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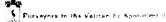
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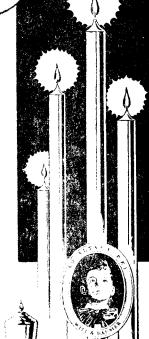
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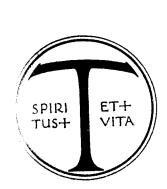
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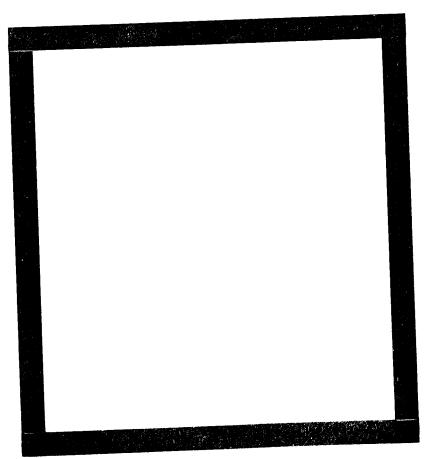
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# the CORD

# A FRANCISCAN SPIRITUAL REVIEW



VOL. VIII., NO. 11, NOVEMBER, 1958

# the CORD

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## In Memoriam

# Pope Pius XII

This article on Pope Pius XII was written for the most part by the late Father Anselm A. Krieger, O.F.M., a member of Saint Bonaventure University faculty, who died on February 23, 1956. During the days in 1954, when Our Holy Father was critically ill, it occurred to Father Anselm that it might be advisable to prepare a radio script summarizing the accomplishments of the Pope. This he tape-recorded, ready to be broadcast should his illness prove fatal.

But as we all know, Our Holy Father recovered remarkably well from those 1953 and 1954 attacks. Sad to say, however, Father Anselm was himself stricken in the Fall of 1955, and went to his reward during the following February. Little did he realize when he prepared the script of this broadcast, that he would precede Our Holy Father into eternity by over two years.

With some necessary changes and additions to the text, Fr. Irenaeus Herscher, O.F.M., confrere of Fr. Anselm A. Krieger, O.F.M., presents this script to the readers of *The Cord*.

That picture which is so familiar to everyone, Pope Pius XII standing upon the balcony of St. Peter's, his arms outstretched embracing not only the throng before him but all the suffering peoples in the world, is now but a memory. The Pope is dead.

In 1953 and 1954 he had overcome serious illnesses. But this time, his age and two strokes affecting the circulatory system were too heavy a burden for the 82-year-old Pontiff. Early in October he suffered a cerebral hemorrhage, but recovered consciousness enough to speak a few words. On Tuesday, October 7 he was stricken with a serious heart attack followed by terminal pneumonia with a temperature as high as 107.6, and he died on Wednesday evening, October 8, at 9:52 PM EST. His sun is now set in its place in eternity.

The Holy Father was born March 2nd, 1876, the second son in a family of four. He was given the name of Eugenio Pacelli. Sixty three years after his birth he was to sit on the throne of St. Peter as the Vicar of Christ on earth. His family had a noble background but there was no considerable wealth. He was ordained to the Holy Priesthood on April 21st in the year 1899 in the Bascilica of St. Mary Major in Rome. At that time he was twenty-three years old. No one on earth knew what God had planned for him but his clear intelligence and remarkable piety foreshadowed future greatness.

It was on the tenth day of February, 1939, that the bells of St. Peter's tolled out the sad news of the passing of Pope Pius XI—Pius the Good, or—Pius the Great—as he was affectionately called Death came to the saintly pontiff on the seventeenth anniversary of his coronation and it removed from the Chair of St. Peter one of the strongest characters who ever occupied it. With great anxiety the world awaited the election of his successor.

The conclave or the assembly of the Cardinals for the election of a new pope opened on March 1st. Fifty-six Cardinals, dressed in scarlet robes and ermine copes, attended a Holy Mass that was offered in honor of the Holy Ghost for Divine Guidance in the forthcoming election. It was celebrated in the famous Pauline Chape of the Vatican. That evening, a Wednesday, the conclave doors were closed on 62 Cardinals. The next morning at 10 o'clock in the Sistine Chapel, the balloting began. During the balloting a quarter of million people in the square before the Vatican watched with eagerness the chimney over the chapel. Black smoke issuing from it would mean that no decision had been reached after each vote white smoke would announce that a new pope had been elected.

At exactly seventeen minutes after twelve, a black plume of smoke floated up. Later in the afternoon black smoke again curled forth. But at 28 minutes after five, white smoke poured from the chimney. A pope had been elected on the third ballot, an unusually quick choice. In the election of the previous pope, Pius XI, fourteen ballots had been necessary.

During the balloting Cardinal Pacelli was calm, but when the forty second vote was read for him on the third ballot, he suddenly dropped his face in his hands. At the question as to whether he would accept the Papacy, he spoke of his unworthiness, but indicated his willingness to bow to the will of God. Having been invested in papal robes, there was placed on his finger the green and gold Fish erman's Ring, which bears a figure of St. Peter fishing from a boat Meanwhile, a vast crowd had gathered in the shadows of St. Peter's The people heard from the lips of the Cardinal Dean . . . "I brin you tiding of great joy . . . we have a Pope . . . my most eminen and most reverend Lord . . . the Lord Cardinal Eugenio Pacelli who has taken the name of Pius XII . . ." A thunderous acclaim aroa again and again from the people.

The cheers finally died away in the soft Roman twilight, and then the notes of fervent Te Deum ascended to heaven, praising and thanking God. At the same moment, a figure appeared on the

balcony. It was Pope Pius XII. In loving kindness, His Holiness gave his blessing to the waiting crowd. It was March the second . . . the day of his birth. He had been elected to the throne of Peter on his 63rd birthday.

Pope Pius XII was the first Pontiff whose election was announced to the world by radio. And so, instead of hours or days, it was only minutes after his election that American Catholics knew that they had a Vicar of Christ on earth. Three years before the election he had visited the United States, winning the heart of America on a whirlwind six-weeks visit that carried him from coast to coast. It marked the first time that someone elected to the papacy had been in this country. When the news was flashed to the United States it seemed as though the Church in America had come of age. Next to a native of our country, no Pope elected in that year of crisis, could have been so much our own as Eugenio Pacelli. He was elected when the earth was trembling with the thunder of the storm that was to break over Europe six monhs later.

The coronation of Pius XII took place on the outer balcony of St. Peter's at five minutes after one on March 12th, 1939. The act of crowning the new Pope came at the end of almost four hours of religious ceremonies, including Holy Mass celebrated by the Pope himself. In the grey dawn thousands of the faithful, the rich, the poor, clerics and laymen, had filed into the vast basilica to be part of the ceremony. As there are no benches in the Roman Churches, the people kneel on the floor, but on this occasion because of the seventy thousand people occupying every square inch of flooring, kneeling was out of the question. In addition, a crowd of between four and five hunderd thousand had gathered in the square outside of St. Peter's to see the beloved Father crowned publicly and to receive his blessing.

In accordance with custom, the immense bronze statue of St. Peter was dressed like the pope in crown, cope, and ring. An impressive canopy stood over the statue.

At the sound of the silver trumpets the Pope appeared, surrounded by his soldiers, priests, bishops and Cardinals. He made his entrance on his portable chair, carried shoulder high by the attendants dressed in red. After receiving the acclaim of the waiting thousands, a prelate approached him holding in his hand a small bunch of flax. The lengthy ceremony was ended by the bestowal of the Papal blessing not only upon the crowd gathered in St. Peter's square, but upon the whole world. The Pope stood in full view for a few minutes

waving two tired arms as the crowd cried out....Long live the Pope.

World War II filled a great part of the pontificate of Pius XI On his shoulders was placed a cross of indescribable dimensions. H witnesesd a World War, saw leaders of the church imprisoned, bis ops and priests slain, and millions of the faithful persecuted behin the Iron Curtain. While embracing soldiers of all nations in his p ternal solicitude, and while serving as the symbol of justice and the hope of enduring peace in a war-strewn world, Pope Pius XII spec himself untiringly upon the men of the United States Army and Nav who came to see him. Rome meant one thing to the men in uniform the opportunity to see the Holy Father and to hear from his consecrated lips some message from him whom even non-Catholics red ognized as the Vicar of Christ. In 1949 President Eisenhower, wh was then General Eisenhower, said that his audience with the Hol Father was the most consoling and stimulating experience of his day in Europe. He also voiced the common reaction—that in talking with His Holiness, one felt as if he were talking with someone intimated in contact with the spiritual world. A number of leaders have often spoken of the...piercing eyes...of the deceased pope.

In the Decretal Letter of November 19th, 1943, Pope Pius wrot that among all the duties of his Apostolic ministry there was non more dear nor more consoling than the canonization of a saint. It was on the seventh of July, 1946, that he raised the first citizen of the United States to the altars, the beloved Mother Frances Cabrin foundress of the Missionary Sisters of the Sacred Heart. The life of Mother Cabrini, who died in 1917, is too well known to make a surmary here. "She was a humble virgin," said the Pope in his homily "distinguished not in name or wealth or power, but in virtue."

During the 1950 Holy Year he received more than 3 million persons. Since his elevation to the Papacy over 1,000 pronouncements including the proclamation of the dogma of the Assumption of Mary the Mother of God, have issued from his study. Each year he averaged 60 speeches and radio messages. It was inevitable the such an arduous program must exact its toll. From November 27th 1953, upon his return from his summer residence at Castel Gandolfo he became wretchedly ill. In Rome, Italians knelt through the night on the cold cobblestones of St. Peter's square in prayer; in India, in China, in all the outposts of Christianity the same picture was repeated. In Boston, Mass., The General Assembly of the National Council of Churches paused in its deliberations for a minute's silent.

prayer proposed by Dr. Eugene Carson Blake, the Presbyterian Church in the United States.

To the joy of all his children, the Suprementiff recovered bodily strength and resumed his work, giving audies to more than a million persons a year. Among them were exhident Harry S. Truman, Vice-President Richard Nixon, and Mammerskjold, Secretary of the United Nations, none of them Chilics.

The Holy Father has spoken earnestly for mort of the United Nations, for a UN police force to preserve the, and for disarmament. More recently he has sorrowed over twiolence in the crushed revolution two years ago in Hungan over man's inhumanity to man, and over the persecution of Church in the persons as Joseph Cardinal Mindszenty of Hungan Stephen Cardinal Wyszinski of Poland; Thomas Cardinal Toof China; Archbishop Joseph Beran in Czechoslovakia; and Aloga Cardinal Stepinac in Yugoslavia.

He, whom ancient prophecies had termed stor Angelicus" and "Pope of Peace," took a keen interest in we development of atomic energy for peace purposes. A new radiation for Vatican City was established by the Supreme Pontiff of is capable of transmitting in 28 languages to different countries He himself took up the study of Russian, last year, being almost fluent in seven Western languages.

Less than a year ago, Pope Pius XII, for first time in the history of the Church, named a native-born Amen, Samuel Cardinal Stritch of Chicago, as head of a Roman Compation, the Propaganda Fide in charge of world missions. The ath of Cardinal Stritch soon after arriving in Rome, saddened Pontiff.

The Pope's filial devotion to the Mother food, was exemplified in his proclamation, in 1950 of the Dogmethe Assumption; in 1954 of the Marian Year, and more recent then he formally pronounced Mary, Queen of Heaven. It also feed expression during this, the one hundredth anniversary of Orlady's Apparition to Bernadette. Only a week ago, Cardinal Spelm, returning from Lourdes visited the Sovereign Pontiff, little wing that within a few days His Holiness would be at death's dog, that occasion the pilgrims found him "forceful and cheerful, rating a sort of inner light," as some declared. That is the way most the world will remember him.

Among the last words reported spoken by Supreme Pontiff was this plea: "Pray, pray so that this regul situation for the church ends."

A note of interest to Franciscan Tertiaries is the fact that Hi Holiness Pope Pius XII was a member of the Third Order of St Francis as a young priest. He had enlisted in the Third Militia of the Seraphic Saint in 1902, in a Fraternity styled the Pious Brother hood of Secular Priests of the Third Order of St. Francis. He was very happy to celebrate his Golden Jubilee as a Tertiary in the Summer of 1952.

No longer will his high falsetto voice be heard proclaiming the familiar words of blessing—"May the blessing of God Almighty. Father, Son and Holy Ghost descent upon you and remain with you forever. Amen."

Cardinal Spellman has written of him: "My dominant recollection of the Holy Father is not that of a profound scholar or a gifted linguist, but rather it is the memory, the inspiration and the edification of a great and a good priest. Notwithstanding hard and delicate duties of administration, Pope Pius XII always found time to dedicate himself to the practice of priestly works. He taught, he preached, and he served as a physician of souls. Truly, he was another Christ. Truly, at all times he was a priest."

To this holy man, to his unfaltering fidelity to the doctrine of God, to Pius XII who reflected the greatness and the glory of the Chair of Peter, the Christian world now pays loving tribute.

#### SAINT FRANCIS

Saint Francis wood the Lady Poverty with loyal words, he wed his thrifty bride. They walked together, working side by side; no cross perturbed their chaste fidelity, which gave the saint unique serenity. From earthly longings he was purified, and finally his soul was sanctified, for with his bride he fought the enemy.

Again I pledge with Holy Poverty, always to live detached for God alone, who amply will supply all needs and desires with graces, which God gives in a quantiy to keep the promise which Francis has sown, that I may rate what Heaven requires.

Sister Mary Terese, O.S.F.

# Justice Is Generous Giving

Geoffrey G. Bridges, O.F.M. √

All men created by God have a common vocation: to be co-lovers with Christ of God. All, in the desire of God, have a common goal: eternal union and happiness with him. It is the most important business of our earthly life to learn to live according to our vocation, that we might come successfully through this period of trial and preparation into the eternal, loving embrace of God. The secret of success is daily to grow in love of God. This love is the heart of our spiritual life here on earth as it will be the heart of our eternal life. Yet, it is not enough to say: "Love God and that suffices." We have seen that we can love only what we know, and therefore we need an intense faith. We can love God for his sake (charity) and for our sake (hope) only if we purify our hearts through temperance and fortitude under the guidance of prudence. "Love God and that suffices" is true, therefore, if we understand that the other theological virtues and their companion cardinal virtues are necessary for growth in love.

#### Companion of Charity

Necessary also is the last of the cardinal virtues, Justice. What prudence is to faith, what temperance and fortitude are to hope, that justice is as regards charity. Like charity this habit of soul makes us altruistic; it turns us outward, seeking the welfare of others. Justice is the virtue which rectifies, facilitates and perfects all our relations with other persons, and by which we love them and efficaciously will for them their own good. Justice and all its species of virtues applies charity practically and in particular instances to others.

The ordinary notion of justice is "rendering to another his due." But actually if we remember that justice is the companion of charity and that charity is generous and altruistic, we will come to a broader view of this virtue, one that is more akin to charity. Like charity, justice does not think of self, of self gain or self perfection. Its action is outward. It is a giving. If we give of all that we have then we are fully the just man. We can give or share ourselves, our service, our possessions.

#### Sharing One's Self

The first and highest species of justice is to share with one neighbor one's very self. This is friendship, the virtue "by which one shares himself with his neighbor as much as he is able, and as much as his neighbor is able to have him." (Scotus) As long as friendship is supernatural, "because we are members of one another" (Eph. 4 25), i.e. pursued for the supernatural welfare of the other, pursued without attachment to the pleasure and satisfaction coming to oneself one need not fear friendship. In the plan of God such friendship i ordinarily necessary for spiritual progress. Love of man and wife, the sharing of selves, is a very high type of such friendship. The spirit of brotherhood which St. Francis considered essential for the health and vigor of his Order is nothing else than such friendship. He admonished us to "love and care for" all the brethren; to be the "servant and subject" of each other. What is this except sharing oneself? What giant strides toward perfection each one of us would make; what a spirit of love and peace and joy there would be in each house and province and Congregation or Order, if only this spirit of justice were strong in our hearts! Each one seeking to be the servant of the other; each one seeking to give rather than to receive! We have joined the Franciscan family in order that in the company of like-minded people we may live our vocation and reach our goal. These are our most important "friends." With these we should primarily share ourselves; then with those among whom we labor; then with all our neighbors, i.e. with all men. If our motive and our method are supernatural we will be able to share ourselves with everyone, yet without dissipation or distraction. If our motive is supernatural, then the neighbor with whom we share ourselves is God himself.

#### Sharing One's Service

A second species of justice concerns the sharing of internal goods, chiefly personal service, as in the social relations of superior and subject. The right exercise of authority is really service of others, especially in the Franciscan tradition. Christ said, "Let him who is chief among you become as the servant . . . I am in the midst of you as one who serves." (Lk. 22, 27) St. Francis echoed that in his own way: "So it ought to be that the ministers be the servants of all the brethren." "And blessed is the servant who is elevated through no will of his own and is always minded to keep at the feet of the rest."

When I as a superior fulfill my obligations of authority, I am acting justly, and sharing myself with others. But if I inject pride, self-will,

self-gain into it, I vitiate the justness of my action. My exercise of authority will be supernatural in so far as I act for the love of God and out of love for those committed to my authority by God. It will be well-ordered if I seek first the supernatural and spiritual welfare of my subjects and their other goods according to their objective value and importance. It will be according to the ideal of St. Francis if in my dealings with my subjects I am humble, charitable, kind, not expecting anything for myself but heeding only the will of God, always available to all, and willing to serve even the least of my subjects.

As a subject I find an excellent opportunity to practice supernatural justice in obedience. Here I give my most precious possession, my will, to another for the sake of God. My obedience is supernatural if I act for the love of God, seeking the will of God wrapped in the will and command of my superior. It is well-ordered if I submit my will in all things, to the command and to the desire of my superior. It is according to the ideal of St. Francis when it conforms to his counsels: "That person gives up everything and loses body and life, who keeps himself altogether ready for obedience at the hands of his superior; and whatever he does or says is true obedience so long as he knows it is not against the superior's will, provided of course that what he does is good. And if ever a subject finds anything better and more useful for his soul than what his superior orders, let him nevertheless sacrifice his will to God and set himself to suit his actions to his superior's wishes. For obedience is true and in keeping with holy charity when it satisfies both God and neighbor."

Authority and obedience should proceed directly from charity. However, it is possible to perceive in these two acts some of the strict notion of "rendering to another what is due." We can say that obedience is "due" to one's superior, because God has bestowed his authority upon the superior and desires that we respect that authority. At the same time, because God has put a superior over subjects, service is "due" to the subjects; for the burden of service is of the essence of authority, much more than the honor of preeminence. In either case we are just in so far as we give ourselves to Christ in others.

Religious owe such obedience not only to their religious superiors. A person is truly just who renders obedience to all legitimate authority. But aren't we a bit schizophrenic at times? We obey Church and Order, but we manage perhaps habitually to find convenient evasions of certain laws and regulations of the civil or school or hospital code. We may escape detection and censure. But exceptions weaken the fabric of our justice; they set up a contrary inclination. We are creatures of

habit; and the stronger habit takes over when we act without proper reflection.

We would do well to keep St. Joseph as our model for this type of justice. He is praised by the Holy Spirit as a "just man," because he had reverence for the law. (Cf. Mt. 1, 18) Quiet uprightness in all things which characterized St. Joseph is a fitting disposition for every religious. All authority is from God; therefore all obedience is reverent submission to God, which as creatures we owe to God.

#### Sharing One's Possessions

A third type of justice is sharing of one's external goods. In the broad sense that we are taking the virtue of justice this includes mercy towards those in need as well as rendering to others what is due in temporal goods.

Supernatural almsgiving is based on the principle of faith that am only the steward of my goods, and that the best way to use them it to give them back to God in the person of my needy neighbor. "He that hath mercy on the poor, lendeth to God." (Prov. 19, 17) When charity purifies almsgiving, it does not matter any more whether my neighbor is dirty of lazy: he is Christ-in-need to me. In the spirit of charity I give the things to which I am most inclined to be attached I give more willingly and more personally to those to whom I am most disinclined. Above all, to be truly merciful I give not that I might receive in return or that I might be compensated by the one to whom I give. "Do good and lend, not hoping for any return . . . and you shall be children of the Most High." (Lk. 6, 35)

It is perhaps not appropriate to speak of such almsgiving to religious having the vow of poverty. Yet there are ways of practicing almsgiving and so growing in justice. There is first of all the alms of our prayers. We have been chosen and set aside by God to be mediator before the throne of God. Ours is a precious opportunity in Mass and Office and community prayer, in private visits and by the transformation of our work into prayer to intercede before God for souls. This is spiritual alms. We enrich those in need of grace and virtue; we obtain mercy for the sinner; we obtain relief for the suffering in Purgatory We are rich with all the graces of Christ; we can spend our whole day dispensing these alms through Christ and Mary, if only we have the apostolic spirit.

Another way to extend mercy is through forgiveness of injury. St. Gregory tells us, to give of one's substance and not to forgive injuries is not to have mercy. Far from harboring a grudge or revenge towards my offending neighbor, I should be prompt to give pity and forgive

ness. Look at Christ on the cross. His one concern was: "Father, forgive them." This is the example he gives us: "I forgave you all the debt... should not you also have had pity on your fellow-servant?" (Mt. 18, 32) Give generously of forgiveness to your benefactor. Yes, one who injuries, insults, culumniates, humiliates you is a benefactor. The more he injures you, the more opportunity he offers you to have your sins forgiven by God: "Forgive us our debts, as we forgive our debtors." (Mt. 6, 12) Even more, he is in effect but the hand of God effecting your purification and promoting your holiness by curbing your selfishness and curtailing your pride.

Another means of practicing almsgiving that can profitably be mentioned to religious is the sharing of goods committed to their use. Some unfortunately cling to things by no means their own as if they were proprietors. The temptation to renege on poverty is always present. One good means to keep ourselves detached is to be ready at any time to share what we have for our use. And we should lend, providing due permissions are had, in the spirit of detachment counseled by Christ: "Lend not hoping for any return, and your reward shall be great." (Lk. 6, 35)

Strict (commutative) justice is also appropriate for the meditation and practice of religious. At times religious can be grossly careless of the goods of others. They borrow a book, or set of dishes, or a car from lay people—and what they return is not at all in the same condition as when borrowed. Or worse still, through carelessness a borrowed object may not be returned. Strict justice requires that we return what belongs to others, in the condition as when borrowed, or that we make adequate compensation. Nor should we presume on the traditional indulgence of Catholic lay people toward clergy and religious. Justice demands that we respect the property of others, that we pay our just debts in full, and this as promptly as providence allows.

There are other species of justice which may be mentioned briefly. There is gratitude, for example. In a sense gratitude is something due to a benefactor. Prescinding entirely from the self-respecting concern for future favors, which is a legitimate but secondary motive for gratitude, we owe thanks to God above all and constantly for his thousand gifts every moment and to our other benefactors: "giving thanks always for all things in the name of the Lord Jesus Christ." Eph. 5, 2) Religion also is a form of justice, disposing us to give to God the worship that is due to him as the Supreme Lord of all. Adoration, sacrifice, the faithful observance of our vows are each ways of practicing justice.

#### Justice is Living for Others

Justice considered in this way is a wonderful virtue. It is not me ly a cold quid pro quo business. Viewed in this broader way you can the closeness between justice and charity. Justice, then, is a sharing ourselves, of our service, of our possessions with our brothers in Chain a spirit of self-sacrifice and generosity. It is an imitation of Chawho came to serve rather than to be served, to forgive debts, to part sinners. It is putting on Christ's spirit of living for others.

Faith must be the guide. It reveals to us that the object of just is really not just another human being, but our brother in Christ; it Christ. Faith reminds us that justice should not be a cold measuring of after the manner the pagans, but generous, self-sacrificing after manner of Christ in the Gospels.

Charity must also operate to make our justice supernatural, gives us the power to act justly according to the dictates of supernatural faith. Faith illumines the path of justice, but it cannot move the to follow it; this is done by charity. On the other hand we can loupon justice as a wonderful means to exercise charity. Authority, obe ence, almsgiving, forgiveness, faithfulness to the vows are each ways showing love for God.

Prudence, temperance and fortitude also are needed. Thinki back over each type of justice you can see how they demand a forg fulness of selfish interest, a going out of self to consider the good at the right of another. It requires self-discipline and admirable course to be so truly altruistic.

Once again it is evident that growth in the virtues is organic. He wisely St. Francis said, that if you excel in one virtue you will excel all of them.

A powerful engine in an automobile will carry us nowhere unle we engage the clutch and steer correctly. Applied to the business justice, this means that before all charity is necessary. Justice is ma supernatural and meritorious by directing all our dealings with othe without exception, to love and honor of God and our neighbor's supnatural welfare. It is the intention of charity which gives the propmotivation to justice and is our assurance that these acts are real being activated by grace.

Smooth driving however, depends on a mechanism free from gand sand. Our constant struggle must be to purify our justice; not be thinking of what impression we are making when we obey, not cogratulating ourselves when we lend something generously, not seeking only personal gain from friendship, not exercising discrimination in

rendering service. The more we intensify the motive of charity and follow the lead of faith the purer will our justice be.

#### The Restored Likeness

We are a fallen race uplifted. By the kind generosity of Gol through Jesus Christ we have been re-made. Original sin destroyed the supernatural likeness to God in our soul. But Jesus Christ has refast ioned us through the virtues. Now with mind enlightened by faith and prudence, with heart strengthened and purified by hope and temper ance and fortitude, with the citadel of our soul, our altruistic will charged and inflamed with divine power through charity and justife we stand before God, made in his image and restored to his likeness

As star differs from star so each of us is in varying stage of growing likeness, according to our vocation and cooperation with God's diving gifts. Our vocation may put some limit—we are not all destined to be lovers of God in the stature of St. John or St. Francis—but as long some live it is possible to grow, it is the desire of Jesus that we grow, it is the splendor of virtue. The glory we give in gratitude of God, the reward we hope to attain hereafter, depends, next to the grace of God upon our daily effort to put on more fully the robes of Christlike of tue. As long as we are making this daily progress we will never followers of our primary vocation as co-lovers of God with Christ and More

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## FRANCISCAN TEACHING SISTERS WILL MEET

The seventh national meeting of Franciscan teaching Sisters will be held at Viterbo College, LaCrosse, Wisc., on November 28 and 29.

Its theme will be "The Mind of Modern Man." Hostawill be the Sisters of the Third Order of St. Francis of Perpetual Adoration, who conduct the college.

# St. Peter's Love For His Divine Master

(John 21:15-17)

Fr. Thomas Plassmann, O.F.M.

Theologians usually consider the interview between Our Lord an St. Peter as a proof of Peter's Primacy. This is quite correct, but we must not forget the background of it all which reveals the intimate low of the great apostle to his Divine Master.

It is a pity that we do not have this interview in the original Aramaic tongue. This original would give us the full force and meaning of each word and bring out certain meanings and nuances which are lost in the translation. However, since the Greek translation is presume to render the original faithfully, we may concentrate on this text is order to get the full force of each word and of the phrasing of both the questions and answers.

Our study has to do mainly with the two words agapao and phile Both verbs mean "to love," and nearly all of the early versions give this rendering without any further comment. If, however, we trace the origins of these words and their manifold applications, we shall fin that there is an appreciable difference between the two. The verb phile means "to love" in the broadest, general sense and has the widest appli cations. These applications may well be grouped around the meaning "to be friendly, to exercise friendship" towards God and other object and creatures, and vice versa. The other verb, agapao, represents higher, in fact, the highest degree of love. Its applications stay for the most part within the realm of the supernatural. The classic text: "Thou shalt love thy God with thy whole heart, etc." (Lk. 10:27; cf. Deut. 6:5 Lev. 19:18) uses the word agapao. It is also found in the texts where God loves His only-begotten Son and, in general, where men and angel are said to love God. To sum up, phileo denotes love in general, while agapao denotes love in a higher degree. In fact, it denotes the higher form of human and divine love.

In the gospel story Our Lord does not pretend to use learned, mucless scholastic terminology, but this does not mean that He is not precisand selective in his choice of His terms, as far as the Greek text allow us to infer. The present text is a case in point. The same may be said of St. Peter's answers.

Some modern translators are aware of the difference but they bring

out this difference at the expense of the term phileo. Thus Msgr. Knox translates: "Simon, son of John, dost thou care for me? etc." However, we should always be careful not to depart from the usual and obvious meaning of the original biblical word as well as of a long-standing tradition.

Now let us take verse by verse, according to the Confraternity edi-

"Jesus said to Simon Peter, 'Simon, son of John, dost thou love me more than these do?'" Our Lord has a purpose in addressing the apostle not as Peter which referred to the sublime dignity bestowed upon him. Rather He stressed the lowly condition of Peter as a member of the poor fisher folk on the nearby lake. It was a gentle lesson in humility and it undoubtedly prepared Peter for what was to follow.

Again, Our Lord draws into the picture the other apostles whom at the Last Supper He had designated as His friends. This brings out a vital distinction in the theology of love which may be either intensive or appreciative, i.e., by comparison. Intensive love is usually not reached by mortal man. Appreciative love means that we love God above all things. Hence, assuming that all His apostles had not reached beyond appreciative love, the Savior asked St. Peter: "Dost thou love me more than these do?" Prudently He uses the term phileo.

Peter, impetuous as he was, immediately flies to the highest degree of love and appeals to Christ's divine omniscience when he promptly responds: "Yes, Lord, thou knowest that I love thee." In reality he dares to correct Our Lord when he uses the term agapao rather than phileo.

The answer must have pleased Our Lord but it proved unsatisfactory in view of His far-seeing intention. Thus, in the same unemotional tone of voice He repeats the question omitting, however, the words, "more than these do."

"He said to him a second time, 'Simon, son of John, dost thou love me?'" Evidently St. Peter was startled when he sensed that his answer by no means came up to the Master's expectation. Hence he simply repeated his first answer, no doubt with a feeling of humility, remorse, and timidity. Yet he persisted in the original choice of his words: "Yes, Lord, thou knowest that I love thee," using the word agapao as previously.

All through this interview Jesus showed Himself as a masterful instructor. His purpose was to bring back to Peter's mind the sad scene in the high priest's court when three times he denied his Master. His first denial was an evasion; the second, a bold lie; the third was accom-

panied by an oath. It was then that Peter burst with defiance: "I know not this man of whom you speak." At each denial the degree of his cowardly behavior rose to a higher pitch. With great ingenuity and visible kindliness the Divine Master followed the same pattern. Therefore, slowly and sternly He put the third question:

"Simon, son of John, dost thou love me?" Only those present could appreciate the forceful impact of these words which were undoubtedly carried by tone of sadness. Theologians would discuss to what category the love referred to here belongs: the love of desire, of complacency, of benevolence, or of excellence. At all events, the present love ranks higher than the one mentioned in the previous interrogation and answer.

Owing to the poverty of our language, the word "to love" appears in the translation in its bare form and fails to carry the full meaning of the original. Peter, shall we say in a bragging mood, had consistently used the word agapao. Now the Savior takes him up on this word and we shall not go too far if we translate it, "Dost thou love me with thy whole heart?"

At these words Peter's heart was broken. "Peter was grieved because He said to him for the third time, 'Dost thou love me'" and he answered with all the fervor of his heart: "Lord, thou knowest all things, thou knowest that I love thee." There is a faint rebuke in the words, "Lord, thou knowest all things." But Peter felt that he was kneeling before the omniscient and all-wise God and in confessing the divinity of his Master he also pleaded for His mercy.

From the first age of Christianity St. Peter has been held up as the patron saint of true contrition. The symbol of this is the figure of a cock, usually placed over church towers and other prominent places, which symbol carries, of course, the warning of watchfulness. Perhaps unconsciously the apostle in his beautiful confession blends perfect love with perfect contrition. The entire interview presents a colorful and impressive lesson on the perfect love of God accompanied by the perfect remorse for our sins. We recall that when St. Peter had thrice denied Our Lord before the cock crew twice, and when the Master gazed upon him with an expression of unspeakable sadness, "Peter went out and wept bitterly." In the above interview we behold the climax of true remorse as well as the pardon of the all-merciful God. Surely it was in the design of the Most High that the Primacy should be the outward token of this reward and that the first pontiff of our holy Church should reveal himself as a penitent, an exemplar for all the lambs and sheep of Christ's flock to follow.

#### THE ELEVATION

Few of us see what Mary saw, when Jesus hung upon the Cross; a naked Man, with open jaw squirming His Head, looking across toward the thief on His right side. Blood was flowing from His Hands held by savage spikes. Bands of thorns oppressed His Head from side to side. His Body strained when He tried to lift His Head to see His Mother. The Eyes of God rolled toward Heaven begging pardon for all sinful men, who nailed and mocked Him there, becoming love's true prisoner, in order to be man's redeemer. Mary heard the soul-piercing cry, "My God! My God! Why hast Thou forsaken Me? It is consummated."

This is our elevation, the transubstantiation the Mass. We can in adoration hear and see what Mary saw, in every Mass we pray with awe.

Sister Mary Terese, O.S.F.

# The Spirit of Prayer In World

Fr. Arcadius Smolinski, O F.

#### I. Philosophy of Work

1. All men have a common vocation. It is the vocation of wor Through it man finds and accomplishes his highest common vocation to know, love and serve God in this world. The purpose of work become apparent in view of such a principle. To repeat, its purpose is to a man in finding and fulfilling his supreme calling of knowing, lovi and serving God.<sup>1</sup>

We wish to point out here that we are taking work in the wide sen as including manual, intellectual and spiritual. In this sense work defined as that activity of man in which his forces of soul and bo are applied to the gifts of nature for the purpose of developing h own powers and those of matter.<sup>2</sup>

2. Man is a co-creator in relation to God and His creation, the world. God has not perfected nature to such a point so as to eliminary man's co-operation. Man's purpose for his faculties, physical and splitual, is the completion and perfection of God's creation. Just as Go created the world, so man with his God-given powers works upon the "raw material" (the world), and produces out of it a more developed and finished product. By fashioning matter and materials to his use man plays the part of 'co-creator,' in so much that he faintly represent the creative activity of God. This fashioning, developing, refining not limited to manufacturing or, lets say, to materials changed by manual labor; it aims at higher levels as in intellectual activities of teaching children's characters, attitudes, habits, etc. We see this power man at its peak in the work of procreation of other human beings. Therefore, in the use of his powers on the material around him man expressing a 'god-like' characteristic, co-creation.

Furthermore, with such a view work regains its dignity. The actubasis of its dignity, however does not lie in the materials used or kin of work performed, but rather in the fact that the work is done by "image of God"—a human being, a person. So, no matter how dull unimportant the job may be it has its dignity and value from the fathat I (a man, image of God) am doing it, (e.g. it is not what Christ dignity of Pridgeon, "The Vocation of Work." Catholic Mind.

Vol. 52:96-103. Cf. Little, "Philosophy of Work." ibid. v. 46:259ff. Pius XI, "After Forty Years," p. 24.

but the fact that Christ did it that gives to His least activity infinite value.)3

3.Looking at work from the natural standpoint we say it is a means whereby man is developed and perfected. (This, by the way, serves as the groundwork for the supernatural life of grace.) When defining work Pope Pius the XI said "For what else is work but the application of one's forces of soul and body to these gifts of nature for the development of one's powers by their means." These words indicate the purpose of work which is the development of man. In this sense, that is, in the natural order, work is a good in itself to the worker since it perfects his nature.

Work is a social function. To this effect the Bishops of the United States have stated, "God created man and made him brother to his fellow man. He gave man the earth and all its resources to be used and developed for the good of all. Thus, work of whatever sort is a social function, and personal profit is not the sole purpose of economic activity." This explains man's natural desire to do social good by external work. Upon this natural basis Christ established his Mystical Body. Its members are called to fulfill a mission in His Church. The work is of a various nature, manual, intellectual and spiritual. When a member faithfully fulfills his Christ-given job he draws closer in perfection to God and at the same time brings perfection to the other members of the Mystical Body. Christ, therefore, employs a personal job for one's own sanctification and for the welfare of all mankind, indeed, of all creation—above all, of the whole Mystical Body.

#### II. Monasticism and Work

1. We now advance to the supernatural level where we shall see how the superstructure of grace is built on the natural. Thus far we have seen that every man has a common vocation which is work. If the vocation is faithfully fulfilled man will accomplish his obligation in serving God, in completing His creation, in perfecting self and his neighbor.

Some people recognized the detrimental factors of the environment they lived in. They understood that it created a hindrance to their highest purpose in life, namely, knowing, loving and serving God-

<sup>3</sup>Cf. Pridgeon, op. cit.

Cf. Pius XII, "Nobility of Work." Catholic Mind, vol. 47 564-565.

<sup>4</sup>Cf. Pius XII, "Nobility of Work." Catholic Mind. vol. 47: 564-565.

BCf. Little, op. cit., Catholic Mind, vol. 46:259ff.

<sup>6&</sup>quot;Our Bishops Speak," p. 142.

<sup>7</sup>Little, op. cit., p. 265.

<sup>8</sup>Cf. Pridgeon, op. cit., p. 96-103.

Therefore, they drew away from society so as to achieve that purporthis marks the beginning of monasticism. Bede Jarrett explains it these words, "Monasticism is an attempt of the soul to get into tou with God, into union with Him. Now it is obvious that this has got be done by prayer. For prayer is just that, the raising up of the he through the mind to God." Prayer is the medium whereby the scachieves her own perfection. Due to this fact in all systems of Christi monasticism, prayer is the central duty of the monk. For this read a considerable part of his time was always devoted to prayer.

Prayer, however, could not be the only occupation in monacism since it is a Scriptural truth that man is born to labor and a bird to fly, (Job 5:7) Besides, a man is not only a soul, he likewise a body which needs expression.<sup>12</sup> And so as a wholesome over against mental fatigue and closeness of attention demanded by the centerplative and prayerful side of the life—comes the insistence up manual labor as part of the religious ideal.<sup>13</sup>

Even the strict contemplative orders have regarded labor as important means in their life of spirituality. The Capuchin Fath Vitus a Bussum, who had written an authoritative book on Francisc Spirituality, says, "Labor enim ille monachis (ex Ordinibus stricte contemplativis) valde utilis est, ut per ipsum anima eorum paulisper laxatur et ad orationem magis idonea reddatur.<sup>14</sup>

In conclusion to this point we say with Don Rembert Song, O.S. that work, in particular manual work, has special importance in whole concept of monasticism. In fact manual labor is just as essent to this concept as poverty and chastity, and only a person with a supeficial view is able to neglect or disregard its value.<sup>15</sup>

2. St. Benedict's idea of monastic life was—a spiritual discipling for the service of God and the spiritual santification of monks. Is simplified the essential monastic life into: ORA ET LABORA. The head unified both prayer and work. He was convinced that the decreason for such simplicity and unity arose from the fact that the same Spirit of Christ which sings the "Opus Dei" or the Office compels as

drives the monk to manual labor.<sup>17</sup> In accordance to this St. Benedict wrote in his Rule, "Therefore at fixed times the brethren ought to be occupied in the labor of the hands."<sup>18</sup> The purposes for such labor are, namely: self-support, almsgiving, asceticism and expiation, Christian lordship and apostleship (imitation of the Apostles)—the money-making purpose is absent and excluded.<sup>19</sup>

Through these purposes the monks elevated and sanctified the underlying principles of work. Work proved to be a means of serving God, of perfecting God's creation, of perfecting self and of aiding materially and even spiritually when the needs of the people required it, the members of the Mystical Body of Christ.<sup>20</sup>

We must not, however, forget the fact that in spite of the importance of work in monasticism, St. Benedict stressed the primacy of prayer. He said, "Nihil Operi Dei praeponatur." The Holy Father Pius XII in his enyclical "Like a Star," points out the proper place of prayer and work in the Order of St. Benedict. He says that prayer and worship is primary, then comes the careful integration (not harmony) of the monks' other activities, which embraces practically every kind of Christian occupation: manual labor, apostolic works, learning, etc., together with their prayer-life. 22

- 3. In time a transition from manual to intellectual and priestly labor took place in the Benedictine Order. For missionary and intellectual reasons monks were clericalised.<sup>23</sup> The increasing needs of the laity required attention. They had to be taught and cared for by apostolic work, otherwise the dangerous heretical trends would engulf them. This need brought about the Benedictine transition.
- 4. But now the question arises how can one reconcile one's own sanctification with that of others. Doesn't one hinder the other? An obstacle to one's sanctification occurs when one either overemphasizes or separates sanctification of others through apostolic activity from one's own sanctification. In consequence, the holy work of the Apostolate becomes a source of damnation to the soul.

In order to forestall such peril one must have the proper integration of self sanctification with that of others. Sanctity of self is

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17Sorg, op. cit., p. 75ff.

18Faherty, op. cit., p. 353.

19Sorg, op. cit. p. 22.

20Ibid., p. 19-50.

21Catholic Encyclopedia, vol. 10:462.

22Ducey, "Inner Forum." Commonweal. vol. 46:221-2.

23Cf. Sorg., op. cit., p. 67-76.
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<sup>9</sup>Jarrett, "The Religious Life," p. 63.

10Hannah, "Christian Monasticism," p. 44.

12Enewclopedia of Religion & Ethics, vol. 8:784.

12Brennan, "The Making of a Moron" p. 155ff.

Sorg, "Towards a Benedictine Theology of Manual Labor," p. 36.

13Jarrett, op. cit. p. 61.

14Vitus, "De Spiritualitate Franciscana," p. 145.

15Sorg, op. cit., Intr. p. 9.

16Faherty, "Look to the Monasteries." Catholic World, vol. 162:352ff.

primary. Dom Jean Chautard explains this through the following pri ciples:

- a) "Good works (as in the Apostolate) should be nothing but an overflow from the inner life."
- b) "Active works must begin and end in the interior life, and, in it, find their means."
- c) "The Active and Interior lives are completely interdependent."

The opposition to this would be to believe activity dispenses from c templation. But it rather means that apostolic work, meaning the si tification of others, is merely added to that of contemplation with diminishing the necessity of the latter. Fr. Matheo expresses well t reconciliation of sanctification of self and neighbor. He says, apostle is a chalice full to the brim with the life of Jesus, and his or flow pours itself out upon souls."24

#### III. Saint Francis and Work

Having stated the philosophical basis for work in man's life, having manifested it's place and importance in monasticism we safe proceed to the new form of religious life established by St. Francis Assisi and called the Mixed Life, or, more accurately, the Aposto Life. First, we shall give St. Francis' ideas on work, and secondly, shall try to determine the proper place or perspectus of work in Order. The latter will be answered when dealing with such questid as:

- 1. when does work kill the spirit of prayer or contemplation
- 2. when is it subservient, and
- 3. when does it foster the spirit of prayer.

(Work here is taken in the wide sense including manual, intellect and spiritual work.)

- 1. What were the views that St. Francis held concerning work? a) He considered work a "Grace." He says the Fifth chapter the Rule: "Those friars to whom the Lord has given the grace of wo ing..." Why does he consider work a grace? In it he saw the everyd opportunity for his friars in finding in the common dust of labor et nal gold, i.e. in meaningless things of life a source of merit for heave
- b) Francis called labor a grace because it serves higher purpo as love, penance and reparation. It is true that few are privileged spend the day in prayer—before the Tabernacle—but many are able commune with Him through work. In fact, every movement of the work ing hand can become an individual act of love.
- 24Cf. Chautard, "The Soul of the Apostolate," p. 43-64.

- c) The person who works finds in his tasks an opportunity of imitating a Divine Attribute, e.g. Goodness, Charity, Justice...
- d) Although work with the sweat of the brow, is a punishment, it is an act of God's infinite mercy more than it is of justice. The reason for it is, through work man may atone for offences against God, and plus a good intention he may shorten his stay in Purgatory. In this sense work may become an act of love, reparation and penance. If work, therefore, is considered by the friars an act of penance they live a life in strict conformity to the original plans of St. Francis who was wont to call his followers: "The Penitents of Assisi."25
- Labor was considered by Francis a means for sustenance of the body. When St. Bonaventure explains the Fifth Chapter of the Rule among other reasons he states that work is for the purpose of supplying the needs of the body. We may hold this as being the motive or purpose of Our Holy Founder.26 This is quite clearly implied in his words of the same Chapter, namely, "In return for their labor they may accept for themselves and their brothers what is needful for the body..."
- "Idleness together with ignorance are the two greatest enemies of the Franciscan life, for, as Father Cajetan of Bergamo remarks, the Franciscan Order has suffered more from these two vices than from any other evil."27 St. Francis was well aware of the evil of idleness and to remedy or forestall it he wanted his friars to keep themselves occupied with work. He says, "I want my brothers to toil and exert themselves, lest, if they give way to idleness, they stray into forbidden paths with heart or tongue28" "All the brothers should endeavor to keep hard at good occupation, because it is written: 'Always be doing some good work, so that the Devil may find you busy' (St. Jerome, Ep. 49). Thus servants of God ought always to keep at prayer or some other good occupation."29
- D. St. Francis saw in work a means for exciting devotion. St. Bonaventure gives evidence of this when he says that work is for the purpose of nourishing the affection of devotion.<sup>30</sup> Work, therefore, must foster the spirit of prayer.

25Cf. Faddish, Fr. John, "Toward a Franciscan Concept of Work." Cord, vol.

<sup>26</sup>Bonaventura, "Selecta Pro Instruendis Fratribus Ordinis Minorum, Scripta S. Bonaventurae . . .," p. 422.

27Cf. Faddish, op. cit. p. 209ff.

<sup>28</sup>Meyer, "The Words of St. Francis," no. 170.

<sup>29</sup>Ibid., no. 283.

80Bonaventura, op. cit., p. 422.

According to St. Francis labor is a source of giving good example This is evident in the words of his Testament: "Those who know non (Paployment), should learn, not from the desire to get the price of the labor, but for example's sake and to repel idleness." 31

F. Among all the reasons in favor of work we ask what was the gratest that drove St. Francis to it? The answer lies in Christ who we have model. He knew well that Christ led both the active and the contemplative life. In proof of this he said: "...And since we ought to describing according to the model of what we see in Him as on a high maintain, it seems to be more pleasing to God for me to interrupt me retrement and to go out for such work (active apostolate). Since Chist left the solitude of the bosom of His Father, Francis was impelled to eave contemplation for the same reason, namely, salvation of souls.

Thus St. Francis imposed an exercise so as to exclude most perfectly ideness, so as to nourish affection of devotion, so as to serve the need of body in a more praiseworthy way, so as to give good example an so as to follow Christ his model in all things.

2. The proper place of work in the Franciscan life.

A In giving the solution to this vital problem we will begin by asking when does work (or activity) kill the spirit of prayer to which a fording to St. Francis, all things should be subservient?<sup>34</sup>

The spirit of prayer or the habitual union with the will of God it described when a friar lives according to any of the following erroneous conceptions of the Apostolic Franciscan life:

- (1) Activity is superior to contemplation. (As if one said, "the body is more important than the soul." According to this conception contemplation is a means to action, i.e. the primary and principal end of Apostolic life is action. Consequently contemplation is an effect and not a cause of action.
- (2) The end of Apostolic life is twofold, prayer and activity, bot are equally important. This means that contemplative and at tive life are on par. Both, therefore, should run parallel it harmony and agreement.—But such a twofold finality would bring necessarily detriment to the unity of Apostolic life, and therefore, as an effect action and contemplation would be it mutual friction.<sup>35</sup>

- (3) Harmony or "media via" between prayer and work makes for ideal Franciscan life. This means, that obedience to rule and constitutions in their prescription of prayers is sufficient for the ideal life.—This borders on externalism. The essential, the spirit of prayer, is left out.
- B. When is work subservient to the spirit of prayers?

The mixed life which is also called Apostolic life is the one the friars are obliged to lead. It does not consist merely in a certain connection of active and contemplative life. If this were the case Apostolic life would not be a new form of religious life. It would be simply a combination of active and contemplative life. In order to have a truly new species or form of spiritual life more is required than a mere combination of prayer and work. The union that is necessary to form a new form and species of spiritual life is well explained by the doctrine which says that in the form of mixed life the active life is subordinate to the contemplative, e.g. just as the effect is subject to its cause, or better, just as the river proceeds from its spring or "ex suo fonte." 36

Since the Franciscan life calls for such a union wherein work, and in fact all else, is the effect of prayer and likewise a means to it we think it foolish to try to seek a "media via" between prayer and work. Besides, it is very difficult to find the "via media."<sup>37</sup>

In order to solve this difficult problem we ought rather to have an ideal (Culmen) to which we will raise ourselves and in accordance with which we will dispose all our actions. This will be a matter not of hamonization, but integration, i.e. subordination and coordination of action and all other essential elements of Franciscan life to the ideal. The Capuchin Fr. Vitus a Bussum explains it this way. "This ideal or height consists in this, that divine truth lives in us, glows in us, becomes our life and spirit, which is gained through all exercises of religious life, namely: regular observance, study or sacred sciences, prayer and meditation. Thus our internal life will glow with the fire of divine love from day to day and will so consume us that it will necessarily reach out to inflame the whole world. And, on the other hand, this apostolic work, nourished by grace, prayer and unceasing penance will fire still more the heat of our love for God. Thus we will become like Our Lord Jesus Christ who is the "Word breathing love."38 (Translation by the writer.

"In order that a religion may be said to give the first place to 861bid., p. 128-129.

<sup>31</sup> Meyer, op. cit., no. 282d.

<sup>32/</sup>bid., no. 209.

<sup>33</sup> ptady, "The Sources of Franciscan Spirituality," p. 89.

<sup>841</sup> Rule, Ch. 5.

<sup>85</sup> vitus, op. cit., p. 130ff.

<sup>&</sup>lt;sup>87</sup>*Ibid.*, p. 136.

<sup>88</sup>Ibid.

contemplation, and may be said to contemplate first and then act, if the manner that is necessary for a truly mixed order, it is not sufficient that it has works of prayer, such as, some meditation, examination of conscience, mindfulness of the presence of God, retreats for some days of the year, and the like which are commonly called spritual exercises, for there is no religion, no matter how active which does not have this and even more. In fact, even seculars are wont to practice these as we know from experience.

"That religion, however, is said to proceed from contemplation action, and for that reason to contain in an eminent degree the perfetion of a life purely contemplative and even something more—i. which prescribes means proportionate to contemplation, namely: clotter, silence, mortification of senses, penance, fast, vigils, psalms, spit tual reading and the like.

"Thus, a religion which contains these within its cloister in sua way that they are undoubtedly observed, and (these rules) are on then interrupted when necessary to help our neighor through preading or teaching, such a religion is truly professing a mixed life, this, a contemplative life flowing into the active." (Translation writer.)

#### Pointed remarks:

- (1) These proportionate means (cloister, silence, etc.) make proper spiritual disposition of one's soul. (These are means of Contemplative Orders for that disposition.)
- (2) Their continual practice (i. e. simultaneous with actual wor will help to sanctify the work at hand. This will call for gular check-ups in the examination of concience.
- 3. When does work foster the spirit of prayer?

First of all it is evident that it is a means for such an aim sit St. Bonaventure says that the reason for work in the Franciscan is to excite devotion. But before it may do this, or in other words, fore it may foster the spirit of prayer it must be sanctified, which self-evident.

#### A. How work:

Francis gives the answer for this sanctification. He says in Fifth Chapter of the Rule, "Those brothers to whom the Lord has give the grace of working, should work faithfully and devoutly in such 391bid., p. 137, as quoting Salmanticenses.

way that with idleness, the enemy of the soul, excluded, they do not extinguish the spirit of holy prayer and devotion, to which everything else temporal must give service." 40

(1) Faithfully: with due consideration for self and neighbor.

Work must be performed faithfully. St. Bonaventure explains what this means. It is to perform the work with due consideration for self and for neighbor. <sup>41</sup> This is accomplished by working with conscientiousness which implies knowledge of the object of work before us. <sup>42</sup>

(2) Devoutly: taking God into consideration, i.e. for God, obedience to His will.

To work devoutly means to take God into consideration. Accordingly, the work itself should be directed to God's glory. <sup>43</sup> St. Paul explains this by the words, "Whatever you do, work at it from the heart as for the Lord and not for men." (Col. 3:23) To work with devotion requires "a reasoned and deliberate act of will whereby one's intellect and will have nothing else in view but the will and glory of God; the end in mind is union with God,"—St. Albert the Great says"... through a good will, that you may be mentally united with God within yourself." (De Adhaerendo Deo) <sup>44</sup>

- (1) in silence a) to preserve union with God and therefore His will in mind.
  - b) to keep purpose in mind.
- (2) Good intention i. e. raising mind to God and joining will to God's will.

In order that a friar may be faithful and devout in his work it should be understood that he must labor in silence. Who can say he has worked faithfully after a work-day of talkativeness? Another required practice is the raising of the mind to God through good intention. <sup>45</sup> During physical work which only occupies hands, St. Bonaventure urges: keep mind at work, i. e. at prayer. <sup>46</sup> At other occupations momentary pauses are advised according to the example of the saints.

4. It is logical to add here the problem, What establishes and preserves one in the spiritual disposition of prayer while at work? The

<sup>40</sup>II Rule, Ch. 5.

<sup>&</sup>lt;sup>41</sup>Bonventura, "Opera Omnia". v. 14:581.

<sup>42</sup>Faddish, op. cit., p. 209ff.

<sup>48</sup>Bonaventura, op. cit., p. 581.

<sup>44</sup>Faddish. op. cit., p. 209ff.

<sup>45</sup>Kazenberger, Liber Vitae," p. 154.

<sup>46</sup>Bonaventura. "Selecta Pro Inst. . . .", p. 100.

process of detachment and attachment establishes and preserves of in it. Below is a sketch of it.

Detachment from self.

Cloister
Mortification of senses
Silences
Fasts and Vigils
Examen of conscience

Attachment to God.

Spiritual reading
especially S. Scrip.
Meditation
Sacramental and
Liturgical life (D. Office)

Thus is established the spirit of prayer which is explained to an easy and familiar union with God whose will is the sole reason activity in one's sanctification and in apostolic life. In activity spirit of prayer unites one's will to that of God's. It effects the union wills from which proceeds perfect love which is marked by the spirit of mortification, of sacrifice and of obedience. Should this disposition union become constant and habitual, activity would lose its influent in destracting or detaching the soul from God.

However, in order to preserve the spiritual disposition of prawhile at work, constant feeding and strengthening of it by means detachment and attachment are necessary. 47

#### Conclusion

From our study we gather that the Franciscan vocation is a of interior contemplation. Work such as of the ministry of souls, of intellect or of the physical, is only an overflow of the internal without diminishing its content, but on the contrary, giving increase it.

In order that this may be obtained it is necessary that a mardent desire of divine union or contemplation occupy the first uppermost place in the Franciscan life. A Franciscan who is convinant believes in this will consider "regular observance" of the me

of detachment and attachment (means proportionate to contemplation) as absolutely necessary. 48

In proof of the accentuated necessity of regular observance stands the fact: where regular observance fails there the spirit of prayer diminishes, religious life becomes lax. <sup>49</sup>

It is a sad fact that when a follower of St. Francis gives way to the subtlety and malice of the evil one who wishes above all things to snatch away the mind and heart from the Lord God. He seduces him from the supreme ideal of contemplation by empty toys and temporal cares of the world. In consequence such a follower, for istance will not consider it a great evil to omit "Opus Dei" because of physical work. <sup>50</sup>

In conclusion, St. Francis is invited to speak. He says, "So, brothers all, let us keep a close guard on ourselves, lest under the pretexts of some compensation or of work or advantage we let our mind and heart stray or be withdrawn from the Lord."—"And always let us make a home and dwelling within us for Him, the Lord God . . . who says: Watch . . . and pray all the time . . ." 51

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48Vitus, op. cit., p. 119, 137ff.
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<sup>47</sup>Vitus, op. cit., p. 130-141.

Tanquerey, "The Spiritual Life." p. 253-6.

Foley, "Spiritual Conferences for Religious based on the Ideal." p. 160-16 344-348.

<sup>&</sup>lt;sup>49</sup>Ibid. p. 138ff.

<sup>50</sup>Kazenberger, op. cit., p. 154.

<sup>51</sup>Meyer, op. cit., p. 277-8: no. 283-6, no. 283-7.

# Allocution of His Holiness Pope Pius XII On The Religious Life

Transl. by Fr. Charles Vianney, S.F.M.

Our Holy Father delivered this allocution in Rome, on Februar 11, 1958, to a gathering of General Superiors of Religious Orders and Communities. The official text of the allocution was published in the Acta Apostolicae Sedis, L (1958), pp. 153-161, and reprinted in the Acta Acta Acta Minorum, LXXVII (May-June, 1958), pp. 125-18 Although the Holy Father was speaking to Religious Superiors, and we concerned chiefly with their specific duties, his address contains many points which should be of great interest to all Religious.

With an especially joyful soul, most beloved sons, We greet all you in the Lord, who stand before Us, you who by the gracious couns of divine Providence, have been placed in charge of those striving aft evangelical perfection. For you share, in a very special way, the dution of Our Apostolic ministry. For as We called to mind a few years again speaking to the members of your first Congress on the states perfection, the institution known as the religious life "has existant and has value, because it is closely connected with the proper end the church, whose concern it is that men be led to acquire holiness. For the Church would not be completely fulfilling the wish of he Spouse, Christ the Lord, nor would she appear to men hopefully lookin at her as the "standard raised up unto the nations" unless in he bosom were found those who by the example of their life and no merely by words, shone forth more brilliantly with the splendor of the Gospel.

In exercising this part of Our duty, We have accepted you as share of Our supreme office, whether directly by delegating part of Or supreme jurisdiction to you through the Code of Canon Law, or the Institutes and Rules approved by Us, laying the foundation your power which is known as "dominative." Hence it is of gree importance to Us that you exercise your authority according to Or mind and that of the Church.

In Our already-mentioned exhortation at the close of the Ho Year in 1950, We described in detail those things which it is especial important for your subjects to preserve in this age, as well as tho things which they should begin and adapt. To day We have in min 1Acta Apostolicae Sedis, 1951, p. 28. 21s. 11, 12. to define in a few words how you, who rule those to whom We then spoke, may more fittingly work with Us for the purpose We intended.

We warned then that those who belong to the states of perfection should in no way, to the detriment of eternal truth favor that philosophy which is known as "existentialism." And furthermore it is the duty of those who exercise governing authority, to lead their subjects with a clearly enlightened mind through the safe paths of truth to the goal of eternal life, and they must do this as carefully as possible, with firm leadership and, if necessary, with a strong hand. As the Western patriarch of those striving after evangelical perfection says: "The Abbot should teach or establish or command nothing that is beyond the command of the Lord; but let his command or doctrine be flavored with the leaven of divine justice in the minds of his followers."4 For the Superiors of the states of perfection must always take their standards of governing their subjects, not from what is usually said by the majority, not from what is proclaimed to be the most recent teachings and accomplishments, while rejecting the older studies of the Fathers, not from what seems suitable to men living in the world, but from the pure font of revealed truth and the teaching of the church's magisterium. At times it is necessary to oppose the desires of many with a courageous soul; for unless a Superior sometimes consents to appear old-fashioned to certain ones, how will he preserve intact the truth of Christ, which is indeed ever new, but at the same time ever ancient? For even with regard to the norms governing ascetical theology and the manner of living in the states of perfection (as We warned in a more serious matter in the Encyclical Letter "Humani generis"), there are some today who "devoting too much attention to novelties . . . strive to withdraw themselves from the control of the sacred magisterium and therefore are in danger of gradually, without realizing it, discarding the divinely revealed truth itself, and of leading others with them in error." Certainly it is less serious to err in a matter of discipline than in matters of faith; nevertheless each error in its own way and by its own nature leads us to destruction, and without doubt retards and impedes us from finding the Highest Good as we ought.

Let Superiors firmly adhere to the sane and solid teaching of ascetical theology, such as was handed down by the first Founders, and sanctioned by the long use of the Church, and let them not depart from it for any novelty. For we must adhere to the truth, not because it brings with it the agreement of men, but because it is the truth, <sup>3</sup>I. c. p. 32.

<sup>&</sup>lt;sup>4</sup>Saint Benedict, Rules for Monasteries, chapter 2. <sup>5</sup>Acta Apostolicae Sedis, vol. 42 (1950), p. 564.

kindly made known to men by God, or by a discovery of nature. There are those who detract from it: does it thereby cease to be the truth and the way to God? Indeed, a prudent superior will gladly and frequently seek advice; within his own soul he will often consider and weigh the opinion of wise and learned men; he will never trust himself, as if the danger of making a mistake were not always present to everyone on this earth. But afterwards, having heard especially those whom the Rule itself has appointed his advisors, and after offering many prayers to the Spirit of Counsel, and carefully weighing all circumstances, the Superior should embrace a certain and determined decision as far as possible; nor should he be afraid to apply this decision to his subjects, as is proper, with humble and paternal firmness. "As it is proper for the disciples to obey their Master, so also should he arrange all things carefully and justly."6

Therefore, no matter what criticism certain ones may advance, who think the yoke of religious obedience too heavy to be laid upon men of this age, never forget that it is the duty of a Superior to lead his subjects in a firm manner, with all the humility and kindness of Christ; and that God the Judge is going to exact an account of souls not only from individuals, but also from those to whom He has committed them. "As large as is the number of brothers he knows he has under his care, let him know for certain that he will render an account to the Lord for the souls of all of them."

During the course of time, with the needs of souls ever increasing, there have arisen various forms of life tending to perfection, under the guidance of the Holy Spirit, as we may hope. Some have different requirements of their members; the aims of monks are not the same as the aims of clerics regular, and the aims of Religious are not the same as the aims of the more recently founded Secular Institutes. One thing however is common and will remain common to all: whoever is striving after gospel perfection, must withdraw and separate himself from this world, and he must do this in actuality according to the requirements of his own God-given vocation, and in desire completely. From this world, we say, of which our Lord and Master warned His disciples: "You are not of this world"; and the most beloved apostle: "the whole world is placed in sin"; and the Doctor of the Gentiles; "the world is crucified to me and I to the world."

(to be continued)

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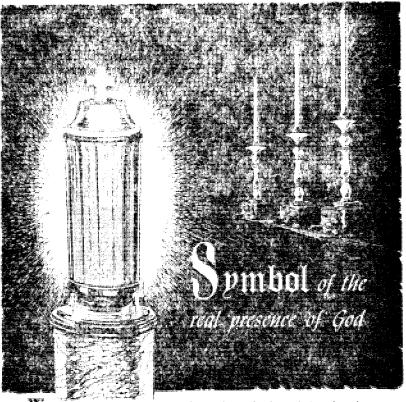
<sup>&</sup>lt;sup>6</sup> Saint Benedict, op. cit., chapter 3.

<sup>&</sup>lt;sup>7</sup>Saint Benedict, op. cit., chapter 2.

<sup>8</sup>**Jn**. 15, 19.

<sup>9</sup>Jn. 5, 19.

<sup>&</sup>lt;sup>10</sup>Gal. 6, 14.



Wherever it shines before the tabernacle . . in tiny mission chapel or vast cathedral . . . the Sanctumey Light is a universal sign of the real presence of the Eucharistic Christ — a symbol that speaks in every language saying "Come for a kinal before its local that carde as,"

