



*Symbol of the  
real presence of God*

Wherever it shines before the tabernacle . . . in tiny mission chapel or vast cathedral . . . the Sanctuary Light is a universal sign of the real presence of the Eucharistic Christ . . . a symbol that speaks in every language, saying: "Come, let us kneel before the Lord that made us."

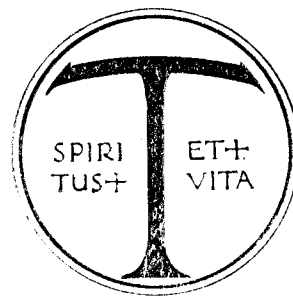


*Will & Baumer*

CANDLE CO., INC., Syracuse, N. Y.  
The Pioneer Church Candle Manufacturers of America

BOSTON  
NEW YORK  
CHICAGO  
MONTREAL  
LOS ANGELES

Will & Baumer provides Sanctuary Lights of varying kinds—Lux Douala, Lux Douala, Lux Douala, each designed to comply with ecclesiastical customs and codes, and adapted to the needs of those who feel that they should give light, not the good, but the light of the candle. The complete line of Sanctuary Lights is available in the complete line of Sanctuary Lights.



# the CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. VI., NO. 10, OCTOBER, 1956

# the CORD

VOL. VI. NO. 10. OCTOBER, 1956

## CONTENTS

THE MONTHLY CONFERENCE .....	289 ✓
<i>Fr. Allan B. Wolter, O.F.M.</i>	
CAPISTRAN AND HUNYADY .....	300
<i>Fr. Innocent Dam, O.F.M.</i>	
SCRIPTURAL STORY OF DIVINE LOVE .....	312
<i>Fr. Mario DiCicco, O.F.M.</i>	
QUERIES AND REPLIES .....	319
BOOK REVIEW .....	320



The CORD, a monthly magazine specifically devoted to Franciscan spirituality is published under the sponsorship of the Franciscan Educational Conference by The Franciscan Institute, St. Bonaventure University, St. Bonaventure P. O., New York. Editor: Eligius Buytaert, O. F. M., Assistant Editor: Sr. Frances, S. M. I. C. Managing Editor: Innocent Dam, O.F.M. Editorial Board: Ignatius Brady, O.F.M., Columban Duffy, O.F.M., Allan Wolter, O.F.M. Annual subscription, \$2.00. Entered as second class matter on November 25, 1950, at St. Bonaventure P. O., New York, under Act of March 3, 1879. All communications, whether of a business or a literary nature, should be addressed to The CORD, St. Bonaventure University, St. Bonaventure P. O., New York. *Cum permissu superiorum.*

## MONTHLY CONFERENCE

### BLESSED ARE THE PURE OF HEART

*God is love*, St. John tells us (I Jn. 4:16), the love that created us, the love that redeemed us, the love that sanctifies us by transforming us into the likeness of Christ. *For those whom he has fore-known he has also predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren* (Rom. 8: 29). The conditions for this transformation, for active citizenship in the kingdom of God, Christ laid down in the beatitudes. The first five emphasize one central theme, spiritual poverty as contrasted with the self-sufficiency of the spiritually rich Pharisee. "Poor in spirit here means the humble." Augustine assures us, "those who lack the spirit that puffs one up" (*De sermone Domini in monte*, I, c. 1). Poverty of spirit, then, is nothing other than that genuine humility that invites God to exalt us (Mt. 23, 12). It manifests itself through meekness, that prompts us to bear sufferings patiently that we may possess the promised land. It engenders in us that one great sorrow described by Leon Bloy, that of not being a saint. But it is a blessed form of mourning for it moves God to come Himself to comfort and console us. This longing to be delivered from our own weakness and sinful tendencies becomes a fierce hunger and thirst that wrings from God that promise, *they shall be satisfied* (Mt. 5, 6). And finally it makes one merciful to others for only such *shall obtain mercy* (Mt. 5, 7).

### PURITY OF HEART

#### I

It remains to consider the conditions contained in the remaining beatitudes, beginning with sixth, the beatitude of the interior life. *Blessed are the pure of heart, for they shall see God* (Mt. 5, 8). The purity of heart referred to here implies far more than what is entailed by the virtue of chastity. To grasp its full meaning, we should highlight it against the backdrop of the legal purity prescribed by the Pharisees. As St. Mark explains: *The Pharisees, . . . do not eat without frequent washing of hands holding the tradition of the ancients. And when they come from the market, they do not eat without washing first. And there have been handed down to them many other*

things to observe: washing of cups and pots, and brazen vessels and beds (Mk. 7: 3-4). This sect scorned the common people literally as "the great unwashed." They criticized Christ for permitting His apostles to eat with unwashed hands: "Why do not thy disciples walk according to the tradition of the ancients," they asked, "instead of eating bread with defiled hands?" It was not that the followers of Christ came to the table with grimy nails or fingers that smelled of fish, but merely that they failed to observe these countless ritual washings counseled by the Rabbis. They laid down twenty-six rules, for example, just for washing one's hands in the morning.

These "kosher" regulations were based partly on the law of Moses, partly on what Mark calls the "tradition of the ancients," the Rabbinical interpretation of the mosaic law. In God's original providential plan, these rules served to keep the Jews conscious of their destiny as a race, when they lost their political independence during the Babylonian exile. Oriental culture is replete with symbolism and these legal purifications or ceremonial washings were to make God's people realize they were a chosen group, set apart from their idolatrous neighbors to keep alive the belief in the one true God and in the Messiah whom He would give to the world through them. When they returned from the market places where they brushed shoulders with the pagans, the Jews were to purify themselves, washing not merely their hands but their minds as well, cleansing them of all worldiness and pagan ideas. But in Christ's day, this original purpose had become obscure, the real meaning of these regulations all but forgotten. Like Sinclair Lewis' caricature Elmer Gantry, the Pharisee had mistaken the symbol for the reality. In many instances, at least, he was clean only before the law. He sinned freely in his heart, in his desires, in his pride. To hide this hypocrisy from himself, he seized upon this ritualism with a kind of fanatical eagerness. And like so many who are dishonest with themselves, these Pharisees condemned others who lacked their cleverness to creep through the loopholes their casuists contrived. No wonder Christ likened them to the whitewashed sepulchres dotting the green of the Cedron valley, beautiful to the eye, but within full of decaying flesh and rotting bones (Mt. 23, 27).

Christ abolished once and for all this legal cleanliness, putting in its place a purity that proceeds from the heart. *This people*

*honors me with their lips, but their heart is far from me* (Mk. 7:6). It is not what goes into a man's mouth that defiles him, but what springs from his heart, *for from within, out of the heart of men, come evil thoughts, adulteries, immorality, murders, thefts, covetousness, wickedness, deceit, shamelessness, jealousy, blasphemy, pride, foolishness* (Mk. 7: 21). Thus did Christ do away with the distinction between clean and unclean foods, a change so radical that even the apostles did not grasp its full import. Troubled, they came to him for an explanation (Mt. 15: 15). Peter even required a further revelation after Pentecost to assure him he had not misunderstood (Acts 10:9-15). Exterior works mean nothing, Christ makes clear, so long as the interior disposition is absent. There is a twofold adultery, the one that the Mosaic law punished by stoning, the other which is committed in the secrecy of the heart (Mt. 5:28). When Christians give alms they should not let their left hand know what their right hand is doing. They should not send someone with a trumpet before them like the Pharisees under pretence of calling the beggars together but in reality *that they may be honored by men* (Mt. 6:2). The Pharisees, Christ tells us, *love to pray standing in the synagogues and at the street corners in order that they may be seen by men* (*ibid.* 5). His disciples on the contrary are to *pray to the Father in secret*. It is not that Christ condemns public prayer, but what He decries is pharisaical hypocrisy. The same is true of His exhortation not to make long prayers, but to pray: *Our Father who art in heaven* (*ibid.* 9). He refers to the custom of the Pharisees, who under pretence of consoling a widow in her grief, spend long hours at her home living off her meager table (Mk. 12:40). *And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting . . . But thou, when thou dost fast, anoint thy head and wash thy face, so that thou mayest not be seen by men to fast* (Mt. 6, 16-17). Christ is not condemning good example or any kind of external manifestation of piety or public worship, for He told His apostles shortly before not to hide their light under a bushel, but *let your light shine before men, in order that they may see your good works and give glory of your Father in heaven* (Mt. 5:16). No, these admonitions are aimed at a specific form of spirituality, the legal pseudo-piety of the Pharisee. What Christ wants in its place is a religion that stems from the

heart. This beatitude then might well be styled the beatitude of the interior life.

The interior life of a soul is nothing more than the story of its secret or hidden love life with God. It is made up of countless hidden acts of mortification, penance and prayer. It has a twofold phase; one negative, the other positive; one a gradual detachment from the love of creatures, the other a growing attachment and absorption in God. In the present conference, we shall consider only the first phase, that of withdrawal from the things of the world, reserving for the subsequent conference the positive aspects of the interior life.

## II

### SEPARATION FROM THE WORLD

The very name interior life implies a withdrawal from the world, a retirement into the inner recesses of the heart. Without such a separation no true love life with God is possible. In the same epistle that he tells us that *God is love* St. John warns us: *Do not love the world, or the things that are in the world. If anyone love the world, the love of the Father is not in him; because all that is in the world is the lust of the flesh, the lust of the eyes and the pride of life.* And he adds: *The world with its lust is passing away, but he who does the will of God abides forever* (I Jn. 2: 15-17). John learned this lesson during that intimate talk Christ had with His disciples during the last Supper. Over and over again, Jesus reminded them *I have chosen you out of the world* (Jn. 15:20). And in His prayer to His heavenly Father, He associates them with Himself: *They are not of this world, even as I am not of the world* (Jn. 17:16). And of His very prayer He says: *I pray for them; not for the world do I pray, but for those whom thou hast given me. . . out of the world* (ibid. 9,6).

Christ does not say they are not to be *in the world* but that they are not *of the world*. *I do not pray that thou take them out of the world, but that thou keepst them from evil. They are not of the world, even as I am not of the world. Sanctify them in the truth. Thy word is truth. Even as thou hast sent me into the world, so I also have sent them into the world* (Jn 17: 15-18). From this we must conclude that Christ has chosen His own out of the world.

If they still move in this milieu like the Jews among their Babylonian captors, they are nevertheless a race apart. To the extent they become of one mind and heart with the world, they cease to be the subject of Christ's special prayer: *"Not for the world do I pray, but for those whom thou hast given me."*

What is important, as John makes clear, is whether or not we *love the world and the things that are in the world*. Those who are *in the world* only become *of the world* when they fall in love with it and what it stands for. Here is our practical test. What do we live for? To what have we given our heart? Has our work "extinguished the spirit of prayer and devotion to which all temporal things should be subservient?" (*Reg. O.F.M.*, c.5). Do we find it difficult to tear ourselves away from other tasks to spend a moment with Christ? Have we lost a taste for spiritual things? Do we have an inordinate interest in worldly matters? Do we crave the same pleasures, forms of recreation, as seculars? Is our reading, our conversation exclusively or predominantly of such matters? If so, we may well fear we have fallen in love with the world, perhaps without realizing it.

Worldliness is the great enemy of the interior life. It infects not only the individual patently immersed in the life lived by seculars. In infinitely more subtle fashion it can alienate one's affections from Christ under the guise of an imprudent zeal for work and exaggerated devotion to one's duties. The Little Flower sagely observed that she could never become so absorbed with any assignment or form of work that she could not relinquish it without regret at a moment's notice. We know how our Holy Father Francis destroyed the basket he was weaving because the thought of it distracted him during the time of prayer. While there is a far greater danger, generally speaking, of religious sinning by idleness than overwork, nevertheless the high tempo of the American way of life and its emphasis on activity presents a very real danger to religious in this country. Like Martha, we can become critical of Mary instead of casting a longing glance at the one who *has chosen the best part* (Lk. 10: 42), the only part that *will not be taken away* from us as religious. For, if the religious state admits of a purely contemplative form of life, it does not admit of a purely active one. There is at most a life like that of the Savior in which

activity and contemplation are blended. But the day will come when even the busiest religious must stop playing Martha and be all Mary to Christ.

Separation from the world and its ideals is not simply a matter of counsel for the religious. It is an essential and indispensable element of religious life. As we mentioned in an earlier conference, for the Christian ascetic during the first centuries of the Church the vow of chastity became the distinguishing mark. By their vow, these persons consecrated to Christ were set apart from their fellows, even though they continued to live with their relatives and busied themselves with the affairs of the Christian community. But human nature being what it is, too free contact of these "religious" with the laity led to the loss of fervor and even to scandalous abuses, so that the Church was forced to lay down strict regulations regarding these "orders of widows and virgins". And eventually, towards the end of the third century, we find religious, for their own protection, withdrawing to the solitude of the desert or banding together in monasteries and convents built in such isolated places that contact with the world was virtually impossible. The austere and penitential spirit of such religious, it is true, eventually caused the pious laity to settle in the vicinity of such monasteries so that little towns and villages grew about them, but even then the convent walls and cloistered gardens provided a measure of peace and quiet, so that the religious could still live a secluded life.

In a sense, Francis revolutionized this conception of religious life when, like Christ, he sent his disciples two by two into all the corners of the earth. But in no sense did he abrogate the religious ideal of separation from the world. His instructions in the *Regula bullata* (c.3) on "how the Friars should go through the world" implies that they are not always in the world. The primitive rule is even more emphatic. There Francis reminds his brethren that the Saviour "has deigned to pray to his Father for us . . . saying . . . 'They are not of the world, even as I am not of the world. I do not pray that thou take them out of the world, but that thou keep them from evil. . . Even as thou hast sent me into the world, so I also have sent them into the world'" (*Reg. prima O.F.M.*). Poverty, too, was to be both a symbol and effective means

of their separation from the world. For as Francis understood it, poverty was not only a detachment from earthly goods or property, but as we have said elsewhere (*Book of Life*, pp. 136-8), it included its ambit both chastity and obedience. It implied a renunciation, in short, of the threefold lust that St. John puts down as the distinguishing mark of the spirit of the world (I Jn. 2: 16). Franciscan poverty, then, in its fullest sense was to be our constant reminder that we are but "strangers and pilgrims in this world" (*Reg. bullata*, c. 6). The Poverello's own explanation of the sixth beatitude is itself significant. "They are pure of heart who despise earthly things and always seek those of heaven, and who never cease to adore and contemplate the Lord God Living and True, with a pure heart and mind" (*Admonitions*, n. 16).

That religious must be separated from the world Francis accepted as self-evident. Even the locations of the first friaries reflect his conviction. The anchorites built their dwellings in the desert, the monks of old in sheltered valleys or on inaccessible mountain tops. Francis tried a practical compromise choosing convents like San Damiano, or the Portiuncula, on the outskirts of the town, far enough beyond the city walls that the friars might not be disturbed in their devotions, yet within easy walking distance of the city gates. But even this was not enough. Periodically, with two or three companions, Francis would climb the deserted slope of Mt. Subasio until they could no longer see Assisi through the blue haze of the valley. And there, in the caves of the Carceri they would relive, if only for a few weeks, the hermetical life of the desert fathers. This custom of Francis and his friars is reflected in his instructions to "those who wish to live religiously in hermitages". They are to be three or at most four. "Let two of them act as mothers and have the other two as their sons," he writes. "The former should lead the life of Martha while the two others lead the life of Mary Magdalene. Let those who lead the life of Mary have one cloister, but each his own quarters in it, so that they do not live or sleep in the same quarters. And let them always say the Compline for the day when the sun is about to set, and let them be careful to keep silence and say their Hours and get up for the Matins; and let them seek first the kingdom of God and His justice. . . And they must not let anybody come into the

cloister where they live, nor let them eat there. And let those brothers who are the mothers endeavor to keep apart from every person and by the obedience of their custos, let them guard their sons from every person, so that no one may speak with them. And let these sons not speak with any persons except with their mothers and with their custos, when it shall please him to visit them with the blessing of God. But the sons must sometimes in turn assume the office of mothers, for a time, according as it may seem to them to be proper." (*On Living Religiously in a Hermitage*).

But this occasional retreat was not enough. Even when the Friars were on the road, Francis obliged them to spend some time in silence and recollection. "In the name of the Lord," he told them as he sent them into foreign provinces after the General Chapter of 1217, "go your way two by two humbly, decorously and in particular amid strict silence from early morn till after Tierce, praying in *your hearts* to the Lord. Idle and useless words are not to be uttered between you. For though you walk abroad let your manner nevertheless be as humble and decorous as if you were in a hermitage or a cell. For wherever we are and go, we have our cell with us. Brother Body is our cell, and our soul is the hermit dwelling inside the cell in order to pray to God and meditate on Him. If the soul does not remain in retirement in its own cell, any handbuilt cell is of little use to a religious." (*Speculum perfectionis*, 64)

### III

#### PRACTICE OF PURITY OF HEART

What are some of the practical applications we can draw from these considerations? Francis chose a difficult form of life for his friars, a form of life that is characteristic also of those Franciscan congregations that live the mixed life of action and contemplations. It is not easy to remain in the world and not become a part of it. The whole history of the difficulties of the first Christian ascetics vowed to Christ while living in the world is a testimony of the power of a secular environment to influence even those possessed of the highest ideals and inspirations. When a white man after months or years in the south sea islands takes on the listless ways of the local blacks and browns and lives according to their

loose moral code, we say he has gone native. His character and principles have been destroyed by the environment.

We have been elevated to a supernatural plane, destined for heaven which is a sharing in the inner life of love of the Trinity. But so long as we remain in this land of exile, there is danger of going native. The *children of light* cannot be content with the moral standards of the "good pagan." Philosophers tell us that happiness in the use of creatures would be the end of man in a purely natural order. Virtue on this level would require nothing more than moderation in enjoying creatures. *Virtus in medio* becomes the norm of a natural morality. But Christians, and above all, religious aim higher. The latter are wedded to Christ. They have consecrated their persons to Him that He may bring them to perfection in His own likeness, that He may be their God and their all. Because Christ was not of this world, even as we, our transformation implies that we bear *in our body the dying of Jesus*, so that *the life of Jesus may be made manifest in our bodily frame* (2 Cor. 4:10). The aim of Christian and religious mortification, then, is not merely to achieve the moderation in the use of creature pleasure, but to keep ourselves from falling in love with the world and what it has to offer. A man may not object if his wife associates with others so long as her heart belongs to him. Christ expects as much of His religious bride, His apostle, His *alter ego*.

But if we love the world, we have already given ourselves over to the power of Christ's arch-enemy Satan, whom He tells us is the *prince of the world* (Jn. 12:32). There can be no compromise, no half-measures. *He who is not with me is against me* (Lk. 11:23). *He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting* (Jn. 12:25). And for the soul who has once known Christ, who has shared something of His life, who has tasted the sweetness of His love, there is no going back, no possibility of any happiness apart from Christ. *In the world you will have affliction* (Jn. 16:33).

To live on the truly transcendent plane to which Christ calls us, we must mortify the deeds of the flesh, for this is truly a life according to the spirit. In the beginning this is always difficult. *But take courage*, Christ tells us, *I have overcome the world* (Jn. 16: 33). And with His grace we too can follow Him. And having

made the break, we discover to our consolation that it was no vain promise Christ made when He said: "If you love me, keep my commandments. And I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you" (Jn. 14:15-17). For the gifts of the Holy Spirit give to the soul in grace a facility and ease that makes the practice of virtue a thing of joy. And theologians remind us that it is precisely by combatting the spirit of the world by mortification that these gifts are cultivated and become effective. *We have received not the spirit of the world, but the spirit that is from God*, Paul tells us. *But the sensual man does not perceive the things that are of the Spirit* (1 Cor. 2: 12,14). Where the Holy Spirit in the mortified soul is operative through His gifts, however, the practice of the interior life is characterized by a spiritual sweetness that is in truth a foretaste of heaven. For if Paul says: *Eye has not seen nor ear heard nor has it entered into the heart of man what things God has prepared for those who love him*, he adds immediately, *but to us God has revealed them through his Spirit* (1 Cor. 2: 9-10).

Mortification, of course, is only a partial answer to the problem. It is essentially negative and would wholly free us from the danger of contagion only if we could be completely isolated from the infectious virus of worldliness. But our apostolate is *in the world* and only a positive antidote can serve to counteract the influence of its ideas, norm of conduct and ideals. What too many religious overlook is that there is no serum that can give us permanent immunization against this continued contact with the source of infection. We may have been schooled thoroughly in the principles and practices of the spiritual life. But we are creatures of memory. And memory, as one first grader aptly defined it, "is what I forget with." For in truth, memory is also man's faculty for forgetting. Psychologists have even determined with some precision the laws whereby it fulfils this function. Ideas that are not used, they tell us, gradually submerge into the subconscious. Unless they are periodically recalled, they become innocuous and cease to be effective. At first only a minimal effort is required to

bring them back, but the longer they are in disuse the deeper and more quickly they sink into oblivion. The moral is that we must use that minimal effort to keep spiritual truths alive and vital. In that penetrating analysis Francis gives of the danger of worldliness in his first rule (c. 22), he reminds his followers of Satan's concern to "choke the words and precepts of the Lord from memory and to blind the heart of man by worldly business and cares." Conferences, meditations and especially spiritual reading are the time-tested means for retaining what Paul calls *the mind of Christ* (1 Cor. 2: 16). Only in this way is it humanly possible to weather the forces of attrition that can, if unchecked, wear away even our strongest convictions.

Renunciation of the world, then, is an indispensable condition if we would live a truly interior life. That is why Francis pleaded, "I beseech all the brethren, in the charity which is God, that, overcoming all obstacles and putting aside all care and solicitude [of the world], they strive with all their power to serve, love and honor the Lord God with a clean heart and a pure mind, which He seeks above all" (*Reg. prima*, c. 22). Only then will we experience something of the blessing of the pure of heart, to see God not merely as the future goal for which we strive, or under the sacramental veil in the Eucharist, but as Francis put it, in the tabernacle and dwelling-place we have made for Him in our hearts.

Fr. Allan B. Wolter, O.F.M.

---

Courtesy is one of the properties of the Lord, who serves out sun and rain and all His things which we need for our life, to the just and the unjust alike. For Courtesy is a sister of Charity, and she extinguishes hatred and keeps Charity alive.

St. Francis of Assisi

## CAPISTRAN AND HUNYADY

### HEROES OF THE GREAT FRANCISCAN VICTORY AT BELGRADE: 1456

The two chief figures in the achievement of the brilliant victory at Belgrade (Nandorfehervar) over the forces of Mohammed II—five hundred years ago—were St. John Capistran and John Hunyady. With perfect fairness we can place these two men side by side not only by reason of the victory they shared but also because of the ideas which had a dominant influence in their lives.

In respect to the beginning of their careers, they are well removed one from the other, both geographically and ethnically; and the external marks of their distinct professions allow one to draw no parallelism. One is a priest, a member of a religious order and a preacher; the other is a commander of troops and a statesman. Nevertheless, the fundamental idea guiding them is amazingly similar. They dedicate themselves to the task of warding off the internal and external dangers which threaten Christianity in Europe, to extirpating the heresies which menace the integrity of the Christian Faith, to breaking the Ottoman power which is preparing the conquest of the Occident. Capistran devotes the greater part of his life to the preservation of Christianity, to the removal of the threats against it; Hunyady considers it his principal task to do battle against the Ottomans. It is the Saint who goes to the aid of Hunyady. It is their common struggle against the infidel that wins for them both immortal laurels and places them inseparably side by side to be remembered by succeeding generations, who find in their exemplary lives the secret of their strength for that battle.

#### I

The early part of the life of *St. John Capistran* (1386-1415) is quite like that of Hunyady in its outward aspect. At the beginning of the XV century, after completing his study of law in brilliant fashion at the famous University of Perugia, he obtains a position along side the governor of that city. Ladislas, the King of Sicily and Naples, places him at the head of the district of Naples in the capacity of military superintendent; later, he becomes president of the highest tribunal of the whole kingdom; and still later he is made *governor*—the greatest civil trust—with headquarters at Perugia.

Suddenly, one day, this extraordinary career is terminated. The

rebels take him prisoner and he escapes, but they capture him again. Finally a vision makes him understand that henceforth he shall have to serve the King of Heaven instead of an earthly king, that he shall have to become a Franciscan and apply all his efforts not to personal advancement but to the extension of the Kingdom of God. He was then thirty years old.

From that moment, and with complete dedication, John Capistran serves the *Franciscan Order*, the *Church* and the *Pope*, and does so with a spirit demanded by the exigencies of the times. Foremost among those exigencies was a radical renewal of Christianity. He placed himself at the service of the movement of reform with the same decisiveness with which he altered the course of his own life.

His work begins primarily within the *Franciscan Order*. In a short time he is a leader of the movement of the Franciscan observance promoted by St. Bernardine of Siena. He establishes monasteries and moves princes and nobles to establish them for the Observants and succeeds in having the Popes extend them protection.

With the same persevering care he dedicates himself to *bettering morality* in general. In the accomplishment of his popular mission of setting the course for Europe, he not only obtains magnificent results in Italy but also in Austria, Germany, Bohemia, Moravia, Poland and Hungary. The Popes quickly discern his exceptional *diplomatic qualities* and on several occasions employ his services to promote peace among the Christian princes, to revive their enthusiasm for the cause of unity against the Ottoman peril and to dispose them to make sacrifices for that cause.

It is natural for Capistran who burns with an ardent desire to revivify Christianity to press forward with the utmost enthusiasm in the battle against heretical movements. In the first place he wishes to put an end to the most dangerous heresy of Central Europe, that of the *Hussites*. Accordingly, he seeks by every means an opportunity of entering openly into discussions with the leaders of Prague. He was convinced that he could win them over because of his wonderful preparation and the keenness of the logic. That he was not able to accomplish this was due to the vacillating attitude of those in authority.

His plans of reform, that of setting a new course, he placed under the protection of the name of Jesus. Outwardly this movement utilized the initials of the name of Jesus, I.H.S., but at the heart of the move-



ment was the holy conviction that at the name of Jesus every knee should bend.

He determined to renovate society through the power of the name of Jesus and in his struggle against heresy he desired to prove the power of the name of Jesus. In the battle against the pagan Turks the secret of his victory lay in the faith he had in the name of Jesus.

Almost twenty years after the birth of Capistran there was born into the world another brilliant figure of the Europe of the XV century, *John Hunyady*. His father, a Catholic and of noble origin, received from the king of Hungary, Sigismund, in 1409, the castel of Vajdahunyad as a reward for his valor in the battles against the Turks that began in 1389. The attacks of the Turks which were constantly increasing in number, and which constituted the greatest strategic and political problem of Southern Hungary, caused the young Hunyady to take up the career of arms. King Sigismund met him in Serbia in 1428 and took him to his court. From 1431 until 1433 he served in the court of the Prince of Milan, Philip Visconti, and then he followed Sigismund, who was on his way to be crowned the Germano-Roman emperor. Hunyady also accompanied him to Rome and remained at his side until 1437, the year of Sigismund's death. At the Imperial court he begins to learn of the political problems of Western Europe. He distinguishes himself in various battles and attends with his lord imperial assemblies and councils.

His career is in the ascendancy. In 1435 he is a royal counselor; later King Albert names him "ban" (governor) of Szoreny; then King Ulaszlo elevates him to the voivodship of Transylvania, to the governorship first, of Temes and then later, of all Southern Hungary. During the minority of the King, Ladislas V, in 1445, he is one of "the 7 captains" and by 1446 he is Regent of Hungary.

While Capistran owed the rise in his career to brilliant legal preparation Hunyady owed his ascent to the highest positions to his brilliant military capabilities. His first great victory over the troops of the Sultan Murad at Belgrade in 1441 and in the following year his great victory at *Nagyszeben* in Transylvania demonstrated his military genius to the Christian world and focused attention upon him. Very soon legends began to be woven about him. The Pope, Eugene IV, discovered in him the appropriate leader of the crusades which he was going to organize against the Turks and in 1443 deputed to his aid, for the expedition of October, called *the great campaign*, the Cardinal Julian Cesarini who had been the companion of Capi-

tran in student days. The following year the Pope again goes to his aid, but the Ottoman troops, because of numerical superiority, surrounded him and in *Varna* annihilated his army. In this battle King Ulaszlo of Hungary and Cardinal Cesarini lost their lives. After 11 major battles that was the first that ended in defeat. If Skanderbeg had not contained the Turks in the Balkans, the loss of the Battle of Varna would have been fatal to Hungary for the country meanwhile was attacked by Frederick III from the west. Only in 1447, when regent of Hungary, was Hunyady able to think of renewing battle against the Turks, and in this Skanderbeg also joined. But the Sultan prevented their meeting and after two days of bloody battle Hunyady broke out of an encirclement at the cost of enormous losses. The successor of the Sultan Murad, the young Mohammed II, planned a campaign of vast proportions that resulted in the fall of Constantinople in 1453. Because of this event the strategy of the defense of Europe entered a new phase and in it St. John Capistran and John Hunyady played a preponderant role.

## II

At first *Capistran and Hunyady* knew of each other only indirectly. Capistran had definitely heard of the heroic achievements of Hunyady in that he was named by the Pope to preach for the recruiting of crusaders for the campaign of Hunyady that ended in the unfortunate battle of Varna. The prelate Cesarini, the great protector of Capistran, certainly spoke much to him of Hunyady. The *Observants*—known in Hungary as the "friars of cseri"—were regarded by *Hunyady with particular kindness*, as Hunyady saw them minister to the soldiers along with other priests in the campaign. In remembrance of the victory of Nagyszeben, Hunyady had a monastery built for the Observants in Toevis; and later, for the work of converting the Hungarian Hussites who took refuge in Moldavia, he had another monastery erected in Csiksomlyo and a third one in the comitat of Hásromszék (in Kylvá). Aside from this, at every possible occasion, he helped them in the reform of the monasteries in general. All of this could not have gone unnoticed by Capistran for twice he was vicar general of the Observants on this side of the Alps. What was being said at that time is very likely true that Hunyady enjoyed the privilege pertaining to the benefactors that are affiliated with the Order. It was also affirmed and appears quite certain that Hunyady likewise belonged to the Third Order of the Franciscans.

Our two heroes became even more familiar when Capistran jour-

neyed to the north at the invitation of Eneas Silvio Piccoloni, the Apostolic Nuncio to Germany. Capistran was present in *Frankfort* on August 29, 1454, and in March of the following year in *Wienerneustadt* at the imperial diets when the Apostolic Nuncio urged those present to go to the assistance of Hungary. Later on when Capistran, following the instructions of the Pope, undertook a journey to Hungary, *Hunyady* invited him to the country by a most kindly letter and also induced him to visit his castle at *Vajdahunyd* to be in his intimate circle.

In Hungary moreover, Capistran gave thought most of all to delivering sermons and discourses in favor of the reform already initiated by him and with a firm purpose of eliminating heresies. It was only when Hunyady took him to the Hungarian *diet of Gyoer* that he obtained a real insight into the political situation of Hungary and of the inevitable danger from the Ottomans.

When the emissaries of *Callistus III*, the newly elected Pope, brought the text of the oath of the new Pontiff, according to which he intended to do battle against the Ottoman power until crushing it; and when the emissaries manifested the call for a new crusade for that purpose, Hunyady and Capistran conceived a magnificent plan. In accordance with this plan Hunyady and Ladislas V, the King of Hungary, would muster an army of an hundred thousand men together with the Serbian Prince *Brankovic*, the Prince of *Burgunday*, the Pope, the King of *Aragon* and the other states of *Italy*; and if the Pope assured those soldiers and cavalry three-months pay, they would not only drive the Turks from *Constantinople* but also from the Holy Land. At the same time the Pope and the King of *Aragon* would have to send a squadron of war ships to the *Bosporus*.

As a result of the ardent discourses of Capistran, crusaders came forth in such numbers as to exceed the wildest expectations of all. Since the plan to begin the campaign was scheduled for July 15, 1456, Capistran sent the crusaders to their homes after having taken their oath and promises to call them up for enlistment. But the Turks accelerated their military campaign against Hungary, initiated in *May*, and suddenly struck in the direction of *Belgrade*. No help arrived from without. Hunyady's rivals by-passed him and preferred instead the young King *Ladislas V*, who took refuge in *Vienna* under the pretense of going on a hunt. On June 30 the Pope's squadron of war was still anchored off *Ostia*. The entire burden of resolving the situation which was more than difficult rested then on the shoulders of

the "three Johns", who came to be a symbol in history, namely *Hunyady*, the prelate Cardinal *John Carvajal* and *Capistran*.

### III

The Captain of the fortress of *Belgrade*, *Michael Szilágyi*, immediately sends a messenger to *Hunyady* and *Capistran* informing them to come with their forces before it was too late. *Hunyady* also dispatched a messenger to *Capistran* asking that he interrupt the process of enlistment and hasten without delay to *Belgrade* with the forces at his disposal. *Capistran* embarked immediately with his crusaders in five ships and set out for the fortress on the *Danube*.

But during the voyage doubt assailed him and in a sorrowful mood he debated with himself the tragic lot of Hungary and Christianity. "The danger of annihilation approaches and there is no one to give help", was his lament. However, while nearing *Petervarad* an occurrence jolted him. While officiating at Holy Mass he had a vision. He saw an arrow come down from above bearing the inscription: "Do not fear John, be calm, continue the voyage undertaken and hasten; in the power of my name and of my cross you will conquer the Turks." *Capistran* was gladdened immediately and from that moment nothing could shake his faith in victory. *He staked all on a single conviction, the power of the name of Jesus*.

On the 2nd of July he entered *Belgrade*. His presence enlivened the spirit of the army and immediately he retraced his steps for the purpose of recruiting more soldiers.

Meanwhile on the 4th of July the enemy besieged *Belgrade*. Two hundred Turkish vessels appeared on the *Danube* and surrounded part of the city; 150,000 men on the land made the siege complete, with 300 cannons firing at the fortress.

But this did not prevent *Hunyady* and *Capistran* from continuing the work of recruiting and of persuading the Nobles of the certainty that the enemy's encirclement of *Belgrade* could be broken and the city freed.

In fact ten days later with a fleet of two hundred ships *Hunyady* neared the city of *Belgrade*, having previously agreed with the besieged forces to attack the enemy fleet from the south. *After five hours of bitter and furious battle, he succeeded in opening a breach into the city and in assuring supplies and succor to the city which by now was hard-pressed from the siege*. While fighting was in progress on the river's waters' on land where a landing had been made, Cap-

istran inspired the soldiers by having them all repeat in unison the name of Jesus.

Although a breach into the city had been opened, all the crusaders arriving camped very close to Belgrade, at Szalankemen, about 60,000 in number: although most of them were Hungarians, there were also many Croats, the army of the King of Bosnia, 600 Poles, 600 Austrians and a modest number of Germans and Bohemians. They were numerous but not well equipped. Their armament in fact consisted of shovels, spades, bows, hoes and other implements of toil; there was a total lack of horses and lances. Many, too, were hermits, religious and tertiaries who were unschooled in the use of arms.

Of this improvised army Capistran assumed command; but Hunyady, on the other hand, led an excellently equipped force of 15,000. The reinforcements of Carvajal were still enroute. However, Carvajal who was unaware of the desperate condition of the fortress of Belgrade had written asking for a postponement of the general assault until the arrival of his forces.

But the Turks, as it was foreseen, anticipated the plans of the Christians. On the 20th of July they prepared for a *general siege* and attacked the following day. They filled in the trenches about the Fortress with various materials and then attempted to enter the fortress through the holes made by the cannons. The battle became intense, but Capistran in his accustomed manner persevered in encouraging the soldiers. Twice the Christians repelled the enemy attack but a counterattack during the night appeared to have brought victory within reach of the Turks. At seven different points the Turkish banners were raised high on the walls. The situation of the beleaguered was critical.

At this juncture, Hunyady, who had been directing the battle from one of the ships, observing the movements of the enemy, *decided to withdraw to a securer position*, there to await a more favorable moment. The decision was made and the order to withdraw was given. Szilagyi executed the order and his regular army withdrew. Only a small number of crusaders remained as a rear guard to protect those escaping.

It was here that *the forceful spirit of Capistran emerged*. He hastened to Hunyady and convinced him to join battle again. Before the convincing language of Capistran, which evinced something beyond the human, Hunyady, the ingenious strategist, a profoundly religious man, yielded and ordered the resumption of battle.

The renewed battle was bitter. When the Christians perceived it to be impossible to hold back the Turks, "they set fire to wood saturated in phosphorus and hurled it and other easily inflammable material upon the heads of the Turks who were in the ditches or scaling the walls". The consequences were indescribable. The clothes of the Turks caught fire as did other wooden objects deposited by the Turks roundabout. There was headlong flight in every possible direction. Burned corpses covered the field and the surviving Turks returned to the place of their encampment.

Thus the outcome of the battle was decided. But Hunyady was not drunk with success. He still expected a new assault from the enormous reserves of the enemy. He *forbade on the pain of death that no one leave the fortress*, that none of the mariners were to bring back soldiers from the other side of the river.

But *the crusaders would not acquiesce in the command of Hunyady*. Their martial spirit fomented disobedience, and the soldiers one after another slipped from the fortress in order to fight with the Turks who were preparing to move off and were now relatively quiet. It so happened that the attacks against some small Turkish groups were successful. When the others witnessed this, they also came in order to help. Thus the number of the fighters was increased.

*Capistran did everything to observe Hunyady's command, but when they saw him on the other side of Sava, so many crusaders assembled around him and asked him to continue the battle that he could not resist any longer and he himself fired them with enthusiasm*. He was caught up in the desire for martyrdom, and even attempted to secure the most perilous and risky posts in battle. Together with his soldiers he continued to cry out the name of Jesus.

*Their attack against the Turkish gun-emplacements was successful*. The artillery of Hunyady was rushed to help them. They now began to fire with captured guns, while the artillery of the fortress opened its fire also.

Three times Mohammed attempted the reoccupation of his gun-emplacements, and in doing so was himself fatally wounded in the last assault and lost consciousness. At nightfall the battle was finished. Before another sunrise the Turkish camp was found empty.

#### IV

As a consequence of this magnificent series of victories and of the very purpose of the crusade itself, the urge to pursue the Turks

was heavy. Capistran and the crusaders, filled with enthusiasm, were in favor of the pursuit. But when Szilágyi told Capistran of the dangers of a persecution, the undeniable defects of the crusaders' equipment, the bubonic plague which was breaking out among the soldiers, and the risk of the newly obtained victory, he gave up the idea and did not even mention it to Hunyady.

But not so the crusaders. A portion of them incited a *revolt amongst the soldiers* who were already divided in two parts: one of them attributed the merit of the victory to Capistran, the other, the major part, to Hunyady or to both of them.

Capistran and Hunyady, during the night, discussed the situation in Hunyady's general headquarters, on the ship. What the matter of the discussion was we do not know. But we can conclude it from the result: *The next morning, Capistran calmed the camp, gave his blessing to the crusaders, disbanded them and sent them home.*

That was the only solution in those circumstances. Capistran understood Hunyady's anxiety: if, in addition to poor equipment, a prevalent disobedience, or even rebellion raising its ugly head in the army, a campaign of pursuit, even if successful, could demoralize the whole enterprize and make of it a venture of pillage and looting. *It would have been necessary to disband this army even if the troops of the prelate Carvajal had arrived at time.*

In any case *this circumstance did not disturb the friendship between the two heroes.* On the very night of the victory Capistran wrote to the Pope informing him of the events that transpired. He enumerated the various critical situations and though he spoke of Hunyady as the terror of the Turks and the most valiant warrior of Christendom, he ascribed the victory obtained, to the special help of God. Similarly, Hunyady informed the king, the archbishop of Esztergom, the palatine of Hungary and the Italian princes.

*News of the victory filled the Christian world with joy.* In Buda, the capital of Hungary, all the bells pealed forth and torches were lit to celebrate the victory. In Vienna, the refuge of the king, and in numerous other cities, Masses were offered up in thanksgiving. But the greatest impression was made in Rome. The Pope appraised the victory on the 6th of August. All the bells of Rome rang out and the great event was celebrated by a procession of thanksgiving and the Pope urged the chiefs of State to celebrate the victory in a similar manner. Personally, as well as in other writings, the Pope continually praised Hunyady and desired to honor him in a special way for his resounding victory. On the anniversary of the day on which he received

the good news, that is, on *the Feast of the Transfiguration of our Lord, he extended the feast of the whole Church,—Universally.*

Since it seemed to the Pope that the time had come to conquer the Turks decisively, he therefore gave instructions for the organization of a *new crusade* and ordered that the crusade be continued by means of ringing church bells at midday, in keeping with his bull on June 29, which means that from then on Christendom has been remembering in that fashion Hunyady's formidable victory. The prelate Carvajal, who was Apostolic Nuncio to Hungary, without being aware of the orders of the Pope to organize a new crusade had already begun consultations to that end immediately after the victory was obtained.

## V

The bubonic plague which began to spread during the battle played no favorites. *Hunyady* himself was stricken with this scourge. They brought him to Zimony in serious condition whither Carvajal followed him on the 5th of August and on the following day Capistran as well. Hunyady, who had on so many occasions exposed himself to the danger of death, was preparing for the end completely reconciled to the will of God. He bade farewell to his fellowmen, to the prelate and Capistran. His last confession he made to Capistran and walked to the church under his own power to receive Holy communion. On the 11th day of August he had himself taken to the chapel which was erected for him and lying upon its floor awaited the call of death. The world mourned his passing and the Pope, in the presence of his prelates, offered Mass for the repose of his soul. The remains of Hunyady were buried at Gyulafehervar (Alba Julia) in Transylvania.

Gravely ill *Capistran* attended the burial rites of Hunyady. He continued to carry on conferences regarding the new crusade and together with the prelate Carvajal went to see Nicholas Ujlaki in order to ask him to accept the offer of commander-in-chief. But Capistran was sorely in need of rest. In spite of rest his health grew visibly worse. He constantly weakened and prepared himself for death. The greater part of his books and of his correspondence he sent to his native city, situated on the slopes of the sierras of Abruzzi. There, even before the battle of Belgrade he had sent a letter to his loved ones, full of emotion, because he knew he would never again see Italy, his beloved fatherland.

A few days before his death he drew up his testament. He comforted his spiritual sons, the grief-stricken Italian brethren and Hungarians who surrounded him. Meanwhile, preoccupation seizes hold of him. His heart is torn particularly over the misfortune of Hungary which he sees in dire straits and repeats several times: "Alas, poor kingdom of Hungary". It is the 23rd of October and on a bed of straw Capistran willingly surrenders his soul to the Saviour.

Like that of Hunyady, his death was felt by the whole of Christendom. All Hungary was saddened; his own Franciscan Order mourned him and the Pope directed Masses to be said for him throughout all Italy.

\* \* \*

*The 500th anniversary jubilee of the victory at Belgrade is at the same time the 500th anniversary of the death of the two heroes of that battle, of John Hunyady and of St. John of Capistran.*

The memory of *John of Hunyady* recalls to mind the exemplar, the model of the Christian leader and of the man of State. The dominant note of his prowess and comprehension in government was *the defense and security of Christianity in Europe*. There still lived in him the spirit of the knights of the Middle Ages, the Age which in his day was breathing its last. He was a true crusader, particularly beloved by the Popes and by the West. According to the Popes Eugene IV, Nicholas V, and Callistus III, he was "the champion of Christ"; according to Carvajal, "the heroic Machabee of the era".

In him is personified that historical truth, which stamped historic Hungary as the *bastion of Christianity*, whose physical and spiritual resistance caused the attempts at the domination of Europe by the Tartars to collapse in the XIII century, and that of the Turks from the end of the XIV up to the beginning of the XVIII to disintegrate, and which will most certainly disillusion the imperial dreams of the Red terror, whose barbarism disguised as socialism has no other purpose than the liquidation of the Christian religion and the Christian social order.

In this perspective we present John of Hunyady not only to the Magyar people and the rest of the people of Historic Hungary but also to the whole world, as *the immortal champion of the idea of a Christian Europe, as the champion of the Church and the Papacy*, as one who never recoiled before the sacrifices demanded by the defense of this cause.

The body of *Capistran* was interred in the Franciscan church of

Ujhlak in Hungary (now in Croatia). His tomb soon became a place of pilgrimage and the sick in particular have sought his intercession. Among the miracles procured through his intercession, history records a surprising number of the resurrection of the dead.

70 years after the death of St. John Capistran, the Friars transported his corpse to an unknown place of Hungary from the Turkish hordes which in 1526 overran the Southern portion of the country. But *the Christian world did not forget the excellent figure of the great defender of Europe*. When, with the help of the army of Innocent XI, Hungary was saved from 150 years of subservience to the Turkish yoke, the Christian people entrusted this victory to the protection of St. John Capistran again. At Rome, at order of the Pope, the image of Capistran was exposed in the Church of Ara Caeli that the faithful pray for the victory of the Christian arms. Presently he is the heavenly patron of the Hungarian national army as declared so by Pius XI.

The great *Family of St. Francis of Assisi* looks proudly at the glorious figures of *St. John Capistran and John Hunyady*. They won the victory of Belgrade with the power of the Holy Name of Jesus and the protection of the Franciscan Saints. Francis of Assisi, Anthony of Padua, Louis, the saintly king of France and the recently canonized Bernardine of Siena, were the saints that adorned the standards of the crusaders. Not only were a respectable number of the soldiers members of the Third Order Secular of St. Francis, but the entire army was incribed in the Spiritual Confraternity of St. Francis, the greatest promotor of which confraternity was St. John Capistran himself.

Thus *their campaign could be considered as a victory of the Franciscan Spirit renewed in the cult of the Name of Jesus and the reform-activities of St. Bernardine of Siena and St. John Capistran*. When, in our days, we discuss the many ways in which to make the Franciscan Spirit the artery of the Life of Holy Mother Church and how to put in practice the expectations of the great Popes of the last 100 years who in innumerable cases called upon the Franciscans to renew the spirit of Christianity, St. John Capistran and his untiring companion, John Hunyady could well be the ideal, in demonstrating to us the strength and efficacy of our spiritual vitality.

*Fr. Innocent Daam, O.F.M.*

*(Bibliographical References on Page 318)*

## THE SCRIPTURAL STORY OF DIVINE LOVE

In his recent encyclical on the Sacred Heart, *Haurietis Aquas*, His Holiness, Pope Pius XII, emphasized several times that we must search the Scriptures for the revelation of the love of the great Heart of Jesus. It is there that we can find the story of His love. It is a strange sort of story because it has not beginning and no end; for it is the story of Love that is eternal in origin and everlasting in destiny. There we find the epic of a Lover Whose delight it was *to be among the children of men* (Prov. 8:31). There also is the tragedy of Love Who was not loved, for *He came unto His own and His own received Him not* (Jn. 1:11).

In Holy Scripture three persons, especially, portray in vivid colors the venture of Love upon this earth. There is Jesus Himself, the "flesh of God", as St. Thomas calls Him, Who, by His own words, makes a self-revelation of the ineffable love of His Heart towards His creatures. There is also St. John whom we might call the mystic of the love of the Sacred Heart, the favored apostle who had leaned "upon the bosom of Jesus" at the Last Supper and who never tired writing about love. And, lastly, there is St. Paul whom we might style the theologian of the love of the Heart of Jesus, to whom was given the grace *to announce among the Gentiles the good tidings of the unfathomable riches of Christ* (Eph. 3:8). They above all others tell us the story of the *mystery which has been hidden from eternity in God* (Eph. 3:9), the mystery of the love of the Sacred Heart *which surpasses knowledge* (Eph. 3:19). After the example of St. Francis this story can be divided into three chapters.

### *The Incarnation*

The ultimate of love is surrender. The ultimate of Divine Love was the surrender of Christ. God made Himself common out of sheer love.

In the Canticle of Canticles we read: *Many waters cannot quench charity, neither can the floods drown it; if a man should give all the substance of his house for love, he shall despise it as nothing* (Cant. 8:7). This is what God did! He gave "all the substance of His house for love" of us. He became incarnate! St. John briefly, but completely, records the leap of the Almighty Word from Heaven to earth: *The Word was made flesh and dwelt amongst us* (Jn. 1:14). In the face of this tremendous condescension of the All-Holy God, St. Paul writes:

*You know the graciousness of Our Lord Jesus Christ—how, being rich, He became poor for your sakes, that by His poverty you might become rich* (2 Cor. 3:9). *Though He was by nature God, yet He did not consider being equal to God a thing to be clung to, but He emptied Himself taking the nature of a slave and being made like unto men* (Philip 2:6,7). St. Paul could write these words because the Son of God was so enamored of His creatures that it was His *delight to be with the children of men* (Prov. 8:31).

The Son of God was willing for love of us, to use the figure of Bishop Sheen, to sheathe the flaming sword of His Divinity in the scabbard of human flesh. In the Book of Psalms Our Lord says of Himself to His Heavenly Father: *Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me: In holocausts and sin-offerings thou hast had no pleasure. Then said I: 'Behold, I come. . .to do thy will, O my God!'* (Ps. 39: 7f. The Heavenly Father accepted the offer of His only Son. And so *when the fullness of time came, God sent His Son, born of a woman, born under the law, that . . .we might receive the adoption of sons* (Gal. 4:4,5). It was at Bethlehem, "when all things were in quiet silence", that, as St. Paul says, *the goodness and kindness of God our Saviour appeared* (Titus, 3:4).

It was God Himself Who came. . .no angel, no creature of finite light, no lesser substitute. St. John, inspired by the Holy Spirit, bears unquestionable witness to this fact in his First Epistle: *I write of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life. And the Life was made known and we have seen, and now testify and now announce to you, the Life Eternal which was with the Father, and has appeared to us. What we have seen and have heard we announce to you: . . .that Jesus Christ has come in the flesh* (1 Jn. 1:1-3; 4:3). St. Paul testifies to this, also, when he writes that *in Christ dwells all the fullness of the Godhead bodily* (Col. 2:9). St. John shows the motive of the Incarnation: *In this has the love of God been shown in our case, that God sent His only-begotten Son into the world that we may live through Him* (1 Jn. 4:9). And then he adds the lesson we should derive from such a tremendous manifestation of God's charity: *Beloved, if God has so loved us, we also ought to love one another!* (1 Jn. 4:11).

In the Incarnation we have the first we have the first tangible proof of the overpowering love of the Sacred Heart, *the mystery which had been hidden from eternity in God, Who created all things* (Eph.

3:9). So that we might truly appreciate the universe of love of the great Heart of Jesus, St. Paul makes this hopeful prayer that we may *be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that [we] may be filled unto all the fullness of God* (Eph. 3:18, 19).

The Incarnation, however, was not enough for God. There was His public life. A love that rings true is expressed in deeds rather than merely in words, just as St. John tells us: *My dear children, let us not love in words, neither with the tongue, but in deed and in truth* (1 Jn. 3:18). St. John had learned this lesson from the Heart of his Master Who, the Evangelists tell us, went about doing good. So empty of self was His love for us that He could have said what St. Paul had written in all sincerity to the Corinthians: *I will most gladly spend and be spent myself for your souls, even though, loving you more, I be loved less* (2 Cor. 12:15).

He summed up His eternal mission of love one day when He told those about Him: *The Son of Man is not come to be ministered unto, but to minister and to give His life a redemption for many* (Mark, 10:45). And to the Pharisees one day, *who loved the glory of men more than the glory of God* (Jn. 12:43), He cried out: *I have come a light into the world. . . I have not come to judge the world, but to save the world* (Jn. 12:46f).

His love knew no shore. He spent His love like a prodigal. He even went begging for men to accept His love! *Come to Me, all you who labor and are burdened and I will give you rest* (Matt. 11:28). *If anyone thirst, let Him come to me and drink!* (Jn. 7:37).

But His love went without a return. He wept as He said: *Jerusalem! Jerusalem! . . . How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not!* (Matt. 23:37). Our Savior wept on another occasion, at the tomb of His friend, Lazarus. And St. John records the words of the bystanders. This time they had gone to the Heart of the matter. When "Jesus wept", the people who saw Him had been compelled to admit: *Behold, how He loved him!* (Jn. 11:36, 37).

Had they but noticed, they would have come to the loving realization that He loved them, too, just as much. But as the Book of Proverbs said: *There was none that had regard* (Prov. 1:24). God came with a proclamation of love and no one listened, as Isaias once said: *Lord, who has believed our report? (Is. 53:1). His own received*

*Him not* (Jn. 1:11). He came to cast fire upon the earth (Luke, 12:49), as He Himself exclaimed one day, the fire of His winning love; but His people would not let it be kindled, as He said He wanted, and warn their cold hearts. *All the day long I stretched out my hand to a people unbelieving and contradicting* (Is. 65:3), a hand that had nothing but love to scatter. But—and this is the crime of history—they repaid me evil for good and hatred for my love (Ps. 53:5). His love went unrequited! No wonder some must confess that the mystery is not that Christ has loved us so overwhelmingly but that we have loved Christ so very little!

### *The Passion and Death*

A love that is not returned often drives many to despair and suicide. But this is because they fail to understand St. Paul's inspiration that *charity is patient* (1 Cor. 13:4). Not so with Christ. He would go on loving to the very end despite the icy coldness and even open hostility of those who were the objects of His unfathomable love. *Jesus, knowing that His hour had come, to pass out of this world to the Father, having loved His own who were in the world, He loved them to the end* (Jn. 13:1).

With these words St. John opens the greatest love scene in history, the Last Supper, the hour in which our Divine Savior opened the floodgates of His Sacred Heart and let pour out the swelling ocean of His tremendous love. A little while only was He with them (Jn. 13:33), but the wealth of the love He unburdened to His chosen few that night has yet to be exhausted. Tonight He would speak. . . tomorrow He would act! As one Franciscan writer has put it: "He is uttering the swan song of that Divine Love which would on the morrow be nailed fast to the Cross!" (Fr. Silvano Matulich, O.F.M., *The Heart of the King*, Milwaukee: Bruce, 1935, -p. 50).

In terms fraught with divine extravagance the Heart of Christ speaks the torrential love which had been penned up for an eternity! *With desire I have desired to eat this pasch with you!* (Luke, 22:15). At the very outset of this first Agape, after the humiliating, loving gesture of washing the feet of His Chosen and after Judas had gone out quickly into the night, Our Lord gives those present something which would thereafter be the hallmark of their love for Him and in return His love for them. . . "a new commandment." *A new commandment I give you, that you love one another as I have loved you, you also love one another. By this will all men know that you*

are my disciples, if you have love for one another (Jn. 13:34, 35). Greater love than this no man hath, that a man lay down his life for his friends (Jn. 15:13).

This "greater love" He would more than show them on the following day. Now, however, His only craving is to prove to them His own abiding love. For this He uses a bold comparison: *As the Father has loved Me, I also have loved you!* (Jn. 15:9). The epitome of Eternal Love has been reached! The Heart of Christ loves us all with the same degree of love that the Father has for the Son, a love so mysterious and incomprehensible that it produced God, the Holy Ghost! Can there be a "greater love"? Now that He has said this, He has said all that needs to be said. Those bystanders at Lazarus' grave were perfectly correct. *Behold, how He loved!*

The next day He was dead. . . murdered. His only crime, He loved too much. *And appearing in the form of man, He humbled Himself, becoming obedient to death, even unto the death of the cross* (Philip. 2:7). But *He was offered because it was His own will and He opened not His mouth* (Is. 53:7). He was offered because He loved us. St. John and St. Paul never tire in extolling this Infinite Gesture. *I live in the faith of the Son of God, Who loved me and gave Himself up for me* (Gal. 2:20). *In this we have come to know His love, that He laid down His life for us* (1 Jn. 3:16). *Walk in love, as Christ also loved us and delivered Himself up for us an offering and a sacrifice to God* (Eph. 5:2). *Jesus, though He had joy set before Him, endured a cross, despising shame* (Heb. 12:2).

He became a curse for us all (Gal. 3:12), on behalf of His brethren, His kinsmen according to the flesh (Rom. 9:3). Though they racked His body with pain and spat upon His love, yet would He love them to the very end and find an excuse for their folly: *Father, forgive them, for they know not what they are doing* (Luke, 23:34). When they opened His side with a lance and exposed the secret source of His love, they saw only blood and water. But to us they are the symbols of the charity of God which is *poured forth in our hearts by the Holy Spirit who has been given to us* (Rom. 5:5).

Holy Mother Church, meditating on the limitless love of Her Spouse, *Who delivered Himself up for her* (Eph. 5:26), can only exclaim in the Exultet: "O admirable height of your mercy which enfolds us! O inestimable loving charity!" The Son so loved us that He gave His life for our salvation! No man had a greater love.

### The Holy Eucharist

The Love that was consummated on Calvary is forever perpetuated in the Holy Eucharist. He Who loved as no other could possibly found a means which no other could possibly have found to perfect union with His own beloved. In His love He promised to stay with us, as He Himself told us: *I will not leave you orphans; I will come to you* (Jn. 14:18). *Behold, I am with you all days, even unto the consummation of the world* (Matt. 28:20). He spoke practically the same words through the mouth of His prophet: *I will not leave you, neither will I forsake you* (Jos. 1:5).

This abiding presence He accomplishes through the Bread of the Altar, the daily Incarnation of His profound love for us all. From the tabernacle He calls all weary travelers with the beautiful words of Isaias: *All you that thirst, come to the waters. . . Why do you spend money for that which is not Bread, and your labor for that which does not satisfy you? Hearken diligently to Me, and eat that which is good, and your soul shall be delighted in fatness* (Is. 55: 1-3). *I am the Bread of Life . . . He that eats this bread shall live for ever* (Jn. 6:48, 59). St. John echoes these words of the Master when he writes: *And this is the testimony, that God has given us eternal life; and this life is in His Son. He who has the Son has the life* (1 Jn. 5:11, 12).

Just as during His earthly life, so now from every ciborium and monstrance He goes begging for men only to approach and let Him show them His burning love. *Come to Me, all you who labor and are burdened and I will give you rest* (Matt. 11:28), *for I am jealous for you with a divine jealousy!* (2 Cor. 11:2). It is the same Jesus Christ, the same Sacred Heart, that comes to dwell amongst us again, as St. Paul assures us: *Do you not know yourselves that Christ Jesus is in you* (2 Cor. 13:5). *It is now no longer I that live, but Christ lives in me* (Gal. 2:20)! And when He does come, Heart speaks to heart and says, even as He once told His Apostles: *No longer do I call you servants. . . But I have called you friends* (Jn. 15:15). Here in the Holy Eucharist Love attains its goal: union and enjoyment. *I have loved you with an everlasting love, therefore have I drawn you to Myself, taking pity on you!* (Jer. 31:3).

\* \* \*

The Crib, the Cross, and the Ciborium, the three mysteries that sent our Holy Father, St. Francis, singing and crying in ecstasy, these contain the whole theology of the love of the Sacred Heart. One anonymous contemplative monk digests very beautifully for us the story we have attempted to tell in these pages. He writes: "Loving,



He wished to make Himself like those He loved. This was the Incarnation. To love is to suffer for the beloved. Behold the Redemption. Love draws us to live closely to the beloved. What but this explains the Eucharist? To love is to be united with him we love. See, here is Communion. To love is to rejoice forever with the beloved. We have Paradise awaiting us" (Anon., *Manete in Dilectione Mea*, edited by Rev. Francis Larkin, S.S.CC., p. 13).

And his last sentence deserves bold capitals, for it speaks the mystery of the great Sacred Heart of Jesus:

"THUS HAS GOD LOVED!"

Fr. Mario DiCicco, O.F.M. ✓

#### CAPISTRAN AND HUNYADY

BIBLIOGRAPHICAL REFERENCES.—Concerning the life and activities of St. John of Capistran cf. BOELCSKEY E., O. Cist., *The life and age of St. John Capistran* (in Hungarian), I-III, Szekesfehervar 1923-1924; HOFER J., C.S.S.R., *Johannes von Capestrano. Ein Leben im Kampf um die Reform der Kirche*, Innsbruck 1936; English transl. by P. CUMMINS, O.S.B., St. Louis, Mo.—London, W.C.; Italian transl. by G. DI FABIO, edited by A. CHIAPPINI, O.F.M., L'Aquila 1955, with an up-to-date bibliography.—As to the life of John Hunyady and additional bibliography cf. VECSEY L., *Hunyadi* (in Hung.), Muenchen 1956.—Regarding the relationship between Hunyady and the Friars Observant cf. KARACSONYI J., *The History of the Franciscans in Hungary until 1711* (in Hung.), I-II, Budapest 1922-1924, passim.—As for the diplomatic activity of the Holy See regarding the defense of Christianity against the Ottomans and the reaction to the victory of Belgrade in the West cf. esp. PASTOR L., *Geschichte der Papste seit dem Ausgang des Mittelalters*, I, ed. Freiburg im Br. 1926; English transl. by F. J. ANTROBUS, II, Freiburg 1894; I, Freiburg 1923. —In our description of the battle of Belgrade we follow the account of JOHN OF TAGLIACOZZO, *Victoria mirabilis de Turcis habita duce Ven. B. Patre Fr. Joanne de Capistrano etc.*, ed. by L. LEMMENS in *Acta Ordinis Fr. Minorum* 1906. While it was not our intention to discuss the dispute as to whether Capistran or Hunyady deserve the primary credit for the victory at Belgrade, we note that Hofer's famous study *Der Sieger von Belgrade 1946*, in *Historisches Jahrbuch des Görresgesellschaft* 51 (1931) 163-212 is based too exclusively of foreign documents that seem weighted in favor of Capistran. Concerning Hunyady's mission which frustrated the expansionist plans of the Turkish Empire cf. BABINGER F., *Mehmed der Eroberer und seine Zeit. Weltenstuermer einer Zeitenwende*, Muenchen 1953.

#### QUERIES AND REPLIES

QUESTION: *Is it customary among Franciscans to ring the bell at the Offertory of the Mass?*

Answer: No; the Franciscan *Ceremoniale* makes no mention of ringing the bell at the Offertory of the Mass. Wherever the custom prevails it would appear to be of national or local origin. According to the *Ceremoniale Romano-Seraphicum*, the bell is rung only at the *Sanctus*, at the *Hanc igitur*, (or as the *Ceremoniale* puts it, *paulo ante consecrationem expedit ut aliquod campanulae det signum*), and at the Elevation. At the Elevation the bell may be rung either three times at the elevation of the Host and of the Chalice, that is, at the first genuflection, at the elevation, and at the second genuflection; or it may be rung continuously but lightly (*continue sed modeste*). We may note in passing that the *Ceremoniale* always stresses a light ringing of the bell.

Where it is customary to ring the bell at other times during Mass, as at the Offertory, the *Domine non sum dignus*, etc., there is no reason for discontinuing the practice. In such matters the custom may be regarded as the law. SMF

QUESTION: *Why does the Tau cross appear so often in Franciscan symbolism?*

ANSWER: The Tau cross is probably the earliest Franciscan symbol, since it was used by Saint Francis himself. Apparently Francis adopted the symbol after the the Fourth Council of the Lateran, at which most historians believe he assisted. In his inaugural discourse, Pope Innocent III deplored the scandals in the Church and announced his program of reform with the thundering text from Ezechiel 9:1-4. The pertinent passage is the command "the Lord to go through the midst of the city, through the midst of Jerusalem, and mark Thau upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst thereof. In the course of his

address, the Pope explained that "the Tau was of exactly the same form as the cross on which our Lord hung on Calvary. And only those will be marked with this sign and will obtain mercy who have mortified their flesh and conformed their life to that of the Divine Crucified." No doubt Francis was deeply impressed by this proclamation, which so well expressed his own ideal and gave form to his apostolate. In any case, the Tau cross, which Innocent III made the emblem of the reform, became Francis' blazon also. He used it as a signature, he painted it on his door, he put it on his writings. When Brother Leo begged for a souvenir, Francis wrote the blessing from Numbers 6: 24-26, which we call the blessing of Saint Francis, and beneath the words he drew the Tau. Celano (I, 106) tells us that Brother Pacificus, who in a vision previous to the Council had seen Francis transpierced by a cross of four arms, in another vision after 1215 saw him marked with a Tau on his forehead. SMF.

QUESTION: *Under the number 272 "The Raccolta or Manual of Indulgences" (New York, Benzinger, 1952) contains a prayer to which is attached "a plenary indulgence on the usual conditions once daily." The words of the prayer: "all that hath been made is created for Thee" seem to express the famous doctrine of John Duns Scotus on the primacy or universal kingship of Christ. Who is the author of this prayer? Are the conditions for gaining the indulgence any different than those required for the prayer before the crucifix: "Behold, O good and sweetest Jesus"?* . . .

ANSWER: The prayer to Christ the King is Franciscan both as to origin and content. It was composed by Father Chrysostom Urrutibehety, O.F.M., an ardent propagator of the Scotistic doctrine on the primacy and kingship of Christ. In 1923 he obtained a plenary indulgence

for the prayer from the Sacred Penitentiary Apostolic. The conditions for obtaining the plenary indulgence are the usual ones, that is to say, Confession, Holy Communion, a visit to a church and prayers for the intention of the Holy Father. The conditions consequently are the same as for the prayer "Behold, O good and sweetest Jesus", except that the latter has the additional requirement that it must be said before an image of Our Lord Crucified. Besides the plenary indulgence of ten years which may be gained each time it is recited independently of Holy Communion. Perhaps some are unaware that this prayer is also of Franciscan origin, its author, according to tradition, being St. Bonaventure.

For the benefit of those unfamiliar

with the prayer to Christ the King of Father Chrysostom Urritibehety, we here give the text in full.

*O Christ Jesus, I acknowledge Thee to be the King of the universe; all that hath been made is created for Thee. Exercise over me all Thy sovereign rights. I hereby renew the promises of my Baptism, renouncing Satan and all his works and pomps, and I engage myself to lead henceforth a truly Christian life. And in an especial manner do I undertake to bring about the triumph of the rights of God and Thy Church, so far as in me lies. Divine Heart of Jesus, I offer Thee my poor actions to obtain the acknowledgement by every heart of Thy sacred kingly power. In such wise may the kingdom of Thy peace be firmly established throughout all the earth. Amen. —*

## BOOK REVIEW

HOW TO BE AN INSTRUMENT OF PEACE. Stephane J. Piat, O.F.M., translated by Paul J. Olinig, O.F.M. and Barnabas Abel, O.F.M. Chicago: The Franciscan Herald Press, 1955. Pp. 222.

Despite the unattractive title and the unimpressive format, this little pocket-size paper-bound book is filled with excellent material for the guidance of young lay apostles.

At first blush the title may seem to have little to do with the actual contents of the book, but as we continue to read we see that being "an instrument of peace" primarily requires the right ordering of one's personal life. Since no man lives what he does not have, it is incumbent upon the would-be lay apostle to first develop in himself the virtues and qualities that are so badly needed in modern society. This is the theme of the book. It is a kind of examination of conscience for the lay apostle set up against the standard of the life of Saint Francis as a layman. The points of examination are of vital importance to all Christian lay-

ing, but especially to apostolic activity. They are presented briefly, pungently, and pointedly, and with a penetration and insight into the weaknesses of human nature that allow no chance for subterfuge on the part of the reader. The weaknesses exposed are his weaknesses, and he is made to face them squarely. Happily, the chapters are brief enough to serve for meditative reading, and although the book is directed toward the young lay apostle (for the Jesuit, to be exact), most of the points covered can be made to apply to religious as well. SMF

A man has only as much knowledge as he puts into action, and a religious is only as good a preacher as he puts into action. For the tree is known only by its fruit.

*St. Francis of Assisi*

# INSPIRATION AND ENCOURAGEMENT IN...

SEVEN BASKETS, by Isidore O'Brien, O.F.M. ✓

Simplicity, sincerity, and practical helpfulness mark these papers by the late beloved writer for the "Anthonian." Their truly Franciscan delight in praising God and their appreciation of His creation communicates itself to the reader to stimulate and aid him. 184pp., \$2.00

Order from your bookstore or from Dept. 4-2376

St. Anthony Guild Press 308-3 Marshall Street Paterson 3, N. J.



Saint Bonaventure's

*Itinerarium Mentis in Deum*

With an Introduction, Translation and Commentary by Philotheus Boehner, O.F.M.

This is the second volume of our series **WORKS OF ST. BONAVENTURE** in English translation with Latin text.

Pp. 134

\$2.00

FRANCISCAN INSTITUTE

St. Bonaventure University

St. Bonaventure, N. Y.