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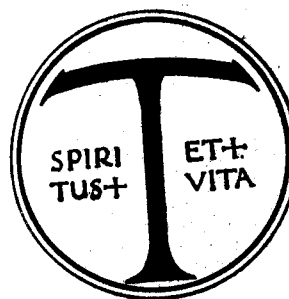
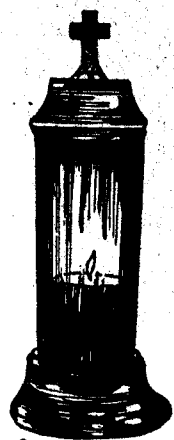
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the CORD

A FRANCISCAN SPIRITUAL REVIEW

VOL. VII., NO. 7, JULY, 1957

the CORD

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MONTHLY CONFERENCE

The Liturgy of the Blessed Sacrament

Fr. Martin Wolter, O.F.M.

On September 22, 1956 our Holy Father Pope Pius XII delivered an address on "*The Liturgical Movement*" to the International Congress on Pastoral Liturgy. In this address quite a bit of space is devoted to the subject of the Real Presence of Our Lord in the Eucharist and to the Church's devotion to our Lord in the tabernacle. Our Holy Father had already expressed himself on this subject in his encyclical, *Mediator Dei*. In these writings of our present Pope, together with the decrees of the Sacred Councils and the Code of Canon Law, we shall find the true mind of the Church regarding the Blessed Sacrament of the Altar. We shall also see how St. Francis is in full harmony with the liturgical prescriptions and practices of Mother Church.

The Real Presence

In his address on "*The Liturgical Movement*" our Holy Father says: "So now we would like to speak to you about the Lord Himself, and first of all to call your attention to the fact that in the Eucharist the Church possesses the Lord, flesh and blood, body and soul and divinity." The Council of Trent states explicitly: "The other sacraments do not have the power of sanctifying until someone makes use of them, but in the Eucharist the very Author of sanctity is present before the sacrament is received." The same Council adds: "if anyone says that after the consecration the body and blood of our Lord Jesus Christ are not present in the marvelous sacrament of the Eucharist, but are present only in the use of the sacrament while it is being received, and not before or after, and that the true body of the Lord does not remain in the consecrated hosts or particles that are kept or are left over after Communion: let him be anathema." Thus does the Church teach us as an *article of Faith* that Christ is really and substantially present in the Holy Sacrament of the Altar.

St. Francis of Assisi speaks of this same wonderful presence of Christ in the Eucharist and views it as an object for exercising the *virtue of faith*. The Poverello cleverly points out that there is the same problem of faith versus nature involved in the Eucharist as there was

the contemporaries of Christ in respect to His divine nature. Let us listen to the words of St. Francis as found in his *Admonitions*.

"Because God is a spirit, therefore he can be seen only by means of the spirit; for it is the spirit that gives life, whereas the flesh is of no avail. But since the Son is like the Father, he too is seen by no other way than the Father is seen or otherwise than the Holy Spirit is seen. And so it was that those who saw our Lord Jesus Christ only in a human way and did not see nor believe that he was the true Son of God, as the spirit and his Divine Nature demand—they all stood condemned."

"And so now with all those who see the Blessed Sacrament, sanctified by our Lord's words on the altar, through the hands of the priest, in the form of bread and wine: if they do not see and believe as the spirit and the Divine Nature demand, that it is truly the most holy Body and Blood of our Lord Jesus Christ, they stand condemned. For it is the Most High who bears witness to it. He says, 'This is my Body, and the Blood of the New Testament' (Mk. 14, 22-24), and, 'who eats my flesh and drinks my blood, has life everlasting' (Jo. 6, 55). . . ."

"And just as he appeared before the holy Apostles in true flesh, now he has us see him in the sacred bread. Looking at him with the eyes of their flesh, they saw only his flesh, but regarding him with the eyes of the spirit, they believed that he was God. In like manner, if we see bread and wine with our bodily eyes, let us see and believe firmly that it is his most holy Body and Blood, true and living. For in this way our Lord is ever present among those who believe in him, according to what he said: 'Behold, I am with you all days even to the consummation of the world.'"

The whole liturgy of the Church and all the devotional practices of the faithful relative to the Blessed Sacrament must be based on this solid foundation: the Real Presence of Christ, body and blood, soul and divinity under the appearances of bread. Mother Church, with her infallible, teaching authority, hastens to establish this solid foundation. St. Francis of Assisi, with his God-given wisdom, urges us to build upon this foundation by acts of faith in the Real Presence. It is not enough to have Christ really present upon the altar; we must "believe firmly that he is there, if it is to do our soul any spiritual good. The fact that Christ was God walking among men in Palestine, was not a help to some, but a stumbling block for them because of their unbelief. So also with Christ in the Eucharist, his Real Presence will only work our condemnation unless we make acts of faith in this Blessed Sacrament.

Adoration of Christ in the Eucharist

Once we have established the Real Presence of Christ it follows that those who believe in his divine nature hid beneath the sacramental emblems must adore him as God. So the Council of Trent states: "There can be no doubt, then, that the faithful of Christ, in accordance with the perpetual custom of the Catholic Church, venerate this most holy Sacrament with the worship of *latria* which is due to the true God. Nor is this Sacrament to be the less adored because it was instituted by Christ to be received. For in this Sacrament we believe that the same God is present whom the eternal Father brought into the world, saying of him: 'And let all the angels of God adore him' (Heb. 1, 6). It is the same God whom the Magi fell down and worshipped (cf. Mt. 2, 11) and, finally, the same God whom the apostles adored in Galilee as Scripture says (cf. Mt. 28, 17)."

In *Mediator Dei* Pope Pius XII explains the development of the liturgical cult of the Eucharist. "The Church," he writes, "even from the beginning, adored the Body of Christ under the appearance of bread; this is evident from the very rites of the august Sacrifice, which prescribe that the sacred ministers should adore the Most Holy Sacrament by genuflecting or by profoundly bowing their heads. The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship with the same adoration the Word Incarnate as well as his own flesh, and St. Augustine asserts that: 'No one eats that flesh without first adoring it,' while he adds that 'not only do we not commit a sin by adoring it, but that we do sin by not adoring it.'"

"It is on this doctrinal basis," continues the Holy Father, "that the cult of adoring the Eucharist was founded and gradually developed as something distinct from the Sacrifice of the Mass. The reservation of the Sacred Species for the sick and those in danger of death introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our Churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a Sacrifice and a Sacrament: but it differs from the other Sacraments in this that it not only produces grace, but contains in a permanent manner the author of grace himself. When, therefore, the Church bids us adore Christ hidden behind the Eucharistic veils and pray to Him for spiritual and temporal favors of which we ever stand in need, she manifests living faith in her divine Spouse Who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of his friendship."

The whole life of St. Francis gives testimony of his truly Catholic

spirit in adoring Christ present on the altar. His intellect exercised itself in acts of faith in the Blessed Sacrament, his will bowed down before the Real Presence in humble adoration, and his heart opened itself in love for the Eucharistic Savior. All this is most beautifully summed up in the "Adoramus Te" prayer found in his *Testament*. "And the Lord gave me so much faith in churches that I prayed and said simply thus: 'We adore Thee, O Lord Jesus Christ, here and at all the churches which are in the whole world, and we bless Thee, because the holy cross Thou hast redeemed the world.'"

Reverence

In the days of St. Francis the Fourth Lateran Council (1215) took steps to insure external reverence and care for the most Blessed Sacrament. In its 19th decree this Council reprobates those, "who not only leave the churches uncared for, but even the vessels of ministry and the vestments of the ministers, and the palls of the altar, nay even the very corporals, which are left so dirty that they are at times and in some places a horror. But since the zeal for the house of God consumes us, we firmly prohibit such furnishings to be allowed in the church. . . . We also command that the aforementioned oratories, vessels, corporals and vestments be preserved clean and bright. For it surely seems absurd to neglect stains in sacred things which are unbecoming even in profane things."

Our modern Code of Canon Law and liturgical decrees seek also to have the Blessed Sacrament reserved reverently amid clean and precious furnishings. The Eucharist is to be reserved on the most beautiful and well-decorated altar, with a finely constructed tabernacle, a lamp burning before it day and night, with clean linens and gold vessels surrounding it, while the hosts themselves are to be fresh and frequently renewed.

All this is in accord with the spirit and ideals of our holy father St. Francis. In fact if we study his life and his writings we are forced to conclude that reverence for the Eucharist and concern for the proper care of the Sacred Species was almost a passion with him. Thus in his *Letter To All The Custodes* the Poverello writes: "I beseech you more than if it concerned myself, that where it is proper and you find it helpful you may plead humbly with clerics that they ought to venerate above all else the most holy Body and Blood of our Lord Jesus Christ. . . . The chalices, corporals, the ornaments of the altar and everything else pertaining to the sacrifice, they ought to regard as precious. And if there is any place where the most holy Body and Blood

of our Lord is lodged very poorly, let it according to the command of the Church be placed by them in a choice place and reserved there."

St. Francis not only tells us to take proper care of the Holy Eucharist but also reminds us that we can use this means to grow in the virtue of religion. In his *Letter To All The Friars* he says: "And since whoever is of God hears the words of God, we who are more particularly set aside for the divine services, ought therefore not only to hear and do what God says: but also the better to impress on us the majesty of our Creator and our subjection to him, we ought to take care of the vessels and other liturgical articles."

But if motives of faith and love are lacking, then the resourceful St. Francis will adduce the motive of fear. In his *Letter To All The Clergy* he warns: "Now let all who administer mysteries of so very holy a nature, and especially those who administer thoughtlessly, give their careful attention to how wretched are the chalices, corporals, and other linens where the Body and Blood of our Lord Jesus Christ is sacrificed. And many leave it in wretched places, and convey it along the way in regrettable fashion, and receive it unworthily, and administer it to others without due concern. . . ."

"And all this does not move us with loving concern, though our Lord is loving enough to entrust himself to our hands, and we handle him and receive him on our lips day after day! Do we not know that we are destined to get into his hands? Well, then, let us be quick and determined to do better in these matters and others like them. Wherever the most holy Body of our Lord Jesus Christ may be put away and kept in a way that is not proper, let it be removed from there, to be put away and reserved in a respectable place. . . . We know that we are above all bound to observe all these things according to the teaching of our Lord and the decrees of holy Mother Church. Let whoever does not act in that way, know that he shall have to give an account of it before the judgment seat of our Lord Jesus Christ on the day of judgment."

St. Francis was not satisfied with merely preaching and writing about the proper reverential care of the Blessed Sacrament. He personally would visit poor country churches and taking a broom in hand would sweep out the dirt. With his own hands he helped rebuild three churches near Assisi. And Celano assures us that it was Francis' wish to send the brothers at times throughout the world carrying precious pyxes, that wherever they might find the Blessed Sacrament, "the price of our redemption," as he called it, improperly kept, they might transfer it to a better place.

THE LITURGY OF THE BLESSED SACRAMENT

wishes the tabernacle to be closed tightly and guarded against
 leage from without, while within it is beautifully adorned and free
 other objects (Canon 1269). As St. Francis says (*First Rule*) "Let
 keep a close guard on ourselves. . . And let us always make a home
 a dwelling within us for him, the Lord God almighty. . . and let
 adore him with a pure heart." The sanctuary lamp that the Church
 prescribes to be burning day and night (Canon 1271) as a symbol
 of our constant faith and love toward the Eucharistic Lord, may
 symbolize for us the spirit of unceasing prayer and praise which
 Francis desires us to give to God. Thus he writes in his *First Rule*:
 "All over, everywhere, at every hour and at any time, day after day,
 without ceasing let us all believe in him with a true and humble
 cherish him in our heart, and love, honor, adore, serve, praise and
 him, glorify, exalt and extol him, and give thanks to him, the
 high, sovereign, eternal God."



TO THE VIRGIN MOTHER

A Phrygian price indeed, (had you not appraised
 the pledge when Paradise long planted you
 to bring forth Fruit) to pay; value undue
 ever to hold in leash the sap upraised
 in reveling vein eager for latent tip
 of leap and pollened petal of the plum;
 to brush of plume never to succumb;
 nor rest in outstretched bough where rain's wet lip
 and song could charm to ecstasy; ever to steer,
 Ulysses-like, with listening waxed, abreast
 Chinook intrigue and winds' light anapest
 that romp the April violets throughout the year.
 You vindicate: the rein of cord, he kiss
 on leaf of breviary, and ear to heed
 the acclamations leaping from the creed
 in cloister choir to stardom synthesis.
 At your **MAGNIFICAT** their voices now
 are great with Child—fruitage of a vow.

Sister Mary Honora, O.S.F. ✓

Some Thoughts on Duns Scotus

Fr. Titus Cranny, S.A. ✓

The manuscript tradition of Duns Scotus' works, as well as the
 fifteenth century partial editions of his works, bear witness that it
 has always been a fond wish and ardent desire of scholars that a criti-
 cal edition of the works of John Duns Scotus might be prepared and
 published so that students of scholasticism and of the Middle Ages
 might be able to read and evaluate the thought of this luminary of the
 thirteenth and fourteenth centuries. In 1950 the first two volumes of
 such a monumental enterprise made their appearance under the careful
 editorship of a special Commission of the Order of the Friars Minor,
 headed by Fr. Carolus Balic, O.F.M. At the present time four vol-
 umes of this monumental work have appeared. This edition has been
 proclaimed by experts of all creeds the greatest event in the history of
 textual critics.¹

This essay does not attempt to solve the many problems of the life
 and teaching of John Duns Scotus. It is a simple presentation of some
 facts about his character and his teaching, a modest tribute to one who
 has often been misunderstood. It seeks to show that Scotus was not
 simply a hair-splitting thinker, a constant opponent of what St. Thomas
 of Aquinas taught; he was not a disgruntled and dissatisfied friar who
 saw no point of view except his own. He was a bright light of the
 "golden age" of scholastic thought, who wore the wool of Francis of
 Assisi most worthily and defended the glory of Mary most ably. As
 Professor Schwartz has stated, by separating schools which should be
 united, but must be considered in the line of the development of the
 genuine Thomistic synthesis. Fr. Philip Hughes has written:

It is an erroneous and very superficial view that sees in Scotus
 a conscious reactionary, of his order against the Dominican
 the intellectual superiority, calm and modesty and detachment
 rivals. Duns Scotus has lived the great truths of which he
 of the theologian who the argument of the Church that he submits
 treats. Always it is to the

Press, I-II 1950; III 1954; IV 1956).
 Opera Omnia, (Vatican City, 1954) 143.
 Tr. Schwartz, *Analogy of Being* (1954) 143.

his proffered solutions; the spirit in which he presents his teaching could not be more Catholic, more traditional.³

The new critical edition of Duns Scotus' works (Vol. I-IV) has confirmed the traditional idea that the historical position of Scotus is the "golden mean" between the exaggerated Augustinism of Henry of Ghent and the pagan Aristotelism of the Averroists.

Scotus' figure in the development of the dogma of the Immaculate Conception always shines brilliantly, and in over six centuries of Scotism not one of his original theses was ever condemned. His name still calls forth unstinted praise and unmitigated denunciation. After six and one half centuries his banner can still arouse the attention of the loyal followers of scholastic thought. At times one wonders why. . . St. Bonaventure was surely a commanding figure: a Cardinal—indeed a Doctor of the Universal Church—but his name does not incite men to ridicule or condemnation. But mention the name of Scotus and the flame of controversy will burn immediately, often led by those who know him but little. Others who should know him display an appalling apathy as a British writer has observed: "Duns Scotus, *doctor subtilissimus*, is one of the greatest of British theologians; his chief work is named after the university of Oxford where he taught; he was also, as his name Duns, indicates, a Scot; yet he is one of the most neglected of theologians alike in Oxford and Scotland; neither the theologians nor the philosophers—least of all the philosophers in these days—"are wont to study or expound him. . ."⁴ Lately, however, outstanding scholars such as Longpre, Baligou, Gilson, Wolter, Messner, and many others are flooding the press with monographs on Scotus.⁵

John Duns was born on some date between December 23, 1225 and March 17, 1266, the son of Ninian Duns, brother of Elias Duns who became the first provincial of the Franciscan order in Scotland. John was born at Maxton in the county of Roxborough; this is near Melrose Abbey on the river Tweed, on the other side of which is the village of Duns, in the county of Berwick. It seems that the name Duns was a family name at the time; the word *dun* is Celtic in origin and means a hill or castle. The little town of Roxborough had at the

³Ph. Hughes, *History of the Church*, 3 vol. (New York: Sheed & Ward, 1947) 3, 116.

⁴N. Michlém, *Reason and Revelation*, (Edinburgh: Nelson, 1953) iii.

⁵See: Odulfus Schaefer, O.F.M., *Bibliographia de vita operibus et doctrina I. Duns Scoti, Doctoris Subtilis ac Mariani, saec. XIX-XX*, Romae 1955. See also: *John Duns Scotus, a teacher for our times*, by B. de Sr. Maurice, transl. by C. Duffy, O.F.M. St. Bonaventure, N. Y. 1955.

time a Franciscan Friary, to which the family of the Duns had donated in 1234 a piece of ground for a graveyard.

After receiving elementary training at Haddington, John Duns, eleven years old, went to the Franciscan friary at Dumfries where his uncle, Father Elias Duns, was guardian. John joined the Order of the Friars Minor around the year 1281, perhaps at Newcastle-on-the-Thyne in Northumberland, only a short distance from Dumfries. Later he went to Merton College at Oxford University (1282-5) studying the arts and natural philosophy. According to the custom at the time he probably lectured for the next two years and began the three year course in theology in 1287. He was raised to the holy priesthood on March 17, 1291 in the Church of St. Andrew at Lincoln by Bishop Oliver Sutton. Then he may have taught for two years in a *studium* of the Order, or he may have been sent to Paris for higher studies.⁶

In the last part of 1293 Scotus was in Paris to study at the University (the scholastic year began September 14 and ended June 29) where he remained for four years. Returning to England in 1297 he lectured at Oxford and produced his first commentary on the books of the Sentences, which is known in manuscript tradition as *Lectura Prima*. In 1302 he returned to Paris where as a S.T.B. he commented on the I and IV book of the Sentences of Peter the Lombard. In France he received the nickname "Scotus", by which he was subsequently known; for, while he was called John Duns in England, in Paris he was called John of Scotland (Joannes Scotus). In 1303 Scotus was obliged to leave Paris because he refused to sign the document taking sides of Philip the Fair in appealing to a General Council against Pope Boniface VIII.⁷ He may have returned to England to teach at Cambridge or Oxford, for a full year.

In 1304 the Minister General of the Friars Minor, Gonsalvus Balboa or Hispanus, instructed the guardian of the friary in Paris that he should propose Fr. John Scotus to the Licentiate's degree at

⁶E. Gilson, *Jean Duns Scot, Introduction a ses positions fondamentales*, Paris 1952, p. 21 ff.; E. Longpre, *L'ordination sacerdotale de Jean Duns Scot*, in *Arch. Franc. hist.* 22 (1929) 10; *Le B. J. Duns Scot pour le Sr. Siege et contre le Gallicanisme*, Quaracchi 1930, p. 28-38. The best article of a biographical nature in English, is that by A. G. Little, "Chronological Notes on the Life of Scotus," *English Historical Review*, XLVII (1932) 568-582. See also Maurice Grajewski, O.F.M., *Proceedings of American Catholic Philosophical Association*, (Washington, D.C. Catholic Univ. Press 1942) 170 ff.

⁷See E. Longpre, O.F.M., "Le B. Jean Duns Scot, O.F.M., pour le saint Siege et contre le Gallicanisme. (Paris 25-28 juin, 1303), *La France Franciscaine*, XI (1928) 137-162. A. Callebaut, *Le B. J. Duns Scot bachelier des Sentences a Paris en 1302-1303*, in *Fr. Franciscaine* 9 (1926) 293-319

the University. This document is especially noteworthy because it indicates the high reputation that Scotus enjoyed at this early age. reads in part thus:

And since according to the statutes, both of our order and of our order and of your friary, the Bachelor to be presented at this time belongs to a province other than that of France, I commend to your loving care our beloved brother in Christ, John Scotus, whose laudable life, admirable knowledge, and most subtle genius, in addition to other qualifications of which I have knowledge, partly from personal experience and partly from his reputation, which has been spoken of everywhere. . .⁸

These phrases, "laudable life, admirable knowledge, and most subtle genius in addition to other qualifications. . . spoken of everywhere" surely confirm the exceptional character of the man, not only in learning, but in moral stature as well. Or, as Fr. Hughes has remarked: "John Duns Scotus was a holy man, venerated as a saint, and perhaps too officially recognized as such."⁹ It may be recalled that Scotus is honored as a *beatus* in the dioceses of Nola (Italy), Cologne, and in some places in Spain. His immemorial cult was officially ascertained by the Bishop of Nola (Italy) in 1710.¹⁰ It is the hope of many, not only Franciscans, that he may receive the honors of the altar, and be proclaimed a Doctor of the Universal Church. Not a few regard him with an appraisal similar to these words from Fr. Hughes:

His theological training was to form the piety of his order for centuries, under the added patronage of many popes and especially was it to be the inspiration of three great saints who revived the Order in the dark days that followed the schism, St. Bernardine of Siena, St. John Capistran, and St. James of the March. The teaching of Scotus on the Incarnation and the spirituality which flowers everywhere in it, are one of the permanent treasures of Catholic thought. Most famously of all, Scotus is the first doctor to set out, as we know it today, the mystery of Our Lady's Immaculate Conception and in one office for the feast Duns Scotus is described as another St. Cyril, raised up to defend this doctrine as St. Cyril

⁸Lucas Wadding, O.F.M. *Annales Minorum*, VI, Quaracchi 1931, n. 51, p. 57. Letter is dated November 19, 1304 at Ascoli. See also E. Longpre, *Gonzalve de Balboa et le B. Duns Scot in Et. Franc.* 35 (1924) 540-545.

⁹Ph. Hughes, *Hist. of the Church* III p. 119.

¹⁰Prosper de Martigne, O.F.M.Cap., *La scolastique et les traditions franciscaines*, Paris 1888, p. 305 ff. See also: F. Cayre, A.A. *Manual of Patrology*, 2 vols. (Tournai: Desclée, 1940) 2, 644.

was raised up to defend that of the divine maternity.¹¹

While in Paris, Scotus is said to have defended the thesis of the Immaculate Conception against a large number of objections before the assembled faculty and student body. It seems an established fact that this *actus sorbonnicus* did take place, at least about the legitimacy of the liturgical feast, but many details are lacking or have been exaggerated.¹² Of this Cardinal Merry del Val wrote some time past: "Franciscan studies have in these last years unearthed so many precious manuscripts which for ages have lain in the depths of libraries that they will be happy enough someday to exhume documents which will give more ample details to this Actus Sorbonnicus."¹³ The distinction achieved in this defense of the thesis led to the title *Doctor Subtilis*.

Duns Scotus' teaching on the Immaculate Conception of Our Lady is well known. He taught that (1) preservative redemption is a true form of redemption; (2) that it is a more perfect kind of redemption; and (3) that it would be most fitting that Christ redeem His Mother in this way.¹⁴ As he wrote in the *opus* written in Paris: "The most perfect act of mediation preserves from every sin, because no one perfectly makes peace for someone unless he prevents another from being offended by that person, if he is able to do this. But if for some time sin would be on (Mary's) soul, Christ would not have made peace so perfectly as if He would have by preventing the offense, because one makes peace more perfectly if he *prevents* a person from ever offending, than if after an offense, he effects that the offended person remit the offense."¹⁵ Elsewhere in his mature Commentary on the Sentences of Peter the Lombard, which he called *Ordinatio*, he declared:

God could bring it about that she never contracted original sin. He could have also brought it about that she should have been in the state of original sin for only one instant; He could also have brought it about that she should have been infected with original sin for some time, and in the last instant of that time have been

¹¹Ph. Hughes, *Hist. of the Church* III p. 119.

¹²C. Balic, *I Duns Scotus et historia Immaculatae Conceptionis*, Romae 1955, p. 127-128; *I. Duns Scoti Doctoris Mariani Theologiae Marianae elementa*, Sibenici 1933, p. XCVII-CXX. Andrew Egan, O.F.M., "The Venerable John Duns Scotus before the University of Paris," *Tablet*, (London) 104:3365 (Nov. 5, 1904), 725.

¹³A. Egan, *ibidem*. Taken from *Les Franciscains et l'Immaculée Conception*, 219.

¹⁴See: C. Balic, *I.D. Scotus et hist. Im. Conc.* p. 16-37.

¹⁵*Reportatio Parisiensis*, III, d. 3 q. 1 (ed. Balic, Romae 1954, p. 28 line 28 to p. 29 line 3).

purified from it. . . Which of these ways He actually did choose God knows. But if it does not contravene the authority of the Church and of Holy Scripture, it seems probable to attribute to Mary what is more excellent.¹⁶

This, it seems, is a true reflection of the spirit of the theologian humbly suggests his opinion, if it does not go against the teaching of the Church and of the Scriptures. He does not issue statements just to begin a controversy. Elsewhere we will show too how his writings have included prayers, indicative of the spirit in which he accomplished his work.

In 1307, during the preliminary process to the Knights of Temple, Duns Scotus received an obedience to leave Paris and to the Studium Generale of the Order in Cologne. Shortly after arrival at Cologne he died, according to a late fifteenth-century taph on the Octave of All Saints, November 8. Death came sudden and at an age when most scholars and doctors are just emerging their careers.¹⁷

Scotus was buried in the Franciscan church in the chapel of Immaculate Conception at Cologne. Later, when his writings won a new group of adherents, his remains were placed in a grand tomb in front of the high altar. In 1509 the provincial, Wessel Gansbrecht, erected a new and costly memorial with a great bronze figure of the many lying in repose atop the tomb, his head resting upon a book and two lions at his feet—symbols of the adversaries, either Pantheists or Rationalists, he had overcome. When baroque architecture became the style, the remains of Scotus were once again placed at the rear of the high altar and remained there until World War II when bombs struck the Franciscan church and friary and severely damaged both interior and exterior. Fortunately the precious remains of the Franciscan were untouched; they were removed to the cathedral for safekeeping and were restored once again to the church of Conventual Friars on August 30, 1956 in connection with special honors and ceremonies extended to St. Francis of Assisi. Amid the ringing of bells of the cathedral and those of the nearby church the procession made its way from the cathedral through the crowded lanes to the Franciscan Church. The authentic remains of Scotus were escorted by the Knights of the Holy Sepulchre in their white

¹⁶*Ordination III* d. 3 q. 1 (ed. Balic, Romae 1954, p. 11 line 19 to p. 12 line 3 and p. 13 lines 11-14).

¹⁷A. Callebaut, *La maîtrise du B.J.D.Scot en 1305, son départ de Paris en 1305, durant la préparation du procès des Templiers*, in *Arch. Franc. Hist.* 21 (1927) 206-239. E. Gilson, *J. Duns Scotus*, P. 672.

cloaks; they were deposited in a new sarcophagus made by Joseph Hoergensberg. Church and civil officials took part in the happy event, including Cardinal Frings of Cologne, Bishop Joseph Dopfner, a member of the Third Order, and Dr. Konrad Adenauer. It was a glad day of triumph for the Franciscans and for their noble confrere, John Duns Scotus.

It is historically certain that Duns Scotus revised in his lifetime at least two of his Commentaries to the Sentences, the *Lectura Completa* and the *Ordinatio*, but it is unfortunate that Scotus did not edit his works. In fact the changes and corrections which he desired to be incorporated into the texts are found in marginal notes on separate copies of velum. But however he might be censured for the condition of his manuscripts, he must surely be cited for the prodigious activity which resulted in twenty-six volumes of more than 500 pages each, originally edited by the learned Irish friar, Luke Wadding, O.F.M., and which are now being entirely revised with the variant readings of all manuscripts and the earlier editions by the Scotus Commission of Rome.

Some of the saints and other holy persons who have followed Scotus' teaching, particularly on the Incarnation, are St. Francis de Sales, St. Lawrence of Brindisi, St. Bernardine of Siena, St. John Capistran, St. James of the Marches, Bl. Amadeus of Silva, Bl. Raymond Lull, Ven. Maria of Agreda, and Ven. Angelus della Paz. St. Albert the Great, at least in one passage, seems to have preluded Scotus' view on the Incarnation as "more in harmony with the piety of faith."¹⁸ The famous chancellor of the University of Paris, John Gerson, states that Scotus, teaching on this thesis is in now derogatory "to the piety of his faith or to the devotion of the faithful, but in a sense augments it, sets it ablaze, and lends solidity to it."¹⁹

Many Theologians and Saints, including over twenty Popes, have praised Scotus and his works.²⁰ Famous among the documents is the letter of Cardinal Merry del Val written in the name of St. Pius X to Fr. Peter Pauwels, O.F.M., Minister General in 1904, the golden jubilee

¹⁸In *Sent. III* d. 20a.4

¹⁹Ioannes Gersonius, *Opera Omnia*, (Antwerp, 1513) f. 98 v; *Super cantica canticatorum*, verse 5.

²⁰Benedict XIII, Sixtus IV, Sixtus V, Alexander VI, Clement VII, St. Pius V, Urban VIII, Alexander VII, Innocent X, Innocent XI, Benedict XIV, Pius VII, Pius IV, Paul V, Leo XIII, Pius X, and many others. See Willibrordus Lampen, O.F.M., *B. Ioannes Duns Scotus et Sancta Sedes*, Quaracchi 1929, p. 11-33; D. Scaramuzzi, O.F.M., *Il pensiero di Giovanni Duns Scoto nel mezzogiorno d'Italia*, Roma 1927, p. 86ff.

of the definition of the dogma of the Immaculate Conception. "To write the history of these events," he said, "which finally induced Pius IX of immortal memory to proclaim in due time this dogma, so dear to our hearts, is to place in prominent relief a glory and honor of the Franciscan Order. From its beginning, according to the direction of St. Francis himself, your Order has been nourished with devotion to the Immaculate Virgin; later on, following the writings of the Venerable Doctor John Duns Scotus, it propagated this truth with so much zeal and enthusiasm that it carried the doctrine of Mary's non-forfeiture of grace as on the wave of a crest to its ultimate triumph, gaining thereby a special title to her protection."²¹

When the dogma of the Immaculate Conception was defined in 1854, the Minister Generals of the four large Franciscan Families at the time were received by Pope Pius IX at the end of the solemn ceremonies. The first prelate, Fr. Venantius a Celano, OFM, offered the Holy Father a branch of silver lilies, symbol of Mary's purity. The Minister General of the Conventuals offered golden roses, symbol of Mary's seraphic love. The Minister Generals of the Capuchins and the Third Order Regular offered two statuettes of the Immaculate Conception and of blessed John Duns Scotus. Each gift was a sign of devotion of the Friars of Francis to the Mother of God and of the devotion they had taken throughout centuries for the defense of the privilege of the Immaculate. The great Pope was overcome with emotion as he accepted this tribute in memory of those who had defended this prerogative of Mary in the past centuries.²² On his particular event eminent Dom Gueranger made this comment:

But whilst mentioning the different nations which have been foremost in their zeal for this article of our holy faith, the Immaculate Conception, it would be unjust to pass over the immense share which the Seraphic Order, the Order of St. Francis of Assisi, had in the earthly triumph of Our Blessed Mother, the Queen of heaven and earth. As often as this feast comes round, is it not just that we should think with reverence and gratitude on him who was the first theologian who showed how closely connected with the divine mystery of the Incarnation is the dogma of the Immaculate Conception.

²¹Willibrord Lampen, O.F.M., *B. Joannes Duns Scotus et Sancta Sedes*, (Quaracchi 1929) p. 47. The letter is dated July 4, 1904.

²²C. Balic, O.F.M., *De Ordine Minorum tamquam duce pii fidelium sensus in questione de Imm. Conceptione B.V.M.*, Quaracchi 1934 p. 26; V. Sardi, *La solenne definizione del dogma dell'Immacolato Concepimento di Maria SSma*, II, Roma 1904 p. 433.

First then, all honor to the pious and learned John Duns Scotus! And when at length the great day of the definition of the Immaculate Conception came, how justly merited was that grand audience which the Vicar of Christ granted to the Franciscan Order, which closed the pageant of that assembly. Pius IX received from the hands of the children of St. Francis a tribute of homage and gratitude, which the Scotistic school having fought for four hundred years in defense of Mary's Immaculate Conception now presented to the Pontiff.²³

In the *Tablet* (London) of October 3, 1953 there was a column entitled, "From Our Notebook" with an item about Scotus as "Doctor Marianus." The writer hopefully stated that since the Church was then about to begin the celebration of the Marian Year "the same year may also see the canonization of Duns Scotus, who was a staunch defender of the dogma in a time when it was not debated." No developments could please the followers of Scotus more than this, and Cardinals and Bishops all over the world have declared not to object to the prosecution of the process of canonization attempted by the Order of Friars Minor.

For his acute defense of the Immaculate Conception Scotus was called *Doctor Subtilis* at the end of the Middle Ages. In modern times he has received a more enviable title—*Doctor Marianus* (Doctor of Mary). He has also been called *Doctor Verbi Incarnati* for his teaching on the Incarnation of the Son of God. Even if the alleged appearance (or appearances) of the Infant Christ to him is not authentic, still such legendary repute does indicate the esteem which he enjoyed in the eyes of the simple faithful. At the C. U. Library his name stands with the names of other intellectual giants as Aristotle, Cicero, Augustine, Aquinas, Bossuet, Shakespeare, and others. In the Roman-Seraphic Breviary Scotus is pictured in the engraving for the Common of Doctors amid the company of St. Anthony, St. Thomas Aquinas, St. Bonaventure, St. Jerome, and St. Augustine, the Doctor of the Church whom he constantly quotes and faithfully follows.

A rather interesting note in the development of the Immaculate Conception is the story told about the famed Cardinal Cajetan. Undoubtedly irritated by some of his writings on the Immaculate Conception, he submitted a statement in which he asked Pope Leo X to make a decision "between fifteen saints and innumerable doctors on one hand; and a timid Scot, a Francis Mairon, a Peter Aureolus, and

²³Dom Prosper Queranger, OSB, *Liturgical Year*, (Westminster, Md. Newman Press, 1947) 1, 386-7.

the illiterate mob on the other."²⁴ We know that the Church side with the timid Scot and the illiterate mob. Fr. Garrigou-Lagrange, O.P. implies that no one should look askance at the fact that Scotus offered the explanation for the Immaculate Conception against men who were unable to accept his position at the time. Indeed he states explicitly that "It is Scotus' glory (Thomists should consider it a point of honor to admit their opponent was right in this matter) to have shown the supreme fitness of this privilege in answer to the following difficulty which St. Thomas and other theologians put forward: Christ is the universal redeemer of all men with exception."²⁵

Duns Scotus, refounder and continuator of the traditional Augustinian school of theology and philosophy within the area of the Western Church, still calls forth the loyalty of all faithful. An encouraging number of articles and dissertations and books are appearing on the thought; the output is becoming stupendous by all means, in quantity and quality, what seems to presage new interest in his teaching. Strangely enough too, Scotus has the ability to attract diverse men, not only Philosophers and Theologians, but also Mystics and Poets, such as Gerard Manley Hopkins, S.J. (1844-1889) and Thomas Merton (Father Louis of the Trinity, O.S.C.O.). In one poem, "Duns Scotus Oxford" Hopkins wrote in part:

*Yet ah! this air I gather and I release
He lived on; these weeds and waters, these walls are what
He haunted who of all men most sways my spirits to peace;
Of reality the rarest veined unraveller; a not
Rivalled insight, be rival Italy or Greece;
Who fired France for Mary without spot.*²⁶

Here the poet reveals his intense admiration for Scotus. In philosophy he considers him the greatest thinker of all, greater than Plato or Aristotle, or Seneca, or Cicero. Perhaps it was the unusual terminology of Scotus probing into secrets of nature and into the causes of things, reflected perhaps in the vocabulary of Hopkins with his "insight, inscape," and other words to which he attached a singular meaning.

Another author of note, though not renowned as chiefly a poet as Hopkins was, is the Trappist monk, Fr. Louis, or more widely known

as Thomas Merton. He speaks of Scotus in his autobiography²⁷ and has written at least two poetical works on the Franciscan: "Hymn for the Feast of Duns Scotus," and "Duns Scotus." In one (Duns Scotus) he declares that:

Striking like lightning to the quick of the real world Scotus has
mined all ranges to their deepest veins: ...
Language was far too strong for his great theology:
But oh! his thought strode through those words
Bright as the conquering Christ
Between the clouds His enemies:
And in the clearing storm, and Sinai's dying thunder
Scotus comes out.²⁸

And in the other work he reflects his admiration in this way:

Because your book, O Scotus, burns me like a branding iron!
If I could only breathe I would cry out, if I could cry
To tell someone what Voices robbed me of my being!²⁹

Surely it is a more charitable view, and I believe a more honest one as well, to see in Scotus a constructive thinker who loved Our Lord and the Church and Our Lady with all the powers of his soul. It is surely a lie to see him as kind of a herald of the Protestant Revolt; it is erroneous to conceive of him as a straining dialectician, bent upon disproving all other systems and opinions, Scotus notwithstanding his premature death does not lack the poise and balance of one who has carefully revised his work and the Church has never accused him of any erroneous teaching. It seems that his true character is mirrored in one of his small but important works, *De primo principio*. At the beginning of the treatise he prays: "Oh Lord our God when Moses, thy servant, asked Thee, the most true teacher about Thy name, so that he might tell it to the children of Israel, Thou, knowing what the intellects of mortals could conceive of Thee, didst answer: 'I am who am, thus disclosing Thy Blessed Name. Thou art true Being, Thou art total Being. This, if it be possible to me, I should like to know.'³⁰ Elsewhere in the opusculum there are prayers to God, thus elevating the work, as it were, to the level of a prayer consecrated to the most High.

Scotus is one of the grand figures of the Middle Ages. And like

²⁴Quoted by Fr. Cyril Bernard, T.O.C.D. *Madonna*, (Manjummel, S. India: Little Flower Press, 1949) 40.

²⁵R. Garrigou-Lagrange, O.P. *The Mother of the Saviour and Our Interior Life* (St. Louis: Herder, 1953) 56.

²⁶Edition by Robert Bridges, *Poems of Gerard Manley Hopkins*, (Oxford: Oxford Univ. Press, 1944) 40.

²⁷*Seven Storey Mountain*, (New York: Harcourt, Brace, 1948) 30, 219, 220-1.

²⁸*Tears of the Blind Lion*, (Norwalk, Conn. New Directions Press, 1940) 7.

²⁹*Figures for an Apocalypse*, (Norwalk, Conn. New Directions Press, 1947) 49.

³⁰ed. by Evan Roche, O.F.M. (St. Bonaventure, N. Y. Franciscan Institute, 1951). For a tentative critical edition see: *I. Duns Scoti tractatus de Primo Principio*, ed. M. Mueller, Friburgi Br. 1941.

this period of history, he too shares in its timeless character. The taph placed on his tomb is a fitting memorial to him whose personality and teaching has become world-wide:

*Scotia me genuit, Anglia me accepit;
Gallia me docuit, Colonia me tenuit.*

Cardinal Griffin of Westminster acknowledged this universality of the Franciscan theologian when he spoke at the seventh centenary of the building of the Cathedral of Cologne on August 15, 1948. The cardinal declared that between Oxford, Paris, and Cologne where he was born and where his body still lies.⁸¹ But Scotus is more than a link between three cities or universities, or countries. His thought is a link from the past, representative of the freedom of thought permitted in the Church, and consonant with the divine teaching from which it can never depart. Scotus has lent luster to the Bride of Christ in the past and the age of his glory is no over. The shining brilliance of centuries has never dimmed and it shall go forth under the aegis of devoted disciples and sincere seekers after truth.

Whatever glory may come to Scotus in succeeding generations, whatever honors, may be his, once a critical text of his works is produced; whatever tribute and esteem may bless his name; surely nothing can supplant the title bestowed by a gracious and grateful people, Doctor Marianus. For Scotus is pre-eminently the *Doctor of the Middle Ages*.

⁸¹*Tablet*, (London) 192: 5648 (Aug. 21, 1948) 125.



Padre Serra's Devotion to the Saints

Rev. Eric O'Brien, O.F.M. ✓

One day here in Rome, just across the street from the Coliseum, I saw two Italian children waiting for a bus. One was dressed like an American Indian, with feather headdress and long-fringed garments. The other was a cowboy from the wild and woolly west. It reminded me of the games we used to play in our own California neighborhood, re-enacting the exciting episodes of the "blood and thunder" books we read. I suppose those games were good exercise, not only for our bodies—and surely for our voices—but also for our emotions. We did our best to stride and speak as heroes do, and we re-enacted the punishment of evil men with the greatest gusto. One of the liveliest in those feats of "derring-do" told me, years later, that at home he also used to play at saying Mass. And today he is a priest.

California's candidate for sainthood here before the papal court is Padre Serra, the most colorful personality in the whole history of our western United States. Much of the achievements of this learned but fighting gentleman of God must stem from his half-forgotten deeds and dreams of boyhood. And young Michael Joseph Serra was so small and sickly that he must have had more time than most boys do to imagine his great deeds when he would be big and strong.¹

Spain's conquests in America were current news for two centuries and more when this boy first heard of them. But he must have been impressed with the canonization of Saint Francis Solano, the Apostle of South America.² That happened just when Miguel was starting his impressionable teens. And four years later, as a novice in the Franciscan Order,³ he had definitely formed his hopes of work in foreign missions and martyrdom. His years of study went by, he reached the priesthood, and won renown as a doctor of theology in the University of Mallorca, before at last his youthful hopes revived.

Then he turned in prayer to that same Saint Francis Solano to ask his guidance in the selection of a road that many thought would lead this learned orator into semi-useless obscurity.

Padre Serra must have turned to San Solano because of the common interests that he shared with this other Spanish Franciscan who had gone to do his manly part in winning the New World for the King

of Kings. A familiarity with the stories of the saints, the ability to point a parallel between their lives and present problems, was the result of the loving study he had started as a novice. Throughout his life, when news arrived that such a one had been beatified or canonized, he would talk about it with delight, repeating the life of this person as though he had it memorized. Even forty years after his entry into religious life, he wrote to ask about the Cause of Joseph of Cupertino, and whether any other new saints or candidates were to be given honors.⁴ The influence of the saints was very real to him, and he strove to extend it by weaving their words and deeds not only into his eloquent sermons, but even into his conversations. Padre Serra had a matter-of-fact earnestness about how wise it is to follow the ways and ask the aid of men and women who gained the happiness of Heaven, but can still sympathize with us and win us light and strength.

Someday you may get out to California. You'll find that one of the man-made things that make it still more beautiful is the choice of names for God's own holy Mother, and the angels and the saints. The map of coastal California is a litany. It may come from recollection of boyhood days. Padre Serra, as tiny, toddling Miguel Jose, had gone to the Franciscan church of San Bernardino, just up the hill from his own home in Petra village in Mallorca.

Today the church is pretty ruinous,⁵ but if you walk around the side you will see how very many of the saints depicted there, in paintings or statues, have given their names to California. Of the forty enshrined there, thirty now are honored also in the land that Padre Serra won for Christ. Just who gave which name when and where, and each locality is a question for some learned man to labor over. But many of the several hundred place-names in California were chosen by Padre Serra personally, or merely ratified by him with pious enthusiasm, is indeed already largely recorded. And it shows how profoundly he went his way, marking his path with the names of those he loved about at Mass and in his breviary each day.

It is a lovely, lasting tribute to give someone's fine name to a small valley or a soaring peak. But how much more beautiful and everlasting to confer that name upon some new-born child of the Faith, or a soldier of the Cross. The records of baptisms and of the many thousands of confirmations Padre Serra was privileged to perform are eloquent of his truly worldwide, or heaven-wide, devotion to the saints. You might have well expected him to lay great or almost exclusive emphasis on the names of men and women who won glory by follow-

ing Saint Francis of Assisi. But if we look at the confirmation register which he kept so lovingly, we find that from the very first the Padre showed little preference of that sort. That Joseph and Mary far outnumbered all the other names was, of course, to be expected. And if he favored San Miguel, his own Saint Michael, just a bit, and Anthony after whom his father was named, and Francis whom he strove to follow, who can blame the choice?

Once he had the landscape and the seascape and the people also dedicated to the saints, Padre Serra strove to ornament his frontier mission churches with their holy images.

From his long years of missionary work in California and Mexico, and from his acquaintance with the church-goods dealers in the capital city, he was able to request the sort of art he knew would have the best effect upon his humble Indians' mentality. Some of these works that he obtained are treasured still in California Missions.

Out of his familiarity with the saints came, inevitably, an imitation of their deeds. It was the example of Saint Jerome that made him beat his breast with a stone as he urged his hearers to repentance for their sins.⁶ To renew the fervor of the city-folk in Mexico, he sometimes preached on hellfire as he held a lighted candle to his flesh. Saint John Capistran had set him that example.⁷ Beating himself with a chain as he preached on penance was something he had learned from Saint Francis Solano.⁸ Such practices today may seem too spectacular, or downright imprudent, but saints of other bloods in other centuries had used them, and Padre Serra generously followed their example.

The childlike simplicity with which Padre Serra imitated the saints he knew, and went to them in every need, did not diminish the grave Spanish courtesy with which he acknowledged their help. When one of his Indian converts was nearly crushed by a falling tree, perhaps it was the emergency that made the old Padre invoke San Bernardino, the patron of the church of his own boyhood. And when the poor Indian was amazingly saved from harm, Padre Serra requested a painting to commemorate the miracle.⁹ Saint Barbara was called on for help when the little shipload of Spanish missionaries faced death in the stormy Gulf of Mexico, and it was Padre Serra who expressed their gratitude in his splendid sermon at their solemn Mass in Vera Cruz.¹⁰

But it was Saint Joseph especially to whom the Padre was grateful through the years. The saint, who had been his special friend from boyhood, was named by royal authority as patron of the expedition to occupy California.¹¹

Loving the splendor of the Mass, the Padre gladly agreed to offer his confreres to sing high Mass in honor of Saint Joseph on the 1st of every month. The most decisive of such Masses was on the day when California was to be abandoned by the Spanish forces at San Diego. But that day was the end of his novena to Saint Joseph. In the gathering dusk the long-awaited supply-ship from Mexico was sighted and the conquest of California was assured. Until his dying day the Padre offered that monthly Mass to show his gratitude to San Jose, and when at last he was too weak for more, he joined the Indians in the choir to give his voice at least to this most courtly act of gratitude.¹²

This saintly pioneer of California was a very learned theologian but he had the simple devotion to the saints such as we find in well-instructed children. The learned and pious Father Frederick Faber writes: "How deeply does the practice of the invocation of saints enter into the spiritual life of the saints themselves—this is one of the most beautiful illustrations which might be brought forward to show how much of the spirit of holiness is concentrated—in what seem the accidental parts and ornamental practices of the Catholic system."¹³—The old saying, "Tell me who your friends are, and I'll tell you what you are," is especially true regarding our devotion to the saints. Remember what an influence the lives of saints had upon that invalid soldier who rose up to be Saint Ignatius of Loyola!—God grant that when the Church has studied Padre Serra well, she will see fit to list his name also among the saints he knew and loved.

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The Seven Gifts of the Holy Ghost

(First Conference—Grace Continued)

15. Another effect of grace is fullness of justice, whereby man is just in himself both as regards God and his neighbor; that is, he avoids evil and does good. How? The Apostle tells Titus, "For the grace of God our Savior has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world; looking for the blessed hope and glorious coming of our great God." (Tit. ii, 11-13)—"The grace of God our Jesus Christ has appeared, etc." This grace drives out all evil and gives all good in return. Therefore the fullness of justice is contained in grace. So in Ecclesiasticus Uncreated Wisdom says, "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. xxiv, 24-26) Do you want a full share of grace and virtue? Come over to me, that is, to Christ. But how? To do this we must necessarily be elevated above ourselves. But some things impede us from being elevated above ourselves and so it is necessary to rise against those obstacles. A man is not firmly established in the fullness of grace if he does not rise against himself; if he is not lifted up above himself and love God above all things and his enemy as himself, since we understand every man by the word "neighbor." A man possessing complete justice loves God above all things; and this is to love everyone, both servant and enemy. But how can man rise against himself and above himself? Certainly by grace; I say, "by the grace of the way and of the truth." It is difficult for a man to love his enemy without grace. A stone cannot become hot by itself, but placed next to a heated oven it can be heated in a short time. "For if you love those who love you," (Matt. v, 46) where is grace? The power of grace is not necessary to love friends only.

16. The third fruit of grace is the attainment of eternal happiness. The Apostle to the Romans, "For the wages of sin is death, the gift of God is life everlasting." (Romans vi, 23) You have of life and death. The grace of God is life eternal. But what is Certainly, nothing other than the tree of death. On the one side have the tree of death and, on the other, the tree of life. A man would be foolish to plant a tree of death. You would be a fool to plant a tree on which you should be hung. But evil men do plant that of sin.—As I was saying, the fruit of grace is threefold: the first mission of sin, the second, fullness of justice, and the third, attainment of eternal happiness.

17. According to this, grace is threefold; namely, healing, strengthening and perfecting.—Healing grace is given in the seven sacraments against the sevenfold disease. It is protected in the just by the exercises of justice dealt with in the seven penitential psalms. Without reason are those and no others called the seven penitential psalms. They can neither be changed nor increased.) Healing grace is perfected in the seven works of mercy.—Strengthening grace, however, consists in two things. Either it directs by way of correcting as such consists in two sevenfold things; on earth, in the seven beatitudes dealt with in the Gospel, where we read, "Blessed are they for theirs is the kingdom of heaven, etc." (Matt. v, 3ff.); but in heaven it consists in seven qualities, three qualities of the soul itself, which vision, enjoyment and possession. The first corresponds to faith, the second to hope and the third to charity. It also consists in four qualities of the body which overflow from the happiness of the soul and clarity, subtilty, agility and impassibility. These correspond to four cardinal virtues.

18. Such are the seven sevenfold items. To speak of the seven sacraments, of the seven exercises of justice and of the seven works of mercy would be exceedingly long. Likewise, to speak of the seven beatitudes and of the seven qualities would be, at the present, exceedingly difficult. And so, we propose to take the middle path and to speak of the seven gifts of the Holy Spirit which are the gift of wisdom and understanding, the gift of counsel and of fortitude, the gift of knowledge and of piety and the gift of the fear of the Lord. However, we will not proceed in that manner in which Isaias did; rather, we will proceed with the last gift, namely, the gift of the fear of the Lord. We will say, Our Lord that He give to us the gifts of the Holy Spirit, who with the Father and the Holy Spirit liveth and reigneth, etc.

THE GIFT OF THE FEAR OF THE LORD

The Second Conference

1. "Come, children, hearken to me; I will teach you the fear of the Lord." (Ps. xxxiii, 12)—"Hear in silence, and for thy reverence good grace shall come to thee." (Eccli. xxxii, 9) In the latter quotation from Ecclesiasticus the Sage exhorts the attentive audience to hear the word of the Lord in silence and with reverence. For silence and reverence are not useless to a person, because through these good graces will accrue to him. What is good grace? Are there not also bad graces? A good grace renders man noble. But "favor is deceitful, and beauty is vain," as we read in Proverbs. (Prov. xxxi, 30) Gratuitous grace can be had even with mortal sin. Ecclesiasticus values this grace as little, but esteems that grace which makes one acceptable to God.—I have described for you three different aspects of this grace; the origin, the use and the fruit of grace. Concerning the origin of grace, I said that it is nothing else than a "good gift and a perfect gift from above, coming down from the Father of Lights" (James i, 7) through the Incarnate Word, the Crucified Word and the Word operating through the Holy Spirit. I also said that the Word leads us back to our Supreme Source, as Dionysius likewise notes when he treats of the sequence, "Every good gift etc.," and he adds: "By the action of the Father, every radiance springing forth comes upon us copiously and well, as a power welding together, filling us and returning us to the Father of Lights." (De Caelest. Hierarch. C.1, No. 6)—Concerning the use of grace I said that it should be faithful, strict and generous. Therefore, grace which renders one pleasing to God is a perfect gift, by means of which we use well this gift and other graces which we received. Man should use grace in such a way that he be faithful to God, strict with himself and generous toward his neighbor. Thirdly, I mentioned that the fruit of grace heals the wound of sin, strengthens man in virtue, and has its fullness in glory. For these reasons we described grace as a "good gift and a perfect gift from above, coming down from the Father of Lights," which dispels evil, strengthens man to do good, and matures into glory.—Healing grace is given in the seven Sacraments, protected by the seven exercises of virtue and perfected by the seven works of mercy. Strengthening grace consists in the seven habits of virtue and in the seven gifts of the Holy Spirit. Perfecting grace consists in the seven beatitudes and the seven qualities.—These are the seven sevenfold gifts which are in the calculation of the jubilee year. We have mentioned all of them, but we can treat only one set of seven gifts; that is, the seven

gifts of the Holy Spirit. We will ask Our Lord, etc.

2. "And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and godliness. And he shall be filled with the spirit of the fear of the Lord." (Is. xi, 2-3) I would like you to ask to these gifts what John in the Apocalypse saw "in the midst of throne and of the four living creatures, a Lamb having seven horns, seven eyes, which are the seven spirits of God sent forth into all earth." (Apoc. v, 6) John relates this strange vision, but at the same time expresses a truth. He calls the gifts of the Holy Spirit horns and eyes. Why? You have to understand that the gifts of the Holy Spirit contain a definite efficacy for attacking all evil. They also possess an efficacy which aids man in doing all good. Because horns have strength, the gifts, which attack evil, are called horns. And since the eyes aid, the gifts which help man to live virtuously at all times are called eyes. The seven gifts of the Holy Spirit strike at seven sins. The first sin is pride; the second, envy. Next follows anger, while sloth is the fourth. The fifth and sixth sins are avarice and gluttony respectively. Lust is the last sin.

3. The seven gifts of the Holy Spirit expel these vices and inculcate the seven virtues inculcated by Christ when he set forth the foundation of salvation on the Mount. (Mat. v, 3ff.) The first virtue is voluntary poverty, "Blessed are the poor in spirit"; the second, kindness or meekness, "Blessed are the meek etc." Sorrow is the third virtue, "Blessed are they who mourn"; and the next, hunger for justice, "Blessed are they who hunger and thirst for justice." Then we have the virtue of mercy, "Blessed are the merciful." Purity of heart is the sixth, "Blessed are the pure of heart," and, finally, peace, "Blessed are the peacemakers."—The seven capital sins are driven out and the seven virtues led in by the seven gifts of the Holy Spirit, which are symbolized by the seven horns. The gift of fear eradicates pride and replaces it with beneficial poverty. Envy is driven out and kindness or meekness of soul led in by the gift of piety. Anger yields to sorrow by means of knowledge—nothing is so contrary to anger than a tranquil mind. Fortitude reduces sloth and arouses a hunger for justice. Mercy takes the place of avarice, destroyed by the gift of counsel. Understanding suppresses gluttony and implants purity of heart. Finally, the gift of wisdom conquers lust and introduces peace.—Every sin is vanquished by these seven gifts of the Holy Spirit; while, on the other hand, every good is given.

4. The seven gifts of the Holy Spirit are dealt with briefly in

the Lord's Prayer. They are obtained only from the Father of Lights. And that is the reason why Christ, who was eager to show us how to obtain them, instructs us to pray for them in the Lord's Prayer. (Matt. vi, 9-13) Fear is sought in the first part by the words, "Our Father, who art in heaven, hallowed by Thy name." When he prays, "Thy kingdom come," he seeks piety. Then knowledge is requested, "Thy will be done on earth as it is in heaven." Fourthly, He prays for the gift of fortitude, "Give us this day our daily bread." "That bread may strengthen man's heart." (Ps. ciii, 15) Next the gift of counsel is sought when he prays, "And forgive us our trespasses as we forgive those who trespass against us." This is followed by a petition for understanding with the words, "And lead us not into temptation." Lastly, there is a petition for the gift of wisdom, "But deliver us from evil. Amen."

5. In the first sentence, Christ prays for our sanctification with the aid of the gift of fear, "Our Father, who art in heaven; hallowed be Thy name." Isaias writes, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." (Is. viii, 13) Secondly, the attainment of man's salvation is sought; but this is impossible without the gift of piety. "For judgment is without mercy to him who has not shown mercy; but mercy triumphs over judgment." (James ii, 13) This gift is considered with the words, "Thy kingdom come." Next He prays for the fulfillment of God's law by means of the gift of knowledge which instructs man to do good and to avoid evil. He mentions this gift when He prays, "Thy will be done, etc." Fourthly, He prays for a renewal of eternal virtue through the gift of strength or fortitude, "Give us this day our daily bread," "That bread may strengthen man's heart." Then Christ requests the remission of sin by virtue of the gift of counsel, "Forgive us our trespasses as we forgive etc." In the sixth petition He asks for a counterattack against the deceits of the devil by means of understanding, "And lead us into temptation." Finally, He prays for victory over the concupiscence of the flesh, "But deliver us from evil. Amen."; and this by means of the gift of wisdom. It is impossible for the soul to control the flesh if it is not filled with wisdom. Of these gifts I would speak at length.

6. "Come, children, etc." By these words the Prophet David invites the children of God's grace and adoption to learn this lesson. He encourages not only the young people, but also the older, including the old men and the decrepid; for here we have one lesson which should be learned as a youth and never forgotten. So in Ecclesiasticus, "Keep your fear, and grow old therein." (Eccli. ii, 6) And we read in the book of Tobias, that Tobias begot a son, whom "from his infancy he taught

to fear God." (Tob. i, 10) Here all have a lesson. Holy Scripture tainly speaks of and teaches this fear of the Lord. A preacher is man gathering flowers in a field. He cannot gather all of them, he does gather some and makes a wreath with them. It says in Ecclesiasticus, "The fear of the Lord is a crown of wisdom." (Ecclesi. i, 12) I would like to fashion a wreath for you from the flowers which I have gathered and present it to you now. The fear of God appears to me as a most beautiful tree planted in the heart of a holy man which God continually waters. When its fruit has ripened, then man is worthy of eternal glory. I intend to describe the root, the branches and the fruit of this tree. I intend to speak of these three aspects right now as well as with you I may learn to fear the Lord. My purpose is to give you a explanation of the origin, benefits, and perfection of the fear of God.

7. What is the root of the fear of the Lord? We must go directly to the First Source to know how the fear of God arises in us. It originates in us from a consideration of the might of divine power, of the omnipotence of divine wisdom, and of the severity of God's anger. In fact, of all, the fear of the Lord arises in us from a consideration of the might. As we read in Jeremias, "There is none like to thee, O Lord, thou art great, and great is thy name in might. Who shall not fear thee, O king of nations? for thine is the glory: among all the nations, and in all their kingdoms there is none like thee." (Jer. x, 6-7) —Jeremias speaks of God's infinite power and he says, "There is none like to thee, O Lord etc." The same idea is expressed in the book of Wisdom, "For the whole world before thee is as a drop of the morning dew, that falleth down upon the earth." (Sap. xi, 23) Who, then, will not fear you except the wicked and the foolish? Malachy writes, "The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear?" (Mal. i, 6) If a man is evil, he deserves punishment; if he is foolish, he lacks common sense. God told Jeremias that defiance is the height of stupidity: "Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not. Will not you then fear me, saith the Lord: and will you not repent at my presence? I have set the sand a bound for thee, and an everlasting ordinance, which it shall not pass over." (Jer. v, 22) Will you not fear me? —This, then, is why I say fear primarily arises in us from a consideration of God's power.

(To be Continued)

Transl. by Fr. Malcolm Hogan, O.F.M.

THE 38TH ANNUAL MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE

The 38th annual meeting of the Franciscan Educational Conference will be held on August 20-22, at Our Lady of the Angels Retreat House, Saginaw, Michigan, according to an announcement made by the Rev. Maurice Grawjewski, OFM, FEC president.

This year's theme will be: "Toward a Franciscan Theological Synthesis," and should be of great interest and value to Franciscan theologians. A cordial invitation is extended also to teachers of dogmatic theology.

The 1957 conference will afford an opportunity to review the direction, problems and scope of the work thus far accomplished by the Commission for Franciscan Doctrinal Synthesis, incorporated under the auspices of the FEC.

The Province of St. Joseph of the Friars Minor Capuchin, celebrating its centennial this year, will be host to the convention, under the direction of the very Rev. Fr. Gerald Walker, OFM Cap., Minister Provincial; and the Very Rev. Fr. Cyprian Abler, OFM Cap., Superior of the Retreat House at Saginaw, Michigan. Friars planning to attend the meetings are asked to make reservations as early as possible by writing to the Very Rev. Fr. Cyprian Abler OFM Cap., 3400 So. Washington Rd. Saginaw, Mich.

Program

Tuesday, August 20, 7:30 P.M.

Opening of the 38th FEC. Address of the president: Fr. Maurice Grawjewski OFM. Reading of the Minutes. Report of the Secretary. Appointment of Committees. After a brief business meeting the series of scholarly Papers will begin with:

1. *The Concept of Franciscan Theology*, by Fr. Maurice Grawjewski, OFM, Christ the King Seminary, West Chicago, Ill. Discussion: Fr. Alan Wolter, OFM, St. Bonaventure, N. Y.

Wednesday, Aug. 21, 9:00 A.M.

2. *The One and Triune God*, by Fr. Cyril Shircel, OFM, St. Mary's Seminary, Leomot, Ill. Discussion: Fr. Geoffrey Bridges, OFM., San Luis Rey, Calif. and Fr. Aidan Mullaney, TOR, Phila., Pa.

3. *The Final Cause of the Incarnation*, By Fr. Dominic Unger, OFM Cap., Capuchin College, Wash., D.C. Discussion: Fr. Noel Moholy, OFM, Santa Barbara, Calif.; and Fr. Joseph Montalveme, OFM, St. Bonaventure, N. Y.

Wednesday, 2:00 P.M.

4. *Mariology in Franciscan Thought*, by Fr. Kilian Lynch, OFM, St. Bonaventure Univ., St. Bonaventure, N. Y. Discussion: Fr. Firmin Schmidt, OFM Cap., Washington, D.C. and Fr. Owen Bennett, OFM Conv., Rensselaer, N. Y.

5. *St. Bonaventure's Concept of Original Sin*, by Fr. Berard Marthaler, OFM Conv., Assumption Seminary, Chaska, Minn. Discussion: Fr. Mark Stier, OFM Cap., Marathon, Wisc.

6. *The Infused Virtues—The Sources of Christian Strength*, by Ignatius Butler, TOR., Phila., Penna. Discussion: Fr. Daniel Egan TOR., Steubenville, Ohio; and Fr. Valerius Messerich, OFM., Cleveland, Ohio.

Wednesday, 7:30 P.M.

Special meetings: The Executive Board. Franciscan Library Section. Commission for Theological Synthesis. Resolutions Committee. Public Relations Committee.

Thursday, August 22, 9:00 A.M.

7. *The Franciscan Contribution to the Theology of the Sacraments*, by Fr. Ernest Latko, OFM., Christ the King Seminary, West Chicago, Ill. Discussion: Fr. Matthew Herron, TOR., Steubenville, Ohio.

8. *The Theology of Love—A study in Grace*, by Fr. Juniper Cummings,

OFMConv., Assumption Seminary,
Chaska, Minn. Discussion: Fr. Eugene
Kubina, TOR., Richfield, Minn.

Thursday, 2:00 P.M.

9. *The Treatment of the Mystical
Body*, by Fr. Gregory Grabka, O.F.M.
Conv., St. Hyacinth Seminary, Gran-
by, Mass. Discussion: Fr. Edward
Hanahoe, S.A., Wash., D.C.

10. *The Last Things: The Return of*

Man to God, by Fr. Germain William
OFMConv., St. Anthony-on-th-Hu-
son, Rensselaer, N. Y. Discussion: Fr.
Aidan M. Carr, OFMConv., Rensselaer,
N. Y.

The sessions will close with a Business
Meeting; Reports of various committees;
Reading of the Resolutions; Discussion
of the 1958 Meeting; and Election of
Officers.



NOVICE

Lord,
This tree
I give to Thee
Even now before it's blooms
Are opened to Thy view,
While yet the spring
Is new.
What storms may blow,
What winds may rage,
What rains may fall
I do not know.
I hear in all
A God-sung call.
I come
To bloom.
The spring is new
And days are long to pace
Across the world
To find their unknown place.
But gold-brown time
Of harvesting will come
And fruit—my fruit—
Will blush before Thy face.

Sister Florian Eggleston, O.S.F.

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