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CONTENTS

HOP	E '	TB	AT	IS	LO	VE		
	B	ly (Geo	frey	G.	Bridges	, O.F	M.

WHAT'S	WRONG	WITH	OUR	THEO	LOGY?
Fr.	Benedict	Leutene	egger,	O.F.M.	

OUR	NEED	FOR	THE :	RESURRECTION.
	Fr. Me	ilcolm	Hoga	n, O.F.M.

UT	MELIUS	CATHOLIC	CE OBSERV	EMUS
	Fr. Caj	jetan Esser,	O.F.M.	

BOOK REVIEWS

POEMS:

Night of the Senses by Fr. Pacificus F. Waywood, O.F.M.

ONTHLY CONFERENCE

HOPE THAT IS LOVE

Geoffrey G. Bridges, O.F.M.

St. Francis did not become a saint, motivated by pure love of God, over night. His progress was gradual. As with all of us, Francis was seeking happiness and peace of soul. His vocation from God tarted an unrest in him, and it was a desire to resolve this unrest that spurred him on in the beginning. He was of good character and morals, but he wanted to be better; and this desire of bettering himself also moved him to follow the interior movements from God. At first he made a false start. He sought peace and betterment in glory and fame. Only when God made his intention unmistakably clear did Francis reverse his course and seek perfection in the opposite direction. He set his hope for self-perfection and peace of soul upon a way of self-abasement and self-conquest. Turning to God for the strength, he was not disappointed this time; he found what he sought in a short while.

So it was not only love of God but hope also that motivated Francis in his conversion. He desired something beyond his grasp; he grew in love of something desirable that promised perfection to him, something worth making sacrifices for. Here as much as in the grace of God he gained the courage to reform his interior and exterior life. As Isaias says: "They that hope shall renew their strength, they shall take wins as eagles, they shall run and not weary, they shall walk and not faint." (Is. 40, 31)

Hope is a basic drive in human nature. We naturally and implicitly practice it. Yet strangely the supernatural virtue which directs our hope God-ward is perhaps the least understood of the virtues. And for that reason I think it is safe to say that there are many who would be making greater progress in their spiritual life if they better anderstood the nature and function of the infused gift of hope.

I want to say in the beginning that I am going to give the Francan explanation of the gift of hope; it is an explanation that I hink gives a fuller and truer picture of the work that hope performs our spiritual life. Faith, we saw, has the purpose of purifying, rectifying, recing our minds. Now the same purifying and rectifying process is cessary in our will, if they too are to be restored to their intelikeness to God. Franciscan philosophers and theologians disting a double tendency in our wills. One is toward things as having in themselves, the other toward things as good and useful for unname given to the acts proceeding from the first tendency is a complacency and love of benevolence—literally love that delignate another's perfection and wishes good to him. The act proceeding the second tendency has been variously called love of cupidity cupiscible love, or simply love to self. It is a love that seeks to things to ourselves in order to perfect ourselves.

At the moment of the Fall of Adam the gifts which kept two tendencies of the will in order were removed and disord sulted. That this order might be reestablished, Jesus Christ goodness and mercy has given us two infused gifts, one for each t cy. Charity rectifies our love of complacency and benevolence; rectifies love to self.

If we look closely within ourselves, we see that the tender love to self expresses itself in two ways: by seeking to perfect selves and by overcoming obstacles that hinder us from perfect The philosophers call the first our concupiscible appetite, the our irascible appetite. Awesome words, aren't they? Simply ing, the concupiscible appetite is a natural tendency which he its object those goods which will perfect our body and sould did not have this appetite we would not desire happiness or which lead to happiness. This appetite sums up all those desire us for physical goods for the body and spiritual goods for the And so we might call the concupiscible appetite our "procure When he is functioning rightly this procurator seeks the perfect of the body only in subordination to the higher perfection of soul.

Our irascible appetite is the fellow who leads us into an is true. But actually the irascible appetite is the tendency to come obstacles standing in the way of our concupiscible appet is also the tendency to put up with some obstacles in order to greater good might be obtained. And so we might call our irangement our "sergeant at arms."

Before the Fall, Adam's procurator and sergeant at arms uncorrupted, perfectly faithful and trustworthy. And theological sure us that they were not responsible for the Fall. But after

Adam's interior household from error was removed. And then dam was in trouble. The sergeant at arms was no longer as vigilant d militant nor as long-suffering as before. But especially the prorator, who in the past had never acted without consulting Adam's lightened reason and supernatural prudence, now began to seek ings without such consultation. And that is concupiscence—the movernt of the concupiscible appetite contrary to reason. Such a movernt is not sinful in itself; but it becomes so the moment we achiesce and make it voluntary. From the day of the Fall until his leath Adam was faced with the problem of resisting the inordinate demands of his procurator, and with the task of redirecting these desires into right channels.

The same battle faces us. The procurator in us has a tendency to act contrary to our reason; he has an inordinate appetite for pleasure, bodily or spiritual. The religious who succumbs to the desire for too much rest and the religious who wants too many spiritual consolations are like the slaves of an unrestricted concupiscible appetite. Like a child at a birthday party our procurator does not want to stop when he has had enough. He will keep on pursuing pleasure all the way into sin, and from venial sin into mortal sin, unless we restrain and discipline him.

Yet in all his seeking our procurator is really in quest of God. For the concupiscible appetite is basically an appetite for good and for our personal perfection. The tragedy in our lives comes when the highest good is identified with sensual pleasure, with money, with power over men, or when religious identify it with success in external works or with the spiritual gifts of God instead of with God.

It is the plan of God, therefore, that our procurator and sercent at arms be trained by the discipline of the virtues. Temperance designed to establish order in the concupiscible appetite; fortitude ders the irascible appetite. And hope? Hope is the driving force hind these virtues. Temperance and fortitude detach our appetites m earthly things; hope finds a new object for them: God and his

The supernatural act of hope is an act of love of God. It is an act which we desire God and the means to union with God above all sets desirable, and this to such an extent that we are prepared to all rather than lose God and his divine gifts. The love in this to hope is different than the love in charity. Charity goes out

and rests entirely in God; hope goes out to God and returns to In charity we love God in himself, because of his perfection hope we love God precisely as the perfect satisfaction of all out sires, but in particular as the reward of our virtue and the sour our eternal happiness. Thus in hope, as St. Francis de Sales tell there is true love of God; and this is our primary motive. But is also a holy and well-ordered love of self. The act of hope is perfect act of our concupiscible appetite acting under the guid of our reason enlightened by faith. As St. Francis de Sales de it, hope is the act of loving complacency we take in expecting seeking God, our sovereign good.

This particular love of God for our sakes is the dominant in hope. But actually the act of hope can be broken down into se acts that compose it. And these other acts perhaps are the ones are most familiar with. There is for instance desire for God sovereign Good; this is the natural result of love, because we n ally desire what we love. Then there is confident expectation of taining God and His rewards through His continued help; the founded on our knowledge of God's goodness and our faith in promises. And lastly, St. Bonaventure discovers in every act of an uplifting of soul. You must have experienced this. When you made an act of hope you have certainly felt an attraction to head things, a resurgence of spirit, an ease in the practice of virtue. is the effect that Isaias speaks of when he says that they who shall take wins like eagles and shall run and not weary.

All of these acts, united to comprise the act of hope, pro from the virtue infused by Jesus Christ in our souls at Baptism with faith, this initial gift gives us the power and the strong in ation to hope. But facility in hoping and the blessed effects of come only with the habitual exercise of hope. When Christ inf hope into our souls concupiscence was not rectified, our desires not infallibly centered on God. We were simply given the mean accomplish this. We will accomplish it to the extent that we in hope. Again, the best token of our gratitude to Jesus for this fused gift is to use it as its nature demands. Hope is part of the life of the soul. And life demands growth.

In studying the means of growing in hope we can again to St. Francis as our model, because his conversion is an excell example of how hope works and what it can accomplish. Before st ing with his example of hope in action, however, I would point

that the initial gift of hope can be increased in the same manner that the initial gift of faith is increased. Your Masses, Communions, confessions swell the gift of hope in you; specific acts of hope increase it; humble petitions make it grow. One such petition is the admirable prayer attributed to St. Francis at the beginning of this conversion: "O God. . . give me true faith, firm hope, and perfect charity."

And so let us study the conversion of St. Francis. As you well know, this conversion was not so much a turning from sin to God; rather it was a turning from attachment to creatures to the Creator of these creatures. An attachment may be described as a love for a creature in and for itself. It is ordinarily recognized by the fact that we seek to enjoy the thing, whether it is a necessary thing such as food or rest or an unnecessary thing such as the radio or TV, to excess and beyond evident necessity and utility. We tend to enjoy it without any real reference to God. I say "real" reference, because many try to justify their attachments through specious reasons, preserving health for the better service of God being the most popular of these. At any rate, when Francis was asked by God through interior impulses of grace for his whole heart, he looked within and studied that heart for many weeks. In the church of San Damiano and in his lonely cave he prayed and probed within himself. When he came forth his decision was made, a decision which was confirmed later in the three-fold opening of the Missal. He must not be content with half-measures. Otherwise the remaining roots of love of self and creatures would again pull his heart down. He therefore stripped himself of all that absorbed his affections. He had been attached to fine clothes; now he wore coarse cloth and a rope. He had delighted in rich foods; now he begged morsels from door to door and ate the scraps despite the revolt in his stomach. His sight and smell had been offended by lepers; so he embraced and kissed and nursed lepers. Each step was a stroke against self-love and attachment to creatures.

There was an uncommon amount of hope in all of this. He gave p his inheritance, friends, reputation; he stripped himself of all within a few days, out of charity, yes, but especially out of love that expected in return heavenly reward and protection. If he gave up earthly father, it was in anticipation of receiving instead the lovcare of his heavenly Father.

But all was not over in a few days. During the following months ncis slowly went about the painful surgery of extracting the roots of affection and desire for the things he had given up. And thu was that he came to be detached from all conveniences and even necessities of this world, from human respect too, and from ear ambition, from weather, health, and even life. All his hope was the Lord.

A two-fold love sustained him and urged him on—charity hope. At first the love to self was the stronger. This was natural is natural for us. In the beginning hope will be the stronger mo because of our tendency to self-love. As Francis increased in his through the exercise of it in renunciation, he was spurred on to gree poverty, greater penances. As these purified his heart of self-love attachment to creatures, however, and as his vision of the bout and beauty and goodness of God increased, his charity outstripped hope. Hope had cleared his heart of foreign loves and left it free charity. Francis spent the rest of his life on the summit of serap charity.

St. Francis did not hate his body that he mortified so thoron ly. He did not hate the goods of the world. The concupiscence in he hated, yes. The sinful use of the goods of the world he also ha But his vision was clear, as clear as faith and hope and charity co make it. He realized that all creatures, as St. Bonaventure says. shadows, echoes, footprints, images of God. He realized that the whole reason for existing is that they might speak to men of God a lead men to God. For him creatures were sparks from an eternal f that he one day hoped to enjoy. Seen thus they whetted his app tite for that fire. It is in this spirit that he enjoyed the beauties God's world. He realized, however, that the unmortified use of this blinds us to their true nature and seduces our affections. And so learned how to love creatures by renouncing them. As Cardinal New man once said: "They alone are able to use the world, who ha learned not to abuse it; they alone inherit it, who take it as a shade of the world to come and who for that world to come relinquish it

In his conversion, therefore, wherever Francis found himself tached to creatures, he denied himself in whole or in part, and sough in so far as possible to center that desire instead upon God. To do the strong hope was necessary, for our concupiscible appetite desires at needs good. When it is deprived of created goods, it can only be satisfic with the anticipated enjoyment of higher and better goods. And so we see exemplified in St. Francis how hope is the strong moving for which sets temperance and fortitude to the task of rectifying our desires. We see in him how of the love of God, his sovereign good an

nent of the goods of this world.

What I would like to emphasize is that these dispositions of total renunciation, of complete acceptance of the will of God, of loving hope in God, were not the result of a sudden gift from God. At the beginning of his conversion such habitual dispositions looked just as far away and difficult to attain as they look to most of us now. It was by small, persistent victories that he developed these habits. He kept his faith and his hope active. In his example we see how we may increase our hope through the use of it. We see what a living hope can make of us.

To each of us is given a certain capacity of love, St. John of the Cross says. This gift varies from person to person. It is evident that to few is given the capacity of a St. Francis, or a St. Bernard, or a St. John. But to all of us Jesus said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." (Mk. 12,30) Our whole capacity of love is to be centered on God. Hope helps us to attain this end by cleansing our hearts from love for created things in themselves. It helps us to accomplish that difficult task of loving all things, ourselves, our friends, the good and beautiful things of this earth, in and for God.

I said in the beginning that perhaps many are not making progress in the spiritual life, because they do not understand the function of hope. You can see now that if we have a strong hope, a deep love of God as our good and satisfaction and reward, we will not balk at mortification, we will not rebel at hardship. We will run and we will not weary in our quest of holiness.

In so far as hope prepares us for charity, it is the second essential virtue fitting us to be worthy co-lovers of God with Jesus and Mary.

Fr. Benedict Leutenegger, O.F.

The theology of our day has become in large part a mere cla room theology. It has not kept close contact with life; indeed at time it seems to be unreal and a stranger to life, "a theology," says K Adam,2 "which, misled by the Aristotelian concept of science, 1 gotten far out on the thin ice of abstract concepts and lost the sen of surging life." Broad reaches of it are ice-bound, as it were, as their fruitfulness for the spiritual life has congealed. Raoul Plus, S. writes that one can study an entire semester on the tract on Gra or on the Incarnation without experiencing any stirring of devotid One gropes along a dark and lifeless way, through dead systems thought. And yet it is reality that is so full of life which theolog should make intelligible. Why is this abundant life so little lived at realized? Whence this remarkable ability of man to live a two-fol life? To be taken up with the subject of God by reasoning, and y at the same time scarcely really thinking of and loving God at a hardly ever giving oneself over and surrendering to God. We shoul be ever on our guard of separating life from study. What we thin we should live. There is nothing more important in our studies than this.

Urs von Balthasar, S.J.4 writes that there are men today outsid of the Catholic Church who are searching for the living organism of the Church's teaching and what they find is some strange anatomical structure. On the one side they find dry bones without fleshdogmatic theology that has been handed down through the years and on the other side, flesh without bone—the whole field of piou literature, taken from ascetics, mysticism and the spiritual life. And thus a weak and intolerable diet is dispensed to all. Somewhere along the line the change from kneeling theology to sitting theology of curred-and yet the supernatural revelation in Christ, as also the

atural manifestation of God in creation must be received on the Inces of one's heart.

Theology and life are split apart in many ways in our modern living. Where shall christian living and the christian way of life get its meaning if not from Revelation, which theology humbly serves. Greater attention and application to life our theology must render. It must win back the end and goal of times gone by, as expressed in these words of Duns Scotus: "The goal proper to theology is not the dispelling of ignorance. Theology should ever again unravel and explain the truths of Faith so that the hearer can more effectively put into practice what is presented to him." If theology no longer serves life and right living, if it does not direct and enrich our living; but if, on the contrary, theology and life go their separate ways, then we must not be surprised at these words of Bishop Landersdorfer spoken on Catholic Day in Passau, 1950: "the usual, customary Christianity with its external, unfruitful activity."

THE DEFICIENCIES OF OUR THEOLOGY.

The most evident shortcomings of our modern theology are: religious intellectualism, deistic activism, estrangement from life and an impoverishment because of a one-sided approach.

1. Religious Intellectualism

Religious intellectualism fails at times to attain that piety and devotion which are befitting the mysteries of our religion. This happens because the intellectual side of the teachings of Faith is unduly stressed to the neglect of the voluntary and emotional content. The truths to be delieved are strongly set forth, but the personal and subjective, the life lived by Faith and by trust in God through Jesus Christ, is omitted. Many expositors in their treatment of the teaching of Revelation have set as their goal only what is to be believed. This is the more surprising because the Council of Trent⁶ demands besides faith in truth of Revelation also trust in God for Christ's sake and the stirring of love. Divine enlightenment gives us not only a clearer knowledge of the essence of God but also the strength and power of His word. But in this intellectualism of which we are speaking, there is too much of mere believing the truth. It's all thinking and only

¹This article is mostly a translation of "Die Verheissung des Herzens," by Marianus Mueller, OFM, Herder, Freiburg, 1953.

²K. Adam, "Christus und der Geist des Abendlandes," Munich, 1928, p. 32.

³R. Plus, S.J., "Christus Jesus," translated by M. Schwarz, Regensburg, 1927, p. 115. 4Urs von Balthasar, S.J., "Theologie und Heiligkeit." "Frankfurter Hefte" IV (1949) p. 318, 316-7, 323.

⁵J.D. Scotus, "Ordinatio," prol. p. 5 q. 2, n. 355 (Rome, 1950).

Sess. 6. Cap. 6 (Denz. 798): credentes vera esse divinitus revelata et promissa, fidentes in Deum propter Christum, diligere incipientes. Can. 12 (Denz. 822) excludes only the "sola fiducia," but not the "fiducia" in general.

thinking. Knowledge is sought for knowledge sake. One seeks to und stand and not to be moved to love and affection. Life is interpreted terms of faith. The abstract, intellectual aspect of faith, the mere prentation of the content matter of faith is wanted. Dogma becomes mere teaching and learning process. There is no change in one's woof living, no interior transformation. Argumentation and demonstration are everything. This leads to that theological certainty "white dispatches every difficulty quickly and easily and knows the solution every problem." And there is little concern that this argument tive process leaves the emotional side of man today entirely untouched.

Great interest is shown today in the sciences. The danger he is to recognize only what experiments prove. The appreciation of the invisible world, of the mysteries of faith and divine grace is low Theology, therefor, with redoubled care and solicitude, must prefer the appreciation of the invisible, of the mysteries faith.

Rational theology, cold and intellectual, allows piety and derition little experience in the presence of mystery. A professor in dogmonce asked: "Father, what are you taking up in dogma now?"—"The mystery of the Trinty," was the answer. "Oh, the mystery of the Trintity. Well, once the principles are clearly set forth, things work them selves out pretty much like a mathematical problem, so that in the end one asks: 'Now where is the mystery?' "So spoke one professor in dogma. This intellectualism is the first great weakness of our the ology today.

2. Deistic Activism

Theology should dispense to man "spirit and life." And the hear ers should prepare themselves by being ready and open for God. God does not come by grace into the soul to give us the first impetus and than draw back, so that man must work on alone. God's grace and help remain with man and guide the history of his soul. His presence in the soul is a continous, salutary reality.

Since God works in man's soul, we may not abuse our liberty by seeking through our knowledge of faith to force some decision in matters of belief—a procedure that would be possible through some deistic interpretation, which holds that God gives the beginning of salvation and we accomplish the rest.

Not to our own willing and doing but to the workings of grace must we attribute the main part of our holiness and salvation. But the opposite has its hold on theology and on the life of faith since the time of Ludwig Molina, who died in 1600. According to him the will determines the course of grace. The religious life becomes more an act of man than an act of God. And practically, it is not so much a question of what God has done and still does for our salvation but what man must do to be saved. Here a fundamental law of religion is changed: namely, the attitude of surrender to and trust in God or the readiness for God's guidance. Now with growing selfassurance man's activity turns into an ever increasing self-reliance, which leads to a life that has lost its center of strength and is full of unfruitful, external activity. The state of preparedness for God grows weaker and weaker. This deistic self-centeredness weakens our submission and docility to God; it lessens our dependence on God and that fine deliciate sense of obedience to Him in everything. This extreme activism brings about the type of ethical man, in contrast to the religious man who grows in true submission to God. The activity that comes from grace is replaced more and more by ethical activity. This deistic self-activity degenerates easily into mere ethical activity. Instead of a religious community there arises an ethic active community. And that means a minimum of real, interior living and a maximum of eternal activity. Such a course brings about the death of religion. This extreme activism is the second defect of our theology which must be remedied.

3. Separation of Theology from life

Revelation is not information in the strict sense of the term but a directive from God to man. Theology, therefore, must serve life. The word of Revelation is a standard, according to which we must regulate our lives. It signifies not only something objective and external, but also something personal and subjective. It does not want to be known merely, but also to be lived and realized. "The word of the Bible is directed primarily not to the intellect but to the will."

Never should there be, therefore, a separation of the contents of faith from its message of salvation; no cleavage between the rational content and the personal decisions made in faith. Faith as a way of salvation must enter again more strongly into theological consciousness. Our theology must show the way of salvation; the truths of faith

⁷Fr. X. Arnold, Glaubensverkuendigung in der Gegenwart, "Gloria Dei" 5 (1950-51) p.39.

⁸St. Francis of Assisi, "Testament," in Boehmer, Analekten, Tuebingen, 1930, p. 25.

⁹Fr. X. Arnold, op. cit., p. 52.

must again light up the way to Christ and His Kingdom. Theological truth and a life of faith are interdependent, so that one cannot separated from the other without harm. Theological thinking point the way to religious living. And reversely, religious living protects to thinking from error and aberration. Today especially, conditions mand that the truth of faith be brought to bear on living the faith

But the all too rationalistic and positivistic theology of tow with its express purpose of merely understanding the truth is directly ed to the real and objective and not to that which is personal a character forming. "The central mysteries of Christianity, taken dividually and collectively. . . were and are being presented in a whardly desirable to dogma." Since theology shows us the standar of God as the norm of our living and dispenses God's help as strength, it must, if it evades this responsibility, result in a life the has lost its goal and source of strength. This separation of theolog from life is the third defect of our theology today.

4. Impoverishment from a one-sided Theology.

The Revelation of God is a living whole. It comprises life and doctrine, doing and teaching, as "Jesus did and taught" (Acts I. I Life and doctrine from a living organism. You cannot take them apar without seriously threatening the life and the vital energy of the organism. "Rather are we to practice the truth in love," says St. Par (Eph. 4.15). "For not by hearing alone," says St. Bonaventure," but by doing does man become wise."

Blessed Duns Scotus wrote¹² that the teacher of the Church should "instruct others by word of truth and by good example." But because the rational theology of today all too often breaks up this organism and separates wisdom from holiness, doctrine from life, we hear the bitter complaint against the thinking that is dissociated from life, theology that is divorced from reality and that has lost its touch on the pulse of life. This one-sided theology is a dangerous impover ishment of life. This weakening process goes back hundreds of year and arose as a sign of protest against the Reformation and increased in the theology of counter-reformation. "It did not see the truths which Luther denied or distorted, in organic oneness with Revelation. It formulated much more these truths sharply against Luther and gave

thereby, practically at least, a central position."18 According to inther's teaching natural reason is incapable of grasping the truth; ar theology, on the contrary, is outspokenly rational and intellectual. according to Luther there is no room for man's co-operation with God, Who works alone; Molinas' theology, on the other hand, makes man's part in salvation so prominent that the whole life of holiness kes on an activistic character; the working of divine grace is practically subordinated to a minor role. Corresponding to God's working alone for man, as Luther has it, is the strength of justification by faith Mone; Catholic theology, in the years that followed him, went in part in an opposite way; eternal salvation is a reward for good works and it was almost forgotten that in spite of man's merit, the heavenly reward remains an unmerited gift of grace. The Sacraments, according to Luther, are "cursed idolatry" because they lessened the need of subjective, religious inner attitude; our theology, on the other hand, must be on guard lest by an over-emphasis of the objective efficacy of the Sacraments, the subjective, inner attitude of primitive Catholicism is weakened. In our day too "men like Hirscher and Newman believed the Catholic danger lay in a too unspiritual and faith-weakened attitude towards the Sacraments."14

Our theology for a long time has been determined too strongly by its counter-attack against Luther. Thereby it becomes one-sided in many of its teachings. The truths which Luther overstressed were permitted to recede too far back, although they were fundamental tenets of the Gospel, e.g., unmerited grace, the insufficiency of human effort without Christ's redeeming grace, "the redeeming strength of the word of God, the universal priesthood of the faithful, the true liberty of a Christian within every kind of law and holiness by good works. . . Is it not time that our theology and our practical Christian way of life step out of its anti-Luthern, protesting attitude—and that for the sake of our own selves? For we cannot go on for any length of time in disturbing the inner balance of the truths of revelation by this over-emphasis and counter-attack without depriving purselves of greater values." The dogmas of Faith too are greatly hindered in their influence on life by the arrangement and presen-

¹⁰Fr. X. Arnold, op.cit., p. 49.
11"Hexaem", coll. 2.n. 3 (V, 337a).
12Ox. 3, d. 25, q. 1, n. 6 (XV,72 b).

Soph. Clasen, OFM, Das Gotteserlebnis Dr. Martin Luthers, "Trierischer Volksfreund" (2/3—XII—1950) n. 48.

Fr. X. Arnold, op., cit., p. 50.

Clasen, 1.c.

tation of truths in dogmatic theology. Dogma is built up theoretic ly. There is no section which strives "to bring God and man ther; to mediate between them."16 And yet instruction is also a m of salvation. It as a means towards a life of great faith. Instruc must always aim at union with God. True it is that God alone is last motive of our belief. No one can come to faith by his own forts. Yet God decrees instruction in faith as a secondary source the light of this truth the responsibility of the teacher is great.

WHAT'S WRONG WITH OUR THEOL

SERAPHIC THEOLOGY

This theology has a double origin; the first or objective source Scripture—from it, dogma especially, as a branch of learning, is rived.17 It is the extension of the word, which God through C has spoken in Revelation. The second or subjective source is faith a divinely infused virtue. "There comes to us from the Father of L through His Son the Holy Spirit, and through the Holy Spirit receive the faith, by which Christ lives in our hearts. Then we be acknowledged with Jesus Christ, from whom the entire Script takes its origin, Who is also the firm foundation of the entire Sci ture and its guiding light and the open door. . . . Through this fa we receive by the grace of the Blessed Trinity, the knowledge of H Scripture."18 But theology must, therefore, be open to God and union with Him-and that means that not the dead and lifeless fa (fides informis) makes the theologian but first and foremost, faith that lives through love (fides caritate formata).

From this double source, Holy Scripture and infused faith, who foundation is God and Who gives the inner unity, our theology tall its start. "Faith brings it about that we accept the contents of fait Knowledge and reason help us to understand in some way matte of faith."19 So from our faith grows the science of faith.

The primary object of the science of faith is God, from Who all revelation proceeds and Who is also the final end. The full at and Man are united as one. And in the mystical unity of the he and its members, Christ continues to bring about the work of salv tion.20 Therefore, the object of theology, the God-Man, is salutar

cause it orders all things towards our salvation and the blessed life.21 And the knowledge of this object of theology is also "the science of alvation."22 Science does not consist in the pious acceptance of the contents of faith. Science comes much more from the intellect. And the science of faith comes from the exercise of the intellect enlightmed by faith. Theology is a science in as much as its object is in the geach of the intellect, and can in a certain sense be elevated to knowledge.23 Ramon Lull has written of the distinction between infused faith and the science of faith. "Infused knowledge," he writes, "comes from the will, from holiness of life and prayer; but acquired knowledge comes from study and reason."24 But the contents of faith may never be taken as one with intellectual knowledge. That would subordinate faith to reason, would kill faith and destory its efficacy. "Man falls under the sway of reason," 25 if the science of faith does not subordinate itself to faith, from which it springs.

"How does theology get to know the contents of faith? What induces man to go from the mere assent to faith to a realization of the contents of faith?²⁶ Bonaventure answers: "The love of God to which man surrenders and which urges him on to gain this insight in matters of faith."27 For the intellect strives by thinking to make reality its own. In as much as reality is known, the intellect draws reality within itself and by thus knowing it, makes it its own. Thereby spiritual possession is obtained that love may rejoice in its possession. Thinking draws to itself its object by understanding and thus makes it its own spiritual possession. Knowing is a mode of self-formation. It aims at oneness with the known essence. What we understand we make our own and we make our self one with the reality conceived. What we understand becomes one with ourselves, as we re-create it

¹⁶Fr. X. Arnold, op. cit., p.48.

¹⁷Cf. S. Bonav., "Sent." 1, prooem., q.2 concl. (I, II ab).

¹⁸S. Bonav., "Brevil.," prol. (V, 201 ab).

¹⁹S. Bonav., "Sent." 1. prooem, q.2, solut. 5 (I, II b).

²⁰S. Bonav., "Sent." I, prooem., q. 1 concl. (I, 7b).

^{215.} Bonav., "Sent." 3, d. 23, a. 1, sol. 2 (III, 472 a): "Fidei objectum est salutiferum, quia. . . ad salutem ordinat et ad vitam beatam."

^{28.} Bonav., "Brevil.", prol. I (V, 203 b): "Doctrina revelata est. . . veritatis

S. Bonav., "Sent." 1, prooem., q. 1, concl. (I, 7b): "Subjectum theologiae est · · · credible, prout tamen transit in rationem intelligibilis."

Ramon Lull, "Das Buch vom Liebenden u. Geliebten." Trans. by L. Klaiber (Olten 1948) p. 108.

S. Bonav., "Sent." 1, prooem, q. 2, sol. 6 (I, 11 b).

Th. Soiron, OFM, "Vom Geist der Theologie Bonaventuras, "Wiss. Weish" 1

Sent. 1, prooem., q.2, sol. 6 (I, 11 b): "Quando fides non assentit propter (1934) p. 34. rationem, sed propter amorem ejus cui assentit, desiderat habere rationes: tunc on evacuat ratio humana meritum, sed auget solatium."

in ourselves spiritually and then give it forth again. That mean matters of faith, to receive God's image, and as it grows in us, to it forth again in order that "reflecting as in a mirror the glow the Lord, (we) are being transformed into His very image from to glory." (2 Cor. 3. 18) And that is already the fulfillment of knowledge of faith; union with God through love. 'For the lov God to which man surrenders urges him on to gain insight the faith" that he may grow to ever greater love of God.

God gave us Revelation not only that we believe in it, but that we recognize it as the light that beckons us on the way to on the way of conforming to the image of the Creator. Man is, the fore, to love God and to receive the light and the power of fair it is possible for reason, elevated and enlightened by faith. effort to see by faith the truths of Revelation increases the efficient of faith and its consolations. "For," as St. Bonaventure writes,28 a wonderful way the soul rejoices in the knowledge which it acc with perfect faith." The growing penetration in matters of faith the rational enlightenment of faith gives man "a share and a of love." For there is nothing which we would rather know as which we already believe with confident love."29 We advance faith to the science of faith under the stimulus and urge of I which would enjoy God and the Light which God's revelation brought into the world.

This theology is a theology of love. It must, therefore, av two extremes: it must not be mere speculation, mere formulas systems of thought, no sheer intellectualism. It must not, hower serve directly, as Morals and Pastorals do, practical living. It me though, lay claim to the whole man, his knowing and loving. T is affective theology.

This seraphich theology knows full well "that all knowledge set to perfect our intellect."30 It knows that the human intellect, o sidered in itself, is for speculative study; therefore, for a knowled which is an end in itself.

But the intellect is not alone, isolated and separated in man. is a power of our soul organically informed. It is above all to set man in his capacity to love, to will. "Therefore no learning, strict

speaking, is for speculation," says Scotus.31 It reaches beyond speculation to get hold of the power that acts, the will, and to move us to love. It does not want to see the truth merely, but to lead us on to fruitful knowledge and to love the truth perceived. For all truth, which comes from God, "our last end, and which leads to this end. . . is primarily for presenting the end as worthy of love."32 The science of faith, from its inner strength, longs for the love of Him, Whom It seeks in faith. "The whole science fulfills its purpose in this that it presents the goal and all that leads to that goal, as also everything in which the will, left to itself, could go astray, as worthy of love,"88 in order that our love which longs for God reaches the goal on the right way and in the right manner and meets God. The science of faith is to stir in us the love of God and to bring us to God.

To attain this end, knowledge and love join in wisdom, which is both, knowledge and love. For wisdom is a light which illuminates and gives warmth, perceives the truth and tastes and experiences it. It leads knowledge to the experience of love and in this experience of love, knowledge is enriched and becomes more profound. This theology serves not only life but also knowledge. Therefore St. Bonaventure says: "Without love there is no perfect knowledge."34 And Peter Lombard writes: "Behold, all is clear and evident in this, that one cannot know God before one loves Him with faith, and loving Him believes in Him."35 Without love of God there is no science which could meet the demands of science. If dogma would serve knowledge, its final goal, then it must enkindle love and through love take possession of the whole man. The science of faith, then, grows into religion. "This science of faith which would stir up in our hearts tender feeling for God, is the science, quae dicitur scientia secundum pietatem."36 Its duty must be to bring home to man by presenting the wesome majesty of God (Tremendum) and the winning goodness of God (Fascinosum) that man may honor and love God. "Theology is herefore the devout knowledge of the truths of faith."87

^{28&}quot;Sent. 1, prooem., q. 2, concl. (I, 11a). Cf. Soiron, op. cit.

²⁹S. Bonav., op. cit.

³⁰S. Bonav., "Sent." 1, procem, q.3., concl. (I, 13a): "Notandum est, quod per fectibile a scientia est intellectus noster."

J. D. Scotus, "Ordinatio," prol. q.5, q. 1 n. 222 (Rome 1950) I, 153.

J. D. Scotus, "Ordinatio," prol. p.5, q.2, nn .310, 311 (Rome 1950; I. 205.

D. Scotus, 1. c., n. 312 (I, 206).

Bonav., "Sent." 1, d. 10, a. 1, q. 2, fund. 1 (I, 197 a): "Non est perfecta **eni**tio sine dilectione."

etrus Lombardus, "Sent." 3, d. 24 c. 3 (Quaracchi 1916) 665: "Ecce hic rte habes, quia non potest sciri Deus, nisi prius diligendo credatur (vel credendo

Bonav., "Brevil.", p. 1 c. 2 (V, 211a).

Bonav., "De donis Spiritus Sancti," coll. 4, n. 5 (V. 474b): "Scientia theoloest veritatis ut credibilis notitia pia."

The Renewal of our Theology

To renew the theology of our day, the main weakness must met with corresponding positive remedies: against intellectualism, pi and devotion in the presence of mystery; against extreme activism readiness for God; the separation of theology from life, by have theology serve man; against impoverishment, by unifying theolog which by plan and presentation brings God and man together, so the man becomes an image of God.

(To be continued)

NIGHT OF THE SENSES

There was a time When I could read, In Nature's rhyme Or poet's mead, In leaf of book Or tome of sod, By simple look. The gift of God. The poet's Muse And Nature's elf Both ciphered news Of God himself.

But I am blind; The books are bare: I cannot find My God in prayer.

Fra. Pacificus F. Waywood, O.F.M.

Our Need For The Resurrection

Fr. Malcolm Hogan, O.F.M.

"Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here" (Mk. 16,6). Thus was the glorious event of the first Easter morning announced to mankind by the angels. It was a day of glory, happiness and exultation. Down through the ages the Church in her re-enactment of the life of Christ in the liturgy has echoed these very same sentiments. Using the words the Psalmist proclaims, "This is the day which the Lord has made; let us be glad and rejoice therein" (Ps. 117, 24).

But yet for a good number of us the shadow of Calvary's tree casts its shadow on the path we tread up to Mount Olivet. We can penetrate the mental anguish of the suffering Saviour, imagine his wounds and pierced head, and return an act of love for the epochal act of love which was consummated on the cross. For these are experiences similar to our own. We have suffered, we have known pain, loneliness, betrayal, false accusations, mental anguish, temptation. These are all living realities for us, even though their intensity may vary in Our Lord's case and our own.

Mount Olivet, however, tells a very strange tale; a tale which mone of us has experienced. Heavenly glory, joy, freedom from the shackles of sin, victory over the body and the devil are the predominating themes here. Hence, it is a tale which is extremely difficult to enter into. As one spiritual writer puts it, we can feel with Christ in his sufferings, but we cannot experience the joy and glory that were his when he vanquished death. It is here that we come to a standstill. Yet, the Church wants us to rejoice, to share with Christ in the happiness and glory that were his due on this glorious morning. The Church, guided by the Holy Spirit, doesn't ask in vain. All these sentiments of joy and happiness can be ours in an overflowing measure if we would consider just how necessary and important Christ's

his article, as regards its three main ideas, is based on St. Bernadine of Siena's mon, De resurrectione capitis nostri Christi, Sermo Ivii, Op. Om., vol. 2, pp. 10-311.

een, Rev. Edward, In the Likeness of Christ, New York, Sheed and Ward, 1937.

resurrection is for us; for our salvation, reconciliation and growth sanctifying grace.

"Jesus our Lord. . . was delivered up for our sins, and rose ag for our justification" (Rom. 4, 25). "We were saved through him fr the wrath" (Rom. 5, 9). Following these texts of St. Paul, St. Ber dine considers our justification from two different angles. There something we must be liberated from and something we must be given Christ's death was absolutely necessary for our reconciliation God; "we were saved through him from the wrath," and "we w reconciled to God by the death of his Son" (Rom. 5, 10). But w would mere reconciliation mean? Could the mere cessation of Lot anger ever satisfy our deepest longing, the heart's search for Infin Love? Would the prodigal son have been content to know that father held no grievances against him if at the same time he kn he was barred from the enclosure of his father's home? Hardly was Christ's death that wiped away forever the punishment due sin, the punishment from which we had to be freed. But it was Chri resurrection that led us to that which we had to receive, everi ing life and the fruition of all our yearnings here below. By desce ing into Limbo with his soul alone, Christ saved us from His and to give us new life, Our Lord had to live again.

On Good Friday we can bow our heads and whisper a hum prayer of gratitude that God has forgiven us. We can strike breasts, yet we dare not look up into the stern Face of Justic Ital when we behold the price he has demanded for our transgressic But on Easter morning we can look up, open up our hearts and "g praise to the Lord, for he is good: for his mercy endureth for evi (Ps. 117, 1). For, "the Lord chastising hath chastised me: but hath not delivered me over to death. Open ve to me the gates justice: I will go in to them, and give praises to the Lord" (Ib 18-19). With Christ we have risen from the dead also. His new has given our souls new life. For now we know we cannot die. gates of heaven have been opened to us; God has reinstated us returned our inheritance, our place in his everlasting kingdom. Of after the resurrection were we able to feel the joy and happiness, inner security, the restful heart which the prodigal son experience as he crossed the threshold of his loving father's home. On God Friday we were given leave to start on the journey, but on East morning we arrived at our Father's house.

Would that the words of the Apostle held true of us: "For the leath that he died, he died to sin once for all, but the life that he lives, he lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus" (Rom. 6, 10-11)? With Christ have already died to sin and arisen to spiritual life in baptism. But how often since then have we committed spiritual suicide? How often have we cast aside the life-giving commands of our heavenly father and flung ourselves into the devouring flames of hell? Even then, when our souls were lost for all eternity; when they spurned the life that the Risen Saviour had won for them; even then was our glorious First-born of the dead interceding for us with his most just Father. "For Jesus has not entered into a Holiness made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf" (Hebr. 9, 24).

Without Christ, would God in his stern justic lift us back into the embrace of his love after we wantonly reject the reconciliation he has offered us? After our having been reinstated as heir to His kingdom, would He, without Christ's intercession, again forgive us once we have repeated the tragedy of mortal sin? Have we any certainty of this? This we are certain of, that Christ is always present before his heavenly Father to remind him of the price that he has paid for our deliverance; to plead for mercy on our behalf.

With the very same body which rose glorious from the dead on Easter morning, Jesus Christ is at this moment interceding with God on behalf of sinful man. He has merited for us everything necessary for our reinstatement as children of God after we had deserted him by mortal sin. Jesus Christ, the High-priest and Mediator of men, is present before the Throne of the Almighty; present with that body so resplendent with the gleaming jewels of his five wounds; present with the marks of a glorified body to give evidence to God that he has conquered death and that his victory is an infinite victory, a victory that cannot let the chains of mortal sin hold his brothers of flesh captive.

Without the resurrection this appeal of Christ could not be posile. The Saviour could not at this moment make intercession for us fore God's throne. Nor could he offer to his heavenly Father the fits and the striking testimony of what these infinite merits cost, he had not come forth from the tomb wearing the victor's crown.

So fare we have merely considered the necessity of Christ's resuron as regards the bare essentials of our salvation: reconciliation with God, attainment of eternal life, and our reinstatement as charge ren of God after we have lost sanctifying grace by mortal sin. can we be content with the bare essentials? Remember our god not merely salvation from everlasting suffering in hell. It is not less than an eternal, spiritual life in heaven with Christ as our H And the extent of this spiritual life in heaven depends on our grain this life, here on earth, as members of the Mystical Body.

As the Psalmist says, "Like the precious ointment on the h that ran down upon the beard, the beard of Aaron, which ran d to the skirt of his garment" (Ps. 132, 2), all the grace that we red is derived from our Head, Jesus Christ. When the Second Person the Blessed Trinity became man, our capability of receiving grace tremendous. Suffering and dying for the sins of men, Our Lord creased even further the general capacity of mankind for sanctif grace. But since Christ has ascended into heaven with his glori body he has made his Mystical Body capable of receiving an greater increase of sanctifying grace.

This follows from the fact that as Christ is a man and one of as a member of the human race, even though he is its Head, his complishments redound to all of us. Do not the members of a far share in the fame of one of their household? So it is with Chris all his graces flow out to the least of the members, as the Psalt states above. And when was Our Lord most pleasing to his heave Father? When did he present to God the entire family of the hur race in the most auspicious manner? Was it not when he stood be God in the brilliant rays of his glorified body? Was it not then the Mystical Body was most pleasing to God the Father as he belt this Body through the image of the Risen Saviour?

Hence, the Resurrection obtained for the human race a cality for grace which was even greater than that earned by the Cr. fixion. But we must understand this correctly. The crucified Savie earned for man an infinite amount of grace because his merits we infinite. However, a greater distribution of these graces was me possible by the fact that through the resurrected and glorified Ch. mankind as a whole was made more pleasing to God and, thus, me worthy of receiving a greater abundance of those graces which Ch. earned in his passion.

We see that through his resurrection Christ has improved madisposition for receiving a greater abundance of graces. And yet the infinite storehouse of eternal life must be utilized by each and even

one of us personally. How both the resurrection and crucifixion play essential parts in gathering these graces for ourselves; that is, in our justification. We can carry out our simile of the storehouse of graces by saying the suffering and death of Christ filled this infinte storehouse with all the grace it can hold; his resurrection has given us the key to enter and present our requisition slip to the keeper to obtain the necessary graces.

It all amounts to this in regard to each individual soul: the resurrection brings about our salvation just as the crucifixion does. Let us examine the matter. The passion and death of Christ are in themselves sufficient to bring about our salvation. But they can never effect our justification, (our salvation) without an act of faith and love on our part.* This faith and love concerns the divinity of Jesus Christ; an assent of the mind that he died for us, that he was truly God, together with an act of love for the God-man and its accompanying acts of repentance and sorrow for the sins that we have committed. Hence, from our angle ,these acts of faith and love are just as necessary as Christ's suffering and death if we are to avail ourselves of Our Lord's redeeming graces.

But what faith could a dead man claim from his followers when he made himself to be God but was destroyed by creatures? Our faith is absent, love can never be found. If the story had ended here, without fault on our part, salvation would be a hopeless mirage for because of the conditions that are essential for it. "If Christ has not visen, vain, then, is our preaching, vain too is your faith" (I Cor. 15, 14). With his apparent defeat our hopes of eternal life seemed to vanish also. But Christ did not remain dead, He merely seemed to be vanquished.

Our faith, then, had to receive a foundation in reality. It had to be bolstered up with the conviction that Christ was truly God and that he was not conquered by creatures and death. After such an apparently crushing defeat, only the fullfillment of his promise of his own resurrection could bring that about. For here was ample proof that this man was not a mere creature; that he could not be overcome by the forces of man and corruption. This Jesus of Nazareth whom they crucified would lay down His life when He wished, but He could also take it up again. And even a fool could never predicate such a prerogative of a mere creature. There is only one answer,

The Council of Trent, Session VI, chap. 6 and canon 9. Cfr. Denzinger, No. 798 and No. 819.

one explanation of such an event, the like of which was never before and will never be seen in the future. And that answer is ply: this man is not merely a creature, but a Creator too; not a man, but a God also. And there can be only one conclusion such an answer. It's the same conclusion that Thomas the Ararrived at; we must fall dow non our knees and express our adoration and love—"My Lord and my God" (Jn. 20, 29).

* * 1

Should our joy on Easter morning be less intense than was sorrow on Good Friday? Don't we have every right, every occe every obligation to have as deep a love and devotion, if not gron the morning of Christ's victory as we did on the afternoon apparent defeat?

Consider what the risen Christ has done for us! We were ren of wrath, but now children of love. He has removed from the stigma of sin which blocked off the light of our Heavenly Fagaze. And this, not once, but many, times after we had rejected gift that he placed in our possession.

How much more does this mean to us! Following the exameter of the satisfied with anything less the actual possession of the Beloved. The glorified Christ bear directly up to the loving embrace of our heavenly Father; yet a through the resurrection we can enjoy this fruition of our loval greater degree right here on earth. For when Christ overcame of the gave us a greater capacity for grace. And sanctifying grace know, is, simply, love and "God is love." But all of this depends a solid foundation. The edifice of our salvation and sanctity can no firmer than the foundation on which it stands. And such a fortion is had in the resurrection of Jesus Christ, who "has risen the dead, the first-fruits of those who have fallen asleep" (I Cor. 15.

Ut Melius Catholice Observanus

Fr. Cajetan Ber. O.F.M.

Chapter I.

THE RULE AND LIFE OF THE FRIARS MINOR S THIS:

"In the Name of the Lord! Here begins the manner life of the Friars Minor. The Rule and life of the Friars Minor is to observe the Holy Gospel of our Lord Jesus Christ throw a life of ibedience, without anything of their own, and in charles. Brother Francis promises obedience and reverence to the Lord ppe Honorius and to his lawful successors, and to the Roman Chich. And let the other friars be bound to give obedience to Brother rancis and to his successors."

The first chapter of our Rule gives the essence, so be speak, of all that Francis had to say to his brethren. What is he set forth in brief is unfolded in particular and in detail in the elsen chapters that follow; and at the end, in the conclusion of chapter twelve, it is summed up once more in one pregnant sentence. It is no exaggeration to say therefore that the first and last chapters, is an Alpha and Omega, are the most important of the whole Rule They unite and unify all else between and give form and patter to the prescriptions and precepts of all the other chapters. They are thus the key to the whole Rule, and were we to consider its idividual details apart from them we would run the danger of aisconstruing their meaning.

The contents of this first chapter may be simply livided thus: in it Francis speaks first of a "life"; then, of a life activing to the Holy Gospel; and thirdly, of a life in the Holy Roman Church. These will provide the points of discussion, together with a brief andy of the name which Francis here gives his brownhood.

his is an explanation of the Rule of the Friars Minor, by F. Cajetan Esser, M. which forms the third part of The Marrow of the Gospela study of the of Saint Francis, to be published shortly by the Francisco Herald Press. book was translated from the German by Fr. Ignatius Bndy, OFM, to whom owe the present excerpt. For the sake of brevity we have sitted the footthat accompany the original.

I. A "Life"

Historically, the Franciscan "Life" antedates the Franciscan "Ri of that life. When the first friars came to Francis, they had no o ideal or wish than to live as he did. The very life of this man of was for them an ideal to seek, a pattern to follow and make their What he did, they would take as the norm of their own thought action.

At the beginning of our Order therefore was to be found n Rule primarily but a Life, a new and definite form of the Chris life within the Church, to be accepted by all who chose to join new brotherhood. Thus it remained even when the Rule was writ "Should any persons come to the friars with the desire to adopt way of life. . . They are to be received to obedience, whereby they promise always to live according to this way and rule of life." at the end of his life Francis was to say in his Testament: "And who came to undertake this life. . ." What these first friars ha common, then, and what bound them together in brotherhood simply this new form of the Christian life which Francis was dev ing under the grace of God within the bosom of the Church. very language of its founder proves the point: he spoke and the of this movement as a way, a life, a new way in the Church of fol ing Christ; he called his little band a brotherhood long befor called it an Order; and he delighted to use the parable of the of a poor mother, who were brothers to one another under Go their royal Father. Therefore he would speak of them as men of one family and household, bound together more closely even a mother and her child.

Nor is this less true today. Our Order is primarily a brother constituted by a oneness of life, a true union founded on a com pattern of living. We are not a mere loosely knit society for common goal within the Church or for some external work. We not gathered together because of some well-planned purpose or for some well-defined task in the Kingdom of God. No, the and task of the Friars Minor was and is to live and keep aliv the Church that form of the Christian life which the Most High self revealed to the Little Man of Assisi. Our life is that founded and shaped by the charisma or special grace given to Francis the Church, approved by the Church through Popes Innocent III Honorius III, and given to us to live and to maintain within Church.

This "Life," this charisma, is embodied for us in the Rule. Not by chance then were Life and Rule synonymous terms for Saint Francis. Therefore is the Rule truly for us, as Francis called it, the "Liber vitae," the book of our life, which he wished "all friars to have always in their hands and to know well; it should be for them always their comfort in care and grief' (Wisd. 8, 9), a constant reminder of what they have promised, and the perpetual meditation of the inner man. He would say that they must always have it before their eyes as the map of their life, and what is more, they should die with it" (II Cel., n. 208).

T MELIUS CATHOLICE OBSERVEMUS

2. A Life according to the Holy Gospel

"This is the life according to the Gospel (vita Evangelii) of Jesus Christ:" such is the crisp beginning of the first Rule of Saint Francis. From the start, he realized that his life and that of the friars was to be a life formed by and based on the Gospel. As he looked back at those early days shortly before his death, he could write: "And after the Lord had given me brothers, no one showed me what I should do,, but the Most High Himself revealed to me that I should live according to the form of the Holy Gospel" (Testament). To Saint Clare and her Sisters he gave as the formula of their life only the brief advice that they should live "according to the perfection of the Holy Gospel." So too the present Rule begins with the same basic premiss: "The Rule and Life of the Friars Minor is this: to observe the Holy Gospel of our Lord Jesus Christ."

To lead a "life according to the Gospel" was at that time the ideal of many Christians. By this they understood a life of genuine poverty, in which a person would obtain his livelihood by manual labor and when necessary by begging. They wore simple humble clothings and were entirely satisfied with their lot. By constant preaching they sought to serve the kingdom of God; hence many of them became itinerant preachers, and workers. Some of these translated the New Testament into the language of the people, to make the gospel teachgs of our Lord and the example of his Apostles more accessible to eir hearers. But through untoward circumstances many such indivmals and groups, despite their original upright and sincere intenns, came into opposition with the Church. Instead of obeying her ectives and advice, they revolted against her and sought to lead ir life without her and in actual opposition to her. Many thus me open heretics who did not hesitate to attack and condemn the arch and, in particular, the hierarchy. From earnest reformers of her inner life, they became heretics in their doctrines and far in their actions.

Though Francis had much in common with them externally basic differences set him apart. One was that for him the G was not primarily a teaching to be slavishly pursued; it was and life, the revelation of the Life of Christ who is for men Way, the Truth and the Life." Therefore it was the spirit of the way of Christ, that he sought first and foremost, according principle he drew from Saint Peter: "Christ suffered for you, le you an example, that you may follow his footsteps" (I Pet. 2. "Sequi vestigia eius" thus became his goal and his ideal. He w to follow not merely the footsteps of the Apostles, not simply to again the life of the early Church, but to follow and to imitate literally and as completely as possible the life of Jesus upon This implied, as it must for anyone who would truly accept the and work of Christ, that he fully accepted the Church of Christ, out which the life according to the Gospel was for him completely thinkable.

To live the life of Christ is impossible without the Church: leads us to the second reason why Saint Francis was preserved the errors of the so-called apostolic movements, namely, that the very beginning he submitted himself entirely to the Church. friars were to live the life of the Gospel, but were to do this under the guidance and protection of the Church of Christ to w they were bound by the strong tie of obedience. She gives us the Gospel, which she in turn receives from Christ her Spouse; she alone is empowered to teach her children the true meanin that Gospel. For Francis, the "vir catholicus et totus apotolicus," man Catholic to the very fibre of his being and wholly devote the Apostolic See, one cannot walk in the footsteps of Christ with at the same time walking in the footprints of the Church of Ch

3. A Life in the Holy Roman Church.

To be sure that he and his followers present and to come safely following the Gospel without danger of heresy, Francis his little band took themselves off to Rome within the first of their new life, that they might completely submit themselves obedience to the "Lord Pope," the visible Head of the Church earth. Even though Francis knew that he had been called by the Migh Himself to the gospel life, he would not undertake that save with the blessing and permission of the Church: "This is

the Lord Pope Innocent to grant and confirm to him; and the Lord Pope did so grant and confirm it to him and his friars present and come." In addition, the Life and Rule of the Friars Minor contained from the beginning the express promise of obedience to the Pope: Brother Francis, and whoever shall be the head of the religion, is to promise obedience and reverence to the Lord Pope Innocent and his successors."

"Obedience, reverence, respect," these are words of the mediaeval code of chivalry, as the liege man paid homage to his liege lord, whom he was henceforth bound in fealty to serve. Thus did Francis make himself the "vir Ecclesiae," the vassal of the Lord Pope, ready to fulfill his commands and undertake his mandates. This carries over into our present Rule as "Brother Francis promises obedience and reverence to the Lord Pope Honorius and to his lawful successors, and to the Roman Church." Let us note that this was the first time in the history of the Church that an Order as a whole had so closely bound itself to the pope and put itself so completely under him in all things. Yet it was precisely by this wise move, which anchored this new mansion of the kingdom of Christ to the Rock of Peter, that Francis kept his Order from any tendency to fall into heresy.

As the minister general, "the head of this religious community," promised to obey the Pope, so the other friars were to be bound on their part "to obey Brother Francis and his successors." The minister general is thus for the other friars the immediate representative of the Church. In him they obey the authority of the Church, and by virtue of this obedience all Friars Minor are made forever subject to the will of the Church. Obedience becomes the inner bond, therefore, which holds together the life of the friars among themselves and brings that life to living unity with the life of the whole Church.

These then are the two inseparable foundations of the Franciscan way: the life according to the Holy Gospel, and the life in the holy Roman Church. How well Saint Francis knew, and saw realized in the shocking example of his contemporaries, that the gospel life the shocking example of his contemporaries, that the gospel life tould become something very capricious, self-centered, stubborn, not say fanatical! He knew that the religious often runs the risk of king his own ideas as the revelation of God. Hence he desired that the inner inspirations he had received from God and all personal the inner inspirations he had received by that authority which lds God's place on earth. Only in obedience to the Church therewould we begin his life and undertake the mission God had

given him. His whole life long he was the truest son of Mother Churc and his greatest care was that his friars be "always submissive to Ho Church, prostrate at her feet, and firm in the Catholic Faith" as the observed "the poverty and humility and the Holy Gospel of our Lo Jesus Christ," which by their profession they had promised the Lo God to observe.

To this life of the Friars Minor belonged from the beginn the three vows of obedience, chastity, and poverty, which make the life in the Church a life in Religion. The wording of the first chap of the Rule makes it clear that Francis saw in the three vows the heart of a life according to the Gospel. They are, therefore, our pure many means of following Christ; and it is from such a view-pot that we must always regard them. Only thus can they be the for dation and support of that manner of the Christian life which is protect to us. We shall leave further study of them to the explanation later chapters of the Rule.

Lastly, in this chapter Saint Francis gives his brethren their name This was an innovation in the history of religious orders. Hither the various forms of religious life were distinguished by the col of the habit, e.g., the black monks (Benedictines), the white mon (Cistercians), or by a name drawn from their place of origin, (Cla iacs, Carthusians, Premonstratensians, Vallombrosians, Camaldule etc.). If at first Francis bade his friars call themselves the Penitents Assisi, he soon gave them the name indicated in the opening senten of the Rule: "This is the Rule and life of the Lesser Brothers," t Friars Minor. For him, this meant far more than a mere extern title, for he was to write: "Let none among them be called prior, be let all in general be called Fraters Minores." It was indeed to capsu the ideal of the Order and express its vocation and place within the Church. Francis once made this clear in a remark to Cardinal U lino: "My lord, brothers are called Friars Minor, that they may n attempt to be 'the greater'. Their vocation teaches them to take t lowest place and to follow the foosteps of the humility of Christ Only then, he continued, would they "bring forth fruit in the Churc of God" when they remained on the level of their calling and we made to remain, "even against their will, in the last place." The very name, therefore, was to designate their ideal, "to follow the hun ility and poverty of our Lord Jesus Christ." These were the found tion of the Franciscan life: poverty, the love of being poor, which puts us among the lowly and humble of this world; and that low which is ready to serve all" and makes us "subject to all men," and so produces true brotherhood.

The Friars Minor could thus "bring forth fruit in the Church of God" only when, faithful to their calling, they sought "in this world to serve the Lord in poverty and lowliness." This was indeed perhaps the most important contribution Francis and his brothers made to the inner life of the Church in an age when avarice and the struggle for position and power so menaced the holiness of the Bride of Christ.

Nor is the Franciscan vocation any less today. We are to serve the Church not only by our external activity and participation in her active apostolate, but before all and above all else by being what we are, through a life of poverty and lowliness, without greed or self-assertiveness. By thus "imitating our Lord Jesus Christ in His poverty and humility" we continue his redemptive work in the Church and become "co-workers of God Himself and a support for the frail and failing members of His Mystical Body." In this truly is found the most important role which our Order has in the economy of salvation. Would that all who glory in the name "Franciscan" were today true Lesser Brothers, for they would thereby "edify," that is, build up, the Church from within by the fruits of that life to which the Lord has called them in the Church and for her.

Fr. Ignatius Brady, O.F.M., Transl.

THE BLACK MADONNA OF ST. BENEDICT THE MOOR

Black is the face of the Virgin
Ebony carved is her smile;
Negro in form and in spirit,
She showers her grace all this while
Down on the souls of her people,
Down on her loved colored Race;
Opening her mantle of affection,
She takes them to her embrace.

Benedict rises from slavehood, Answering the call to her side; Reaping the grace she has given, He too is now glorified. In her and in him is the glory, By them is their race sanctified.

Roy M. Gasnick, O.F.M.

Book Reviews

LIVE IN THE HOLY SPIRIT—Rev. Bruno Hagspiel, S.V.D., Cloth, 17 pp., \$3.50. Published by the Bruce Publishing Company, 400 North Broadway, Milwaukee 1, Wisconsin.

A "retired" priest who has dedicated that retirement vigorously to writing for and talking to religious committees has a new book that may make the effects of his spiritual campaign felt all over the country.

Based on nearly 50 years of priestly ministry, giving retreats to clergy, religious and laity, the book, Live In The Holy Spirit by Bruno Hagspiel, S.V.D., is a series of retreat-type conferences designed to aid those in convents and cloisters in their efforts to live according to the highest ideals of their way of life and to counteract formalism, mechanism and routine in the religious' performance of spiritual exercise.

In a foreword to the book, Archbishop Cushing of Boston writes: "He peers searchingly into defects which he has discovered in real life; he proposes remedies whose efficacy he has tested in his actual experience. . . His challenging observations strike deeply into the very roots of the human heart and activate the natural tendencies toward virtue. . ."

According to Father Hagspiel "retreats do wonders for religious but soon after they are over, busyness and habit and routine fight for possession of the mind and soul. . . and they need help to stand their ground in the daily battle for spiritual perfection."

The twenty chapters include talks on devotion to Holy Spirit; habit; Confession; wordliness: poverty; consistency; community loyality and others. The concluding chapter is directed to jubilarians in the religious life.

AS A LIVING OAK. BIOGRAPHY OF MOTHER BAPTISTA ETZEL. Sr. M.

Aureli Arenth, O.S.F. Milwaukee: Brui Press, 1956. Pp. 133. \$3.00.

Among the many recent biographies or religious women in the United States in this life of Mother Baptista Etzel, Thir Superior General of the Sisters of Sain Francis, Pittsburgh, Pa.

The story of Mother Baptista make sound, if not especially delectable, spiritual reading. It is not a romantic story. There is nothing in it to fire the imagination or to arouse anything like excitement of wonderment. It is simply the life of deeply religious woman who was also highly gifted administrator.

Under Mother Baptista's guidance, the community she entered in 1873, shortly after her arrival in the United States from Germany, grew rapidly in members, in foundations, and in efficient operation. Her own spirituality, solid, genuine, free from artifical pietism, had a strong influence on the spiritual development of the Congregation as a whole. Not without reason is she considered the real foundress of the Pittsburgh branch of Mother Francis Bachmann's Congregation.

Mother Baptista's life is typical of the life of the average superior general. Completely devoid of the glamorous and the extraordinary, her days were spent in the drab routine jobs of an administrator. Yet her strong mind and attractive personality made her an outstanding religious superior. She faced with admirable calmness the inevitable storms of criticism and opposition, the problems and handicaps that beset all endeavors to serve others, and ended her religious life beloved by all who knew her.

Sister Aurelia Arenth has drawn an attractive portrait of Mother Baptista, the portrait of a true Franciscan superior: and she has also given us a piece of American Catholic history. An index and illustrations add to the value of the book. GAS

I KNOW CHRIST

The Personality and Spirituality of Saint Francis of Assisi
by

Gratien de Paris, O.F.M.Cap.

translated by

Paul I. Oligny, O.F.M.

What perhaps charms me most about the book is that its attempt at inthesis—one of the first of its kind, it seems to me—in no way man be clear and ever fresh presentation of details. . . If your book has by fault, it is its richness'. (Paul Sabatier to the author).

The Franciscan Institute, St. Bonaventure, N. Y.

Mexico: Land Of Mary's Wonders

By Joseph L. Cassidy

ther Cassidy's book has unique charm. In telling of the mercies and tracles worked through Our Lady's intercession in Mexico, the may storious statues and pictures of her there and the pious legends thich make them dear, the author has retained all the childlike interity of the people and the warmth of their love for Mary. Fully ustrated with photographs. Ready soon.

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