Margaret mothered this delicate "sister. She washed and dressed and fussed with her; every night helped her with her lessons; and she sacrificed her own playtim entertain Lizzie and the others. The Sinclair children did mud their playing together in the playground of Saint Anne's sc because it ran along just behind the houses on Blackfriars St They spent many a happy hour pushing each other on the st Oftentimes when they were swinging, other children would gt about to watch them, plainly envious. Maggie was not content the saw that they, too, had "twenty each."

Mrs. Sinclair, in her attempt to keep her children above no of the sordidness of slums, had taught them to avoid those who rough and ill-mannered. However, one day when Margaret

returning from the store, her arms filled with packages, one of these rough fellows caught up with her. He was about her own age and had been trying for some time to attract her attention, but Maggie would never take any notice of him. This time he caught her about the waist for a mere instant before she broke away, ran into the house, put her packages on the table, rushed out again and was quick enough to administer two very resounding slaps. Returning to the house, she sat down, caught her breath, and told the whole incident to the family, concluding, matter-of-factly, that she had taught him a lesson. Her father was particularly amused and teased her for many a day about it.

She was always saving something, from Hail Marys to half-pennies; but it was saving for giving. She saved her half-pennies to buy hair ribbons for Lizzie, or for a Christmas present for her mother and father; she saved Hail Marys for the Lovely Infant-and they ran into the thousands-Hail Marys which she said during the inbetween times. The first job she had-an after-school job of carrying messages in a fancywork shop in town-was an attempt to save her mother some anxiety and to ease the financial situation of the family. She came home so tired at nights, however, that Mrs. Sinclair soon made her give it up. Then there was the clothes problemalways a trying one, especially for the girls of a family in circumstances such as theirs-but, since Maragaret was clever at sewing, she was able to satisfy to some extent her love of pretty clothes, both for herself and for the others. When the question of a Communion dress for Lizzie arose, and the family finances would not permit a new white one, Margaret made over her own first Communion dress for her little sister, and did it so well that even Lizzie was pleased. While still in school, Margaret and Bella attended night classes in dressmaking and cooking several times a week, and Mararet was awarded certificates in these which enabled her to attend lasses in Atholl Crescent School of Domestic Economy.

Then Margaret Sinclair grew up. At fourteen she left school and went to work at the Waverly Cabinet Works as a french-polisher. took only a few weeks for her to learn the trade at which she soon came proficient, the trade at which she was employed until she tered the convent. The dirt and clamor of the place, the speech

and morals of her fellow-workers failed to dampen either her p Or her graciousness; even in such surroundings she dared to be self. When she found in her workroom, among a lot of worth Junk, a beautiful picture of the Blessed Mother, she cleaned it fully and hung it in the corner where she did most of her work. fact that her employer was a Protestant did not deter her-she not flaunting her religion, it was just so much a part of her. next day when she came to work, the picture was gone from corner, but she quickly found it, and up it went again in the place. The next day there was a repetition of the procedure, the next. In fact, it turned into a contest of wills that went on Margaret left the place. However, when the firm had to close because of the war, her employer gave Margaret the best of re mendations for a job with the Scottish Furniture Company. The a friendly vein, he gave her a bit of parting advice; he sugg that if she put up her hair to make herself look older, she get more pay-and Margaret took his advice.

In her work, Margaret had to mix with all sorts of people to work in surroundings that were far from her liking, but she where lay her strength; she went to the Source of goodness and her strength at Holy Mass and daily Communion. This ent more of a sacrifice than might appear on the surface, for one of garet's weaknesses was her love of sleep. She was one of those p who require a great deal of sleep, so she really had difficult ting up in the mornings; besides, her work was at some distance frequently she had no time for breakfast. Yet every lunch hour finer kneeling before the Blessed Sacrament, and no matter tired she might be at the end of the day, she would always stop the church, if just for a few moments, on her way home from ther love of the Sacred Heart was a vital part of Margaret; Him she learned meekness and humility, and the pleasant, charmanner for which she was well known.

And she was a fun-loving working girl. Margaret was for a good time and her happy laughter brightened many a group liked especially to attend socials where she could dance, for dawas another of her favorite amusements, and she and Andrew quite good at it. Andrew usually took the two girls home from

affairs when nine o'clock came around—Margaret insisted on leaving at nine. This inseparableness of the Sinclairs was often a topic for laughter and comment among their friends; even Mrs. Sinclair herself said in regard to Bella and Margaret, that one could not go the length of the street without the other. Always, after one of their evenings of dancing and enjoyment, Margaret would slip to her knees to say her rosary, for, as she said, she had had a wonderful time and she must give God His share.

The correspondence of the family usually fell to her lot, and when her father and John were away at the war, it sometimes became a chore, for Margaret was not much of a writer. Happening to glance up one evening when Margaret was writing to John, her mother caught her in the act of cutting a strip off the bottom of the paper—that way she would not have to write as much. Punctuation was an especially weak point with her; on one postcard to Mr. Sinclair from her mother, she had written "God keep you from your loving wife." How the family enjoyed it when her father brought the card home, and she still could not see why they laughed so.

Margaret liked reading the lives of the saints, and the pamphlets of the Catholic Truth Society. Much of her time going to and from work on the bus was spent in such reading, and often when the girls were washing up, she would begin to tell Bella the things that impressed her, hoping thus to entice her into reading the books. However, Bella preferred to be read to. At night, the father at times had to knock on the wall to put an end to these nocturnal readings. Once she came across a passage about a purgatory on earth that especially appealed to her; but in talking it over with Bella, she admitted that, much as she would love to have her purgatory on earth, she would hever ask for it, lest she become a burden to her mother and father. Her concern was ever for others!

Every summer the two girls went away together for their vacaon. There were several sailing expeditions, for the water had a scination for Margaret—there was even a venture into a hired rowoat, although neither of them knew anything about rowing. The numer that Margaret was seventeen they went to Rosewell, a little ace close to the famous Roslin Chapel which had been built by eir Sinclair ancestors. They stayed with an old couple in a small

cottage at least a mile away from any other house, and won the hearts of the old people, not only because they did all the house work, but also because of their unaffected goodness and gaiety. A though it was vacation time, at Margaret's urging, Bella joined h at Mass and Holy Communion every morning; afterwards, Margan would make her thank sgiving sitting outside in the good, clean air it was such a joy after the dust and dirt of her work-room. The found a spot, too, where they could sit by a stream to say the Litt Office of the Children of Mary. On all their vacations, there w this same pattern of prayer and enjoyment.

In the summer of 1919, they went to Bo'ness for their holid where they stayed with some relatives of a friend who lived in the same house as the Sinclairs. By this time, Margaret had grown to a very lovely girl, pretty, and with very charming manners. You men really found her attractive, but none had ever been able persuade her to keep company with him. The case of Patrick Lyn was, to her way of thinking, quite different, for it involved an of charity. A nephew of her hostess, Patrick was a young ex-service man, who was not practicing his religion. He asked Margaret if might show her the town and the docks for which the town famous. She went, but Bella went along. The following Sund found him at Mass with the two sisters. Although his language anything but desirable, he promised to break himself of the half of profanity if Margaret would consent to keep company with his She refused his conditions and made her own-he would have change a great deal before she would go with him. Patrick real did try, and the change was so evident that he became a freque visitor at the Sinclair home. They had long talks about religion and he was the subject of many of her prayers. All this while Patri was under the impression that Margaret would eventually mar him, for, although she had told him repeatedly that she had no tention of doing so, he was sure that she was joking and refused take her seriously. They drifted into a definite engagement, I only because Patrick insisted that unless she assented, he would p bably fall back into his old slipshod habits. Margaret thought the it must be the will of God since everybody, including her father at mother, were so in favor of the marriage; and as he slipped t

ring on her finger, she prayed to love Patrick. But she was miserable. At last, in desperation, she went to Father Agius, a Jesuit who had recently become her regular confessor, and with an absolute lack of selfconsciousness told him the whole story. The advice he gave coincided exactly with her own inclinations, and she broke the engagement.

SIMPLICITY IN SANCTITY

At this time, Margaret was working in the biscuit factory of McVitie and Price, doing the french-polishing on their exhibition showcases and working in a little room by herself. She always wore her Handmaid of the Blessed Sacrament pin on her overall; when one of the Catholic girls commented on her courage in thus displaying her religion so openly, Margaret replied that there is nothing to be ashamed of in being a Handmaid of the Lord. At all times, she kept her beads and prayerbook at hand, on the table right beside her in the workroom. One day, one of the workmen came into the room and ventured to tell a very off-color story, hoping thus to establish a sort of camaraderie. She gave no sign at all that she either saw or heard him, and he withdrew somewhat deflated, but not quite; for he was in the act of making a second attempt several days later when he was stopped by the sight of the prayerbook and rosary on the table. Contrary to expectations, he went out quickly and warned the other men that Margaret was not the kind of girl to whom they could tell their stories. The warning was not necessary, for, wherever she worked, everyone treated her with respect. She was so considerate of others, always willing and ready to help anyone, and never giving a display of temper. In more ways than one, her devotion to the Sacred Heart was effective-there was a time when Margaret had to count almost to a hundred to prevent an outburst.

It is of her smile, so irresistible and winning, that everyone seems to have such a vivid remembrance, a smile that uplifted the hearts of those who came near her. She unconsciously gave the secret of her own smile when she advised Bella to force herself to smile, no matter how she felt; for, she explained, one never knows who may be in trouble and a smile in passing may lighten the way for them and give them courage to bear it.

During the time of her engagement, subconsciously, at least, the thought of a religious vocation must have been taking form;

for very shortly after the break, she confided to Bella that she wa thinking of entering a convent. That autumn, while she and Bell were making a retreat for working girls at the convent of Mari Reparatrice, the thought became a conviction; from that retre onward, her spir tual life seems to have grown deeper and fulle and her mortifica tions increased. Often, after receiving Holy Con munion, she was 50 full of love for Christ in the Blessed Sacramer that she failed to notice that the last Gospel had come, and st knelt on without moving. She made a cross from a piece of woo and inserted eight nails-they were left sticking out so that the might pierce her flesh when she wore it bound to her back. Sometim when her sisters a wakened in the night, they saw Margaret kneeling beside her bed with arms extended in the form of a cross-Margar who was so fond of sleep. Margaret was practicing. She was getting ready for the life of a Poor Clare, for it was to their communi that she felt drawn. Bella tried to dissuade her; for she herself he decided to become a Little Sister of the Poor, and she saw no reas why Margaret should not enter with her. In reply, Margaret joking asked why she could not enter the Poor Clares with her-but the life was not for Bella. When she made known her desire to Fath Agius, he was very explicit about the austerity of the life and difficulties that she would encounter; but Margaret assured him the "with God's help" she could bear it.

Having been refused as a candidate for an Extern Sister at a Poor Clare convent in Liberton because there were already for girls on their waiting list, she applied, at the recommendation the Mother Abbess, to the community at Notting Hill in Lond where she was accepted on condition that she pass the required postcal examination. As Margaret had a slight cough, Father Ag suggested that she first take a two weeks rest at a convalescent has at Lanark. When she gave notice to her employers, they were reluctant to lose her that they offered an increase in wages and vacation if she would stay; but her mind and heart were set. When she returned from her two weeks at Lanark, the doctor pronounce her prefectly fit for the life that she had chosen. Bella left home June of 1923 to join the Little Sisters of the Poor in Liverpool, a Margaret, with her mother in mind, suggested to Father Agius the

she wait six months or so; but he advised against it. Mrs. Sinclair had readily given her consent to her eldest daughter, but when Margaret also sought it, she felt the need of an additional Mass and Holy Communion to gain strength enough to make this second sacrifice. In July, just a month after Bella entered, Margaret and Andrew set out together—Margaret bound for the Poor Clare convent in London, and Andrew for Canada.

The letters to her family during the next few months were typical of her. True, they told of her own happiness and contentment, but one can see under it all, loving solicitude for those she left at home. Because she knew that her mother was deprived of the companionship to which she had grown accustomed, she warned Lizzie, who, she feared, was a little spoiled, to be very considerate and affectionate with her. To Father Agius she confided her amusement at some of the quaint practices which she found in the life of the convent.

For her Clothing in February of 1924, her mother, father and John were present. Bella, too, was able to stop off on her way to her Novitiate in France, and to be present when her beloved Margaret became Sister Mary Francis of the Five Wounds. Such a happy novice she was—the happiness shone through—she was radiant. The naturalness, the sincerity, the unaffected piety that was Margaret Sinclair was, if possible, intensified in Sister Mary Francis, the novice, who gradually grew to be the personification of the Spirit and Rule of the Order. She pronounced her First Vows on February 14, 1925, a ceremony for which none of her family could be present, probably because of the death of Mr. Sinclair, which had occurred as the result of a motor accident the preceding December.

Among her duties as an Extern Sister was that of questing for the convent. It is a duty that is definitely not pleasant to naure; yet the people whom she visited remember her for her sweet simblicity, her sunny cheerfulness, and her winsome smile.

Then quite unexpectedly, they received word in Edinburgh hat Sister Mary Francis had tuberculosis of the throat, and was to moved to Marillac House, a Sanatorium conducted by the Sister Charity at Warley. Margaret was heart-broken at having to leave r convent in which she had found such delight; all the way to

Warley she whispered over and over "It is God's will." Much as a felt the separation, however, no one at the Sanatorium would h guessed it-she was so cheerful and bright. She suffered very me physically-from a prostrating weakness, from a constant breath ness and choking; and she suffered much from loneliness, from be away from her convent. With it all though, she was always ca always resigned, always smiling, for it was God's will that she living. She felt keenly her move from the nun's quarters—she to be transferred for a while because her cough disturbed others-there were tears in her eyes when they moved her, she was still smiling. To be dissatisfied and hard to please is alm a universal concomitant of tuberculosis, but with Margaret th was no least sign of impatience. Like the true child of Francis she was, she radiated joy under all circumstances. She resisted attempt to make her more comfortable if she thought it was not conformity with the spirit of her Order, following faithfully she could of the rules and customs of the Poor Clares. She le Francis, and Clare, and Colette, and felt she had to share her with the other Sisters by telling them stories of her Saints.

When Father Agius visited her in August, she told him of distress at not being able to say the Office as the Rule enjoined, he was able to reassure her. At his questioning she told him Our Lord was always with her, that she called Him "Sweet Jet and that He called her "My Love", but that she had never Him or heard Him with her ears. When he asked what books read, she showed him the New Testament and the Imitation Christ, and pointed out for him her favorite chapters, seven eight of the Second Book and five of the Third. At this same v Margaret made a general confession and Father later remarked she had never committed even a deliberate venial sin.

She seems to have had a conviction that she would not reco and in her letters to her mother she tried to prepare her gently the end. Margaret had no fear of death, but talked about it as would have done about her Profession Day. Upon his return September, she greeted Father Agius with the words, "I want see Him, Father." Living in the Presence of God continuously, made no show of her holiness. Her gratitude for even the small service was beautiful, and "May God reward you" came to her lips as naturally as breathing. She seemed to have no likes and dislikesher mortifications were done quietly, and she was embarrassed at having been detected when the Sister who nursed her reminded her that she was in a hospital and that there were to be no mortifications. After a particularly trying day, she sometimes would glance up at Sister and, with a smile on her face, tell her that it had been a glorious day because it had been a day of great suffering. When a wasp got into her throat during a severe coughing spell and stung her, she smilingly called it a "wee splinter of the Cross." Sister Mary Francis was gathering her "splinters" carefully!

Especially during her last three weeks the nights were periods of torture; yet she would begin as early as two o'clock to prepare for Holy Communion, for regardless of her severe coughing spells, she was usually able to receive her Divine Lord. The night of her death, the whole night through she kept repeating, "Jesus, forgive me all my faults;" then she would add, "Jesus, Mary, Joseph, I give you my heart and my soul." And it was her last prayer, her last breath, as she died in the early hours of the morning of November 24, 1925, conscious to the end, and clasping the little crucifix which hung from her wrist at all times.

In just twenty-five years, Margaret Sinclair had spent a lifetime of love-a lifetime engrossed in God and filled with thoughtfulness of others. It was a singularly beautiful life of heart-warming humility and sincerity, of tranquility and joy; it was a life reminiscent of the spirit and virtues of the Little Man the whole world is still running after. She took the matter-of-fact, everyday occurrences and proved that they need not be stumbling-blocks, but exemplified in her own life that they can very well be the stepping stones on the path to sanctity.

Sister Maura, O.S.F.

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

Article Twenty-four (continued)

TEXT: They are also obliged to keep the (vow of) poverty, within limits of their respective constitutions.

While the obligations of the vow of chastity are the same for religious, the same cannot be said of poverty, even as observed by various Third Order Regular Congregations. Consequently, the adds that Franciscan Tertiaries are obliged to practice poverty with the limits of their respective constitutions. Despite these differencement, it is possible to set down certain general norms or principal regard to the observance of this vow, particularly those incorporate the Code of Canon Law or elaborated by moral theologians.

Generally speaking, we can say that voluntary poverty as vowe religious has as its object the renunciation in whole or part of the of ownership of property. By property or temporal goods, the Chaunderstands such material or earthly possessions as can be bought, or exchanged. In short, they include money or such things as have a material estate, precious articles even of a religious nature such chalices, reliquaries (thought not the relics as such), and the like; such rights or privileges as are immediately connected with property mortgages, options, the right to revenues, interest, and so on.

Religious who make simple vows, whether temporary or perperelinquish the right to the independent use of their property due the period of profession. They retain the ownership, however, as as the capacity to acquire additional goods after profession unless constitutions specify otherwise (Can. 580, par. 1). By solemn profession the contrary, the individual religious ordinarily surrenders the right to ownership itself so that he is no longer able to possess, to according to take solemn vows give away whatever goods they still own whomsoever they wish sometime within the sixty day period preceprofession. This renunciation, which cannot validly be made earlied conditional on the subsequent solemn profession. Once the latter taken place, the formalities of civil law necessary to make the transformership valid in the civil courts should be complied with as as possible.

Though Canon 580 (par. 1) indicates that religious in simple vows do not lose the right to acquire property after profession, for example, hrough inheritance or by way of purely personal donations, nevertheless, t reminds them (par. 2) that whatever they acquire by bodily or mental abor or whatever is given them in consideration of their being religious, belongs to the community. As canonists point out, donations to religious are usually made for the benefit and support of the convent and its members and must be accepted and employed as such, unless it is clear from the circumstances or expressed words of the benefactor that the donation is purely personal. Except in the case of the latter, therefore, eligious are not free to refuse donations. To do so without a sufficient reason, however, would not be a violation of the vow of poverty but ather a sin against the charity they owe their institute. We say "without sufficient reason" for particular circumstances at times may justify a refusal, for instance, where the would-be benefactor is poor and needs the gift far more than the community, or where the acceptance would put the religious or the community under unwelcome obligations to the donor, and so forth.

Religious in simple vows must follow the prescriptions of Canon Law and their respective constitutions regarding the administration of the property they possess. In this connection, we might note that the Code forbids the novices to relinquish their possessions or assume any obligation with regard to them during the time of the novitiate. If they do so, the renunciation or obligation is not only illicit but automatically invalid in the eyes of the Church (Can. 568). This wise precaution was introduced to protect the too-enthusiastic novice from disposing of temporal goods in views of a profession that may never materialize, or what is worse, from being reluctant to leave because he no longer has his material possessions. As we have mentioned above (Article Five) in connection with the requirements for those to be professed, Canon Law requires that novices cede the administration of whatever property they possess to whomsoever they wish (either to the religious institute or to someone outside) during the period of their profession. They are also required to make a will disposing, in the event of their death, of whatever property they now possess or will obtain in the future (Can. 69). This will, though valid even for minors in the eyes of the Church hough not necessary before civil law must be legalized when the religious omes of age.

We might note here, inasmuch as it pertains to the vow of poverty, hat once religious take simple vows, whether temporary or perpetual,

religious communities of women in which solemn vows are taken, then, the supreme superior of the order or congregation may permit their religious subjects to alter the original arangements regarding the administrator or the use and revenues accruing from their poperty without going to the Ordinary. To avoid all suspicion that the community is attempting to influence the religious or vice versa, the Code forbids that whatever change be made, it must not be such that the institute obtains a notable part of the property. Such a part, for instance, would However, this restriction applies only to an alteration in the original disposition. There is nothing to prevent the religious making the institute the beneficiary by the initial disposition, whether this be at the time of the first profession (if the novice has property) or afterwards (if the property is acquired only later).

EXPLANATION: RULE OF THIRD ORDER REGULAR

they are not permitted "to relinquish the dominion of their proper gratuitously by an act inter vivos" (Can. 583, par. 1). An act inter vivas understood here would be any juridical or legal transfer of prope (except a last will or donation in case of death) which becomes effect while the religious is still alive. This canon only applies to gratuit alienation of property, that is, where nothing of equivalent value is an for in compensation. This prohibition was introduced by the Holy to protect the religious should he desire or be obliged to leave the intute at the expiration of his profession or dispensation from his videous the requisite permission) of sums relatively small or insignificant compared with the size of the fortune or estate, neither the spirit letter of this canon would be violated, for such donations could not justly called "relinquishing the dominion of their property."

In addition to these limitations which the Code imposes on professed religious regarding the exercise of their rights of ownership, the vow of poverty also requires that the religious obtain the permission of the legitimate superior for whatever they need for their personal use, whether such necessities be provided from the community property or whether they be given as personal donations to the individual religious from outsiders. In regard to such donations, superiors should remember that they have an obligation to see to it that their subjects observe the common life "even in those things which pertain to food, clothing and furniture" (Can. 594, par. 1). Hence, they have no right to permit subjects to accept for their personal use expensive presents or donations which would violate this prescription. Even when luxurious gifts are made to the community as such, superiors should keep in mind that "what is furnished to the religious must be in harmony with the poverty they profess" (Can. 594, par. 3), and therefore they are free to refuse such gifts or to ask that they be exchanged for something more appropriate. The permission of the superior is also required to dispose of things given for one's use or to turn them to other purposes.

The Code also forbids them to change the last will after profess except with the permission of the Holy See. However, where the matter urgent and there is no time for recourse to Rome, the major superior is give permission, or if he cannot be reached in time, the local supermay do so (Can. 583, par. 2). The Code does not state what is to be do if the novice neglected to make a will before profession. According to probable opinion, this Canon only forbids a change or alteration in will originally drawn up in anticipation of their first profession. It do not prohibit a professed religious who through some oversight fait to comply with this regulation during novitiate, from first making will with the permission of the superior.

To be legitimate or valid, the required permission must be obtained without trickery or deceit from a superior competent to grant it. The latter condition not only implies that the superior has authoriy over the subject but also that the superior is justified in granting the permission for the article or goods in question. He or she has no right to give permissions for what is superfluous or too costly to be in harmony with the state of poverty as observed by the institute. Where the constitutions contain prescriptions or regulations regarding the granting of

and disposition of his goods, which Canon 569 orders the novice to me probably be one fourth, or certainly one third, of the total revenue before his profession, cannot be changed afterwards at will by professed, unless the constitutions allow this, but a change may be may with the permission of the supreme head of the religious organization.

The Code also declares that "the arrangements regarding the cess and in religious communities of women with solemn vows, the permiss of the local Ordinary is required, and if the monastery is subject regulars, also the permission of the regular superior must be obtain. The permission can be given only when there is no question of make a change in favor of the religious organization to which the professelongs, at least not one which involves a notable part of the propess of the religious should leave the organization, this cession and dispution of his goods is cancelled by that very fact, and he regains the right had before making such arrangements" (Can. 580, par. 3). Except

permissions, the superior as much as the other members of the commuty is obliged to observe them. Otherwise the superior sins against poverather than the subject.

A legitimate permission may be one of four kinds: express, impli tacit or reasonably presumed. (1) Express permission is that which given for a definite object either in so many words or by such equival signs as a nod of the head, and so on. As spiritual writers point out is the surest of all permissions and it is that by which a conscientious gious will be guided, where possible, for the sake of the perfect observaof poverty and for greater peace of soul. (2) Implicit permission is which is contained or implied in some express permission. Thus, express permission to make a journey includes an implicit permiss to make the ordinary expenditures connected with it. (3) Tacit mission is that which is legitimately inferred from the circumstant usually from the silence of the superior who knows of such action transactions and does not forbid them or object to them even tho he could easily do so. Silence in such cases is equivalent to const Such is not the case, however, where the religious knows, or has reason to think, that the superior actually disapproves or condemns action, yet through weakness of character, or to avoid great evil, ke silent. Under the heading of tacit or silent permission come legitime customs or unwritten practices which have been gradually introdu into a community, either by way of interpretation or by way of mo cation of some point of the Rule or constitutions. Thus, in many religi communities custom permits the acceptance or donation of articles small value among the members of the community or even with reg to outsiders. (4) Presumed permission is not an actual consent, whet express, implicit or tacit, but one which is supposed to exist in his because the subject reasonably judges that it would be readily grant under the circumstances if it were asked. Spiritual writers warn to this form of permission, if wrongly understood and applied by inording self-love, can give rise to laxity of discipline and other abuses. To sume permission legitimately, the inferior must reasonably sup that the superior neither objects to the action e.g. the acceptance or posal of the thing in question, nor to the subject's manner of act under the circumstances, namely, his acceptance or disposal of the art without explicit permission. For it may well be that the superiors not opposed to the action as such, when they know it to be necessary useful, but rather to the subject's independent manner of acting wh

recourse to them is easy or the matter can be conveniently deferred. In such cases however, the violation would seem rather to be one of obedience than of poverty. On the other hand, presumed permission properly interpreted is not only legitimate but it may often be a matter of duty to make use of it, for instance, if urgent necessity or the welfare of the community demands it. It is always licit and sufficient in cases where it is impossible to consult the superior and there is every reason for the subject to believe the permission would be granted under the circumstances. Even if it turns out later that the religious was mistaken, he has not offended God or violated his vow. While presumed permission may suffice to justify the acceptance of a gift or donation, if the latter is something that will be retained or used for any length of time, permission should be asked to keep and use it.

As for the nature of the sin involved in violations of poverty, the following may be noted. Where it is a question of accepting personal gifts for one's own use or disposing of one's own property without necessary permission, a religious can sin against poverty and also against obedience; against poverty in so far as the religious has voluntarily surrendered his right to the independent use of what he possess, against obedience if it is a question of some contrary command of a superior or a violation of some prescription of Canon Law. Where it is a matter of appropriating or disposing of things belonging to the community without permission, a sin of injustice against the seventh commandment is also involved. In the latter case, the obligation to restitution can arise. If the loss to the community is not serious, the religious can make restitution by being more parsimonious in the legitimate use of community goods or funds, or by performing additional services or labor beyond what is normally required. Where the amount is serious, the subjects may be obliged to cede an equivalent portion of their own estate, if they have property or money, provided the community does not waive restitution through the superior.

Regarding the gravity of violations against poverty, moralists usually give the general rule that if a religious were to appropriate or dispose of things the value of which would constitute a serious or grave violation against the seventh commandment, the violation of the vow would be rious. However, they point out that if it is a question of appropriating illicitly property or money of the community, the latter ordinarily, unless tircumstances argue otherwise, is considered to be a moral person who is not indigent but rich. Furthermore, the relationship of a religious to the

community can be regarded as that of a child to a family, and hence somewhat larger amount of the common funds would have to be appriated to constitute a serious matter than in the case of an outsit (one and a half times as much according to a common opinion).

Since superiors are not the owners but merely the administration of the temporal goods of the community, they too are obliged to observe the vow of poverty. Where they incur expenses or dispose of money trary to the regulations of Canon Law or of the constitutions, for examination without the consent of the council or chapter where this is required they can easily sin mortally.

It is well for superiors to recall that the Code has laid down string regulations regarding the administration of community property, to nothing of the prescriptions concerning the dowry (Canons 547 to in institutes of women.

Canon 532 declares that "the property of the institute, of the vince, and of the house be administered conformably to the constitution Besides the superiors, those officials who are empowered by the constitutions can, within the limits of their office, validly incur expenses perform the juridical acts of ordinary administration." Even prior to promulagation of the Code, the Holy See pointed out that super have a grave obligation to inform their council with all sincerity at the management of temporal affairs and to submit such matters for deliberate vote of their council whenever this is prescribed. The collors or consultors, in turn, have a grave obligation to exercise, control entrusted to their care by the Code or the constitutions of the institute.

In addition to the formalities imposed by the constitutions, Car 533 requires superiors to obtain the previous consent of the Ordin for investments or changes therein in the following cases: (a) If the hopelongs to a diocesan institute, the superior must ask permission every investment. According to the general principle parvum pro nil ("an insignificant amount is reputed as nothing"), if it is only a quest of buying a few dollars worth of bonds, such permission would not necessary. (b) Where it is a question of the dowry of the professed, he ever, even the superioress of a papal congregation must obtain this mission. (c) If funds have been left as a foundation the revenue interest of which is to be used for divine worship (e.g. for masses, upkeep of a chapel or shrine, etc.) or to works of charity in the neighb hood (e.g. the maintenance of the sick, the aged, orphans, etc.), su

onsent is required. If the benefactor merely gives the superior money to be spent according to his intentions within a more or less specified space of time, the latter should not invest it but keep it and devote it the purposes assigned by the donor. In such a case, the approval of the council is not even necessary, since the superior merely functions 25 an executor of the will of the donor. (d) All religious, even regulars, must obtain the bishop's consent to invest money which has been given to a parish or mission cared for or served by the religious, or which has been given to the religious for the benefit of the parish or the mission. But if the principal intention of the benefactor is to help the religious institute rather than a specific parish or mission where they are engaged, the bishop's permission is not demanded. However, the Code points out that whenever donations are made to a pastor of a church, even the churches of religious, the presumption of the law is that the donation is made for the support of the church unless the contrary is clearly expressed (Can. 1536, par. 1).

Where it is a question of contracting debts or obligations in excess of 30,000 francs, or alienating community property estimated in excess of that value, or which consists of precious objects, noteworthy relics or images of special value or for which the faithful have a special devotion, the previous authorization of the Holy See is required. Otherwise the contracts are null and void, and in addition excommunication is incurred by all those who, while aware of the law and its punishment, neglected to ask the necessary authorization. When it is a question of obtaining consent to contract debts or obligations, the request for authorization must specify, under pain of nullity, the other debts or obligations with which the moral person in question is already burdened, be it an institute, a province or a house. For sums less than 30,000 francs, it is necessary and sufficient to obtain the written permission of the superior, according to the constitutions, with the consent of the council or chapter given by secret vote; but nuns or sisters of a diocesan institute must have besides the written consent of the local Ordinary. (Cf. Can. 534, 2347).

The monetary unit used in the documents of the Holy See is the (French) franc or the Italien lire, and strictly speaking these should be taken at the value they had when the Code was promulgated. While no special decision has been made regarding the equivalent values in other present day currency, the English version of Creusen, *Religious Men and Women in the Code* (Bruce, 1940) gives \$6,000 as the American equivalent of 30,000 francs.

By noteworthy relics, the Code understands "the body, the hi the arm, the forearm, the heart, the tongue, the hand, the leg or also part of the body in which a martyr suffered, if it is entire and not said (Can. 1281, par. 2). Images of special value would be those which are worthy by reason of popular veneration, artistic value or antiquity 1280). Precious objects are defined by the Code as "those which ha notable value, for artistic or historical reasons or because of the mat of which they are made" (Can. 1497). What the Church has in mind are movable goods such as precious collections, books, libraries, work art, and the like. Their value is notable if it is around \$200 (Creu op. cit., n. 163). While it is permissible to sell different objects for a less than \$6,000, if none of them is precious in the above sense, when is a question of a complete set, say of books, or carvings, and the the individual items are to be considered as a single piece of prope Furthermore, in regard to the sale of several different pieces of estate or a collection of movable goods that is not precious, the Comsion for the Interpretation of the Code (Acta Apost. Sedis, 1929, p. has ruled that where several transactions form a moral unity, even the the individual items are less than \$6,000 but the combination or co tion exceeds that amount, authorization is required. Such would be case, for instance, where the superior, to raise money for some particular project, wished to sell several different plots of land each of which slightly less than \$6,000. A similar situation would exist where a munity contracts several debts or sells several pieces of property with a short space of time. Such acts would be considered morally one. Ne theless, if the acts, e.g. two loans, are sufficiently separated in time a when in good faith, the community did not forsee the need of the sec loan at the time the first was made, the two transactions could be sidered morally separate. Since the prescriptions regarding the alienat of property are based on the evaluation thereof and not the actual price, it would not be necessary to obtain the authorization of the H See, for instance, to sell a piece of land estimated at \$5,800 to a bid who offered over \$6,000 for the same.

Canon 537 declares that "donations from the goods of a hopprovince or religious organization are not permitted, except as a or for another just cause, and with the permission of the superior and accordance with the constitutions." This canon was introduced correct or prevent certain abuses of the community funds by super in favor of friends or relatives. On the other hand, it is not the intent

forbid all gifts or donations. Superiors, unless the constitutions preibe otherwise, can and should give alms proportionate to the reurces of the community as well as certain gifts to special benefactors the community. Nor is it forbidden for the community to help, for stance, the parents of one of the religious, where they are in great ed if this can be done by way of alms. However, this is a matter of iarity, not justice. In regard to all these things, prudence must be ercised lest ill-will or justifiable criticism arise within or without the mmunity.

THE LITTLE DARK QUEEN OF THE AMERICAS

In the year of Our Lord 1775, the iron-nerved Captain Anza was commissioned to lead a colony of settlers from San Miguel de Orcasitas in Mexico across the deserts of Southern Arizona to the California coast, there to found the mission of San Francisco.

The chronicler for the expedition was Fray Pedro Font. It was an interesting journey, and Fray Pedro was an interesting writer. Above all, however, he was a devoted client of the Virgin of Guadalupe. His diary dearly reveals the loving devotion of the early Friars to the Virgin, the little dark one of Tepayac. They had already proclaimed her patroness it their Opus Franciscanum, a title which in our own day has been declared anew. If we American Franciscans wish to have Our Lady declared anew. If we American Franciscans wish to have Our Lady declared anew of the early Friars who carried her image into the allow the example of the early Friars who carried her image into the and of the Twenty-One Missions. Fray Pedro's diary is history—history the kind we must strive to write again in our own era if Mary is to the kind we must strive to write again in our own his diary may elp us to catch the spirit of his devotion to the little dark Virgin of uadalupe.

FRIDAY, SEPT. 29, 1775: "... and everything being arranged for the beginning the march to Monterey... I sang a Mass for the success of the journey. After the spel I gave a talk concerning the matter of the expedition... I told them that the incipal patroness of the expedition was the most holy Virgin, our Lady of Guadae, who had been chosen by unanimous consent and with the approval of myself and the commander. For we were one in the thought, and even before speaking about

it we had both already decided that our patroness must be the sovereign Virgin Mother of God, under the title of Our Lady of Guadalupe, as mother and path which she is, of the Indians and of this America."

1Cf. Font's Complete Diary, translated and edited by Herbert E. Bolton versity of Calif. Press, Berkeley, Calif., 1931).

SUNDAY, OCT. 22: "I said Mass for the success of the journey of the exped all the people attending. . . I exhorted everybody to show perseverance and patien this long journey. . . I reminded them of the punishment God might mete of them if they mistreated the heathen on the way or scandalizd them by their condi On the other hand I assured them of the help of God and our patroness, the Holy Virgin of Guadalupe. . . if we conducted ourselves as good Christians."

THURSDAY, OCT. 26: It is surprising that although the road we traveled far is very dangerous because of the Apaches, they did not come out to attach nor did we see them during the whole journey. This favor we ought to attribu our patroness, the Most Holy Virgin of Guadalupe, because if the Apaches had forth no doubt we should have suffered disasters, for the troops were few and and as they traveled they were occupied with their little ones, some of the so carrying two or three children at a time, and most of them carrying at least one God was guiding us and the Virgin Mary was our patroness; with this everything said."

MONDAY, MARCH 11: (When the expedition reached the presidio of Mon the mathematical- minded Fray Pedro preached a sermon, applying the number of of their journey-one hundred and sixty-five-to their patrons, Mary, Saint Mil and Saint Francis.) "We might liken the number one appropriately to our pris patroness, the Most Holy Virgin of Guadalupe. She is the one, only and elect, of among thousands to be the mother of God and the help of mankind, and under title of Guadalupe, the principal patroness of the Americas, she is equal to a hun Even in the rays of light which we see in this her image, which has been the state of the expedition and our consolation on the journey, her patronage is depicted. the head to the feet a hundred and one rays of light are depicted on this sove image which we have before us. It was the image of Our Lady of Gudalupe the carried with me, and with which I formed the altar on the journey when I said N And in this number is mirrored the patroness of this our sovereign land, in order we may understand that by the number one hundred is symbolized our princ and first patroness, who is a person equal to a hundred."

SATURDAY, MAY 11: "Fray Thomas told us that Captain Palma (a Y Indian chieftain who deeply impressed the Padres) determined to go to Mexico us, having entertained this desire ever since he was told of the fiesta which is he Mexico in honor of the Most Holy Virgin of Guadalupe."

JUNE 2, TRINITY SUNDAY: (When the expedition returned, Padre Font bro his diary to a close. He had prepared a sermon, but because of some difficulty Captain Anza, he could not preach it. However, he recorded it in his diary.) ". the whole time comprised eight months and three days, very mysterious num representing an enigma. It was that the Most Holy Trinity, represented by the num 3, granted us a safe return, and our patroness, the Virgin of Guadalupe, represent

the number 8, alluding to the figure 8 discovered among the flowers of her garents...Concerning this various persons have held various opinions, but I wish to all her the Virgin of Eight, for the eight months during which she, as our principal arroness, so plainly favored us. But now that I was not able to say this in public note it down here in order that I may not forget it, and that I may always be shankful to so merciful a mother, universal patroness of America, and since she deigned to appear in the shape and color of an Indian woman, more especially the grincipal patroness for the promotion of spiritual conquests. And with this I bring this dairy to a conclusion at the end of this second day of June, 1776." Adapted from an article in Priestly Studies

THE CULT OF MARY IN THE FRANCISCAN MISSIONS

China

We have relatively few documents concerning the work of the first Franciscans who went forth to bring the Kingdom of China to Christ. But we do have two archeological monuments which prove that those gigantic Franciscan souls implanted the cult of the Queen of Heaven among their new Christians. In 1950 there was found in Sianfu a picture representing the image of the Virgin depicted in the Roman Basilica of Saint Mary Major. Experts assigned the picture to the Fourteenth Century, a period when none but the earliest Franciscans had preached Christianity in China. In the Year 1952, near the city of Yangchow, Kiangsu, there was found a stone sarcophagus dated 1342, having a carved image of the Madonna with the Christ Child. It is evident from this that the early Franciscan missioners taught their spiritual children to have recourse to Mary not only in life but also in death, and to seek her intercession at the judgment.

In the Sixteenth Century a new attempt to convert China was begun. Soon the Friars Minor took their place again in

the life of the great Middle Kingdom. and everywhere spread devotion to the Mother of God. Beautiful pages were written in the missionary annals about the cult of Mary in those regions which were originally evangelized by the Friars. but which in modern times have been turned over to the Chinese clergy or to the newer religious congregations.

The Chinese people showed their devotion to Mary primarily by dedicating churches to her under her various titles of honor from the Immaculate Conception to Our Lady of Sorrows. In the diocese of Sanyuan nine of the fourteen churches are dedicated to Mary; and in the little Apostolic Perfecture of Weihaiwei there are churches in honor of Our Lady of Lourdes, the Immaculate Conception, The Seven Joys, and The Consoler of the Afflicted.

In all these churches Marian societies of every kind are flourishing: the Rosary Society, the Society of Mount Carmel, Seven Dolors, and many others.

The recitation or chanting of the Rosary among Chinese Christians is a widespread custom. Everywhere on every Sunday-

It was through the rosary that Yangchia-kuan-chang was saved from the Boxers in 1900. Protected only by earthen defenses, the Christians were surrounded on all sides by several thousand soldiers. An unseen arm, however, hindered the soldiers again and again from making an attack. They were puzzled and frightened, for they knew that the Christians were poorly armed and unskilled in warfare, yet the men stood watch over the earthworks calmly and fearlessly, as if they were facing no danger at all. The soldiers did not know that while the men were keeping watch, the women were gathered in the church and were chanting the rosary day and night without ceasing. The passive victory of the Christians was so evidently supernatural that even the pagan soldiers recognized it as a divine interven-

Besides churches, there are innumerable shrines dedicated to Mary throughout China, and many of them are famous places of pilgrimage. In Patai, diocese of Shohchow, there is an ancient cavern which was the first of these places of pilgrimage. It was dedicated to Our Lady of the Angels, and in 1876 a church was built there. Every year the Christians of that territory gathered there for the Feast of the Portiuncula, and every year at that time they donated a horse to their missionary in honor of Mary.

In the Diocese of Taiyuanfu there is another Portinucula chapel in the mountains of Wutai. This lovely sanctuary, destroyed by the persecutors of the Church, was rebuilt in 1889 by the martyred Bishop Grassi, and even today, in spite of Communist prohibitions, it is the scene of innumerable pilgrimages and gatherings, especially on the Feast of the usually the men in the morning and the women in the afternoon—the people chant the rosary publicly. In some places the catechists chant it daily after Mass.

Portinucula. Recently the missioner wrote that the last three feasts of were real triumphs.

The most famous place of pil in the Province of Shantung is the of the Virgin in Huchiachuang. the first chapel was erected. In it was destroyed by lightning, already rebuilt again by Decembi the same year. During the month when High Mass is celebrated dail the place is visited by a continuous of pilgrims, coming either singly processions. Not infrequently pagar join the pilgrimages. The sanctua had the greatest influence on the of the district, for they are all Ca Every year many of the young move to other places in search of employment, and the parting wa every family is usually: "Don't the Mother of God." And most of when they return for visits, go the shrine and then home to their

In the church of Cha-yuan-kow, kow, the people venerate a mirimage of Mary brought there from B by the first Vicar Apostolic of the D Msgr. Banci. It was before this that Anthony Shen, promoter and of the Legion of Mary, consecrated to Mary before entering the minor nary.

Concerning the Legion of Mary we shall not say much here. Sufficient with the control of the same "crime"—that they were moters of the Legion of Mary. The of this apostolate are most beautiff consoling for our missioners, as may them tell us. It is enough to recall statement of the exiled Apostolic nuncio, Msgr. Riberi, to the effect none more than the Friars Minor worked for the promotion of the Le of Mary in China.

the CORD

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OUR MONTHLY CONFERENCE

Who will not love in return One who loves so much? (Saint Boventure)

To love, yet not be loved; to be friendly, yet friendless, profound suffering. To give, yet receive no thanks; to give all, receive nothing in return, is a bitter disappointment. In view of what shall we say of Christ? That he might be ours, that he m rescue us, the Son of God hurried with giant strides; from the fof God to the form of a servant, to obedience, to death, to death a cross. The Word became flesh, he put himself within the react our hands and under the scrutiny of our searching gaze (I Jn. 1:) He soothed our wounds, he carried us on his shoulders, he rameet us and threw his arms about our neck, he asked us for a dof water and in return gave us the gushing springs of everlasting As God, he demanded full atonement for our sins, as the Godhe made the atonement himself. The story would be endless, withal, he is lonely and he is loved but little.

Let us review the dismal fact that we might gain insight his pain and thereby be inspired to render him love and reparat. This is especially appropriate now that we are in June, the momentum of the sacred Heart. We might pass over the long, preliminary years of retirement during which Christ labor prayed, obeyed in loneliness; when God walked the narrow prof Nazareth and no one had any intimation of who he was, and nould share with him his great secret of love and anguish. The value beloved of the Father was recognized only as the carpenter's saind nothing good could come out of Nazareth (1n. 1:46).

Let us rather watch him as he is being consummated in priesthood through the Passion which he endured. It began in the Garden, in the dark shadows of the trees, in the midthe night when the world seemed to have stopped still, and e voice but one was hushed. The Silence was almost a tangible that if creation were stricken mute with wonderment, and from midst of it came a lonely voice pleading: Father, if it is possible this cup pass away from me (Mt. 26: 39). What cup? It was

palling experience he was enduring, he who is holy, innocent, unfiled, set apart from sinners (Hebr. 7:26), to feel upon himself he touch of sin, for he had made himself the victim of our sins. The threw himself upon the ground like a humble suppliant praying with a loud cry and tears (Hebr. 5:7). While he thus prayed and sweated his blood, the apostles he had chosen to be witnesses this agony and give him comfort in his distress were asleep. He ame again and again in his deep desolation in search of comfort and compassion, but they were asleep. He was in agony for the whole world, yet not one man was there with a wakeful eye or a compassionte word. How well he foretold this lonely hour through the Psalmist; waited for someone to pity me, but there was no one, and for some to comfort me, but I found none (Ps. 68:21).

When he stood before Pilate, the governor offered him to the multitude, but none would have him. "Away with him!... Give us Barabbas!" Those who had looked upon his beautiful face and heard the wonderful cadences of his speech and felt the soothing touch of his hand and profited from his miracles, rejected him. Like "a lion ravening and roaring," they cried out, "We have no king but Caesar!"

He came unto his own,

and his own received him not (In. 1:11).

When he carried his cross he was abandoned to his own weakness. He dragged it through the narrow streets, the multitude surged around him, they were at arm's length from him and could look into his tired eyes and see that he was dreadfully weary and that he tottered under the weight; still, not one willing hand was raised to relieve him of the burden. They left him strictly alone.

On the cross he hung in dereliction, abandoned by most of his riends. His Mother was there together with Saint John and some ious women, but the rest had fled in fear. He had no other company han the scoffing, hostile crowd. The prophet had foretold what avage company it would be:

Sound about me are many bulls, the strong bulls of Basan hem me in they open their mouths against me, like a lion ravening and roaring. Sany dogs beset me, a band of evildoers prowls around me.

hey have dug my hands and my feet, I can number all my bones Ps. 21, 13, 14. 17. 18).

We are not to imagine that the time of his rejection a abandonment has passed forever. No; he suffers it to this day. wants the sincere love of every human creature, but how many tu away from him by sin and leave him to himself while they seek th own pleasure. He has his arms outstretched and pleads: Abide in love! (In. 15:9), but they turn away from him in disdain. W hatred is poured out upon him by his sworn enemies! Consider I he was warred upon by Naziism and Communism with the dest tion of faith and love in the hearts of many. How he was and is being afflicted in his members by the persecution of the Chu in Communistic countries where he is robbed of his possessi where he is cast into prison, where he is made to suffer cold hunger, where he is tortured and put to death, for I am Jesus, w thou art persecuting (Acts 9:5). They crucify again the Son of and make him a mockery, treading him under foot, and regar a very common thing the Sacred Blood by which they had been sanctified (Hebr. 6:6).

It is not only loneliness that afflicts him, but lovelessness well. He is lavish with his love, but he receives little in return, has left a fire on our altars. There we have the burning, blazing H of Christ aflame with all the vehemence of divine love; we have privilege of walking confidently and unafraid into those invisiones as a bird flies into the flaming sunset, but how few use privilege! We can enter through the wound. And if we will, we peer deep into that bottomless wound of love and explore someth of the unfathomable riches of Christ (Eph. 3:8); but many estee all as nothing. "Unto this end was thy side pierced that an entribe opened to us. Unto this was thy Heart wounded that we m dwell therein, being freed of all external cares. Nay, and for this it wounded, that through its visible wound we might behold invisible wound of love" (Saint Bonaventure).

Go, enter into this Sanctuary. His thoughts are thoughts of He gives us a pressing invitation. One day in Jerusalem, during Feast of Tabernacles, Jesus stood and cried out in a loud voit the multitude that surrounded him saying: If anyone thirst, let come to me; and let him drink who believes in me (Jn. 7). Only a few listen to him. It is a discourtesy to him, and an inca able loss to our selves. We have within arm's reach him who is

life, the resurrection, and eternal love, and we do not seize him. He is as approachable to us as he was to the apostles. What we have heard, what we have seen with our eyes, what we have looked upon and our hands handled: of the Word of life (I Jn. 1:1), but we do not enter into intimate fellowship with him. The multitude replies to all his urgent calls: We will hear thee again on this matter (Acts 17:32)

If, then, we appreciate this unspeakable gift (II Cor. 9:15) our purpose should be fixed, a purpose of unbounded devotedness. We should become deeply Eucharistic. Give him that drink of water for which he asks (Jn. 4:8), serve him with loyalty and zest, greet him always with enthusiasm: Hosanna to the Son of David (Mt. 21:15). Thus may you walk worthily of God and please him in all things, bearing fruit in every good work and growing in the knowledge of God (Col. 1:10).

The reward will not be wanting. At the end he will bless you: Lift up your heads, because your redemption is at hand (Lk. 21:28). You will be able to look with supreme confidence on the sign of the Son of Man, his wounded Heart which you sought to comfort, and in which resides all the hope of those who are to be saved. He will be your refuge, you will not die in his disgrace, your name will long since have been written in his Heart never to be effaced, he will be mindful of your goodness toward him throughout eternity: Come, blessed of my Father, take possession of the kingdom (Mt. 25:34). And he will say in your behalf with all the assurance of the only-begotten Son: Where I am there also shall my servant be. If anyone herve me, my Father will honor him (Jn. 12:26).

And on your part, you will be able to challenge the Sacred leart confidently in the words of Saint Augustine: "Give me what hou hast promised, because I have done what thou hast commanded." have glorified thee on earth... And now do thou (Jesus) glorify me in. 17:4). What reply will you expect from him who is loyal and he? None other than his own words: You are they who have contained with me in my trials. And I appoint to you a kingdom, even my Father has appointed to me, that you may eat and drink at my le in my kingdom (Lk. 22:28-29). And turning to his heavenly ther he will claim your reward for you: Father, I will that where m, they also whom thou hast given me may be with me; in order they may behold my glory (In. 17:24). Then you will be forever

secure in the bosom of God, and neither death, nor life., nor other creature will be able to separate us from the love of God, whis in Christ Jesus our Lord (Rom. 8:38-39). And these things we to you that you may rejoice, and your joy may be full (I Jn. 1:

Fr. Silvano Matulich, O.

LED BY LOVE

Among the many, many people who have been friends, adm and co-workers of the Franciscans, yet have never actually join Order, is Catherine Fieschi Adorno, more popularly known Catherine of Genoa. This saint of theirs—and she is a much-classical control of their of saint in that city even today-came from one of the outstand families of Genoa, the Fieschi, a family that had already pro Popes Innocent IV and Adrian V, several Cardinals and some famous Genoese generals. The father, Giacomo Fieschi, had viceroy to Naples under Rene of Anjou, and the mother, Fran di Negro, was descended from another of the aristocratic famili the city. Born to them toward the end of the year 1447, the you of five children, the future saint was christened Caterinetta, and doubtedly placed under the protection of St. Catherine of Alex in whose honor there was a very popular altar in the Cat which stood close to the Fieschi palace, Catherine's home from birth to her sixteenth year.

From the first, she was a strange child, good, devout, extiserious; yet introverted, shy, and retiring. At the age of thirte begged to become a Canonness of St. Augustine in the same of where her elder sister, Limbania, had already taken the veil. making application for admission, she really astounded be superiors of the convent and the confessor there by her preplies to all their objections; the only one she could not explain was her age, and, since it was definitely against the custom

use to accept applicants at such an early age, they refused her on at account. For some reason, Catherine did not appear to be too enly disappointed, but, apparently, very willingly took up her e at home where she had tried to leave it off.

Here she grew into a very lovely lady, taller than most, gracel of form and with a most interesting, if not beautiful, countenance. et she was intensely impressionable, of the nervous and extremely nse make-up that is found so often in typically hysterical women. Then she was sixteen, on January 13, 1463, she became a sort of wn to the hopes of her mother and brother for a reconciliation the Ghibelline Adornos—she was married to Julian Adorno. bout the only thing these two had in common was their standing the social world—the Adornos were just as important a Ghibelline mily as were the Fieschi among the Guelphs. Julian was selfish and travagant, reckless and undisciplined, fond of show and pleasure, d certainly no more anxious for the marriage than was the shy, tiring, and very devout Catherine.

Those first years of her marriage were terribly unhappy ones Catherine. Julian neglected her, ridiculed her piety, and, from the ginning, was unfaithful to her. Catherine retired more and more o herself, she refused to associate with anyone, she began to sulk, ver going out except to Mass and to pray in the Cathedral; yet she med to find no strength in prayer—she was desolate. Finally, perate after five years, she decided to try it the way her family ated it, and for the next five years she lived the brilliant society that was expected of a daughter of the Fieschi, trying to gain peace herself, and to attract her husband in this lively existence, without, vever, there ever arising the question of grave sin. It was, neverthea futile attempt, for not only did this type of living fail to bring alleviation from her distress which she sought-she was still a erted wife,—but it also caused her to experience an agony of rese. She was extremely melancholy—probably on the verge of a yous breakdown-when she made a most peculiar prayer. It was eve of the feast of St. Benedict in 1473 when she begged, "St. edict, ask God to make me stay three months ill in bed."

Two days later—St. Benedict still had not sent her to bed ing consolation in her misery, Catherine paid a visit to her

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sister in the convent. Limbania, having probably heard the sta many times, was certainly not too sympathetic, for she recognized as a disordered state of mind and emotion. Hence, she advised d fession for her confused sister, and, although Catherine was reluct to reveal herself to the priest, she did agree to go to the Chaplain the convent, if only to ask for his blessing. Appropriately, it was the Chapel dedicated to Our Lady of Graces that there was gi to Catherine a truly extraordinary grace, an instantaneous conver to the ways of Love, which St. Francis de Sales has compared, in gard to its immediate and complete effect, to the conversion of Paul. While on her knees before the priest, her mind was suffi and her heart inflamed with a ray of Divine light-a light which, fire, not only reveals but consumes as well. All her fears of lonels and neglect, her hopelessness, her wretchedness, all were wiped and in their place there remained only the flame of Love—her "test Love", as she always referred to her Lord from this time fort forced from her lips the words, "No more world! No more sing that instant Catherine Fieschi Adorno became essentially Catherine of Genoa.

She arose from her knees, and, with a murmured apology to priest that she found she could not make her confession after hastened to her home, shutting herself in her room for several entirely and absolutely absorbed in contemplation of the majest God offended by sin. She had a vision. There has been quite of discussion written about the nature of this vision; suffice it to whatever its nature, it made an impression which lasted—and vividly so-for thirty-seven years. She saw "in Spirit" Our L crowned with thorns-blood dripping from every wound made the scourging-and bearing His cross; it engendered in her hatred of sin which characterized her life from that moment, it so penetrated her very being that it overcame her natural retic and sensitiveness to the point where she declared herself read confess her sins-even in public. Four days later she did make a al confession, although it was certainly not a public one, and b a life of prayer and penance which was to last for four years, du which time the enormity of her sins was spotlighted by the Divind Seeing the malignity of her sins so vividly, she felt that it was ju

and vengeance which she deserved—and wanted—and not grace and mercy. Catherine was the malefactor and Catherine must endure all the sufferings that could possibly come to her so as to personally expiate her sins; she even refused to avail herself of plenary indulgences—not that she scorned them, but she wanted to pay her own debts. She was inspired to the severest of mortifications, and she became quite extreme in denying her natural inclinations and desires the refused herself what she wanted because she wanted it. She made very, very strict rules for herself; she dismissed her maids and adopted a rather severe mode of dress beneath which she wore a hairshirt; the put briars and thistles in her bed; she practiced almost continual silence and ate only what was necessary for life—she even made that little unpalatable by seasoning of bitter herbs.

Then in the summer of that same year, just a few months after Catherine had begun her penitential life, Julian returned home a changed man-and a much poorer one. Naturally, it was trouble that had mended his ways. He had squandered not only his own fortunes, but Catherine's as well. Yet when he walked in she offered no reproaches and asked no questions, not even about the small daughter he clasped by the hand. Catherine, the childless wife, became the protector and lifelong friend of this child of another woman, and she set about immediately to help Julian save what he could out of the wreck of their fortunes-she was exceptionally apt at financial affairs. It was their common decision that they should sell both the palace in Genoa and their summer place in Pra, and move to a much smaller house; but it was definitely at Catherine's uring-and not out of mere necessity-that the little house they chose has in the poorest section of the town—this for two reasons, because was where the poor were to be found, and because it was close to he Hospital of Pammatone, an institution under the protection of Pe Franciscans. Julian had meanwhile become a Tertiary, and he d Catherine having agreed to a life of continence, spent their ys in prayer, penance and good works-following closely the spirit the Third Order which Catherine never actually joined even ough she worked with them for so many years. She not only ved in the hospital, which had a capacity of one hundred and Ity beds, and in the institution for foundling girls which was connected with it, but besides, she assisted the Ladies of Mer their labors among the poor of the district. Not satisfied with nu them in their sicknesses—there was never enough room for the the hospital—she always cleaned their homes, and, very often, she was so fastidious, would take their vermin-filled and filthy clot her own home and wash them.

Not long after the Adornos took up their work in the he Catherine began her practice of daily Communion, and the time when even in the convents the cloistered nuns wer allowed to communicate so often. She suffered intensely in the ledge that she was attracting notice by her daily reception—it have made an enormous demand on her courage to contine practice, self-conscious as she was, for at one time she spe envying priests because they could communicate daily we causing comment. However, when a Franciscan friar, Blessed of Chiavasso, whose opinion she greatly respected, suggeste it might possibly be wrong for her to approach the Sacram frequently, she refrained, but her distress was so marked that he heard of it, he sent her word to resume her daily Communication.

And on Lady Day, 1476, her "tender Love" told her the wanted her to share His forty-day fast in the desert, and fre moment of her acquiescence she was truly not able to eat; the sight of food nauseated her, for the entire time of her fast. she related this vision and the request to her confessor at the he considered it merely the twisted whim of a hypochondria ordered her to take her meals as usual. And she really tried. But attempt brought on such terrific spasms that he retracted his mand. She did however, drink daily, after her Communion, t of wine customarily taken by the faithful of Genoa at that a sort of ablution; sometimes, too, she would drink a glass water and vinegar and ground rock salt. It is a notable fall during these fasts which she performed semi-annually for more twenty years-one during Lent and one during Advent-her was always better, she was always stronger and even more than at other times.

When God deemed her satisfaction sufficient—the period of her ntense mortifications lasted for four years—the sight of her sins and their malignity was erased from her consciousness; one by one he discontinued her severe penances, until by 1477, she had ceased ltogether to practice the austerities to which she had been inspired—Il inclination and even the ability to such active mortifications were withdrawn. She even stopped going to confession, that is, accept for the yearly reception of the sacrament required by the thurch. Catherine was fully aware of her inclination to evil, but som this point until the end of her life she was not conscious of guilt.

In 1479, she and Julian moved from their little house into two oms within the hospital proper where for the eleven years followg they served the sick as devoted nurses and servants. During this me her so-called trances continued; never was she without an vareness of her "tender Love," but at the first warning of one of er visitations, Catherine would go directly to her room in order keep them as secret as possible. When she was needed and they ent looking for her, they sometimes found her walking up and own, back and forth across her room as if she never meant to stop, completely entranced that she noticed nothing and no one; at ther times they would discover her on the floor of her room with er face in her hands, oblivious of her surroundings. It was in one these trances that she was given three rules that she followed for e; never to say, "I will or "I will not,"—never to say "mine," but urs"—never to excuse, but rather always to accuse herself. Just in her fasts, she was greatly strengthened both in body and soul lowing these experiences which sometimes lasted for hours-or til there was a call to duty. For neither her prayers, nor her raptures erfered-were allowed to interfere-with her care of the sick. And t care must have been outstandingly noteworthy, for in 1490, by unanimous request of the directors, she took over as Matron of hospital-manager and treasurer, with unlimited powers, so at was the respect they held for her ability and judgment. Their at was magnanimously repaid, and especially so when the plague, one of its most disastrous visitations to Genoa, descended on city in 1493. From early spring until the end of August it raged; ctically all the rich and noble, and others who could, fled. Of

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those who remained, four-fifths were stricken. Among these plavictims, Catherine displayed not only a devotion that was truly he but a marvellous efficiency and an unusual common sense—at unexpected in a mystic. It was she who originated the operambulance and semi-open-air wards—sailcloth tents, which had erected in the open space behind the hospital. Catherine far in advance of her day in reasoning that the circulation thus vided would diminish contagion. She made provision for do and nurses, for priests and tertiaries, to care for the afflicted; she herself was constantly among them. Both stricken and wor seemed to draw inspiration and strength from her.

Typical of Catherine was the incident of the dying Tert. This Tertiary, a woman who was dying of the fever, had bee agony and speechless for eight days. Catherine, in solicitous sympt kept telling her to call on Jesus. In an attempt to comply, after revisible effort, the woman moved her lips, but could manage ne sound nor word. At this, Catherine's love overflowed; the thoo of the woman's mouth filled with Jesus so moved her that she cannot restrain herself—she kissed the Word on the straining lips, was so enthralled that she utterly disregarded the ordinary pretions, and, as nature would have it, she contracted the plague, therine very nearly died of it; she did recover, however—there very few who did— and she went back among the victims with even keener compassion for their sufferings.

It was probably during her work among the plague-stricken her first association with her chief biographer, Ettore Verna occured, and in 1495 he became one of her disciples and clo friends. He was a young lawyer, twenty-three years her junior, theirs was one of those rare friendships so lauded by Christ; had found the treasure of which He spoke. Ettore found a guide counselor, and Catherine, a son, and, for the first time in her a person who could understand her to some degree. There was best of reasons for this understanding, for among the friends disciples which she had begun to accumulate, immediately after period of penance, he was most like herself.

About midsummer of 1496, when she was forty-nine, her head began to fail, and Catherine was forced to resign as Matron, without the same of the same o

owever, leaving the hospital precincts, where she and Julian were till living in a separate house to which they had moved in 1490. Here Julian died in 1497, attended by Catherine. Because Julian became so impatient toward the end—he had been suffering for about ix months and was becoming irascible—Catherine, fearing for his afety hereafter, demanded his salvation from her "tender Love"—and she got it.

This request of hers was in direct violation of one of the rules he had followed since the time of her first "vision"—never did he pray for others, nor would she ask anyone to pray for her. Catherine explained this peculiar attitude to one of her friends by aying that she knew that God held her—and them—in His Love and Knowledge, and for her that was sufficient. Her trust was complete!

As her health grew worse and she felt her strength slipping, Catherine, content for over twenty-five years without any human help, she who for so many years had been guided by the Divine Spirit alone. felt the need of someone on whom to lean. Her choice, or rather the choice of her "tender Love," fell on the Rector of the hospital, Don Marabotto, a man who was in no way her equal, his priesthood excepted. He did not become her director in the generally accepted sense, however, for he certainly never led her; his direction consisted mostly in listening to her confidences regarding her spiritual life—her trances continued to the end of her life—and in recording them. He gave her human understanding and sympathy, and, undoubtedly, admiration, which, at times, became distasteful to Catherine. When the felt the need of support, of comfort, Catherine turned to Don Marabotto as to a father, and she did not find him wanting, for God's grace was very much with him in his dealings with this mystic.

As she grew weaker, she was forced to discontinue both her fasts and her work in the hospital; in fact, in these last years of her life, Catherine was dependent on others for services which she had been accustomed to render to the sick. And she was content that it be so. There was no display of false pride, no struggle to keep up practices in spite of her infirmities. In perfect conformity to the Divine Will, she accepted the break-down of her body. She was only fifty-three, yet worn out, and for the next ten years she really suffered the purgatory on earth which she had so desired. The flame of Love from

which she had derived her strength in other days, now seemed act to consume her physically; her skin seemed to dry up, her suffer from thirst and hunger were almost unendurable, her vom and hemorrhages were violent, the spasms of her throat a suffocated her. The fever in her body was so great that at one when she put her hands into a basin of cold water to bathe the water became so hot that it scalded the person holding the And then, she would suddenly be well, and smiling, and talki those about her. The physicians were baffled, and, in the end, to admit, what Catherine had told them from the beginning hers was a supernatural illness. Even the illustrious Maestro Be who returned to Genoa in the summer of 1510, having atte Henry VII of England in his last illness, was forced to concede the medication he prescribed for Catherine did her no good soever. Yet his esteem for his patient increased as he came to I her, and for the last few months of her life he was one of the group that surrounded her-a motley group to be sure-Vern the famous lawyer, Boerio, a former Court Physician, Don Marab the Rector of the hospital, and the two maid-servants who were dear to her.

Catherine had asked for Extreme Unction several times, each time Don Marabotto delayed, feeling that her time was now Then two days before her death, after an exceptionally term hemorrhage, she made to him what was to be her last confess and at the usual time received Holy Communion, for never durall this time was she unable to receive and to retain the Bles Sacrament.

Sunday, September 15, was just dawning when Catherine few moments after pointing to the sky in answer to a query ab Holy Communion, gladly exchanged earth for heaven. Almost mediately the people of Genoa began to venerate her as a saint; the called her Blessed—their Blessed Caterina. It was not until 16 however, that the title was officially bestowed on her. Then Trinity Sunday, 1737, more than two hundred years after her dea Pope Clement XII declared her Saint Catherine of Genoa.

Catherine Fieschi Adorno a saint! An unusual one to be sur one might even say an eccentric one. She had all the natural equi ent for becoming a psychological problem; in fact, she was far ong the road to hysteria and morbidity when by the grace of God and her own out-of-the-ordinary intelligence, she subdued her "self-h self". Catherine's answer to her problem was Love. It is the solution she offers to all the nervously high pitched, the super-tensioned, he morbid and melancholy of this materialistic, racing-tempoed world of today

Sister Maura O. S. F.

SEEKING THE HOLY SPIRIT WITH MARY

Our second Marian meditation happily coincides with the great Feast of Pentecost. There is much profit for us to reap in considering the Mother of God in her unique and mystical role as Spouse of the Holy Spirit. Saint Bonaventure's next interpretation of Our Lady's name reveals her particularly as an exemplar for us who seek to carry the Spirit as a pledge in our hearts, for it was given to no other way-farer on this earth to shine with the brightness of eternal light as did the Immaculate Virgin, who was all radiant from the manifold graces of the Spirit of God.

STAR OF THE SEA

I am the Mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. (Eccli 24:24-26)

The first great chime of heaven's Angelus announcing that the Holy Spirit had hovered over a youthful Virgin, overshadowing her with the power of the Most High, has echoed down the ages keying a melody that sings from the carilloned hearts of Christendom even to this moment. This, because the Maiden of Nazareth had so perfectly cooperated with the workings of divine life in her soul, that God raised her up over the sea of Christian souls to sparkle as the

great Star above that sea. Thus exalted, she is more beautiful the sun, and above all the order of the stars: being compared w light, she is found before it! She is more beautiful than the s because her soul magnified with blazing willingness the designs God for her; she is above all the order of stars, that is, above all elect of God, because with benign meekness, which is the soul nobility, she softly sang that her lowliness had been regarded; be compared with light, she is found before it, because with manife luminous wisdom her soul found its only joy in God her Savie

No wonder then that Saint Bonaventure envisions the Star the Sea as our Illuminatrix, to whom we must pray with great detion if we are to be illumined and become ourselves as lights shing in God's Church this Pentecost.² It is with great confidence the that we beseech her in her Litany: Stella Maris — Ora pro nob Pray for us, Star of the Sea, because your thoughts are more vast the sea, and your counsels more deep than the great ocean on who we are tossed. Give us to share in your thoughts, grant us the great of your counsel, as you granted it to the first Christians gather about you in the Upper Room awaiting the Flame sent from heave for we know that you have not labored for yourself only, but for that seek out the truth.

Teach us, Mother of God, that we may become lights illuming by the power of the Holy Spirit. Teach us to shine with lucid low that by the goodness of our association men may truly love Go. Teach us to burn with flaming faith, that the virtue of our fulfilling the obligations of holy religion may lead men to believe in Go. Teach us to glow with holy hope, that we may encourage men to hop confidently in God.³ We ask these graces of the Paraclete, through you because you are the Mother of fair love, and of knowledge and of hope, shining gloriously in the firmament of heaven; because you were wrought in the grace of the Holy Spirit poured forth.

Saint Bonaventure would first have us become a light in the goodness of our association with our fellow men. To accomplish the we must show all who behold us that the charity of God is true poured forth in our hearts by the Holy Spirit who has been given

us. Mary teaches us that love; for her soul was so inflamed by the Fire of Love brought forth by the Holy Spirit who overshadowed her, that nothing save the Divine Power could sustain her. The ardor of her love fans that of the flaming seraphs who hover around the Throne of God.⁴

O chosen Tabernacle of the most pure Spirit of Love, give us to reflect the endless hours you spent in prayer and meditation, striving ever to return love for love. How often our prayers are mechanical mutterings, our meditations mere worldly preoccupations which smother rather than enkindle the grace of the Holy Spirit which has been poured forth in us. How often we oppose the Holy Spirit by conduct which is far from upright, and by words which kill rather than encourage, thus dimming the light of love which should beam forth from us as a beacon to those who walk through the world seeking in us a ray of love to guide them into the harbor of Holy Church. How often we are engaged in making great displays of love which pretend to hate all that would separate us from holy things, when actually our pseudo-love is nothing but self-righteous desire to reform others. How often we pretend to love in little things, not caring for the really great obstacles that we ourselves have laid on the path leading to our sanctification.⁵

Teach us, then, Mother of Fair Love, to appreciate the great gifts which are all about us, which seeing we see not—the miracle of our Redemption, renewed before our eyes each morn; the wonders of creation, free and pure, unlittered by the trash that mars the beauty of the world; the gift of our vocation, which means that we have been named by God as his ambassadors; the promise of our Resurrection, which means that this mortal body puts on immortality. We do not love sufficiently, because we are ingrates; because we fail to realize the priceless worth of God's gifts to us.⁶ Do thou, our Mother, pray for us, that this Pentecost we may be filled with holy love, and that our gratitude may impart itself to all with whom we associate. Grant that henceforth we may open wide our hearts in fraternal love to the needs and sufferings of all with whom we come in contact, that as the Spirit of God is Father to our poverty, so we may love to

¹Bonav., De Assump. B. M. V., sermo 2 (IX 691a).

²Bonav., De Purif. B. M. V., sermo 2 (IX 640b).

Bonav., De V Festiv., Festiv. 2 (VIII 91b).

⁴Bonav., De Vigilia Nativ., sermo 11 (IX 98b).

⁵Bonav., In Pent., sermo 9 (IX 342a).

⁶Bonav., Ibid. (342b).

aid his poor; as he is the Giver of gifts to us, so we may love to gift ourselves to the friendless; as he is the Light of our hearts, so may love to illumine the ignorant; as he is our rich Comforter, we may love to console the saddened and oppressed; as he is gracious Guest of our souls, so we may love to welcome all who to us; as he is our Refuge, so we may love to care for the helpland miserable. May we become guiding lights to all who are long the vast ocean of this world, leading them into the safe Harl of holy Church, under the heartening beam of your light, O Start the Sea!

Secondly, Saint Bonaventure would have us become a light the virtuous fulfillment of the obligations of holy religion, the leading men to believe in God. In considering this counsel of Seraphic Doctor we do well to recall the preface to the history of it Church. It is written in the few, yet intensely significant words after Christ's death all, with one mind continued steadfastly in pre with...Mary, the Mother of Jesus. The words reveal the long that filled the hearts of the first followers of Christ, and we can reflect enough upon the fact that they were gathered around Bride of the Holy Spirit, waiting in prayer, until suddenly came a sound from heaven, as of a violent wind blowing, wi filled the whole house where they were sitting. And there appear to them parted tongues as of fire, which settled upon them. And were all filled with the Holy Spirit. Lo! thus the Advocate, the Spirit, whom the Father has sent in Jesus' name, takes up his abod the Church. The happenings of the first Pentecost are still so that the whole world is yet aglow with the fiery coming of its Sat fier. The reign of the Holy Spirit began, and it has not ended, will it end until the last whose name is written in the book of li the Lamb is gathered into the New Jerusalem. As of old the Spir God moved over the waters of the earth, so this very day, and day, he breathes out his spirit of holiness into the Church. This glorious mystery, the coming of the Holy Spirit; and she who there is better able to illumine us with its significance than any of for the advent of the Holy Ghost especially manifested the sin place of the Mother of God in the Church. We may ask of he Mother of fear, and of knowledge, fear which will strengthen

fulfill our religious duties, and knowledge which will make us firm believers of every revealed truth.

O glorious Virgin, the words of the ancients are on our lips: Now therefore pray for us, for thou art a holy woman! Pray for us in order that we obtain from the Holy Spirit grace and wisdom: wisdom to know the truth, and grace to do the truth. We are dull and lazy, and we need your intercession, good Lady, that through your prayers we may be constant in imploring the divine aid of the Spirit, who will teach us to relish and delight in all things having to do with God.7 Beholding you we are abashed at our small knowledge of things divine, and our willingness to compromise the little we know, fearing lest we upset the fictitious prudence of our times, or lest we ourselves be upset. Grant us to savor the fruits of the vision that was yours on the first Pentecost when, filled with the Holy Spirit, twelve poor mortals like ourselves went forth and preached Christ with such courage and conviction that the true faith was made known to men from every nation under heaven. Give us to speak with solid and firm assertion, that having heard us speak no man may excuse himself by incredulity, nor be lead by us to hesitate in the things of Faith.8

Mother of God, your venerable place in Holy Church is not least among the truths which separate us from false brethren. Lying men shall not be mindful of you, but men that speak truth shall be found with you, and shall advance, even till they come to the sight of God. Grant us ever to stand proud of our faith in you, for it is the Spirit himself whom we await who has inhabited our hearts and enkindled in them such great devotion for you. He has made you our love and our Mother. We come to you now, your children, your Magdalenes and your Johns, and implore you to obtain for us a great love for each and every truth of our Faith; great courage in defending the Faith against ridicule and falsehood; great strength in propagating the Faith among all the nations. Let your sublime and secret sanctification inform us that the Holy Spirit is most desirable because he hares with us the abundance of his grace; most delightful because

⁷Bonav., De donis S. S., collatio 6 (V 483a).

⁸Bonav., Sermones Selecti, sermo 1 (V 537b).

⁹Bonav., Sent. III, d. 3, p. 1, a. 1, q. 1 (III 64ab).

he communicates to us his glory; most refreshing because he fills of desires with his presence; most noble because he makes us partake of his nature; most efficacious because he strengthens us in his power. Grant us to know, O Lady of the Cenacle, that he who filled hearts of the Apostles with the abundance of himself, is the self-virifier who pierces our intellects, inflames our affections, directions, enlightens our understanding, and makes known us hidden things even as he did for them. Weep ever before minds and hearts the precious verity that the manifestation of Spirit has been given to us for profit.

Saint Bonaventure's last admonition is that we become a liby encouraging men confidently to hope in God. The glori Virgin, styled Mother of Holy Hope, in whom is all hope of life of virtue, is refulgent with this eminent virtue. She it is throwhom God showers down the sweet dew of courage, confidence, consolation which falls into every corner of this parched earth with the hearts of men lie open to the grace of God. In addressing we invoke her aid not only for ourselves, great though our need, for all her children who need their Mother, and know her not

O Mother of good Hope, in whom the Holy Spirit fulfilled expectation of Israel, show us how to cultivate the good trust three the Holy Spirit, who dwells in us. In thinking upon you may come to perfect understanding of the disappointments and hearta which come up as thorns and briers in this life to entangle our eff In watching for you, may we meet you and quickly be secure w the ways are made desolate under our feet. Meet us with all p dence in the ways of life's journey and turn our eyes to Jerusa the rich habitation of heaven where we are destined to abide for Give us, Star of the Sea, the holy hope of gladness in our hearts w the land of our soul is desolate and impassable. Teach us to re in the wilderness of this world when men are small and mean contemptible to us. Pray for all holy hope in this season of Fit Immaculate Virgin, flourishing as the lily. Help us to tell all Pentecost means: that the waters are broken out in the desert streams in the wilderness. And that which was dry land, shall be a pool, and the thirsty land springs of water. Turn to us all, Mo

of God, strengthen ye the feeble hands, confirm the weak-kneed, say to the fainthearted, Take courage, and fear not. Let the eyes of the blind be opened, unstop the ears of the deaf, let the lame leap as harts, free the tongue of the dumb. Tell us all that God himself is coming and that he will save us!

Whatever our failings, how many our falls, how miserable our fervor, point out to us now the most generous Spirit who comes to impart visions of greater strength and virtue to the young, and dreams of promise for a life well lived to the old. Impress deep in our hearts the joy that the Church of God is filled today with holy hope, even as it was filled with the consolation of the Holy Spirit in its infancy.

Instruct us of the three offices of the Paraclete which particularly fill us with holy hope. Lead us to the divine Physician who is possessed of eminent knowledge in both the spiritual and corporal arts, even as Ezechiel spoke of him: Come, Spirit, and blow upon these slain, and let them live again. We desperately need this Physician who is so learned that he vivifies the spiritually and physically dead, healing all wounds with neither knife nor drug, curing only with a word - his gracious: So be it! Beseech him, Star of the Sea, to raise us from the death blow of sin with the healing art of grace, for we know that just as our bodies are dead without our souls, our souls are dead without this Spirit. Bring us to the divine Teacher, who is endowed with eminent wisdom which will instruct our ignorance. We know that he is the only Font of knowledge, and without him we can never understand the truths of Faith. When we long for Illumination in the study of things sacred, show us the words of Wisdom: I wished, and understanding was given to me: and I called upon God and the Spirit of Wisdom came upon me. Pray that this ame Spirit may reveal himself to us as the King whose treasury bounds with overwhelming riches, with which he will fill our mptiness, even as he filled the emptiness of the Apostles, and sent em forth filled with the Holy Spirit.

Such are our desires to become lights of the Holy Spirit, who ershadowed the Handmaid of the Lord in Nazareth, filling her with the goodness that the Handmaid of the Lord in the Heavens shines the Star of the Sea, being transformed into his very image from try to glory, as through the Spirit of the Lord. In love, with firm

¹⁰Bonav., In Pent., sermo 6 (IX 336b-37a).

faith and hope we pray to this Virgin, that with faces unveiled may on Pentecost morn reflect as in a mirror the glory of the Lathe Holy Spirit, our Sanctifier. Our prayer will be heard, and we become great lights of love and faith and hope, if we but consteadfastly in prayer with Mary, the mother of Jesus, and with brethren!

William J. M

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

Article Twenty-five

TEXT: All, both Brothers and Sisters, should guide and goverlife according to the law of the religious state which they have proand above all faithfully observe what pertains to the perfect full of their vows. They should have the highest regard especially for points which direct them to follow the charity and poverty of Seraphic Father, for it becomes the child most of all to reproitself the image and virtues of its parent.

As we said at the beginning of this chapter, the present as concerned primarily with the most general obligation of religion as such, that of striving for perfection.

The essence of perfection consists in charity, the perfect love and fellowman (Cf. Art. 6). That man is perfect who fulfils the law of love perfectly, being guilty not even of a minor transgress long as we remain in this life, however, such perfection exists on ideal, for to no ordinary mortal is granted the special privilege of sinlessness. Yet for all that, it is not just an ideal, but our ideal, on Christ himself holds up to each of us as a personal goal. You there to be perfect even as your heavenly Father is perfect (Mt. 5:48), have the obligation to strive to become more perfect than we conquer and control those habits and tendencies that lead us as through virtuous counter-habits to attain an ease and facility in God, so that the practice of charity becomes as it were a second

and the violations or transgressions of God's will diminish in frequency and seriousness.

This obligation is incumbent on every Christian and is commonly regarded by spiritual writers to be a serious or grave matter. For unless man continues to strain forward spiritually he will tend to lose ground and slip backwards. The law of organic life holds in the supernatural realm as well. In all living things two countermovements are apparent, one constructive or anabolic in the sense that it tends to build up and strengthen the organism, the other disintegrating or catabolic which tends to consume the substance and resources of the organism so that weakened it becomes an easy prey to disease and death. So long as the first process predominates, man continues to mature, but as the latter gains control man begins to age and to die. To cease to strive for greater holiness and to war against the destructive forces of spiritual life is not only to fail to consolidate or retain one's spiritual gains but to begin to move backwards in what, if not checked, will become a precipitate flight towards spiritual death.

Moralists remind us that this obligation, already incumbent on all Christians, is a fortiori binding on religious, for their very way of life has as its fundamental raison d'être to enable them to run more quickly and surely on the path to perfection. So serious is this obligation that St. Alphonsus declares: "If a religious takes the firm resolution of not tending towards perfection or of giving no thought whatever to it, he pommits a mortal sin" (Theol. moralis, IV, 18). For his own followers, Francis expressed the same idea in the language of the Gospel, "No man putting his hand to the plow and looking back, is fit for the kingdom of those friars who would leave their order after final profession for an usier way to perfection, who will say that he did not also have in mind lose who had already abandoned their way of life in their heart?

The Code of Canon Law not only reminds religious of this fundaental law of the religious state they have professed, but indicates how ey can carry it out. "All religious, both superiors and subjects, must t only faithfully keep the vows which they have taken but must also the according to the rules and constitutions proper to their religious titute, and in this manner strive for religious perfection" (Can. 593).

In this sense we can say that even though individual articles, or in the Rule and Constitutions as a whole, do not oblige under sin, religious is simply free to disregard or ignore them deliberately. The an attitude of mind would be tantamount to declaring that he will

no longer strive for perfection. This becomes clear if we consider that the Rule and Constitutions are set down as counsels intended to guid the religious to their goal. In expressly declaring they do not bind a such under sin, either mortal or venial, the Church indicates that an one in itself (except where divine or human law oblige) is not put dow as a necessary or required condition for attaining perfection and to the extent its violation would be a positive imperfection rather than a si as such. But the frame of mind which would deliberately set aside disregard these counsels where they do not entail sin on other couns is equivalent to setting up as a norm or goal positive imperfection rath than the perfection for which one should be striving. To this exter such an attitude would be seriously sinful. It is precisely for this reason that where legitimate reasons prevent religious from following a part cular requirement of the Rule or Constitutions, especially for any length of time, superiors either within or without the order are empowered dispense them from it. Such powers would be meaningless if no obliging tion at all existed.

On the other hand it would be incorrect to believe that this gener obligation, serious and grave though it be in itself, is violated or si fully neglected by each and every transgression of the Rule. There is fixed degree of perfection that we can set down as an absolute that mu be attained and which when achieved would excuse us from further effor Likewise, no fixed pace of progress is determined. Even if we could termine the rate of spiritual growth or for that matter the mere fact growth or retrogression, it would be unwise to attempt it for it could only lead either to spiritual pride or discouragement, neither of whit is conducive to the attainment of perfection. Leaving such matter unhealthy speculation, then, the Code confines itself to stressing not much the obligation, which is presumed, but rather the means by whi it can be fulfilled, namely by keeping the vows and living according the rule and constitutions. Where religious have the habitual will fulfilling faithfully this prescription and are not notably transgress the same, they may rest assured that they are also fulfilling the substant of their obligation to strive for perfection.

No Franciscan worthy of the name, however, would use the balar of the moral casuist to determine where he can set limits to his satisfice of self without incurring sin. Rather his attitude will be that Francis, who though signed with the stigmata as an outward signinner love that consumed him could still sorrowfully say: "Let us be to serve the Lord, our God; for until now we have done little" (Bonaventure, Legenda Major, c. 14).

For that reason the Rule urges that all should faithfully observe what pertains to the perfect fulfillment of their vows. Such perfect fulfillment as the Rule envisions excludes not only serious violation of the vows but venial or minor infractions as well. But envisaged is more than that. With the exception of the vow of chastity, generally speaking the vows oblige religious only to the external observance. For instance, so long as a religious carries out the command of the superior even though inwardly rebelling, the vow is not transgressed. But in such a case, the virtue of obedience is absent. For the latter extends also to the inner dispositions which prompt the religious to submit their will to that of the superior in so far as the latter is the representative of God. This too pertains to the perfect fulfillment of the vow. In like manner, the virtue of poverty goes beyond the external renunciation demanded by the vow, and implies the internal detachment from earthly goods that prompts a religious to shun the superfluous and to choose the inferior product to the superior where the former serves the same purpose. And when at times even essentials are denied us, the virtue enables us to accept this with something of that "perfect joy" Francis described to Brother Leo. Such an attitude it patent proof of the will to strive for perfection.

They should. . follow the charity and poverty of their Seraphic Father. . . The Franciscan striving for perfection not only desires to fulfil perfectly the requirements common to all religious institutes. He also seeks this same fidelity in regard to the proper or specific demands made by his particular order, or congregation. That is why the present article is not content with exhorting the Tertiary to the inner as well as outword observance of the evangelical counsels. It continues with a reminder of a similar distinction, that which exists between the letter of the Rule or Constitutions and the spirit of the founder that should vivify it. For it becomes the child most of all to reproduce in itself the image and virtues of its parent.

From the time of St. Bonaventure down to our own day, learned men within and without the Franciscan family have speculated on the essence of Franciscanism. What is the substance of its spirituality? But because the personality of Francis, for all his simplicity, was a unique fusion of many different character traits, these scholars do not always come up with the same answers. But whatever be the merits of their respective analyses, it is interesting to note what Holy Mother the Church herself has singled out as most distinctive of the "Franciscanism" she wishes his children to practice. Charity and poverty! It is the "Seraph" and the "Poverello" in the son of Peter Bernadone that caught her eye.

Charity is the common trait of all the saints. For as St. John warned,

God is love And only he who abides in love abides in God, and God is him (I Jo. 4:16). But for all that, Francis' charity was unique. Not inapt. perhaps, has it been styled "Christo-centric" and "evangelical" or "Gospe centered". For when Francis, questing knighthood, heard the call follow the Lord rather than the servant, with all the naiveté and ideali of unspoiled youth, he embraced Christ's way of life as he found it liter ly in the pages of the Gospel. He loved the whole Christ. And only with we compare his thought with the intellectual and spiritual movements his age can we fully appreciate the significance of that statement. loved the Christ, begotten of the Father, born in time in the liker of men, the Christ-child of Bethlehem as well as the Man of Sorre who bore in his flesh the marks of the passion, the Christ who founded Church, who entrusted to Peter and those who would wear the "r of the fisherman" his own authority, Christ who left us his Body Blood and anointed priestly hands to administer it to us. And became man, as king of the creation beneath him, was himself formed by God the image of his beloved Son according to the body and to his like according to the spirit" (Admonitions, n. 5), even the inferior creat took on something of a sacramental character, and in his Canticle of Sun he showed us how we might praise God by and through the the of nature.

His love for the whole Christ, in short, explained both his rest for the Fatherhood of God and for the brotherhood of man, the of Greccio as well as the stigmata on Mount Alverno, his allegiance "the Lord Pope," his "faith in Churches" that housed his Euchard God, his reverence for priests, in whom, as he put it, "I see the Soc God," or for theologians "who minister to us spirit and life" (Testame These are only some of the outstanding characteristics of the Charical Francis, indeed a gem of many facets. To achieve something of his embracing love is in truth the task of a lifetime.

Poverty, as Francis conceived it, is also unique. Like his charis is the fruit of an all-absorbing love of Christ. As Celano tells us used to call it the "royal virtue" because it shone so resplendent his King and Queen (Legenda Secunda, n. 200), for "the Lord himself poor for us in this world." Furthermore, it will event unite us with Christ, "for it leads to the land of the living." "my dearest brothers," he would say, "is the sublimity of the most poverty, which has made you heirs and kings of the kingdom of he poor in goods but exalted in virtue. Clinging to it unreservedly for name of our Lord Jesus Christ, may you never desire to possess anyt else under heaven" (Regula Bullata O.F.M., c. 6).

But even more unusual is his idea of the ambit or extent of this virtue. It goes far beyond what we ordinarily understand by the term. In addition to poverty proper, for instance, it includes humility or the recognition of our spiritual neediness, the "poverty of spirit" of the first beatitude which is the entrance requirement for the kingdom of heaven. And like the humility of the first beatitude, this poverty, as we have seen, leads to the second which is meekness. "He who is truly poor in spirit hates himself, and loves those who strike him on the cheek" (Admonitions, n. 14). It is the very antithesis, therefore, of pride which glories in high offices. That is why Francis could write of those in authority. "If they are more perturbed by the loss of their superiorship than they would be by losing the office of washing the feet (of their subjects), so much the more do they lay up treasures to the peril of their own soul" (Admon., n. 4).

And because poverty, for Francis, implied the surrender of whatever we possess, it included both chastity and obedience. That is the reason he can use the language of poverty to describe purity of heart as "despising the treasures of earth and seeking those of heaven" (Admon., n. 16). And in describing perfect obedience, he can say: "The Lord says in the Gospel, he that doth not renounce all that he possesseth cannot be a disciple and he that will save his life shall lose it. That man leaves all he possesses and loses his body and his soul who abandons himself wholly to obedience in the hands of his superior" (Admon., n. 3).

In short, Franciscan poverty implies detachment from all we might call our own, leaving all we might possess. It includes the gift of one's body (through chastity), the surrender of one's soul (through obedience), in addition to temporal possessions. It means humility and meekness as well as the absence of self-will.

But this detachment is not so much the abandonment of something that is evil as a dedication of something this is good. For that reason he does not tell us to give up all things for the Lord, but rather to the Lord. "Blessed is the servant who gives up all his good to the Lord, for he who retains anything for himself hides his Lord's money, and that which he thinketh he hath shall be taken from him" (Admon., n. 19). All that we have, all that has been given us, belongs in reality to the Lord, our heavenly Father. It is not our exclusive possession but rather something that we are to use according to his will, in serving him and his adopted thildren. If love or charity has been aptly styled the "gift of oneself", hen poverty as Francis knew it is the complementary virtue that makes uck a gift or dedication possible, for it is nothing less than the refusal beep back anything as our exclusive possession. In this sense, Francis'

espousal to Lady Poverty is significant. She is the only one he we possess as his own, she who was first Christ's spouse on earth and we he left behind only when he ascended into heaven, to remind us we might follow him to paradise. That is why he would pray: "Jesus, give me a strong, an absorbing, an abiding love for thy spouse, poverty. She was with thee in Bethlehem, accompanied the Egypt, went with thee to Nazareth, joined thee on thy missionary tescorted thee up Mount Calvary, and when even thy Mother Man mained beneath the foot of the Cross, thy spouse mounted the Cross, thee; and finally, she kept thee company in the tomb, which was no own. Oh give me, Lord, a burning, a deathless love for this thy spouse"

CONCLUSION: The Blessing of our Holy Father St. Francis
In his last will and testament, Francis extended a special ble
to those who would observe the regulations he had drawn up for
friars. By adding this blessing to the present revision of the Rule of
Third Order Regular, Pius XI grants all who follow it faithfulls
assurance that they, no less than the members of Francis' First of
have the blessing of their spiritual father in heaven. There is no
fitting conclusion we could append to this explanation of the Rule,
than the words of this blessing:

And whosoever will observe these things, may they be filled. Heaven with the blessing of the Most High Heavenly Father, and they be filled on earth with the blessing of His beloved Son together, the Most Holy Spirit, the Paraclete, and all the Virtues of the Heavend all the Saints. And I, Brother Francis, your little one and sense far as ever I am able, confirm unto you within and without this holy blessing, which may you enjoy with all the Virtues of the Heavend all the Saints now and forevermore. Amen.

(Conclusion)

Fr. Allan Wolter. O.

HER STEPS ARE CANTICLES

The Music of Mary in the Franciscan Heart

The Franciscan Heart Speaks OF BEGINNINGS...

I am the Franciscan heart. I have no personal identity, but in my deepest recesses burns that steady and joyous flame which has warmed the coldness and gloom of the world for seven centuries. . . that clean and constant flame which is called the Franciscan spirit.

I am the Franciscan heart, and I dwell in the breast of every son and daughter of the two saints whose names history has intertwined with the force of a thousand songs, myriad poems, countless frescoes: the saints of Assisi, Francis and Clare.

I am the Franciscan heart, and I beat for the first time when a gay young man threw back his dark head and laughed at the pale sanity of the world. I began to throb when Francis Bernardone embraced the sweet madness of the Gospel, and sang for the joy of possessing nothing on earth but claiming a Father in Heaven.

Francis was the tenderest of men, fashioned for pure love and absolute joy. It was quite to be expected that his gallantry would espouse the loveliest of all maidens: the Holy Mother of God. He carried the name of Holy Mary like a flower against his heart, and his spirit flew her colors when he set out to bring the joy of her Divine Son back to a world which had forgotten it was redeemed. It was at Mary's altar that his great family was conceived, and there he espoused the lovely Clare to the Lord most high. Saint Mary of the Angels. . .down the decades and scores and centuries of years, the name of that small chapel is a rose pressed in the Franciscan memory. It was there that the Blessed Virgin entered into an exquisite conspiracy with Francis to wrest from the Mercy of God the greatest indulgence ever granted: the Great Pardon of the Portiuncula.

Francis loved the Virgin Mother of God with a tenderness I cannot tell you in words. But I know it. For I am his heart. How I leaped for gladness the day his love for our Lady escaped into the relief of a poem. He found that song in me. For I am the heart of Francis, and I know.

DF BLOSSOMING...

I am the Franciscan heart, multiplied ten thousand, thousand times a the vast progeny of Francis. I was a chaste fire of the Virgin in the reast of his beautiful daughter, Clare. I was the virile courage of the

Stabat Mater, spurring on his daughter, Coletta. I was Mary-musi trumpets in the soul of Bernardine of Siena. I was drumbeats of Lady in the spirit of John Capistran. I put the song on the stiffening of Anthony of Padua; he died singing, "O Gloriosa Virginum!"

I am the Franciscan heart; and the love of the Virgin Mary we first set me swinging in Francis, is still the dynamo which keep throbbing in all the children of Francis. When devotedness to wanes, I slacken my beats; I sicken and die.

I am the Franciscan heart, but I cannot swing my joyous pends without Our Lady. I leap forward on the Name of Jesus, but I shack on the Name of Mary. From the first beginning of the great phic Order, Mary Immaculate was chosen for its Queen. I know it I was there.

OF HER COMING...

I am the Franciscan heart, and my beating was soon heard all Europe. It was not enough. I yearned for new lands where I could the music of Mary. And so I came to the New World. I beat ou message of Jesus and Mary so ecstatically that, to this very day and men call that vast territory of the Americas where I first throbbed, Land of Saint Francis."

I am the Franciscan heart, and I was the first to be decked in eppal purple in Mexico. I am the heart of Fray Juan de Zumarraga chosen instrument of Holy Mary of Guadalupe. His were the first to behold that unspeakable work of art which is her Immaculate Per I shall never forget that day, that ever-blessed day...it was December in the year 1531. A little Indian was kneeling before the Bish throne. Suddenly, he stood up; and cascades of scarlet roses gushed of his cheeks, and his legs would not support him. He fell upon his knew I gave him the words that came at last: "Holy Virgin Mary, Me of God!"

I am the Franciscan heart, and I was throbbing with unutter joy when the great procession carried the miraculous image of Lady of Guadalupe to the first shrine on Tepeyac. Many, many so Francis walked in that procession, singing the praises of the Virgin, ing her name out on their tambours. And I know the inarticulate the unwritten poems that stirred in the soul of each of those frians. I am the heart of every one of them. I am the heart of Bishop Zumar And I have seen the Immaculate Mother of God.

OF HER PRIVILEGE...

I am the Franciscan heart, and my love was quick to grasp what mere intellect could not fathom. Even that most devoted son of Mary, Saint Bernard, stumbled over the mystery of her Immaculate Conception. Even the incomparable Thomas Aquinas left no place for this dogma in the superb and sacred network of his theology.

But I am the Franciscan heart. I did not stumble over that Immaculate Exception to all laws, which is Our Lady. I had ample room in my love for her glory and her privilege. And so, when the great intellects of Christendom debated and declaimed, I explained to them out of the depths of my Seraphic love for Mary, how this most dear Lady was not redeemed, but pre-redeemed. I showed all men that by the foreseen merits of His Divine Son, God had willed that no least shadow of sin should ever fall across the sunlit purity of her who was to be the Mother of God. I am the heart of Duns Scotus, the friar whom generations hail: Doctor Marianus! I am the heart of each of the Franciscan Ministers General who presented to Pope Pius IX a golden rose and a silver lily when he proclaimed as a dogma of the universal Church that which I had always known.

OF HER GLORY...

I am the Franciscan heart, and each new century finds my love for Mary flaming in the very core of the Seraphic Order. I understood the mystery of her Immaculate Conception. Nor did I for a moment ever doubt that her chaste and precious person was taken up into the very porches of the Most Holy Trinity after the brief shuttering of her beautiful eyes in death. In the Middle Ages, I loved to call the Virgin's death merely, her Dormition. Other brilliant men debated the issue of Our Lady's Assumption, body and soul, into Heaven. I said nothing, but I resorted to strategy. In the primitive Franciscan Rule, I caused it to be set down that one of the scant dozen Feasts of the year on which Franciscans should be encouraged to approach the Eucharistic Table thould be that of Our Lady's glorious Assumption.

I could not believe that the most courteous of Sons would permit he loveliest of Mothers to suffer the humiliating penalties of that riginal sin to which her Immaculate Person was completely a stranger. knew that any son on earth would be quick to save his mother from he grave's ignominy, were it only in his power, were it only according to he law of eternal Justice. The Son of Mary had this in His power, and was in flawless accord with the Justice of the Eternal Father.

I am the Franciscan heart, and for one long moment I hung perfect still in every son and daughter of Saint Francis, while Pope Pius XI declared on November 1, 1950, that what I had believed for centuri was now a dogma all Catholics must believe under pain of exile from the porticoes of Holy Church. "Let him who refuses to believe that the moment of Blessed Virgin Mary was taken up, body and soul, into Heaven," sathet slender, dark-eyed man whom I reverence above all men on the earth,... "let him be anathema!" I hung for that long moment, poised the brink of my seraphic love for the Virgin Mary, suspended over the abyss of her perfection. Then I swung again, faster and faster and fast into a great thunder of drums. And I heard ten thousand trumpafar off, in the home of Mary the Mother of God.

OF THE CAUSE OF OUR JOY...

I am the Franciscan heart, and no fears gnaw at me. If men shatter the atom, they can never shatter Mary. If the world puts class hatred and bigotry like a rotting garment, Mary remains the Mot of all mankind. The face of Mary is a strange shining on the flof all sorrow. In the hands of Mary, every soul that has loved helife, will find its final tomorrow. She is the very flute of our sighs. is the salvation in our tears. She is the bellrope of our laughter. She the candle set on the distant sill of Heaven to guide us maculate, low ones—Home!

Sr. Mary Francis,

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WORK AND PRAYER

IN OUR Congregation there are to live jointly two Sisters: the Mary of Prayer and the Martha of Labor; the latter is to be sanctified by the former. We are wage-earners in the Service of God. We must regard ourselves as such and endeavor to early our daily bread, and never waste time in idleness, for the distribution of our time is not at our disposal. Furthermore, we are to be satisfied with any kind of labor, so that in the evening of our life, when the Master repays our labor, He may say to us: God and faithful servant, enter into the joys of the Lord!

Ven. M. Magdalen Daemen (d. 1856

the CORD

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