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RANCISCAN SPIRITUAL REVIEW







the CORD

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Charity: The Queen Of The Virtues

Fr. Goeffrey G. Bridges, O.F.M.

"And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but not have charity, I have become as sounding brass or a tinkling cymbal. And if I should have prophecy and know all mysteries and knowledge, and if I have faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing." (And if I may paraphrase St. Paul: if I leave home and parents and friends and possessions and have not charity, it profits me nothing.) "So there abide faith, hope and charity, these three; but the greatest of these is charity." (I Cor. 13, 1-3; 13)

We have come to the Queen of the virtues. I must admit in the very beginning, that all I can say about this glorious gift that makes us Godlike and unites us to God with the strongest bond and in the closest union possible, can only give a hint of what there is to know about it. What I hope to do is to whet your appetite to seek more knowledge of this virtue, but especially to stir up in you an ardent desire to grow in the experience of love, for that is the best school. It is necessary to know the nature and purpose of charity; but that alone is next to useless. If I know all there is to know about food and do not eat, I shall surely starve.

Let us look at this Queen of the Virtues, then, and see who she is, what power she has, what duties she performs, and what effect her presence has upon our souls.

Most Precious Gift

Charity is a virtue, a habit infused into the soul giving us the power and inclination to love God and our neighbor for the sake of

God. It is of all virtues the most supernatural, the one most exceed our natural powers and merits. For it is the virtue which enable must fully to share in the divine nature, the divine mode of act "God is love, and he who abides in love abides in God, and Go him." (I Jn. 4,16) Charity is therefore the most precious gift has given us, outside of the gift of Himself in the Incarnation in the Eucharist.

Charity is life. It is the sharing in the divine life of God, that is common to earth and to heaven. For in heaven faith will swallowed up in vision, hope will be transformed in part by posses but charity, the same on earth and in heaven, will remain for eter If we have it, in a sense we have all. Without it all our life and e is useless. It is the very soul of all the virtues. Only in union it do faith and hope have merit. Only through her irradiation the moral virtues become supernatural and meritorious. Truly at the mistress of all the virtues, prudence, temperance, fortitude, jut turn in upon charity; they build up charity; they protect who built up.

In terms of our destiny as co-lovers of God it is absolutely etial. To the extent that we possess and exercise charity we are God intends us to be. This is what matters, what is of value. We like little children which a mother sets down at a distance and invites to come back to her. God has set us in the world to our way back to Him. Any step that isn't toward God is a digret that makes it more difficult to reach Him. Sinful actions surely, also all actions performed from purely natural motives are such gressions. As St. Francis de Sales says, any action performed with the motive of love of God is worthless. You can see then what is more we say that charity is the first principle and the most necest condition for our return to God.

Love is in the Will

This tells us how important charity is. Looking into the very ture of this virtue, we see that it is an act of the will. Love is an emotion, a palpitation of the heart, a lightness of the head, a occupation in daydreams. These may be some of the smoke, but true fire is in the will. When the will perceives and feels the good of God through faith, it is filled with a delight and complacency draws it toward God to be united with God. This is the first at true charity. Once we are united to God we wish Him good and

ork for His good. And this is the second act of charity. The first the love of complacency; the second, the love of benevolence.

St. Francis de Sales describes this total act of love by comparing it to the five parts of a tree. The roots of the tree of love, he says, are the affinity which the will naturally feels for good. The foot of the tree is the immediate complacency that the will takes in the infinitely good God seen by means of the gift of faith. The trunk of the tree is the movement of the will as it mounts toward God. The branches reaching up and out are the will seeking means to union with God through prayer and action. The attainment and enjoyment of this union is the satisfying fruit of the tree.

What is most evident here is that love is the seeking and finding of union with God: "...who abides in love, abides in God, and God in him." (I Jn. 4, 16) Charity is the directing of our will into absolute conformity with the will of God, so that we will what He wills. This union of wills is the most sublime and the most real of all unions; it is a sharing in the life of God.

There is nothing selfish, nothing self-centered about this love. It is a total going out of oneself to seek union with another. It is the giving of self that we might be transformed into the other. St. Bonaventure stresses this emptying of self in true charity, when he says, "(Charity is an) affection which for love of Christ is ready to hate what it is naturally inclined to love, and conversely to love what it is naturally inclined to hate. Such is the affection which despises life, honors, and everything desirable, and which, for the sake of God, loves those who persecute and injure us; and this is the affection which alone makes us a member of the family of God and which God accepts and rewards." (Sent. IV, d.3, p.2, a.3, q.1; II, 126ab)

Duties of the Queen

The first and foremost duty of the queen of all the virtues we have described. It is to unite us with God, that we might share the life God. This is union through complacency: delight and wonder and dise and thanks; it is union through benevolence: submission, containty, working for the glory of God and that others might give by to God.

A further duty of this queen concerns the restoration of the image likeness of God in us. It is the function of charity to rectify and rect that part of our will which goes out to itself and rests in the liness of others. Her purpose is to take our love of complacency

and benevolence away from creatures (men, comfort, pleasures, hor and to center it upon God. This is the most vital point of our waspiritual transformation. You can see the impossibility of even wing to be supernaturally temperate or just, if we held ourselve some other person, or some pleasure, as more worthy of love esteem than God. This does happen. In fact, that is the very not mortal sin. Sin is the turning of our love away from God and recting it upon some creature. For most it is a temporary matter, though it may happen frequently. But for those who are damned worthy of damnation this turning away from God is an habitual position.

Charity on the other hand is the turning to God, the cent of our whole will upon God. What you and I hope to accomplist growth in charity is to make this turning to God total and habit We hope by the very intensity of our love to burn out any rival so that eventually we can truthfully say that we love God with whole heart; so that we can say that we love our parents, relat friends, and any creatures in the world actually worth loving on and for God. We want this because this is the purpose of God's gi charity to us; and simple gratitude demands that we use the gift God according to the plan of God. How ungrateful we are, if, so the magnificence of the gift of charity, we do not seek each da love God with our whole heart and soul and mind and strength, is our life—to love God in union with Christ and Mary. And re there is nothing else that matters besides this.

Power of the Queen

It is hard to exaggerate the power and dominion of this Q over the other virtues which make up our spiritual life. Faith hope are supernatural, theological virtues; but charity makes these virtues meritorious. The three together, with charity enthrabove the other two, constitute our supernatural life. The n virtues are, as it were, the handmaids of these three. But again, ch is the spark that makes them supernatural and meritorious. It is motive of love of God, based on the presence of charity in the that makes a temperate, a prudent, a just act supernatural.

You can see, then, why charity is called the Queen and Missof all the virtues, and why St. Augustine would define all the virtues in terms of love. On the one hand faith and hope lead up charon the other the moral virtues minister to charity. They protect

the same time they are the channels whereby charity pours out her pression of love of God. In the Franciscan way of looking at the pression of love of God. In the Franciscan way of looking at the printipular life, all the virtues lead to charity, and charity leads to God. This is just emphasizing the teaching of the Doctors of the Church, amely, that Christian perfection is charity. If we are striving for perfection, (and we must if we are to be faithful to our vocation as Christians), then we are striving for excellence in charity. This is not to say that Francis of Assisi, for example, when he reached perfection longer practiced faith or hope or the moral virtues. It means that he excercised these virtues as a means of expressing his love.

As a practical conclusion from this, I would like to state the belief that if a Christian were to spend all the energy of his spiritual life in developing charity, we would soon find in him not only the perfection of charity, but the perfection also of all the other virtues; not all to an equal extent perhaps, but according to his opportunity and inclination to express his charity.

Transformation Through Charity

Whoever espouses this queen of the virtues will undergo a marvelous transformation. There is a basic principle in all love that has been observed by the saints, namely, that love makes us like to the thing we love. As St. Francis de Sales points out, if we love mean and transitory things we become contemptible and inconstant. We know this by personal experience and by observation of others. If we are attached to a person, we imitate that person, we are submissive to that person. If we are attached to creatures, comforts or pleasures, they rule us, and not only that, they cheapen us, make us small and petty.

And yet the wonder of it is that the same principle holds of our love of God. If we love Him we will resemble Him; our wills will be subject to Him. And this resemblance and subjection increases as love increases. There is a world of difference between the soul and the God-comformed actions of a Francis of Assisi even shortly after conversion and the soul and actions of a religious still subject to lf-love, still tied down by a varied assortment of habitual venial as, still weighed down by attachments to pet creatures.

Charity, then, is our half of the rope that binds us to God. God pulling us closer to Himself by His love for us; we are pulling selves closer to God by our love for Him. And as we approach begin to glow the more with divine love. The traditional figure

of the bar of iron and the fire helps us here. We are the bar of it As we are drawn closer and closer to God the flame of God's chapters us so that we begin to be warm and to glow and take on semblance to God. The bar of iron does not become fire, but it to on the qualities of fire. We do not become God, but through chapter take on His qualities in so far as we are able.

Charity and Grace

These truths recall what is traditionally said of the effect sanctifying grace upon the soul. Actually charity and grace are similar as to be two aspects of one reality, at least as Francis see them. In our example just above, grace can be compared to qualities of light and heat which the iron takes over from the For grace is that quality in us which makes us God-like. It is created participation in the divine life of God. God sees this parpation and holds us as lovable because of it. He loves us in proport to that participation, that is, according to the amount of grace have in our souls.

Charity, on the other hand, is that by which we hold Goddear and lovable. It is the conscious directing of the light and a back to its source. Our love of God springs from the quality makes us share in the divine nature. In other words, charity is gunder another aspect. Grace and charity are two sides of the unspeakable gift of God.

There is a practical importance in recognizing the identity grace and charity. It makes us realize that the Christian life is p cipally a life fed by the sacraments and motivated by charity. It thermore, whatever we do to increase charity, whatever we do increase grace, brings about growth in that one supernatural gift God within us. This realization brings a simplicity and unity into plans for spiritual growth according to desire of God.

Our Vocation

However, extolling the excellence of the queen of the virtues, tinguishing her acts and effects, and highlighting her role in our standard life is not enough to make us lovers of God. All this is useful so far as it makes intelligible what we are trying to accomplish why. We must be lovers of God and of our neighbor for God's standard we must be growing in love day by day. This will come throughout desires, such as that expressed in the prayer ascribed to

rancis:: "I beseech thee, O Lord, that the fiery and sweet strength thy love, as thou didst deign to die for love of my love." It will ome through persistent acts. For it is in loving that we learn to love. It is by pulling ourselves closer to God as he aproaches closer to us that we will be transformed into the likeness of God who is Love. Each moment that we are doing this we are fulfilling our vocation in life: to love God.

FRIENDSHIP RESURRECTED

I dread the silence of a lonely life,
My greatest fears come when I am alone.
I thrive on friendship; many friends I had.
I gave my all to them, and they to me.
But friendship runs a crooked course,
It must be fed, or it will end in death.
A somber requiem for those involved,
It passes soon into oblivion.
Fidelity of humans! Never more
Will I replace my fallen trust in You!
I have forsaken worldly friends at last;
I place my risen trust in Jesus Christ.

Roy M. Gasnick, O.F.M.

The Renewal Of

Our Theolog

Fr. Benedict Leutenegger, O.

To renew the theology of our day, the main weaknesses must met with corresponding positive remedies: against intellectual piety and devotion in the presence of mystery; against extreme tivism, a readiness for God; the separation of theology from life, making theology serve man; against impoverishment, by unifying to ology, which by plan and presentation brings God and man toget so that man becomes an image of God.

1. Piety Before Mystery

Pope Pius XII in an address on June 5, 1933, said to the I vincials of the General Chapter, held in Assisi: "You are not to satisfied with the commandments, which are binding on all. You sho regard not only what God commands, but also what He wishes. I should seek the better, more pleasing and more perfect will of G Others are to serve God; you, however, are to be closely united God."38

This close union with God shows itself in the science of fast kneeling and praying theology. St. Bonaventure writes that theology "only by means of faith can we approach the Father of Lip by bending the knee of our hearts that He may grant us through Son in the Holy Ghost the true knowledge of Jesus Christ and we this knowledge also love that we can know and love Him." 39

God has measured the extent of our philosophical and theologic knowledge. We therefore may not wish to demonstrate more to God has willed us to prove. Scotus knew the excesses of the specitive intellect in theology and its sound goals. Reverence for God

N.B. This article continues the translation of M. Mueller's "Die Verheissung Herzens" p. 21-38.

38 Acta Ord. Min. 58 (1939) p. 188.

39 S. Bonav., "Brevil." prol. (V, 202 ab).

40 Cf. J. D. Scotus, "Ordinatio", prol., p.5, q. 2, n. 335 (Rome 1950) I, 2

the conscience of man require that not more obedience in faith be demanded than God exacts. Heter is pious restraint than presumptious defining, says Bonaventure. Therefore the Saint, ever deeply affected in the presence of mystery, laid down his pen and knelt in devout adoration and stammered: Here human loquacity must give way to silence; with the Apostle we exclaim: Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways!" (Rom. 11.33). Because of the inadequacy of our intellect, all learned discussion must cease, that "every mouth may be shut and the whole world may be made subject to God," (Rom. 3.19), whose mysteries are not to be probed but to be adored with trembling, reverential silence. The pens of theologians must become much finer and more delicate and their voices softer and more tender.

Here it is a question of the fundamental ability of reason before the mysteries of Revelation. The foundation is humility which knows the limitations of the human mind and does not seek to turn faith into knowledge. These limitations demand submission, piety and worship before God. Within one's spirit, they demand recognition of the undivided oneness of all powers, so that, as Bonaventure says: "Where the intellect fails, the affection of love urges us on." This fundamental attitude leads thinking to understanding and understanding to love and worship.

The deepest reality of Revelation never allows itself to be fully trasped by reason. Intellectualism obstructs the way to this reality. The personal relation to God, and in general, to all mystery, is lost. But in the divine mystery, which is wholly personal, "only love enters, while reason remains outside. We can love God more than we can

¹ Cf. Mar. Mueller, OFM, "Theologe and Theologie nach J. D. Scotus," Wiss. Weish. "1 (1934) p.44.

^{2 &}quot;Sent." 4 d. 8, p. 2, dub. 1 (IV 198 b): "Melius est pie dubitare quam presumptuose definire."

³ S. Bonav., "Brev." 1,c. 9 (V 218 b), and "Sent." 1,d. 41, a. 1, q. 2 (I 734 b).

⁴ J. Wittig, "Roman mit Gott" (Stuttgart 1950) p. 189.

⁵ S. Bonav., "Sent." 2,d. 23 a. 2,q. 3, solut. 4 (II, 545 b): "Ubi deficit intellectus, ibi proficit affectus."

know Him," says St. Thomas.46 Our theology must not be an imper sonal, material medium of knowledge. Theology, especially dogma, mu reach the depths of the person and elicit a life of faith. Where can the Christian, the young theologian, recive the experience of faith, pel haps even of the Trinity, if not in dogmatic theology. Here is the permanent, fatal danger of mere instruction in matters of faith, whe it does not attempt, already in presenting the subject, to reach the depths of the person. But if by the first contact with the value faith, that experience does not come to the young man but on school information, then the greatest responsibility falls on the teacher because faith never became living. It is a theology which address itself only to the intellect, aims only at understanding the truth an lets man unmoved. The heart and the power to love will be unaffected If the power to love is not stirred in man, he is not affected by the religious content and the religious element does not penetrate h being. But then it is said: to stir up religion in man is to bring a strange problems, which these young men do not have. The religion element is, therefore, suppressed and only "pertinent questions," they say, are brought up; that is, the treatment of those questions which man brings out of his own experience, but not those questions which the Creator Himself with softest voice again and again calls up and bestirs within us.

"We are conscious of ourselves up to our finger tips."47 We have become a generation weak in faith. Our self-centered generation with the enlightenment of reason has absorbed the awesome mysteries like the rays of the sun absorb the morning dew on the flowers. One would be tempted to complain with Nietzsche: "See, I'll show you the fine man. 'What is love? What is creation? What is yearning? What is star? So speaks the final man and winks."48 But winking is don only by the abstract intellect. We need the simplicity of children and God requires it of us, in order that we may have a bright an warm spirit "still flowing with the holy waters of baptism; that believe in love and believe in hope and believe in faith . . . and the we have the power to change lowliness into grandeur and nothin

ness into everything."49 We are wanting in this that the brightness of intellect did not remain closely united with a warm heart, so that we are no longer "saints of learning." We have lost that piety which in the presence of mystery and before God's incomprehensible majesty, reverently kneels and adores.

2. Being Ready for God

Here above all, we are to face the fundamental state of the will in the presence of the mystery of God. It consists in this that our freedom is open for the highest good, for God and His grace, and is always subordinate to it. This attitude is necessary, since theology can remain effective on life and living, as long as it considers seriously this active divine factor in its first place.

The natural unrest of man already points to this fundamental state of the soul. For this unrest means always God50-and free will inheres in this striving, receives from nature already the tendency to God. From the insufficiency of all things we conclude that "our sufficiency is from God," (2 Cor. 5.3), that we, therefore, must be prepared always for God, and that God is our final fulfillment. The desire for immortality, for everlasting happiness, the urge to unity, the inner testimony of conscience, all point to something transcendental. In all this man stands in natural openness before God. He reveals thereby that the deepest aspiration of his being is readiness for God.

But the first intention of the Creator for man was to grant his grace. He created the nature of man that it be the bearer of divine life, of divine grace.51 He created our human nature for the sake of grace. Grace, therefore, is always first and foremost; it contains divine glory in our human nature. It redeems and purifies and makes our fallen nature holy. It prepares nature for a life that is full of grace, as children of God. Grace blesses our nature; it strengthens and perfects nature,52 as its queen, in order that nature redeemed may follow grace.

⁴⁶ S. Thomas Aq., "Qu. disp. de Verit.", q. 22, a. 11 (ed. Frette XV, 163 a) ". . .sicut dicit Hugo de S. Vict. super cap. 7 caelestis hierarchiae lib. 6: "I dilectio intrat, ubi cognitio foris est; plus enim Deum diligimus quam ipsus possumus cognoscere."

⁴⁷ Francis Thompson, "Essay on Shelley".

⁴⁸ Fr. Nietzsche, "Zarathustra", Kroener, 75 (Stuttg. 1930) p.14.

⁴⁹ Francis Thompson, op. cit.

⁵⁰ Cf. J. D. Scotus, "Ordinatio", prol., p.5, q. 2, n. 274 (Rome 1950) I, 185: "Voluntas non potest errare circa finem in universali ostensum." For man can will nothing but happiness and happiness is God.

⁵¹ Cf. S. Bonav., "Sent." 4, d. 2, dub. 1 (IV, 59 b): "Generatio corporalis vel naturalis" is from God "ex secunda intentione," while the "generatio spiritualis" of Baptism, the giving of grace is "de principali intentione."

⁵² S. Bonav., "Sent." 2, d. 7, p. 1, a. 2,q. 1, fund. 2 ((II, 184 a): "Gratia naturam perficit et confirmat."

God is always the first to act. We are to co-operate, because acting always follows the working of God. We do not take the f grace but God must give it to us. We do not determine the effic of grace but it is the grace of God that determines. Not our we nor our efforts and performance, not formal justification decide fin our merit, but God's will: "I choose to give to this last even as to the Have I not a right to do what I choose?" (Mt. 20.14). And the reastor doing so is: "Because I am generous." (Mt. 20.15). Goodness we to give and giving is love—and God is love. God, Who is love, decifor us, also our eternal reward. Not our own doing decides final not careful considering, reckoning and calculating what it righted decides our eternal happiness. But God is the Lord Who decides of destiny and its eternal outcome.

Every act of extreme activism is also an attack on God's sove eignty. This activism lessens submissive and humble worship, weake man's obedience to God's direction and his union with God at the trengthens self-centeredness. Man becomes more and more independent. Self-reliance trespasses on trust in God. And this self-activity shows itself in religion. Today we have reached this stage: an activity that pushes and drives on, a soul-less activity, everywhere activity. Our theology is to offer sound standards for the religious and supernatural life, it must remain ever ready for God's guidance.

3. Theology to Serve Life

Knowledge which is wrapped up in itself becomes gross intell actualism, mere knowledge, pure perception. But in theology, especially in dogmatic theology, the end is not mere knowledge or information but love. Where right order prevails, knowledge leads to greater love, and becomes an experience of love or wisdom.

When this wisdom is directed to a rule of right living, dogmentores into morals. This will serve life-guidance directly. St. Bone venture calls theology, which is concerned directly with a way of life, "in order that we may become good, through practical wisdom or morals." It is Moral Theology, not casuistry, and also Pastors Theology. This theology is a direct service to man, a help to right living and a service to one's brother. So man through instruction in faith is directly called to make a decision.

This theology is, therefore, wisdom unto salvation. "The welfare 53 S. Bonav., "Sent." 1, procem., q. 3, concl. (I, 13 a).

of the soul is the concern of theology," says St. Bonaventure.⁵⁴ For the science of theology "helps to know the true faith. . .and helps to become good, mainly to make men good."⁵⁵ So it may not divorce itself in the schools from the task of working towards holiness. No knowledge for knowledge sake but "knowledge of the truth which is perfected in doing."⁵⁶ It must ever be a means towards salvation.

Salvation is for man. But man is God's image. Therefore the work of salvation is directed to the image of God in man. Dogmatic theology is mainly concerned with this image. In its teaching about God, it shows us the image of God in its entire loveableness, in order to win every one for the love of God.⁵⁷ In the teaching on creation it shows us "that creation is like a book, in which the creative Trinity is mirrored in quiet reflection and can be read in a three-fold manner: as a footmark, as an image and as a likeness. The footmark shines in all things; the image, in all spiritual beings; the likeness, only in the essence of things which by God's grace has become like unto God."58 From the whole of creation the image of the Creator shines forth, but especially so in man-for the vital declaration went forth: "God spoke: 'Let us make mankind in our image and likeness. . . God created man in his image. In the image of God he created him.' " (Gen. 1.26,27) Enraptured by this most blessed truth, that we are created according to the divine nature and bear its image, St. Francis of Assisi cried out: "Take notice, O man, and consider to what heights God, the Lord, has raised you, since He has created and formed your body to the likeness of His beloved Son, and your spirit to His

⁵⁴ S. Bonav., "Hexaem". coll. 1, nn. 37 and 38 (V,335 b): "Christus medium est concordiae universali concilatione pacatum. De quo theologus agit, qui considerat, quomodo mundus factus a Deo reducatur in Deum" (n.37). "Hoc medium est Christus in sempiterna beatificatione. Agit enim theologus de salute animae."

⁵⁵ S. Bonav., "Sent." 1, procem., q.3, fund. 1 and concl. (I, 12 a. 13 b) says of his work: "Iste liber est ad cognitionem verae fidei. . . et ut boni fiamus, principaliter tamen, ut boni fiamus."

⁵⁶ J.D. Scotus," Ordinatio", prol., p.5, q.2 n. 355 (Rome 1950) ⁷, 231: "Hic eadem frequenter replicantur, ut efficacius inducatur auditor ad operationem eorum, quae hic persuadentur."

⁵⁷ J. D. Scotus, 1. c., nn. 311 and 292 (Rome 1950) I, 205, 195. Theologia nata est "ostendere appetibilitatem Finis," ut "extendatur ad dilectionem Finis."

⁵⁸ S. Bonav., "Brev.", p. 2, c. 12 (V, 230 a): vestigium, imago, similitudo. S. Thomas even says that "in creaturis omnibus invenitur repraesentatio Trinitatis, . . .quae necesse est reducere in divinas personas sicut in causam" (Summa Theol., 1, q. 45 a.7 in corp. Ed. Leon. IV, 475 sq).

likeness."59 This likeness to God is the reason why the angels lo men, "For the angels serve man not for man's sake but for God sake, whose image man bears."60 This likeness is the reason also brotherly love, and not only for the love of brother and friend, I also for the love of enemies. "For friend and foe are worthy of la in as far as they are images of God."61 In this likeness is the love neighbor and brother rooted, so that our service to man is serv to the image of God. Also in the dim likeness of God in things, footmarks of God, we see Him everywhere, in all creation, so the we are led to the love of God, to praise and thank Him. For things of nature are indeed a minor creation, placed in this wor without understanding. But in the necessary fulfillment of the divi will, the yare a very loving gesture to God. In this eternal reflecti of love, they want to call us to love, to praise and to give than "Who, therefore, does not want to acknowledge that God created things, lives in a delusion, because he does not show that love God, which gratitude requires for sharing in such good things serve man's best interests."62 The fall into sin is turning the like into an "imago obliqua," says St. Bonaver ture. In Lucifer and his follows ers the image was twisted and distorted by their proud and in pendent revolt. "God's image in the devil is totally out of focus Then man with the same proud independence heard the words Satan: "You will be like God." (Gen. 3.5). And man became like devil. "For sin is the devil's iniquity and in a certain sense his ch acteristic mark."65 The fall into sin is the deformity of the image Christology shows the way to renew this image. For Christ is in G "the image of God," (2 Cor. 4.4), "the image of the invisible God (Col. 1.15). And as He is the Word of God, so is man the image of God. Christ, the true image of God, comes to perfect in us the image of God. After the fall He came to renew the image. His becoming Man is a pledge of our being made to the image of God. It takes place under God's shining image and countenance and is effected under God's operative light, when we sinners call to him: "O Lord, show forth thy shining face, that we may be saved." (Ps.79.20). His becoming man meant for us the fulfillment of our goal: to become like unto God. To form this image remains for us, even after sin, our main task: that we strip off the old man and put on the new, "one that is being renewed unto perfect knowledge 'according to the image of his Creator,' " (Col. 3.10). "For it has been decreed beforehand that man become like unto the image of the Son of God."66 That is the real meaning of our divine predestination: "Reflecting as in a mirror the glory of the Lord, (we) are being transformed into his very image from glory to glory, as through the Spirit of the Lord." (2 Cor. 3.18). Man should be on earth the mirror of God which reflects the image of God, obedient and true, so that he can do nothing else but show to those who pass by the mirror, the image of God clearly and spontaneously. But the final goal of this life-transformation and gaining salvation is the community formed to the image of the Blessed Trinity in the accomplishment of which love binds us together, according to the word of the Lord: "That all may be one, even as thou, Father, in me and I in thee," (Jo. 17.20).67 'Christ works through a universal pact of peace that all again become one heart and one soul."68

The teaching on grace and the Sacrament shows the fulfillment of this state of love through Christ. It all revolves again around the image of God in us. At baptism the three-fold pouring of water is pre-eminently a symbol of the Trinity. . . by which the image in the soul re-appears."69 The other Sacraments singly perfect the image in Christ. In Confirmation "every christian becomes a soldier of Christ,"70

⁸⁹ St. Francis of Assisi, "Admonitio" 5, in. Boehmer, Analekten, (Tubingen 193 p.29.

⁶⁰ St. Bonav., "Sent." 2,d. 9,a. 1, q. 1, solut. 3 (II, 278 ab).

⁶¹ J. D. Scotus, "Ox." 3,d. 30, q. un., n. 14 (XV, 401 b): "Sub ratione gibilis continetur amicus et inimicus, . . inquantum sunt imago Dei." regard to love of enemies Scotus says also: "Inimicus diligendus est non illa ratione nocivi, . . . sed quatenus Dei creatura est, et nostro indiget adjuto tamquam proximus."

⁶² J.D. Scotus, "Ordinatio," prol. p.5 q.2 n. 310, text. cancell. (Romae 195 I, 205.

⁶³ Cf. S. Bonav., "Sent." 2, d. 21, a. 3, q. solut. 4 (II, 507b).

⁶⁴ S. Bonav., Sent. 3.d. 28, a. un., q. 2, solut. 2 (III 625f): "Imago. . in daemonibus omnino deordinata."

⁴⁵ S. Bonav., Sent. 4.d. 20, p. 1, a. un. q. 5. concl. (IV, 525a).

⁶⁶ S. Bonav., Sent. 2 d. 16, dub. 3 (cf. c. 1, n.8).

⁶⁷ S. Bonav., Sent. 1, d. 17, p. 1, a. un., q. 1, concl. (cf. c. 2, n. 34).

⁶⁸ S. Bonav., Hexaem. coll. 1, n. 37 (V. 335 b).

⁶⁹ S. Bonav., Sent. 4, d. 3, p. 2, a. 2, q. 1, concl. (IV, 81a): "Romana Ecclesia tamquam praecellens trinam servat immersionem propter significationem Trinitatis. . .qua imago in anima reformatur."

⁷⁰ S. Bonav., Sent. 4.d. 7, a. 3, q. 1, solut. 5 (IV, 173b): "Quamvis enim Omnis Christianus sit Christi, pugil, tamen ex gratia. . distinguit character et alium actum gratiae disponit."

anointed by the grace of the Holy Ghost to be a soldier who ri death for Christ."71 In the Eucharist "the growing conformity transformation of a Christian into Christ takes place."72 In Penant the priest takes the place of Christ, "is the judge between God and sinner,"73 while in the sinner the image darkened by sin is renew In Holy Orders "the soul receives towards its likeness to God special stamp which binds men to be perfect servants of God."74 The fore, only he can receive ordination who bears the image of G since in this sacrament man, in a sense, becomes God or God-like sharer in divine power. Only the male is the image of God, as St. P says: "Man is the image and glory of God. But woman is the glo of man," (I Cor. 11.7). For that reason woman cannot become priest."75 Always it is the image of God that is concerned. Matrime "is a great mystery. . . in reference to Christ and the Church," a St. Paul (Eph. 5.32), also in relation to the likeness of the image "For the man stands in marriage as a sign of Christ, while the man is a sign of the church."76 In Extreme Unction, the Sacrame of returning home, we are anointed to the likeness of Christ, King. For to us belong the kingdom and the inheritance of the King "But if we are sons, we are heirs also; heirs indeed of God and joi heirs with Christ," (Rom. 8.16). The last anointing seals us to King, who can enter the kingdom of God as his own."77 The enti teaching of grace and the Sacraments is about the image of God in the soul.

THE RENEWAL OF OUR THEOLOG

The countenance of man is the image of God; so it is in the be ginning and at the end.78 So it is also in the center of the history salvation. And the Church, as "the family of Christ"79 brings about

4. The Meeting in Redemption's History

This is a meeting that leads to transformation. It takes place by the formative operation of the divine Word in the Church of Christ. This transformation is realized in history and in particular in the history of redemption, which is also God's communication with man.

The Church, therefore, is no rigid, static institution but a dynamic, growing organization. The word of God that lives in her, is "the word of salvation" (Acts 13.26), "the word of grace" (Acts 14.3; 20.32), "the word of life," (Phil. 2.16). These expressions do not signify, in the first place, the historical message of salvation and grace and life. "No. This word effects much more; it produces and effects salvation, grace and life. . . The New Testament views the effectiveness of the word not as instruction, in the first place, but as knowledge and teaching, but as a means of salvation."80 Therein life-transformation is effected.

This transformation which we experience is the history of our salvation, a journey or a way, "Itinerarium mentis in Deum."81 This history of salvation is no self-chosen undertaking but our eternal destiny. This meeting or contact comes from the fact that our spirit has been made to the image of the Blessed Trinity. Therefore the influence of God on man is in proportion to the likeness between God and man. "For the end to be attained is that the work which comes from the Hand of God should return to God."82

"For our first beginning is the Father to Whom we are being led back. The Son is our model Whom we follow. The Holy Spirit is love, the end we seek and through Whom we are again united."88 Towards this goal we direct our life in every situation. We should bring back to God, the highest Good, everything in life, for He has made all things. "Let us," admonishes St. Francis of Assisi, "ascribe to and acknowledge every good from God, the highest and most exalted Lord, for all good belongs to Him. And let us thank God for everything, for from Him every good has its beginning. And this one, true, highest and most exalted God should receive all honor and worship. To Him all honor and reverence should be shown. For from Him is every good and He alone is good."84 To walk this way of

⁷¹ S. Bonav., Sent. 4,d. 23, a. 1, q. 2, concl. (IV, 591 b).

⁷² S. Bonav., Sermones de temp. Feria V. termo 5 (IX, 258b): ". . . fiat assimil atio et transformatio cibantis in cibatum." cf. S. Bonav., De praepar. ad Missa c. 1, n. 13 (VIII, 104 a): "Tu mutaberis in me, id est, in mei similitudinem,

⁷³ S. Bonav., Sent. 4, d. 17, p. 2, a. 1, q. 2. concl. (IV,439b).

⁷⁴ S. Bonav., Sent. 4,d. 24, p. 2, a. 1, q. 2, solut. 2 (IV,624b): est "anima" configuratio' 'per characterem ordinis.

⁷⁵ S. Bonav., Sent. 4,d. 25, a. 2, q. 1, fund. 2 (IV, 649 a).

⁷⁶ S. Bonav., Sent. 4,d. 25, a 2, q. 3, concl. (IV, 654 a): "In Matrimonia ipse vir. . .signum est ipsius Christi sicut mulier signum est Ecclesiae."

⁷⁷ S. Bonav., Sent. 4, d. 23, a. 1, q. 2, concl. (IV, 591 b): ". . .unctio, secund dum quam inungitur quis in regem, ut in regnum caelorum possit introire, tam quam in suum."

⁷⁸ E. Wiechert, "Es geht ein Pflueger uebers Land," (Munich.) p. 68

⁷⁹ J. D. Scotus, cf. infra, c.10, n.5.

⁸⁰ Fr. X. Arnold, op. cit., p. 53.

⁸¹ S. Bonav., (V, 293f).

⁸² S. Bonav., "Brev." p. 5, c. 1 (V. 253a).

⁸³ S. Bonav., "Sent." 1, d. 27, p. 2, a. un., q. 2 solut. 5 (I, 486b), cf. S. Augustine, "De vera Relig.", c. 55, n. 113 (PL 34, 172).

⁸⁴ S. Francis of Assisi, Regula Prima, c. 17. Opuscula (Quaracchi 1904) p. 48.

salvation means to bring all to God, since everything comes from God and see to return to God. It means to go out with tears to sow the seed an to return with exultation, carrying the sheaves. (Ps. 125. 6).

Outheology must assist this personal working out of our salvation in ar soul. The realization of holiness is a part of the great universitistory of the soul in striving for perfection, a drama, in which also our part. Its ending will be our happiness or unhappiness for all eternity. This goal, for which we must work, carries with it great possibilities in our theology. We must consider what must be done to neet this challenge of life and death. "Theology, therefore has the lask to consider how the world was made by God and how it must turn to God." 85

The enewal of our theology demands holiness before mystery, or humility being prepared for God, or obedience; and a help for living or love; and the directing of all events to the Creator, or thankfull ness—all of which God will repay. Humility keeps the spirit oper for hearing the faith; obedience binds the will to follow grace; love serves alliving; gratitude carries us with everything on the way to God, in oder that God's working unto salvation and our co-operation with God be the hidden communion unto transformation.

union uno transformation in the image of God, that shines for union its contenance of Jesus. To serve life, therefore, means practically for our beology, service unto the image of God and unto the reflection of the image—in things, as the footmark of God; and in man, as the image of God.

Ut Melius Catholice Observemus

Fr. Cajetan Esser, O.F.M.

CHAPTER FIVE

The Manner of Working

"When friars are blessed by the Lord with ability in some form of work, they should do their work faithfully and out of a sense of dedication. In this way they will put to rout that enemy of the soul, idleness; and at the same time not destroy the spirit of holy prayer and devotedness. For to this inner spirit all other things of life must positively contribute. As pay for their work, they may receive things necessary for bodily sustenance, for themselves or their brethren, but not money in any form. In this let them act in all humility, as befits men who are the servants of God and the disciples of most holy poverty."

The apostolic life of the Friars Minor included from the beginning manuel labor. As the Apostles, especially Saint Paul, supported themselves by the work of their hands, so are we also to obtain our livelihood by our work: "And for their work, they may receive all things necessary except money. And when it may be necessary, let them go for alms like other poor people." Begging for alms is then a means that may be used only when the return for work does not suffice for the friars. This was the constant thought of Saint Francis, even in his Testament: "And I definitely wish that all the friars be occupied in some kind of work, as long as it becomes our calling. Those who do not know how should learn, not indeed out of any desire for the pay the work may carry with it, but to give a good example and to avoid idleness. And if there are times when no pay is given for our work, then we may have recourse to the table of the Lord, and beg alms from door to door."

Francis thus wished that all his friars contribute to the support of the community by their activity, so that they would be, as he Note: A further excerpt from the explanation of the Rule of Saint Francis by Cajetan Esser, O.F.M., (See the preceding issue of the CORD, p.121).

⁸⁵ S. Bon, "Hexaem.", coll. 1, nn. 37 and 38 (V,335 b): Christus "medium est concidiae universali conciliatione pacatum. De quo theologus agit, qui considerat, womodo mundus factus a Deo reducatur in Deum" (n. 37). "Hoc medium et Christus in sempiterna beatificatione. Agit enim theologus de salute animae."

once remarked, "less of a burden to men." The friars were to earn their daily bread, even when begging it, and were not to become an annoyance and scandal to the faithful. Two sentences of Sacred Scrip. ture quoted in the earlier Rule (ch. 7) express his deep conviction on this: "For the prophet says: 'For you shall eat the labors of your hands: blessed are you: and it shall be well with you '(Ps. 127, 2): and the Apostle: 'If any man will not work, neither let him eat' (II Thess. 3, 10)." Celano tells us also that in a certain place there was once a friar who counted as a nobody in helping the community but was reckoned as many when it came to eating. When Francis saw what he was, a love of food, who shared the fruit but shirked the work, he strongly rebuked him: "Go your way, Brother Fly! for you wish only to consume what your brethren have obtained by their honest sweat and to be niggardly in the work of God. You are like Brother Drone, who shares not the labor of the bees, yet is the first to eat the honey!" Celano adds: "Realizing that his greedy gluttony had been discovered, the carnal man returned to the world which he had actually never left" (II Cel. n. 75).

As the present Rule stands, it does not impose manual labor as a duty on all the friars. Nevertheless, the text does show the high regard Francis had for work. For him the ability and willingness to work are a grace of God. Whoever recieves such a grace must try to respond to it faithfully and out of a sense of devotion to the will of God. But because a man can too easily seek and find his own satisfaction in his work and so serve himself first of all, Francis urgently admonishes us so to work that the spirit of holy prayer and of true devotedness to the will of God, which alone matters in all things, is not destroyed. Only thus can work be a genuine worship of God by man.

Besides this great purpose for work, the fulfillment of the will of God, Francis sees also another which is closely linked to it: "In this way they will put to rout that enemy of the soul, idleness." The earlier Rule is even more to the point: "Let all the friars earnestly apply themselves to some good work, for it is written: 'Always be doing some good work or other, that the devil may find you occupied;' and again: 'Idleness is the enemy of the soul.' Therefore the servants of God must ever be engaged in prayer or in some other good occupation." Indolence is indeed the door through which vice make their entrance. When it holds sway, the devil has little trouble;

as Francis once said: "In idleness, heart and tongue soon go wandering off to things forbidden." Experience proves how great a danger it is for the kingdom of God within us.

IIT MELIUS CATHOLICE OBSERVEMUS

Finally, for Francis work has also an apostolic purpose: thereby the friars are to exercise in the Church their apostolate of good example. In work man can too quickly lose sight of the "one thing that is necessary" (cf. Lk. 10, 38-42). This was a particular danger in the time of Saint Francis, in the flourishing city-states with their emphasis on commerce and wealth. Their "hard-working townsfolk had little need of being spurred to action, but rather of being taught to meditate and pray." The friars were therefore to work only insofar as "it was not against the salvation of their soul, and they could do it uprightly" and without scandal. In times like ours when work is considered mostly from the viewpoint of profit, we are as truly Lesser Brothers to serve other men through our "profitless" work. We will thus in our activity be giving expression to love of neighbor, after the example of the "humility of God", who is constantly serving us through the creation and conservation of the world. Our work is a service to God in our neighbor; therefore "let all the friars take care that they go not wandering through the land for any filthy gain"; for self. They must never, moreover, make demands of those they serve, but "in all humility" recive what is given, "as befits men who are the servants of God and the disciples of most holy poverty."

With this last sentence of the present chapter Francis brings us back to its first: work is a grace, and a command, of God. It is God, in fine, who has hired the laborers, "the servants of God," and by our work we serve him. It is from his hand, then, that we receive whatever is given us for our labor; and we cannot make demands of God.

Our work and all our activity, if we perform it in the way Saint Francis prescribes in this fifth chapter should, as did the two preceding chapters, lead us as the servants of God to glorify him in all things.

The Seven Gifts Of The Holy Ghost

THE FOURTH CONFERENCE

The Gift of Knowledge

- 1. 'For God, who commanded light to shine out of darkn has shone in our hearts, to give enlightenment concerning the knd edge of the glory of God, shining on the face of Christ Jesus." Cor. iv, 6) "He that chastiseth nations, shall he not rebuke: he teacheth man knowledge?" (Ps. xciii, 10) The psalm of David claims that the great teacher of the sciences is God. You know someone has to draw water, he prefers to draw it from its original source rather than from a streamlet. Therefore, since God is the teacher and giver of the gift of which we are going to speak, must hasten to that Fount to obtain enlightenment. The Psalm did this, and so did Solomon, and he became an exceedingly lear man. At the start we ought to raise our souls and pray to the stower of gifts; for we do not seek temporal things, but the welf and salvation of our soul. God will be pleased with us as He was Solomon who asked Him for wisdom. Let us, therefore, pray Lord to open the eyes of our mind and to give me the light of knd edge that I may be able to say something about the gift of knowled which may be for the honor of God etc.
- 2. "God, who commanded light to shine out of darkness, of These words are written in the second epistle to the Corinthians it Saint Paul, a great teacher, explains the gift of this very knowled and he explains the gift itself in relation to its antecedants and sequents. Two things precede the gift of knowledge: one is, as were, an innate light, and the other is as an infused light. The nate light is the light of natural judgment or reason; the light fused over and above is the light of faith. As regards the first he se "God, who commanded light to shine out of darkness"; that is,

fixed the light of natural judgment in the rational creature; not only the possible intellect, but also the agent intellect. As regards the superinfused light of faith he says, "God has shone in our hearts, etc.," namely, through the infusion of the light of faith. God established the rational nature and added grace over and above. These two things, therefore, are the antecedants. There are also two consequents, namely, clear knowledge of the creator and revealed knowledge of the Saviour. In reference to the antecedants he says: "God, who commanded etc." In reference to the consequents he says: "To give enlightenment concerning the knowledge of the glory of God," where he deals with the clear knowledge of the Creator; "shining on the face of Christ Jesus," where he treats of the revealed knowledge of the Saviour. The Apostle would have us understand that the soul has many different glories and proceeds from one to another. So he writes to the Corinthians: "But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord." (II Cor. iii, 8) The radiance of the soul is knowledge; on the contrary, the darkness of the soul is ignorance. He says: "We are being transformed from glory to glory."

- 3. We should note that there is the glory of philosophical knowledge, theological knowledge, gratuitous knowledge and glory of heavenly knowledge. The beauty of philosophical knowledge is great according to the opinion of worldly men, but small in comparison to the beauty of Christian knowledge. The glory of theological knowledge seems small in the opinion of worldly men, but in reality is great. The brightness of gratuitous knowledge is greater, but the splendour of knowledge in heaven is the greatest; for there it is a state. In a Psalm we read: "Thy knowledge is become wonderful to me: it is high, and I cannot reach to it" (Ps. cxxxviii, 6);—that is, in this life.
- 4. All these sciences and their glories are divine gifts, but the confering of them is always a greater gift. True, philosophical and the ological knowledge is a gift of God; but properly speaking, only gratuitous knowledge is a gift. And knowledge in heaven is not only a gift but also a reward. In the Canticle of Anna in the book of Kings we read: "Let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared," (I Kings ii, Not foolish thoughts that are spread about by the ways of error but good thoughts that are prepared to the Lord by the paths of

truth. Job asks: "Knowest thou the great paths of the clouds, and perfect knowledges?" (Job. xxvii, 16) He says, "Great paths," the philosophical and theological knowledge, which are called great processes they comprehend many sciences; he says "perfect knowledge in reference to gratuitous and heavenly knowledge. The "paths of clouds" are the sciences in perfect men; for, just as the clouds drawn to the heights by the power of heat, so perfect men are election the abstraction of the mind. We wish to talk on these four sciences that we can arrive at the third of which we are speaking her

- 5. Philosophical knowledge is nothing other than certain knowledge of truth as searchable. Theological knowledge is the pious knowledge of truth as believable. Gratuitous knowledge is the holy knowledge of truth as lovable. Heavenly knowledge is the eternal knowledge truth as desirable.
- 6. Let us begin with philosophical knowledge. I say that osophical knowledge is certain knowledge of truth as searchable read of this science in Proverbs, "Behold I have described it to three manner of ways, in thoughts and knowledge: That I might thee the certainty, and the words of truth." (Prov. xxii, 20-21) I can be the words of both Solomon and God. I say it can be the of God. He describes philosophical knowledge in a threefold that is, from a threefold viewpoint, as natural, rational and m This has reference to the cause of being, the basis of understandand the order of living. In reference to the cause of being, he philosophy a natural science; in reference to the order of living describes it as a moral science.
- 7. Not only has God spoken these words but Solomon him uttered them; Solomon, who discoursed on the Cedars of Lebano the hyssop. He says, "Behold I have described it to thee three may of ways, that I might shew thee the certainty," that is, the solid firm truth, "and the words of truth." He described the science philosophy in a three-fold manner; namely, as far as it is the soft things, the truth of words, and the truth of morals, according is indivision of being from existence, indivision of being to exist and indivision of being from its end. Truth of things is the indivision of being to istence; and truth of morals the indivision of being from its Truth of morals is uprightness, according to which man lives a slife both interiorly and exteriorly according to the dictates of

he equation of the word and the intellect. Truth of things is the equation of the "intellect and thing." And because the science of philosophy teaches words of truth and truth is threefold, Soloma says that he has given it a threefold description.

- 8. Perhaps you doubt whether Solomon acquired this theefold wisdom? He tells us that he had the science of speaking. This le has written in the book of Wisdom: "Give me wisdom, that sittle by thy throne, that I may be worthy of the throne of my father." (Wis. ix. 4,12) There it is written: "God hath given to me to spea as I would, and to conceive thoughts worthy of those things that an given me. For in his hand are both we, and our words." (Wis. vii, 15-16) It is impossible that wisdom be made a teaching except brough speech. But speech is not sufficient for teaching if it is not meaningful. A man does not speak with meaning unless his speech is expressive, searching and persuasive; I mean, his speech must h capable of saying everything that can be grasped or learned, or twhich the affections can be turned. A man aptly expresses what he has to say by means of grammar; he investigates rationally by means of the science of logic; and forcefully persuades with the use of metoric. Therefore this is the part of philosophy which, as evident, is threefold; that is, the science of speech in which Solomon was skilled.
- 9. Solomon tells us that he was skilled in another section of philosophy, that which concerns the truth of things. So he relates in the book of Wisdom: "For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements." (Wis. vii, 17) It is certain that the knowledge of the truth of things is threefold; according to which there are concrete, abstract and separate forms. The Physicist deals with concrete forms; the metaphysician, abstract forms; and the mathematician, separate forms. Thus he says, "He hath given me the true knowledge of the things that are," that is, mainly of beings which rally are mings, as regards the science of metaphysics; "to know the disposition of the whole world," in reference to mathematics, and "the virtues of the whole world," in reference to mathematics, and "the virtues of the whole world," in reference to mathematics, and "the virtues of the whole world," in reference to mathematics, and "the virtues of the whole world," in reference to mathematics, and "the virtues of the whole world," in reference to mathematics, and "the virtues of the whole world," in reference to mathematics, and "the virtues of the whole world," in reference to matural philosophy. Solomon knew the mathematical things.

10. Solomon says that he was also learned in the thirdpart of allosophy, that concerning morals. Thus we read in Ecclesistes: "I surveyed all things with my mind, to know, and consider, and

seek out wisdom and reason: and to know the wickedness of the fe and the error of the imprudent." (Eccle. vii, 26) He says that considered many things and ordered all toward good morals.—De beloved! The "wickedness of the fool" is his having a wrong no of the cause of causes; "the error of the imprudent" is concerned the rule of the monastic life, of the economical and political life. this I mean that his error is connected with the guidance of him his family or his city. Great prudence is required to rule oneself. a greater prudence is required to rule one's family. Still greate needed to rule a city. The sun cannot possibly shine on bodies away without illuminating those close by. So a person cannot an ordered family if he himself is not ordered. If a man who not be chaste himself wishes to have chaste servants, he wished vain. Likewise, if a man does not rule his family well, he will no able to govern the city capably because "what manner of man ruler of a city is, such also are they that dwell therein." (Eccli. :

11. Therefore, Solomon points out that he had arrived threefold description of the philosophical science, a description the rational, moral and natural sciences, and at a threefold description of each of these.—The man who has a true description of the sciences carries an imprint of the Trinity. That would be very to show, but would be too lengthy.

12 The first glory, the science of philosophy, is great accord to the opinion of worldly men, but it is very easily eclipsed un man guard himself from the head and tail of the dragon. If somet is placed between it and the Sun of Justice, it suffers the eclipse foolishness. Jeremias says, "Every man is become a fool for kn edge" (Jer. x, 14); occasionally, not causally. Whoever confident philosophical knowledge and values himself highly on account of believing that he is better, has become a fool; I mean when he bell he has come to a knowledge of the Creator through this knowledge without any further light. This is like a man who wishes to see heavens or the sun with candles. Rational philosophy is definitely fected in rhetoric. Although there are three types of deliberate i.e., when man considers utility, security and goodness of their oppole detriment, danger, and sin or badness, man cannot know what useful, or what is pernicious without something being added to science. It is said in the Gospel: "For what does it profit a man he gain the whole world, but suffer the loss of his own soul?" (1 xvi, 26) And what good does it do a man if he knows many things

forsakes the true welfare of his soul? For it is also certain that for man to know what is useful, what is evil in the science of morals, he needs an addition to this moral science. The matter of the moral science is the manner of worshipping, norms for living, and punishment following judgment. Who can know the rite of worship through natural philosophy?—Suppose a man may have natural knowledge and metaphysics which extends to the ultimate substances and suppose that he may arrive there where he may rest; this is impossible without his falling into error if he does not have the aid of the light of faith to believe in the one and triune God, the most powerful and greatest in His supreme influence of goodness. If you believe otherwise, you are acting insanely toward God; you attribute to another what is proper to God; you blaspheme and you are an idolator, just as if a man would attribute the simplicity of God or some attribute to another what is proper to God; you blaspheme and you are an idolator, just as if a man would attribute the simplicity of God or some attribute of this sort to another.—Hence this science cast down the philosophers and darkened their minds because they did not have the light of faith. So the Apostle says: "Although they knew God, they did not glorify him as God or give thanks, but became vain in their reasonings, and their senseless minds have been darkened. For while professing to be wise, they have become fools." (Rom. i, 21-22) And in the book of Wisdom we read: "For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?" (Wis. xiii, 9) Philosophical knowledge is the path to other sciences, but the one who wishes to stay there will fall into darkness.

13. Besides the science of philosophy, God has given us the science of theology, which is the godly knowledge of truth as believable. For the eternal light, God, is a light inacessible to us since we are mortals and have eyes like a bat's. Thus Augustine says, "The keenness of the mind, weakened in so excellent a light, is not directed to it unless it be purified by the justice of faith." (De Trin. c. 2, n 4) Therefore, the science of theology is founded on faith. Just as philophical sciences are based on their first principles, so the science scripture is built on the articles of faith which are the twelve pillars the city. Isaias says of this wisdom, "They shall not hurt, nor shall be kill in all my holy mountain"; there follows, "for the earth filled with the knowledge of the Lord, as the covering waters of the sea." (Is. xi, 9) He compares Holy Scripture to the water of the

sea because of the vastness of its mysteries, its many meanings a because of its stabilizing of the Churches.

14. First of all, I say that Sacred Scripture is compared to t water of the sea on account of the vastness of its mysteries. The is enormous and no man is able to cross it. Just as great is the swe of the mysteries of Holy Writ; for no one can reach its limits no mat how much he be enlightened and how much he endeavor. And we read in Isaias: "And the vision of all shall be unto you as words of a book this is sealed, which when they shall deliver to that is learned, they shall say: Read this: and he shall answers cannot, for it is sealed. And the book shall be given to one the knoweth no letters, and it shall be said to him: Read: and he sh answer: I know no letters." (Is. xxix, 11-12) Neither a learned m nor an unlearned man will be able to read it. But who will read then? I say that the proud person who wishes to enter the sanctu of God, will not be able to do so, even though he be learned. Likewi if the illiterate man wishes to enter, he would be a fool. Hence it necessary for one to have both learning and spirit!

15. Secondly, Holy Scripture is compared to the water of sea because of its many meanings. In the sea there are many different springs; so in Holy Scripture there are many meanings for one te We read in Daniel: "But thou, O Daniel, shut up the words, a seal the book, even to the time appointed: many shall pass over, a knowledge shall be manifold." (Dan. xii, 4).—Some are amazed the we have so many different explanations for the same scripture te Anselm says that in the same earth we are able to plant many differen seedlings, and the earth brings forth many different plans by power of God; so through the Holy Spirit there are various mean ings for the same text. Nor is it wrong to use a text equivocally the has been used equivocally many times. In theology both words objects have significance. Therefore, when there are many propert of a thing, then many things are signified by this one object. A man has as many qualities as does the sun when the sun is used signify the just man.

16. The third reason for the comparison of Sacred Scripts to the water of the sea is that it establishes the Churches. We read the Psalms: "He hath founded it upon the seas" (Ps. xxiii, 2); as in another place: "Who hast founded the earth upon its own base (Ps. ciii,5) Some mocked David for saying that God established the same of the comparison of Sacred Scripts."

land upon the waters. Earth, because it is dry, would be reduced to dust if it were not for the moisture which penetrates the earth. And just as the human body receives its moisture through the veins, so it is necessary that sweet waters come from the sea and embrace the earth. He says that God established the land over the waters, because of a mystery. The land, filled with the Spirit, is the hierarchy of the Church; filled with the Spirit who "hath poised with three fingers the bulk of the earth," (Is. xl, 12) because he founded the Holy Church on divine words. These holy words are the foundation stones. The Apostle says to Timothy, "I write these things to thee . . .in order that thou mayest know. . .how to conduct thyself in the house of God, which is the Church of the living God, the pillar and mainstay of the truth." (I Tim. iii, 14-15)

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17. Where there is no Sacred Scripture, the land, that is, the Church, must necessarily be troubled. "They have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved." (Ps. lxxxi, 5) Arius, who wished to remove the foundation of the Trinity; Nestorius, the unity of the person; and Eutyches, who wished to fuse the natures in Christ; all these struck at the foundations of the Church.—Every Bishop must know this science; that is why he is asked: "Do you know the Old and the New Testament?" An English King asked a certain Bishop what the two horns on his miter signified. The Bishop answered, and correctly, that they signified the Old and the New Testaments which Bishops must know. "And what do those two little lappets signify which hang from the back?" The Bishop answered that they signify the ignorance of both, "Because we know neither the one nor the other, but have cast the entire Scripture in back of us." And in this he spoke badly.

18. Because the ecclesiastical hierarchy is founded on Scripture, which is compared to the water of the sea on account of these three reasons, a condemnation has been given to those who do not have this knowledge. We find this in Osee: "Because thou has rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me." (Osee iv, 6) One who knows nothing of governing is refused the command of a ship or the rule of a city. If the Church is founded on a knowledge of Holy Scripture, the person who does not have this knowledge of Scripture must be forbidden the office and dignities of the Church. It would be the height of

foolishness if a blind man wanted to lead another blind man. sailor is to be selected neither by lot nor by friendship.—Real that this knowledge is repelled when man does not take the sta to learn it. Isaias: "Therefore is my people led away captive, becan they had not knowledge" (Is. v, 13); neither in the leader nor ! people.-Knowledge is also rejected when man has the knowledge but does not wish to live according to it or fulfill it. So our L says: "Woe to you lawyers! because you have taken away the of knowledge; you have not entered yourselves and those who entering you have hindered." (Lk. xi, 52) If a doctor eats the f which he has forbidden the patient to eat, the patient is scandal and wants to eat that food.—Therefore, Christ said, "Woe to lawyers!" because "he who knows how to do good and does not it, commits a sin," as Blessed James tells us. (James iv, 17) B guilt and punishment are increased with knowledge; and there Luke writes: "But that servant who knew his master's will, and not make ready for him and did not act according to his will, be beaten with many stripes." (Lk. xii, 47) Woe to that man does not prohibit evil by example or advice! You make yoursel doctor of Sacred Scripture but urge the opposite of the good and truth. The person who would direct along a crooked path one should proceed along a straight way would commit an inexpiable He who hinders another's salvation by his example, council or suasion ought to offer his soul in place of the other person's soul. I not sin gravely by drawing someone to evil when I can urge him to good? If I hinder the welfare of another I do worse than the d because the devil does this as an enemy.—This science of theological if not carried out in action, is not only useless, but even damnal The first glory can become obscured, but this one can be condemn

- 19. Therefore, there should be another glory, the gratuit science, which is the form of the two preceding. You are lacking third sign if you do not have this knowledge. This science is the knowledge of truth as creditable and lovable. We read of this science in the book of wisdom: "An upright man. . .she guided in strain paths; she showed him God's kingdom, and gave him knowledge holy things; she made him prosper in his toils." (Wis. x, 10) three reasons this gratuitous science is called the Science of the Sal
- 20. The first reason is that it is given by the Holy Spirit; I the Holy Spirit who moves, inspires and animates the soul to stity. I say by the Holy Spirit who inspires the soul to a knowledge

sanctity, to a delight in holiness and to a safeguarding of it. So the Apostle says to the Corinthians: "We have received not the spirit of the world, but the spirit that is from God, that we may know the things that have been given us by God." (I Cor. ii, 12) And how? If we know, guard and give assent to the Holy Spirit's inspirations concerning the knowledge of, a delight in, and protection of holiness. So we read in John: "Father, sanctify us in truth." (Jn. xvii, 17)

21. This gratuitous science is called the Science of the Saints for another reason; it has no admixture of evil, nothing whatever of sensuality, curiosity or vanity. And so we read in Leviticus: "The Lord also said to Aaron: you shall not drink wine nor any thing that may make drunk, thou nor thy sons,. . .that you may have knowledge to discern between holy and unholy." (Lev. x, 8-10) Whoever has the knowledge of discerning between the holy and unholy, will abstain from everything that can make him drunk; that is, he will avoid all superfluous delight in creatures, for this is the intoxicating wine. If someone, either on account of vanity, curiosity, or sensuality inclines to a superfluous delight in a creature, he does not have the science of the Saints. We read in Genesis: "Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Gen. ii, 16-17) Adam with his wife contracted the vice of curiosity when the devil said to them: "You will be like gods, knowing good and evil." Adam fell into the vice of sensuality when he ate of the fruit, and the vice of vanity when he wished to be as God. Listen, brethren!-those who have the science of the Saints (I mean the learned) should mortify themselves lest they have some Admixture of evil; because if man should stain his knowledge with some evil, he loses the knowledge of discerning between good and evil.

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

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