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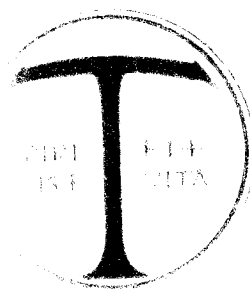


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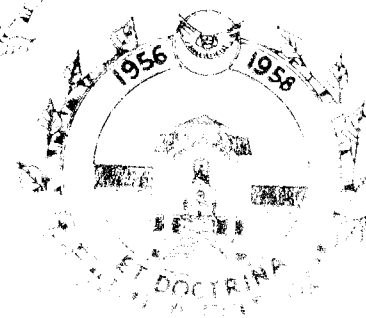
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The CORD

A FRANCISCAN SPIRITUAL REVIEW



the CORD

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Fortitude

Geoffrey G. Bridges, O.F.M.

The opening chapter of the Book of Job paints one of the most poignant pictures of suffering and abjection in all of human literature. Though Job lived before the time of Jesus Christ, still we must say, the spirit in which he bore his suffering is eminently Christian. For that reason I have chosen the story of Job as an illustration of our next virtue, Fortitude.

Job was weighed down with crosses. He had the cross of physical suffering to bear—his body was covered with sores that dogs came to lick. He was burdened with interior crosses much harder to bear. His spirit was tried with the sudden removal of the joy of possession: sons and daughters died, homes caved in, cattle were stolen, servants were killed. And, salt in his wounds, his wife berated him and his friends accused him of great crimes; for no man, they said, was punished by God unless he were a great sinner.

But Job was a model of fortitude under each of these crosses. He uttered that perfect prayer of resignation: "The Lord gave and the Lord has taken away; blessed be the name of the Lord." (Job 1:21) Our crosses are small in comparison to his; but it is the same virtue and the same spirit that we must have, the spirit and virtue of Christian fortitude.

The Strength of God Within Us

In a very general sense, fortitude is a firmness or strength of soul in seeking moral good which is demanded in the practice of any virtue. Due to the Fall and the consequent weakening of our will, virtue is truly laborious; hence fortitude in some degree is required for every act of virtue. In this general sense, fortitude is not so much a distinct virtue as a necessary condition for virtue.

As a particular moral virtue, fortitude is a habit of the will inclining it either to overcome or to tolerate obstacles which hinder us from attaining a desired good. Natural fortitude seeks and protects natural goods, such as health, reputation, friendship; the motive also is natural; often it is nothing more than stoic pride, or an expression

of independence, of self-sufficiency. But a Christian supernaturalizes this natural virtue through the motive of love, he uplifts it according to faith that has been given him. The goods that a Christian protects are the spiritual goods of the soul. The decision of what is to be overcome and what is to be tolerated he arrives at by means of Christian prudence. In other words, Christian fortitude protects an infinitely higher good for a nobler purpose; he is willing to suffer and endure more. The stoic is a good example of natural fortitude in action; the martyr, of Christian Fortitude.

At times perhaps we are surprised at how much we can bear, or how easily we manage to fit the cross to our shoulder to bear it after Christ. That is because Christian virtue is supernatural virtue. The strength is not so much ours as the strength of God within us. Christ through his grace is our Simon of Cyrene. With him as our support we manage to remain fearless and steadfast in the presence of dangers and temptations. We find ourselves squaring our jaw in determination to preserve our dignity as supernaturalized creatures, to operate constantly on the level of grace. The effort comes from our will, but the strength and the steadfastness comes from God.

Job, "a blameless and upright man," with the support of God put up with sores and grief and accusations, that he might remain just in the eyes of God and do the will of God in all things. At the same time he fought against the promptings to rebellion against God on the part of his wife, because the honor of God and good of his soul demanded it. We see illustrated here the two sides of fortitude: the courageous overcoming of some obstacles, the valiant bearing of others without complaint.

It is somewhat artificial to split up these two aspects of fortitude; but perhaps it will help to get a clearer picture. I say it is artificial, because so very often both acts occur simultaneously. For example, in any strong temptation, in the same moment that you resign yourself to the concupiscence in your flesh that is at the root of these illicit thoughts or desires, you banish these movements in your heart with a prayer. Nevertheless let us consider the two acts separately.

The first act, courageously overcoming obstacles to our best interests, is the act most characteristically called fortitude. The chief enemies or obstacles that this act is concerned with can be classed under the familiar headings, the world, the devil, and our own natural self. The world steps between us and the good of our soul with its natural or sinful advice and example and allurements. It may be a person personifying the spirit of the world—and that person may even be clothed

in a habit. It may be a book or magazine. It may be billboards, movies, radio, or television. The world stands between us and the good of our soul; and only the strong sweep this world aside.

The devil is always with us too. He usually uses the world as his tool. But he has the power of getting within us, into our imagination especially. Only those armed with the strength of Christ manage to depose him by recalling to devil and self: "(God) only shalt thou serve." (Mt. 4, 10)

But the strongest and most persistent enemy and obstacle is our own natural self. Take, for example, our human respect, the neglect of our duty or acts of virtue because of what someone might think or say. This is nothing else than self-love. What masters of rationalization we can be; what reasons we can think up for not doing what we ought! In any effort to develop a strong habit of fortitude, this is a good, practical point at which to be. When that little fellow, "Natural Self," sitting on your left shoulder whispers, "They'll call you a pious hypocrite if you keep this rules of silence," turn and listen to the Voice of Conscience perched on your right shoulder, and you will add another degree of strength to your habit of fortitude.

There is also our natural urge to follow the easy way, rooted in the weakness of our will; for example, the inclination to use presumed permissions or *epikeia* indiscriminately, maybe from fear or refusal, maybe from distaste for inconvenience. Or our natural self throws up the easy dodge: "Everybody else does it; it's a 'custom' in this house." It takes strength of will to buck current abuses.

The world, the devil, our natural self, these are the greatest obstacles to our spiritual life and destiny. The persistent habit of sweeping out of sight distracting allurements, banishing temptations, resisting the easy, natural or sinful way, this is the active part of the virtue of fortitude.

The second act of fortitude is the toleration of obstacles for the sake of a greater good. This is the most difficult and more noble part of fortitude: "The patient man is better than the valiant." (Prov. 16.32) St. Augustine would seem to agree, for he defines fortitude as "a love that willingly support all things for Gods' sake."

The obstacles that the patient man must tolerate, if he would give glory to God and benefit his soul, are: bodily inconvenience or injury, the lack or loss of temporal goods, the violation of one's honor or good name, offense from or loss of loved ones, and disturbances of one's peace of mind. Just a word about each.

Perhaps the easiest place to practice fortitude is in sickness and injury. One can more readily discern the hand of God here; the example of Christ Crucified invites us to follow him. Yet even in the easiest, how often we fail to practice fortitude. We may be neglecting smaller opportunities for fortitude, too, by complaining, for example, if we have to walk instead of taking a car; if we have an adequate but not an easy chair in our room; or if our morning eggs are overdone. Any bodily inconvenience, and they are multiplied each day, is an opportunity for this type of fortitude, which more often is given the name of patience.

With regard to the second obstacle, many take the vow of poverty but lose much of the merit by not persevering in the spirit of poverty. They complain of not having a better quality of food, or clothes or furniture; they are dissatisfied if the monastery or convent lacks this or that luxury. Poverty of spirit and Christian fortitude must always go hand in hand in our lives—or they will split company and we will lose both.

Where fortitude becomes even more difficult is in the quiet bearing of suspicion, unjust criticism, unmerited blame. True, at times we will have to defend ourselves. But when the defense is not admitted the only Christian alternative is quiet fortitude. This is the Christian vocation. As St. Peter says: "If when you do right and suffer, you take it patiently, this is acceptable to God. Unto this, indeed, you have been called, because Christ also suffered for you, leaving you an example that you may follow in his steps." (I Pe., 2:20-21)

There is much ground yet to be covered in the spiritual life of a religious, if he does not have enough faith to be resigned to death in the family and to say, "Thy will be done." Where one is more likely to be caught off guard is when a relative or friend opposes, accuses, criticizes us. As in the case of Job, this can be one of the most purifying crosses for us, one of the best schools of fortitude.

Finally, a common opportunity for patience comes with the many disturbances of peace of mind, such as scruples, temptations, antipathies, unreasonable commands of superiors, doubts as to the prudent course to take, and such like. Each has his own built-in hairshirt. Fortunate is the religious who learns first to be patient with himself; he will be the most patient and understanding with others.

This more passive aspect of fortitude really becomes more difficult the longer the cross is with us. Crosses are like carried suitcases; they double in weight with each block. Here is the real test of our constancy. As week of sickness is not too hard to bear, but a year. . . ;

to be an invalid the rest of one's life, and always to say "fiat", that takes great virtue, virtue that can only be acquired by saying "fiat" to many little things. To tussle with temptations once or twice a week might well serve to keep us on the *qui vivit*, but every day, all day, week after week takes long-suffering fortitude, developed through thousands of moments of persistent struggle and patient forbearance.

We will find the strength for such patience if our motive is strong enough. One way to meet suffering is with calm and cheerful abandonment to the will of God, "because Christ also has suffered for you." This is the spirit of "fiat," "Yes, Lord." But there is another way, a motive that we can add: to accept the sufferings of life with an apostolic spirit. Every pain is a potential ransom for souls. As St. Paul says, by our sufferings we can fill up the sufferings of Christ. In the plan of God, one principal way whereby the graces merited by Jesus Christ on the Cross may be brought down upon souls within and without the Mystical Body is by the sufferings of Christ's members today. Suffering in this spirit makes us co-saviours, co-sanctifiers. Here is the most fruitful fortitude, an enriching of the "fiat" of resignation to the divine will in everything.

I think we can appreciate now the role that fortitude plays among the virtues. Fortitude reforms and redirects the sergeant of arms in our interior household, our irascible appetite. As the avenging and aggressive virtue it overcomes the obstacle to faith, hope and charity, to prudence and especially to temperance. St. Ambrose remarks about the aggressive part of fortitude: "Fortitude is not lacking in courage, for she alone defends the honor of the virtues and guards their bests. She it is that wages an inexorable war on all vice, undeterred by toil, brave in the face of dangers, steeled against pleasures, unyielding to lusts." Of the patient part of fortitude St. Cyprian says: "It is patience which assuages anger, which bridles the tongue, governs the mind, guards peace, rules discipline, breaks the force of lust, represses the violence of pride, extinguishes the fire of enmity. . . It makes men humble in prosperity, brave in adversity, gentle towards wrongs and contempts."

The life of the virtues is an unified life; that is why we find the virtues thus interwoven, mutually influencing each other. Fortitude is a necessary condition for any act of virtue. But when Christian fortitude acts, faith holds up the general norm, prudence makes the practical judgment, charity elevates and supernaturalizes the act, hope adds the last motive. When we are tossing uncomfortably on a hot afternoon in a sick bed, a pure motive of love of God often is not

enough. Do not be surprised when I say that. We have seen before that we have two basic motions in our will, one that tends outward in love for another, the other that folds back in love to ourselves. In trial often it is only when we add hope of heavenly reward to our love of God that we reach the summit of our courage and resignation.

Hope, temperance and fortitude are an inseparable trio, working hand in hand on a common task in that area of our human nature that we sometimes call the heart, the field of man's desires. The governing virtue is hope, the infused gift of God. It gives the specific push to temperance and fortitude that makes them act when our nature tends to rebel. Temperance with the aid of fortitude curbs and controls these appetites with the ultimate end in view of bringing them to desire their satisfaction and happiness only in what is truly good. Hope injects God as the greatest Good, the only satisfying end of our desires. These three virtues work in us that total 'mortification,' death to ourselves, which St. Paul tells us is so necessary for our sanctification. But, leading us through the door of death, they lead us back to God. The work of these virtues is a prelude to charity. They purify and free our hearts, that we might love God with our whole heart.

And so, we may conclude the story of Perfect Joy that we started in the last conference. You remember that Francis told Brother Leo 'greater than all grace and all the gifts of the Holy Ghost, is the conquering of self,' (which is accomplished especially in temperance). But that is not the end of the formula. St. Francis adds: "and the willing endurance of suffering, injustice, contempt and harshness. For of the other gifts of God we cannot take credit to ourselves, for they are not ours but come from God; . . . but of trials and sufferings and crosses we can take the credit to ourselves."

Here is where you will find joy, in conquering self, in willing endurance, for the love of God, in hope of heaven.

St. Francis, Worshipper of the Trinity

Fr. Willibroard Lampen, O.F.M. ✓

(Continued)

II. HIS DEVOTION TOWARDS THE MOST HOLY TRINITY

Having explained Francis' theological ideas on the Holy Trinity, we shall now see how he expressed this devotion towards this mystery in both his public and private worship, especially,

A—in his prayers:

- 1) Laudes: this prayer was said all the hours of the day and night before the office of the Blessed Virgin and should begin with an invocation to the Holy Trinity, "Our most holy Father; creator, redeemer, saviour and our consoler," and likewise end with "Gloria Patri" (Opus 119), after which he would add the Trisaigon and other praise among which were, "let us bless the Father, Son and Holy Spirit," and end with the Gloria Patri (Opus 122).
- 2) In the salutation to the Blessed Virgin: he makes mention of the same mystery of faith and addresses Mary "Hail holy Lady. . . chosen by the most High Holy Father in heaven and by Him with His most beloved Son and the Spirit, the Paraclete consecrated".
- 3) In the page which he gave to Brother Leo: "You alone art holy, oh Lord God. . . You are the Lord God, Threefold and One, all that is good." (Opus 124).
- 4) To the above prayer St. Francis adds another threefold blessing from Numbers 6, 24:6, in which many Theologians wish to see a special revelation of the Most Holy Trinity as in the Trisaigon.
- 5) In the Office of the Passion: not only do the psalms conclude with a minor doxology but also in the antiphon "Sancta Maria" (Opus 128) there is mention of the mystery of the Blessed Trinity.
- 6) The first epistle: At the end of this epistle there is a little prayer: "In the name of the Father and of the Son and of the Holy Ghost: all, both men and women, who accept them kindly and understand them and send copies to others, shall, if they persevere to the end in them, be blessed by the Father, the Son and the Holy Ghost. Amen".

7) The second epistle: "In the name of the sovereign Trinity and the Holy Unity, Father, Son and Holy Ghost. Amen". He makes mention of the Holy Trinity saying that Christ should be worshipped everywhere, "together with the Lord God, Father and Holy Spirit the Paraclete", to Whom he confesses his sins: "furthermore I confess all my sins, to God the Father and the Son and the Holy Ghost," and he closes this epistle with the most Trinitarian prayer: "that enlightened and aglow with the fire of the Holy Ghost, we may be able to follow the footsteps of your Son, our Lord Jesus Christ: aided by your sole-saving grace, may be able to get to you, who in preference to Trinity and simple unity live and reign and triumph as God Almighty in the world without end. Amen".

8) In the Testament: Here he blesses his brothers: "and whoever shall observe these things, may he be in heaven, be filled with the blessing of the most High Father and on earth be he filled with the blessing of his beloved Son together with the most Holy Spirit, the Paraclete."

9) Regula I: Francis gives thanks to the most Holy Trinity, "and since we are wretched sinners, we are not worthy to mention your name," he entreats the Father: "that our Lord Jesus Christ, Your beloved Son. . .together with the Holy Spirit, the Paraclete, give you thanks. . ." Then he prays that all the saints "give thanks to you (Father) the true, sovereign, eternal and living God, together with your dear Son, Our Lord Jesus Christ and the Holy Ghost, the Paraclete for ever and ever, Amen. . .Alleluja."

He completes this most beautiful prayer by praying: "God, the Father, He the omnipotent who is threefold and single may bless all who teach and learn, recall and practice these things each time they do what is here recorded". Concluding with the minor doxology "Gloria Patri" (Chp. 23).

In this first rule he made the Lay brothers say the Gloria Patri after the Our Father but in the Regula Bullata (II) there is only a prescription for the Pater Noster.

In conclusion, by all these examples we believe that the devotion which the ordinary Christian has.

B—in his actions: many biographers of the Saint tell us of

Francis' veneration of the Holy Trinity

1) In Wadding, in 1213, Marian the Florentine tells us that our Holy Father Francis obtained from the Abbot of Port Royale a beautiful grove on a high mountain between the town of St. Gemignano and Porcaria, adjacent to a forest. There St. Francis built a chapel in

honor of our Lady similar to the Portiuncula. On the antependium of the altar there were painted many figures as well as the following verse: "Fear the Lord, and honor Him. The Lord is worthy to accept praise and honor." At the end of this verse the following words occur: "Blessed be the Holy and undivided Trinity." Marian tells us that this antependium was saved in memory of the Saint. Although the testimonies of Marian should be taken cautiously, we may believe them in this case concerning the antependium, since we cannot deny the Franciscan style in the verses.

2) Our Holy Father showed his devotion to the Holy Trinity at Bevagna in the Valley of Spoleto. There he enjoyed the hospitality of the mother of one of his friars. This woman had a daughter and a granddaughter who was blind yet devout. "When our Holy Father Francis," Thomas Celano says, "asked her concerning her cares, he attended them and marked the eyes of the blind alternately three times with his own spittle in the name of the Trinity and he restored light to them." (Trac. Mir.n.124) St. Bonaventure narrates the same miracle almost in the same words. (Leg. XI,12) Francis' manner in marking with the spittle was suggested without doubt by the example of Christ. He only differed in that he did not make mud with his spittle as Our Lord did and as other saints did. But Francis added the invocation to the Holy Trinity in whose honor he thrice marked the eyes. Although it is not explicitly given to us by the biographers we can presuppose that this marking was made in the sign of the cross as did the Holy Deacon, Lawrence, "who through the sign of the cross gave light to the blind." Though we will not discuss the significance of this spittle at length here, we will only mention that fact that, similar marking was done to Francis at baptism.

3) Celano relates another fact which happened near Bari of Apulia. There the Saint, as he was walking along the road with a companion came upon a purse. His companion wished that the purse be taken and given to the poor. After Francis refused to do so saying that the money from the Devil, but he later gave it to the friar only to show him that the money was not a servant of God. Celano continues: "He called a lad who was sitting on a wall near the road, so that 'in the mouth of three witnesses' the sacrament of the Trinity might be manifest." (Celano,II,68). St. Bonaventure narrates this same story but doesn't allude in any way to the Trinity. (Leg. VII,5). Hence we can conclude that, according to some grammatical error, the allusion to the Trinity in Celano was not said by Francis.

4) Nor for this same reason can we say that Francis showed forth

the three Orders, even though the legend of the Three Companions says "and thus by means of the Blessed Francis, that perfect worshipper of the Holy Trinity, the Church of God is renewed in the three Orders just as the foregoing restoration of the three Churches did typify. Likewise in the same legenda, our Holy Father is called, "the true worshipper of the Holy Trinity." That is given in the narration of the vocation Bl. Bernard of Quintavalle. We shall now consider a little more at length the openings of the books of the Gospels.

5) All the early biographies of St. Francis describe the three consultations on the Gospels. St. Bonaventure brings out the worship of the Trinity in this act more clearly, while The Legend of the Three Companions mentions the three persons, viz. Peter, Bernard and Francis himself. According to The Legend of the Three Companions St. Francis exhorts Bernard in this manner:

"At earliest dawn we will go to church, and from the book of the Gospels we shall learn in what way the Lord taught His disciples: Rising early, with Peter, who also wanted to become a Brother they came to the Church of St. Nicholas near to the market place of Assisi, and entering therein to pray, for that they were unlettered, and knew not where to find the word of the Gospel as to renunciation of the world, they prayed the Lord devoutly that in the first opening of the Book, He would deign to show to them His Will.

"When their prayers were at an end, the Blessed Francis taking the closed book, and bowing before the altar, did open it, and at the first opening thereof discovered the counsel of the Lord: 'If thou wouldst be perfect, go and sell all that thou hast, and give to the poor and thou shalt have treasure in heaven.' At this opening the Blessed Francis rejoiced greatly and gave God thanks, but for that he was a true worshipper of the Trinity, he desired it to be confirmed by three witnesses and opened the book for a second and a third time. And in the second opening was discovered the passage beginning: 'Take nothing with you on your journey. And in the third that other beginning: 'He that will come after me let him deny himself.' Thereupon, the Blessed Francis at each opening of the book, gave God thanks for the confirmation of His own purpose and long conceived desire, thrice Divinely declared and manifested unto him. . . ." (Leg. III, 8: 28-9).

We see that St. Bonaventure and the Three Companions add a third Brother, Peter, who was present and could account for Bonaventure's epithet, "Worshipper of the Trinity."

Celano in another place narrates a similar fact concerning St.

Francis. For at one time Francis wanted to know what to do with regard to his mode of life and rising from prayer: ". . . he fortified himself with the sign of the cross and took the book from the altar, and opened it with reverence and awe. And it came to pass that when he had opened the book, the Passion of Our Lord Jesus Christ first met his eye. . . But to avoid any suspicion that this might have happened by chance, he opened the book a second and a third time and found the same or a similar passage written." And so Father Thomas Celano, silent about Blessed Francis' devotion to the Holy Trinity, adds that reason for the three openings was his desire for greater certitude. And in another place he indicates it with these words: "For he was being guided by the spirit of holy and most perfect men, of whom we read that they did something of the like nature with pious devotion in their longing for holiness".

And again we read that other saints had consulted the Lord in almost the same manner, *vg.* St. Gregory of Turin (*Historia Francorum* V, C.50) who mentions this of others. It must be especially observed that consultation was not made once in three books as Divine under St. Tetricus the bishop says:

"The clerics having placed the three books on the altar, i.e., the prophets, apostles, and the evangelists prayed to the Lord that He might show to Chramus what would happen; i.e., whether it might turn out well for him or if he might reign; and having an assembly each one opened the books at Mass."

From this it is clear that:

1) these three books were opened by three persons. However, we don't necessarily have to hold to this view and say that Francis followed the custom by bringing Bernard and Peter with him as the Three Companions states. For even one could consult the three Holy Books as Merovechus did who "placed the three books on the Holy Sepulchre i.e., the Psalter, Kings and the Gospels". No one who realizes the scarcity of books in small churches or hermitages would deny that the custom of consulting three books would result in these consultations from one book.

2) It seems that even others hold the view that St. Francis was satisfied with just one opening as the Perugian Legend testifies: ". . . I carried the books where the gospels of the Lord were written and I prayed to the Lord that in the first opening of the book He might deem it worthy to show me those things. And having finished my prayer, in the first opening of the book there appeared to me those

words of the holy Gospel: To you it is given to know the mystery of the Kingdom of God". (Mark 4:11).

3) It is clear from "The Chapter of the French Kings", Chapter IV "that no one may presume to make decisions or to observe other divinations", that this use of opening the books to know future things not only was prevalent in Gaul but in Africa as well as in Germany and Italy. The custom was also particularly prevalent among the Gentiles as is clear from the example of Hadrian who predicted the future by a chance verse which occurred in Virgil.

4) It is clear therefore that from this consultation of profane books there arose the consultation of Sacred Books and from one to the threefold consultation perhaps by the influence of the dogma of the Holy Trinity. We therefore cannot see in the laudable actions of St. Francis a special devotion towards this mystery but rather we see such a devotion more implicitly contained as St. Bonaventure is accustomed to describe more accurately. The contrary notwithstanding however, there still remains "the true worshipper of the most Blessed Trinity" in the actions and writings of our Holy Father.

At times famous paintings show this devotion of St. Francis. Among some of the most famous representations are:

1) The painting in the sacristy of the church of St. Nicholas in Florence painted by Nero di Bicci (1419-1491). This picture shows St. Francis holding a cross in his left hand and looking up towards the Crucified Christ on bended knee. God the Father and the Holy Spirit are also represented.

2) In the refectory monastery of St. Salvus near Florence there is a painting executed by Andrea del Sarto of Vannucchi (1486-1531). St. Francis is represented in this picture with other saints listening to the great doctor St. Augustine expounding on the Holy Trinity.

3) In the church of St. Francis of Fesul there is a painting made by Cosmas Roselli (1439-1507). This work shows God the Father under whom is the Holy Spirit in form of a dove while on earth the Infant Jesus is adored by the Blessed Virgin Mother, and St. Francis and other saints.

III. EXTERNAL INFLUENCES STRENGTHENING ST. FRANCIS' DEVOTION TOWARDS THE MOST HOLY TRINITY

We must first of all distinguish the internal from the external reasons for the devotion of St. Francis to the most Holy Trinity. For it is clear that he had lived by a profound faith and a more perfect charity. He knew the One and Triune God better and he loved Him

more intensely than any other mortal. But we certainly can not express his internal life. We will only try to understand more clearly how he was able to strengthen this devotion by consideration of the circumstances of his time and the many places he visited. For it is certain that each one of us is influenced by his times and country.

1) In Italy, in the time of St. Francis, devotion towards the most Holy Trinity was not unknown: among some of the more famous sanctuaries there was a very old shrine in Vallepiera which was hewn out of the side mount of mount Auctor. The images depicted on the walls were made in about the 7th or 8th centuries among which there was a special representation of the most Holy Trinity. Twice each year crowds of the faithful come to the shrine to worship the most Holy Trinity. Adjacent to the shrine there is another shrine dedicated to the Trinity.

2) The monastery of the Most Holy Trinity of Capo di Lago in the diocese of Mediolani.

3) The room of the most Holy Trinity of Spineto in the Valley of Orcia in the diocese of Cluny which once belonged to the Order of Vallumbros, was in 1497 transferred to the Italian Congregation of St. Bernard. St. John Gualbert a devout Camaldulense had a revelation from the Holy Spirit which is reported to have said to him: "go and begin your institution in the name of the Holy Trinity". He went to Vallis-Umbrosa, the place where his Order received their name. He erected a convent and church at Florence before the 13th century in honor of the most Holy Trinity and it was left in the care of Cardinal Hugolino, the Franciscan Protector.

4) Hugolino had given instruction to the great Blessed Joachim of Flora through whom he founded two monasteries. Joachim had a special devotion towards the most Holy Trinity since he was taught by the Cistercians who had cultivated this devotion. The monastery to which Joachim took refuge is called the most Holy Trinity of Acra. Joachim's doctrine on the Holy Trinity was rejected by the Fourth Lateran Council. After Joachim's death in 1202, St. Francis did not seem to draw directly from these Trinitarian ideas which divided history into three main divisions called: the Kingdom of the Father, of the Son and the kingdom of the Holy Ghost. Francis in no way accepted any of their teachings even though he may have come in contact with them. Though it is true that Francis was inflamed by devotion to the most Holy Trinity, it was a devotion that was inspired by the love of the Trinity manifested everywhere about him.

5) Another reason for the rebirth of the devotion towards the most Holy Trinity was the institution and propagation of the order of the Most Holy Trinity for the redemption of captives whose rule was approved by Innocent III on December 17th, 1198. Among other things they prescribed that: "all the churches of this order are to be entitled by the name of the Holy Trinity. . . , the brothers are to dwell in one place, having three clerics and three laics". . . .The house of this order was founded at Rome where the Pope gave them a church in which St. John of Martha, their first minister general, died on December 17th, 1213. It is possible that St. Francis had known this order which has many things in common with his own, v.g.t. "that they do not go on horseback", they assist the crusaders in the regions of the Saracens, that they have a superior who is called "minister", "to whom brothers are held to promise and execute obedience. If a brother sins against his brother . . . one must benignly and fraternally warn and correct him", and again, "the general chapter is to be celebrated once in a year which ought to be done in the octave of Pentecost". Considering all these things we can hardly deny that Francis had known the Trinitarian Order although it is not certain whether he has seen St. John of Martha.

6) It is possible that St. Francis' devotion towards the most Holy Trinity may well have been influenced by the works of Pope Innocent III to which St. Francis had access. Innocent often wrote of the mystery of the Holy Trinity:

"Why does not the Father himself come or why does He not send the Holy Spirit? Rather why does he not choose the Son? Indeed, in the holy and undivided Trinity, unity is attributed to the Father because He is the beginning; equality to the Son because He is the means; and a bond of union is attributed to the Holy Spirit because of His participation" (Sermon I). And in his 14th sermon on the Annunciation he says: "Today the mystery of the Trinity is renewed; there are three substances in the unity of persons just as there are three persons in the unity of substance, that are not born of mother, without Father, who is born of the Father without mother." Even in his tract "on the Holy Mystery of the Altar" he always speaks on "the glory of the Trinity", by glorifying the whole Trinity". These examples can easily be multiplied but they are sufficient. We can conclude that the Holy Fathers favored this devotion which in "the catholic and wholly apostolic man" we interpret to flow freely from. We shall now consider the liturgical devotion of the mystery.

IV. ST. FRANCIS AND THE LITURGICAL CELEBRATION OF THIS MYSTERY

We will now look into the matter of whether Francis ever celebrated the liturgical feast of the Most Holy Trinity. At first sight it seems that we cannot deny that since it is known that in the year 1260 at the Chapter of Narbonne, our Order adopted the feast. But in 1279 it was abolished, "because the Order was held to recite the office according to the Roman Church and that Roman Church did not recite the office of the Trinity," (AFH, 111, 499). Even many Roman Pontiffs were against this feast; Leo IX (1054), Alexander II (1073) and Alexander III (1181), all held that no special day should be assigned to this feast in the Roman Calendar because each day the Trinity is honored through the doxology. Even many great men of authority outside of Italy as Pothus, the Abbot of Prumen adhered to this opposition. Still it is clear that from the biographies of Our Holy Father we have no noteworthy mention of such a celebration.

As for the Roman Pontiffs at the time of St. Francis, Gregory IX and Innocent III, favored in their writings the actual feast even before it was actually prescribed by John XXII in 1334. Even earlier than they, the Cistercian Monasteries before 1206 spoke of this feast, for in that same year their statutes read: "If the Feast of St. Barnabas falls on the Saturday before the Feast of the Trinity, nothing is taken from it in second vespers except only a commemoration after the Magnificat." (Selecta Statuta). Francis could have known of the feast from these sources as well as from his relationship with Jacob de Vitriaco or other Leodienses clerics who celebrated the solemnity from the time of Bishop Stephen (903-20). However in Italy, besides the convent of the Cistercians, and perhaps at Florence and the Trinitarians etc., it even seems that the monastery of Fontavalle already celebrated this feast. There is found in that monastery a Ms. (XI cent.) in by Pseudo-Alchivus. All these testimonies prove to some extent that our Holy Founder was able to learn about this feast easily and easily accept it; as the testimony of Gregory IX, himself, who canonized our Holy Father, sums it up in his hymn "Proles de caelo".

*He celebrates with solemn festivity
the office of the Trinity;
obeying the Law and the Prophets
and exercising the graces freely given him.*

Certain objections can be made against the literal interpretation of these words. This is especially seen from the work of John Beletus, "The Explanation of the Divine Office" where the "feast of the Trinity" is called the Nativity of the Lord, Easter and Pentecost: "Of the feasts we have some that are called general, while others particular. The general feasts are those which are celebrated generally by all, as the feast of the Trinity. . . . for the Feast of the Trinity must be celebrated by a more dignified worship. . . . Keep in mind that the Feast of the Nativity of Our Lord is for the Father, since the Father is made known to the world through Him Easter is the Feast of the Son Pentecost is indeed the Feast of the Holy Spirit. Of these solemnities any one is called the Feast of the whole Trinity." But if Gregory IX wished to speak of the Celebration of the Nativity, which originated with the Greeks, he would have expressed the three Divine persons lastly not at the beginning of the Strophe. Moreover at the time of John Beletus who wrote about 1160, the Feast proper to the Holy Trinity was less known than at the time of Gregory IX. But the greatest difficulty consists in interpreting Gregory's words in this hymn since the following strophe is a continuation of the first:

And so we can sum up the versus thus: He celebrates the office of the Trinity with solemn festivity while he prepares with virtues a three-fold dwelling and while he consecrates the temple of the Angels for Christ. The sense of this is Francis, by preparing a three-fold dwelling with the virtues (Obedience, Poverty and Chastity), by instituting the Order and restoring the Church (BVM) of the Angels, solemnly honors the Trinity to Whom he freely gives obedience. The three tabernacles and "the three-fold dwelling" perhaps can be understood of the three churches which were restored by St. Francis (I Celano 18,21); "the office of the Trinity" can be taken as a three-fold office as P. Respicius proposes. (Aldenborch I.c.134).

We must not forget to mention a certain inscription found at Assisi in the lower Church of the Basilica of St. Francis, under a picture entitled "Glorious Francis" in one of the archways. A strophe of one of its verses was without doubt composed under the influence of Gregory IX and reads:

*"Dum reparat virtutibus
Hospes triplex hospitium,
Et beatarum mentium
Cum templum Christo consecrat."*

*While he restores poverty
and angelic chastity,
he prepares himself by obedience
to glorify the Trinity.*

This strophe corresponds to the most beautiful Legend of the Three Companions in a metaphorical way as was intended by the poet Gregory IX. The Legend reads:

"And thus by means of the Blessed Francis, that perfect worshipper of the Holy Trinity, the Church of God is renewed in the three orders, even as the foregoing restoration of the three orders did typify" (C. XIV, 60)

But although Francis' celebration of the Liturgical Feast of the Most Holy Trinity is not clearly given to us, we can certainly prove historically that he externally expressed this devotion in both his words and deeds so that we can rightly call him "the Worshipper of the Trinity."

Trans. by Fr. Honorius A. Santoriello, O.F.M.

TWO BLESSINGS: FOR STEPHEN

When Guenevere had handed me
the bundle of her newest son,
I stumbled through a Latin
blessing; and when that was done,
she made a cross upon the martyr
in his scratchy woolen shawl:
"God, let him love a little; not to
is the greatest pain of all."

—Raymond Roseliep

Suffering And Life

Fr. Thomas Plassmann, O.F.M.

Ordinarily the life of a Christian is divided into three periods: the period of golden youth, the period of hard labor, the period of suffering. This applies in a large measure and with almost universal certainty to Religious. The reason for the third period is deeply anchored in the nature of the Christian life, which is in reality the imitation of Christ. "He who does not take up his cross and follow me, is not worthy of me." The climax of Our Lord's life on earth was suffering and his true followers, either by choice or necessity some day will find themselves on the Way of the Cross. Religious Orders are keenly aware of this divine disposition and anticipate a portion of suffering by the performance of works of penance.

God has numerous ways in imposing suffering on his creatures. These may be bodily or spiritual, and usually a pain or an affliction strikes us where it is most keenly felt, at least in our imagination. There is no need of entering into detail of what everybody knows.

By divine disposition, what is true of the individual Christian or Religious is true of the Church which to everyone is a haven of salvation and of paramount consolation. Reward and retribution are reserved for the other world. If more than four Marks were needed to identify the true Church of Christ, the additional Mark must well be suffering. It all started on Calvary and the long procession of sufferings of all kinds is seen in every age, clime, and country among children and adults, among rich and poor. In the Ecclesiastical Year the Birth of Christ is followed by St. Stephen, St. John and the Innocents. After that the red color, the crowns, palms, and hymns of martyrdom appear on every page of the calendar. The martyrs' palm adorns the venerable pontiffs of the first century. Then we behold the multitude of martyrs during the persecutions, their number has not decreased but rather increased in the centuries that followed, to the present day.

We spoke of the first period of youth as the Golden Age. Almighty God has made it so, for as the flower must have sunshine

blossom, so man needs sunshine in his youth in order that he may happily reach the age of strength and maturity. But this must be sunshine of the real kind, namely pure joy and undisturbed peace which is especially found in the love and practice of our beautiful faith. The Christian home helps powerfully to this end and education should serve as a close second. If our educational system were based on these premises, the future generation would follow the normal God-appointed course instead of wasting our youth as well as succeeding years in foibles, fancies, and all manner of vagaries. It may be mentioned in this connection that education must serve not only to fill the brain with knowledge but to provide wholesome happiness for the heart and the whole being.

The next period consists of many or few years of labor and of the continuous effort of earning our daily bread. I say labor with emphasis, for unless man spends himself in useful occupation and service, his life is not worth living and there is no reward to crown the end. Once passing by a garden near Bethlehem, I saw a boy carry a heavy load of wood. My companion expressed his admiration to the mother who followed, and she promptly answered: "It is good for a man to carry his burden from his youth." The good woman was right, but probably she did not know that many centuries ago the same words came from the lips of the inspired prophet Jeremias. They have now become a by-word among the faithful who understand the ways of God. The burden of matured life frequently takes the place of suffering and in that way man makes up a large share of what would otherwise be his lot. A poor old woman came to St. Conrad of Parzham, the porter of the monastery, and asked him what penance she should do. "My dear lady," the holy Brother replied, "you need perform no special penance. God has provided it in your burdensome life." But whether suffering comes during the normal course of our lives or at the end, we should strive to follow faithfully in the path chosen for us by Divine Providence, namely to carry our burden cheerfully and hopefully and to die, if the Lord allows us, in the harness of labor. Thus we shall obey the will of our Divine Master.

The day of suffering or affliction comes as the Lord disposes and our big weapon must be holy patience. Read the beautiful Epistle of St. James the Apostle and you will find that not only should patience have a "perfect work," but that it is the strong fortress and the tower of strength when misfortune comes. It is this patience which gives the answer to the age-old question among philosophers:

Why is there evil in this world? In His death Christ conquered both the evil and the world, and the Christian shares in the victory by carrying his cross patiently.

There is another consideration that especially Religious should bear in mind, namely that they are all members of Christ's Mystical Body. Christ's work was infinitely perfect and needs no additional help from us. However, the co-operative work of Christians who by reason of the Mystical Body share in the work and merits of the Head, who is Christ, is by no means perfect. And this is what St. Paul has in mind when he writes: "I rejoice now in the sufferings, bear for your sake; and what is lacking of the sufferings of Christ fill up in my flesh for his body, which is the Church" (Col. 1:24). Thus, in accepting our sufferings from the hand of God and for the love of our Divine Savior, we not only benefit our own souls, but we also contribute towards the well-being of Christ's entire Mystical Body, many of whose members are falling far behind in co-operation with the Savior. Thus we can become victims for others and contribute our share to the glorious hope of St. Paul, namely that the Heavenly Bridegroom may "present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish" (Eph. 5:27).

Some years ago the present writer published the explanation of this text in a Catholic magazine. A certain prominent Prelate had read it and wrote these words: "I am most grateful to you for your explanation of Eph. 5:27. I have suffered much in my life and will have to suffer a great deal more, and your words have given me strength, courage, and spiritual consolation." He has gone to his reward since. R.I.P.



NEWMAN'S USE OF THE WORD "FEELING"

Fr. Benedict Leutenegger, O.F.M.

Newman often uses the word "feeling". He does not use the word to mean an inordinate or sentimental feeling, one that is not under the control of right reason, as, for example, a feeling of laziness. He himself says: "Nothing lasts, nothing keeps incorrupt and pure, which comes of more feeling." (Sermon: Indulgence in Religious Privileges). Let us quote a few passages in which he uses the word "feeling". In his "Grammar of Assent" Newman writes: "The feeling of conscience (being, I repeat, a certain keen sensibility, pleasant or painful. . .) . . ." Surely, conscience is an act of the intellect, but the intellect is a faculty of the soul, and the soul is in and works through the human body. So Newman defines conscience as a "feeling. . . a certain keen sensibility."

Again, Newman writes in his "Grammar of Assent": "Certitude is accompanied, as a state of mind by a specific feeling. . . When a man says he is certain, he means he is conscious to himself of having this specific feeling. It is a feeling of satisfaction and self-gratulation, of intellectual security arising out of a sense of success, attainment, possession, finality, as regards the matter which has been in question." Surely, certitude is an act of the intellect, but not of an intellect of the human soul that is separated from the body.

In his sermon on the Crucifixion, Newman speaks of love, that virtue which reached great heights in the life of our Seraphic Saint Francis. Newman said: "True love both feels right and acts right, but at the same time as warm feelings without religious conduct are a kind of hypocrisy, so on the other hand, right conduct, when unattended with deep feelings is at best a very imperfect sort of religion." Saint Bonaventure wrote: "The science of faith which would stir up in our hearts a tender feeling for God, is the science, 'quae dicitur scientia secundum pietatem'."

In his sermon, "The Thought of God, the Stay of the Soul", Newman said: "When we realize a truth we have a feeling which they have not, who take words for things."

Again, in his sermon, "Religious Emotion", he said: "The highest Christian temper is free from all vehement and tumultuous feeling."

And finally, in his great book, "The Development of Christian Doctrine", Newman wrote: "The theology of St. Thomas, nay of the Church of his period, is built on that very Aristotelism, which the early Fathers denounce as the source of all misbelief, and in particular of the Arian and Monophysite heresies."

In conclusion, let us not be afraid of the word "feeling", when used intelligently. Rather let us be on our guard against treating the soul of man as if it were separated from the body, when human nature is one. Speculation and study, if true, will harmonize with life and reality and will agree with the whole of reality.

FOUR MEDITATIONS

1.

When turbulent temptations haunt the restless soul,
Pining, sighing, weaving, 'neath ceaseless burdens of the dead,
Run not to self, uncertain as the fickle breeze
But humble self to God and trust in incomprehensible love.

2.

This rose is red—
A burst of red for me.
Remember, restless Soul,
Christ's blood is red
In endless gush for thee!

3.

Soul entangled in self-made webs of utter selfishness,
By one most treasured act of love, is drowned in utter blessedness.

4.

True joy in once-torn heart,
Joy unspeakable!
Joy indescribable!
Joy to find conviction in life—
I, the convict of God!

Fr. Anacleto Yonick, O.F.M.

The 39th Meeting of the Franciscan Educational Conference

The Thirty-Ninth Meeting of the Franciscan Educational Conference was held at St. Bonaventure University, St. Bonaventure, N. Y., on August 6-8, in conjunction with the centennial celebration of this Franciscan educational institution. About one hundred friars were present for this three-day event, and discussed this year's Theme: "The Mind of Modern Man."

The Very Rev. Brian Lhota, O.F.M., president of St. Bonaventure University welcomed the delegates to the century-old Franciscan educational institution.

The Rev. Maurice Grajewski, O.F.M., of Burlington, Wisc., president of the FEC gave the introductory address in which he congratulated St. Bonaventure University on its Centenary of Franciscan Service to God and Country. He also drew attention to the fact that this educational institution staffed by Sons of St. Francis was an ideal setting for this year's conference, since it was the "heart of Franciscan Education in America."

Opening the sessions was a Paper prepared by the Rev. Daniel Egan, T.O.R., president of the College of Steubenville, and read by the Rev. Matthew Herron, T.O.R., on "The Contemporary Catholic University."

The Rev. Colman Majchrzak, O.F.M., professor of philosophy at St. Francis College, Burlington, Wisc., spoke on "The Human Person according to St. Bonaventure." He came well qualified to speak on the subject, because he wrote his doctoral dissertation on the Seraphic Doctor.

"Thy Way Modern Man sees himself—As Reflected in 20th-Century Theories of Personality," was the subject of a Paper by Father Fintan McNamee, O.F.M., of St. Louis, Mo.

"A Critique of the Modern Philosophy of Man" was the subject of a Paper presented by Father Ronald Lawler, O.F.M.Cap., of St. Joseph's Friary, Hays, Kansas.

The Rev. Alan Glyn, O.F.M., head of the Psychology department at St. Bonaventure University, discussed "The Unmaking of Man: Personality Breakdowns."

The Rev. Carroll Tageson, O.F.M., from San Luis Rey Mission, California, spoke on the subject of "Personality Testing and Measurement."

Father Marvin Freihage, O.F.M., of Duns Scotus College, Detroit, Michigan, spoke on "Mental Testing and Measurement."

Speaking on the subject of "Problem of Emotional Instability," Father Alfred Martin, O.F.M., well-known New York City friar and author of many articles on the problem of mental health, gave sound advice on how one may be able to help those who suffer from emotional instability.

The Rev. Augustine Ramirez, O.F.M., of Mexico, presented a Paper on the subject of "Personality Disorders and their Therapy according to the Client-Centered Theory."

Father Jeffry Keefe, OFM. Conv., of St. Francis Seminary, Staten Island, N.Y., presented a review of the factors affecting what psychologists call the self-concept (one estimate of self) during childhood in a Paper on the subject of "Psychodynamics of Adolescence in Terms of Self-Concept: Some Modern Problems."

The Rev. Pacific Hug, OFM, of Quincy College, Quincy, Illinois, presented an inspiring discussion on "The Franciscan approach to the problem of the Will." He was followed by a scholarly Paper on "Evolutional Psychology: Its Content and Method," by Father Cyril Shire, O.F.M., of the College of St. Francis, Joliet, Illinois, which was the concluding Paper of the Conference.

During the Conference a number of committee-meetings were held. Among these was The Commission for a Franciscan Theological Synthesis, which discussed a progress report on a proposed text in systematic theology which will incorporate contributions of the great Franciscan thinkers. The Commission has been functioning for five years, and hopes to realize its objective within two to four years. The characteristic features of the proposed textbook flow from the spirit of St. Francis of Assisi, which was formulated doctrinally by such men as St. Bonaventure and John Duns Scotus. The first volume in this series was presented to the Conference for examination. It is the work of Father Ernest Latko, O.F.M., of Christ the King Seminary, West Chicago, Illinois.

The Library Section, with Father Vincent Dieckman, OFM, Librarian of St. Leonard of Port Maurice Friary, Dayton, Ohio, held

meeting in Friedsam Memorial Library, where they heard an informative Paper on "Franciscan Periodicals" by Father Paschal Schaller, O.F.M.Cap., from Herman, Pa. It was recommended that a Franciscan Periodical Index be established. During the discussion of the possibilities of such a venture it was learned that an author catalog of some 30,000 items covering Franciscan articles and other material published during the past ten years is already available at St. Bonaventure University's library.

Presented on this occasion was the second volume of "Franciscan Literature," a checklist of some 18,000 books, dissertations, and pamphlets written by Franciscan authors, or about Franciscan topics.

The current issue of *Franciscan Librarian Contact*, the organ of the Library Section, contains the first efforts at a Franciscan Book Review Service, consisting of reviews of 22 new Franciscan titles.

Under the temporary chairmanship of Father Donald Wiest, OFM Cap., some friars met to discuss the project of a Franciscan Synthesis of Moral Theology. It was felt that formal organization of a Commission should be deferred until the next meeting of the FEC.

At a meeting of the Provincial Prefects of Studies, Father Colman Majchrzak, OFM, of Assumption Province was elected chairman of this Section of the FEC, and Father Nicholas Roling, OFM Conv., Consolation Province was elected Secretary. Capuchin Father Eric May, OFM Cap., of St. Mary's Province was selected to present basic concepts in Law and Statutes concerning Provincial Prefects of Regents of Studies.

As a result of this 39th meeting of the FEC, a new permanent Section of the Conference was formed to be devoted to Psychology. It will include Franciscan psychologists from all branches of the Order, who plan to gather twice a year to discuss problems and undertakings in their field. Father Alan Glynn, OFM, head of the Department of Psychology at St. Bonaventure University was selected as organizational chairman of the new division. He stated that its purposes, tentatively, would be: to study methods and programs for the psychological evaluation of male candidates to the various provinces within the Franciscan Order in the United States; to examine the role of psychology and religion; to promote research and literary contributions in psychology by Franciscans; and to act as a clearing-house of information on psychological activities of Franciscan educators throughout the world.

Rev. Brother Philip Harris, OSF, Director of Student Personnel Services at St. Francis College, Brooklyn, was chosen Secretary of the

group. Brother Philip, OSF, was also elected Commissary of the FEC in which office he will help "keep alive, activate and promote the policies and program of the FEC.

Among the Resolutions passed at the final session of the FEC was a proposal that Psychological Science be added to the philosophic study of man in Franciscan Clerical Training Programs.

Present at one of the sessions of the three-day convention, was the Very Rev. Thomas Plassmann, OFM, Rector of Christ the King Seminary, founding president and head of the FEC from 1919 to 1941.

Re-elected as officers of the Franciscan Educational Conference were: President, Rev. Maurice Grajewski, OFM, St. Francis College, Burlington Wisc.; Vice-President, Rev. Aidan M. Carr, OFM, Conv. St. Anthony on the Hudson Seminary, Rensselaer, N. Y.; secretary, Rev. Sebastian Miklas, OFM Cap., Capuchin College, Washington D. C.; and treasurer, Rev. Irenaeus Herscher, OFM, St. Bonaventure University, St. Bonaventure, N. Y.

SALUTE TO THE BLESSED VIRGIN

"Hail, holy Lady! Most holy Queen!
Mary, Mother of God, yet a virgin
forever!

Chosen by the most high holy Father in
Heaven, and by him with his most holy
beloved Son and the Spirit Paraclete
consecrated! —

You in whom there was and there is all
the fullness of grace and everything good!

"Hail, his palace! Hail, his tabernacle!

Hail, his home! Hail, his vesture!

Hail, his handmaiden! Hail, his mother!

And hail, too, all you holy virtues, which
by the grace and light of the Holy Ghost
are infused into the hearts of the faithful,
to make of the faithless faithful children
of God."—O 123.

*From The Words of Saint Francis
By James Meyer, O.F.M.*

Conventual Franciscans Hold Conference

Chaska, Minn.—"St. Francis of Assisi definitely did not have a one-track mind. He was truly a Catholic (universal) man. And it is in his spirit that we strive to carry on. . ."

With this keynote, Franciscan Friars of the Order of Friars Minor Conventual from all the United States assembled August 26 to 28 at Assumption Seminary, Chaska, Minnesota to hold their twelfth annual Inter-Province Conference. This conference is a forum of discussion for all programs, projects, apostolates, problems and interests of the Conventual Friars in their many areas of activity.

Social, medical, educational, philosophical, liturgical, missionary and communal matters occupied the deliberations of the Friars at Chaska, Minn., this week. Particular emphasis was given to comforting the ills and worries of the world through the social spirit of St. Francis that produced the Third Order with its timeless, ever-ready panacea and potential for world peace.

Extracts from Research Papers Read at the Convention

"The establishment in 1921 of the organization 'Third Order of St. Francis in North America' was based upon the ideal that the Third Order is universal even as the Church is universal; that Tertiaries in New York observe the same rule, follow the same customs are governed by the same code of canon law, look to the same common father, and have the same interests and ideals as those of Cincinnati, St. Louis, San Francisco, Rome, Munich, or Paris."

—from a paper entitled "The Organization 'Third Order of St. Francis in North America' " by Very Rev. Adolph Bernholz, OFM, Conv. Queen of Peace Friary, Middleburg, N. Y.

Critic: Rev. Karl Chesher, OFM, Conv., St. Francis Friary, Toledo, Ohio.

* * * *

"St. Francis and the Franciscan Order exerted its greatest influence in the two most important aspects of liturgical worship, the Breviary and the Missal. The Franciscan Order was the first large organization to adopt the Roman Breviary and the Roman Missal."

Soon, wherever there were Franciscans, other clerics recognized the advantages of the Roman Breviary and Missal and adopted them. Three hundred years later Pope Saint Pius the Fifth simplified and promulgated the Roman Breviary and the Roman Missal throughout the Roman Catholic Church. These were none other than the Breviary and Missal of the Franciscan Order."

—from a paper entitled "The Liturgical Movement and the Conventuals" by Rev. Philip Wozniak, OFM. Conv., St. Mary Seminary, Crystal Lake, Illinois.

Critic: Rev. Fulgence Gorczyca, St. Anthony Friary, Fairfield, Conn.

* * * *

"Recent legislation issued by the Roman Congregation for the Affairs of Religious Orders regulates the administration of so-called Provincial Commissariats established in countries situated geographically at a great distance from the official headquarters of the Province to which the Friars laboring in those parts belong. These new Regulations came into force in July, 1957, and are to be observed during a trial period of 5 years before being adopted as a permanent law." This paper on "The Statute concerning Provincial Commissariats in Distant Lands" was presented by Very Rev. Vincent Mayer, OFM.Conv., a former Provincial Superior of the Province of the Immaculate Conception with Headquarters at Syracuse, N. Y. and a former Provincial Commissary in England. The new legislation affects Provincial Commissariats in Brazil and Costa Rica, and the Argentine.

—from a paper entitled "The Status of a Commissary Provincial" by Very Rev. Vincent Mayer, OFM.Conv., St. Anthony-on-Hudson, Roseland, N. Y.

Critic: Rev. Bede Orr, OFM.Conv., Franciscan Missions, Staten Island, N. Y.

* * * *

"The Third Order of St. Francis is a challenge to the 'youth' today, especially the teen-agers. As an organization known throughout the world, it helps the individual members as such to combat the many difficulties which confront all teen-agers. The primary purpose of the Third Order is to help the Tertiaries (name for those who are members) toward personal perfection—striving to be better Catholics, and more conscious of their position in life and of the

obligations toward their neighbor. The Third Order of St. Francis is open to all youth of today, if only they wish to follow in the footsteps of St. Francis, and to be nourished by the Franciscan Ideal or 'Mode' of life, which will, thus, enable them to fight the many delinquencies and evils which surround them in the world today. To help the youth in our Catholic high school, more Fraternities are being founded. These help and further the progress of the school and the individual student. The Third Order Youth Fraternities established in such schools are directed by a competent priest or faculty member who is prepared to help the youth of this school with his problems—be they spiritual or social."

—from a paper entitled "The Third Order in High Schools" by Rev. Christian Wojciechowski, OFM.Conv., St. Anthony Friary, St. Bonaventure, N. Y.

Critic: Rev. Eugene Henley, OFM.Conv., Seminary, Mt. St. Francis, Indiana.

* * * *

"At that center for souls (the parish) each Franciscan is needed . . . All the Friars must work together for the salvation of every soul—Catholic, Protestant, fallenaways. Such work takes the 100 percent co-operation of every priest. . . We are dedicated to making our parishes examples of the claim of the American Institution of Managment that the Roman Catholic Church is 90 percent efficient."

—from a paper entitled "Should a Franciscan Parish Be Different From a Secular Parish?" by Rev. Aloysius Jacoby, OFM.Conv., St. Joseph's Friary, Waupun, Wisconsin.

Critic: Very Rev. Roger Bartman, OFM.Conv., Bellarmine College, Louisville, Kentucky.

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"The Franciscan apostolate in a Catholic hospital begins and ends with the Franciscan priest with or without the aid of doctors, nurses, Sisters, interns, or any hospital personnel. A bold statement, but true, because the chaplain is responsible for the spiritual life and health of the patients and personnel subject to his spiritual authority."

—from a paper entitled "Hospital Chaplaincies: A Franciscan Apostolate" by Rev. Elmer Mulcahy, OFM.Conv., St. Lawrence Hospital, Lansing, Michigan.

Critic: Arthur Nazic, OFM.Conv., St. Francis Hospital, Trenton, New Jersey.

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"Man, the man of the Renaissance to whom all things were possible, where peasants became poets and kings became saints, is still the same today. Yet, somewhere this man of the Renaissance has been lost, to say nothing of the man of creation. In the hands of some writers of our time this man is non-existent. These writers are not few. One of them is Albert Camus. Having proposed the problem of possession, dispossession, sharing, and reduced man to where he stands naked and alone, unrelated to any circumstance of time, place or identification except that of name, Camus does not turn to God. Camus is an existentialist who goes half way."

—from a paper entitled "Camus and the Franciscan Spirit" by Rev. Emil Krancewicz, OFM.Conv., St. Joseph Friray, Binghamton, N.Y.

Critics: V. Rev. Angelus LaFleur, OFM.Conv., Rector, Our Lady of Carey Seminary College, Carey, Ohio; and Rev. Nicholas Roling, OFM.Conv., Provincial Prefect of Studies, and Dean of Our Lady of Carey Seminary College, Carey, Ohio.

* * * *

"In addition to the philosophical and theological studies the Apostolic Constitution for the education of Religious insists that the future shepherds of the Lord's flock must be given, by skilled professors, and in accordance with the rules laid down by the Holy See, thorough grounding in psychology and pedagogy, didactics and catechetics, social and pastoral science, and other subjects of this sort. These studies should be in keeping with the most modern developments in all these fields and should fit and prepare the seminarians for the many demands of the modern apostolate.

To solidify this academic training and formation in the apostolate by practice and experience, it should be accompanied by a wisely graded and prudently directed program of practical application. After ordination, it is to be exercised and perfected in a special apprenticeship under the direction of learned and prudent priests who will mold the young by their example.

Thus, with no interruption in their sacred studies, their apostolic formation will be made continually more solid."

—Round table discussion on the fifth year theology led by Rev. Berard Marthaler, OFM.Conv., Assumption Seminary, Chaska, Minn.

* * * *

"Friars of the First Order are to alleviate and elevate the faithful", was the theme of Fr. Aidan Witte, OFM.Conv., Grand Rapids, Michigan, Commissary Provincial of the Third Order in the Province of Our Lady of Consolation. Fr. Aidan presented a paper pointing out the way to coordinate more effectively the effort of the Friars in caring for the lay members of the Franciscan Family in the Third Order. That the constitutions of the First Order of St. Francis be adjusted to permit the Provincials of the First Order to appoint all spiritual directors of the Third Order was one of the many suggestions made by Fr. Aidan.

Critic: Rev. Theodore Feely, St. Bonaventure Friray, Lake Forest, Illinois.

* * * *

At the final session of the Inter-Province Conference, among the resolutions passed by the assembled Fathers was the following:

"Whereas the present year 1958 marks the centennial of the apparitions of the Blessed Virgin Mary to St. Bernadette at Lourdes, and whereas St. Bernadette was a member of the Franciscan Family, as a Cordelier, be it resolved that henceforth the feast of St. Bernadette be celebrated in a special manner by the Conventual Franciscans."

In the same session the following were reconfirmed in office:

Pres.: V. Rev. Juniper Cummings, OFM.Conv., Chaska, Minn.

V-Pres.: V. Rev. Daniel Lyons, OFM.Conv., Trenton, N.J.

Sec.: V. Rev. Gregory Grabka, OFM.Conv., Granby, Mass.

Treas.: V. Rev. Callistus Winiarz, OFM.Conv., Chicago, Ill.

QUERIES & REPLIES

"We are a Third Order group. Can you tell me: are we able to gain the Portiuncula Indulgences in our convent chapel? For many years I have been in different parish convents and have made the Portiuncula visits and now in this hours one of the sisters feels quite sure that we cannot gain Indulgences by making visits to our chapel, since the chapel of a parish convent is a private chapel, she says. And so, the visit must be made when the parish church is not an Order church. The convent chapel, of course, belongs to the parish as do all convents in parishes."

ANSWER

1) According to Canon 1188, your "private" chapel is to be considered as a semi-public one since it is erected for the convenience of the religious community and on the other hand, it is not open for everyone but is reserved for the sisters. Following the common law and taking into consideration a Decree of the Sacred Congregation of Indulgences of August 28, 1903, some authors (as Matthew a Coronata, O.F.M.Cap.) exclude the semi-public oratories from the privilege of the Portiuncula Indulgence. The above Decree grants the indulgences of the churches of the First and Second Orders to the churches of the Tertiaries with common life in simple vows. There is, however, another Decree of the Sacred Congregation of Indulgences of March 22, 1905 usually overlooked by many au-

thors. By this Decree all of the indulgences granted to Tertiary churches are extended to their semi-public oratories.

2) Since it happens sometimes that some Tertiary Institutes do not have their own church or oratories as their property, but only for their use, the Procurator General of the Order of Capuchins proposed the following doubt to the Sacred Congregation of Indulgences: Whether the Tertiary oratories that do not constitute the property of the tertiaries enjoy the same rights as other churches or not. (The Decree of the above Congregation of August 18, 1868 required property.) On August 8, 1906 the Sacred Congregation of Indulgences in agreement with the Holy Father, answered that these churches and oratories can also enjoy the same rights as the others but this concession is limited in favor of the Tertiaries and those who are under their care and live with them under the same roof. This case evidently applies to those Sisters who are in hospitals or schools where the convent or other places (chapels) are usually the property of a hospital or parish.

Therefore, the answer is to be given in the affirmative to the proposed question: The Sisters of the Third Order as well as all those who live under their care, or live day and night in their houses can enjoy the Portiuncula Indulgences in their oratory. (For further references see *Jus Seraphicum*, vol. II, 1956, pp. 602-04.)

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