

III

6. SG. *Frances Trinci of Serrone* (1557-1607) virgin. (n:150).
7. Ven. *Prudentiana of Zagroni* (-1609) (Index p. 197).
8. SG. *Ghellini* (1559-1615) priest, confessor. (n:200).
9. Ven. *Ann of Jesus* (1577-1620) virgin. (n:159).
10. SG. *Isabella Ricci of Grimaldi* (1599-1624) virgin. (n:152).
11. SG. *John and Dungan* (-1628) bishop, martyred in Ireland.
12. Ven. *John of St. Joseph of Bethencourt* (1626-1667) confessor.
13. SG. *Christopher of St. Catharine* (1638-1690) priest, confessor.

The Franciscan Histories and Martyrologies name 993 sons and daughters of St. Francis who died with a note of sanctity in the XVII century.

LINES TO AN EVANGELIST

Your speech of Him
 Unlocks a magic door;
 Swift up the ladder of your words
 I run.
 Your telling mines
 A pure and crystal pool
 That looks beyond all time and stars,
 Bearing the image of His face.
 Then in the cavern of my heart
 A flame leaps up!
 A voice, His eyes,
 His love I find!

Sister M. Josephine, F. SS. S.

Saint Francis and Christian Piety In The Middle Ages

Fr. Lothar Hardick, O.F.M.

When toward the end of his life St. Francis saw his friars moving ever farther away from his ideals, he sadly resigned his authority in favor of men more gifted to rule than he. Yet he never ceased to exhort the friars to cling to the form of the Brotherhood as he had given it to them and to reject firmly whatever tended toward monasticism or any other religious ideal. "My brothers, my brothers," he cried, when pressed for legislation, "do not mention to me any Rule at all—neither of St. Augustine, nor of St. Benedict, nor of St. Bernard, nor any other manner or form of life except that which the Lord in His mercy has shown me and given me."

These words of Francis give full expression to his point of view. They do not imply any disparagement of the other religious Orders; they merely express his firm conviction that God had called him to fulfill a new and specific role in the Church and that for the Friars Minor there must be no dependence on or going back to any of the older forms. The members of his Order were not to be monks, nor cenobites, nor hermits, no canons regular, nor anything whatsoever except Friars Minor, whose specific role in the Church was to glorify God by "serving Him in this world in poverty and lowliness" (*Rule*, C. VI). Nowadays there seems to be a kind of passion for judging the objective value of the various forms and expressions of Christian piety. Basically, this is dangerous, for it leads to a sectarian mentality. When St. Francis says clearly and emphatically that his way of perfection is the way to which he obliges his followers exclusively, he affirms only that it is the most valuable way for himself and for those who wish to follow his ideal. His way of evangelical perfection is not objectively better than others; it is simply different.

This present study is an attempt to show how the Franciscan way of life differed from other forms of piety and gave to medieval Christianity a new point of view. To do this it will be necessary first to take a glance at the spiritual attitudes of the early Middle Ages.

When feudalism rose from the ruins of the devastated Roman Empire, there came into being a parallel concept of spirituality. The

Church, in striving to fulfill her God-given task of calling all men to salvation, adapted herself to the social order of the time and followed the structural pattern of feudal society which had become her milieu. Early medieval piety was therefore closely associated with the concept of nobility. Between the Church and the feudal aristocracy there developed a rich give and take. Pope and Emperor sought aid and support from each other in their struggle against the chaotic disorders of the times, and this soon resulted in a marked interrelation between the temporal and spiritual powers. The ultimate consequence was that the feudal aristocracy and the ecclesiastical leaders became strongly bound by mutual self-interest. Next in power to the king himself were the prince-bishops, lords of both Church and State, whose mentality was as feudalistic as that of the nobles themselves. Even the great monasteries were aristocratic in spirit and form. It was inevitable that a feeling of class consciousness, of hereditary exclusiveness, should develop in every level of ecclesiastical and religious life. Thus, for example, when St. Hildegarde of Bingen was asked why only the daughters of the nobility were admitted to her monastery, she replied, "What man would lead his heifer to the herd or to the stall without keeping her separated from the donkeys, sheep, and goats?" To the early medieval mind this distinction was clear and generally unquestioned. God has placed differences among His creatures both on earth and in heaven. Even among the choirs of angels there are differences in office, in glory, and in intrinsic excellence. Every attempt, therefore, to rise above one's social status was regarded as similar to the sin of Satan and of Adam. Furthermore, any mingling of upper and lower classes should lead only to discord and hatred. Consequently the maintenance of the existing social order was regarded as a commandment of Christian charity.

Naturally, there is a tendency for us to evaluate the religious culture of the Middle Ages from a democratic point of view. This is the wrong approach. The medieval Church can be correctly understood and evaluated only in relation to her historical milieu.

The thinking of the medieval man was formed through and through by the idea of hierarchy and class distinctions. This is expressed in its concept of human society as a pyramid. Every vassal is bound to his lord in a fixed and rigid pattern within a general framework. Movement within this structure is from top to bottom, from summit to base. The man in the higher position passes his power down to the man below. God, Who is over both pope and emperor, is at the apex of the pyramid; the serf is at the base. No man has direct contact with the supreme authority, but can move up only to the one next in rank above him.

This point of view created a problem for the medieval Church when the matter of the Incarnation had to be considered. How was it possible that He Whose position is at the very summit of creation, infinitely higher than the mind of man can comprehend—how could He descend to the lowest level of human society without disrupting the divinely-ordained structure of that society? Thus Anselm of Canterbury asked the question: *Cur Deus Homo?* Why did God become man? For the Incarnation seemed to contradict in its very essence this concept of a fixed and stable order.

Theological considerations, however, had little effect on the feudal mentality as such. Even the exterior forms of piety were affected by the ideals of chivalry. The Christian serves God as His vassal. His love for God is the expression not so much of filial tenderness as of feudal devotion to One Who is Lord and Master of all men. Thus adoration takes on the forms of chivalry and is expressed in its terms. The medieval man contemplated the Incarnation of Christ, and also His death on the Cross. But the image of Christ in his mind is the majestic Christ, the Ruler of the World. The majestic bearing and the regal crown appear even on the image of the Crucified. *Regnabit a ligno*—God shall reign from the Cross—is a clear echo from the early Middle Ages.

Medieval piety was also expressed in the gorgeous display of processions. Not only the pomp and ceremony but also the solemn, measured step of the religious procession reflected in feudal concepts of rank and distance between higher and lower, between God and man. Love of elaborate ceremonial, of Byzantine splendor and formalism, also reflect qualities of medieval spirituality. The attitude of adoration depicted in medieval art, especially in grave stones, is the attitude of the knight swearing fealty to his lord. Even devotion to Mary is feudal in spirit. We translate *Refugium peccatorum* as *Refuge of sinners* and think nothing more of it. To the medieval mind, however, there was included in the title the entire feudal concept of the noble lady shielding her clients. Mary was loved as the ideal woman of chivalry, to be championed by her valiant knights. She was fully as regal as Christ. The saints, too, were built up to heroic size. They were placed on a level far above that of the ordinary man, and were almost by definition of noble birth. Such was the law in medieval hagiography until the beginning of the Thirteenth Century.

This brief survey of medieval piety does not pretend to give a complete picture. It is no more than a rough sketch of the salient features. But it will serve as a background against which the originality of St. Francis can be pointed out.

Pietro Bargellini has called the age of St. Francis the age of war. By this he means to imply the tremendous power and influence of the great cloth merchants of Europe, especially of Italy. These merchants, intelligent, adventurous, independent, were the exponents of a new social order, of a new class in medieval society. Historians associate them with the rise of the towns, the decline of feudalism, the spread of heresy, and the failure of the Crusades. But they were also responsible, if indirectly, for the rise of the guilds, which in turn gave new attitudes to Christian charity in the form of brotherly love, social justice, and the use of wealth. Disowned by the great monastic Order—for the monks saw nothing evil in the rise of the merchants and artisans; misunderstood, too, by the secular clergy who were not equipped to deal with their particular problems, the middle class began to seek for its own spirituality. In the midst of wealth, they longed for poverty; in the midst of war, they longed for peace. With the translation of Sacred Scripture into the vernaculars, they drank in the Gospel message of the Beatitudes, and groped toward a new form of piety. Many fell prey to heresy; others progressed in line with the Church but could not maintain their zeal. Rome did not oppose this movement, except when heresy was involved; but it was not until the reign of Innocent III that the middle class found a distinct place in the life of the Church. The essential greatness of Innocent lay not so much in his achievement of power over the nations of Christendom, but rather in his deep and mature understanding of the spiritual aspirations of the middle class. When the Pope saw the ragged young Francis of Assisi kneeling before him, begging permission to live fully the Gospel of Christ, he recognized in this petition an answer to the current need. The way of life proposed by the Poverello was an entirely new way; it was an aspect of Christian piety that had remained until then almost wholly unexplored. Although Innocent first regarded it as something of an experiment, he also recognized it as a potential fulfillment of all the spiritual longing of the restless middle class. Accordingly, he gave it his approval.

It should be remembered that Francis himself belonged to the upper levels of the bourgeoisie, to the new aristocracy of wealth. His father was a typical Italian cloth-merchant, spending a good part of his life travelling throughout Europe, eagerly seeking new opportunities for trade. The name he gave his son, "Francesco", vividly recalled the exciting bustle of the French markets and the costly materials brought home from France. There is no need, to dwell on this point of the Saint's name, yet it should not be forgotten that Francis

was the son of a newly rich family, a member of the intelligent, educated, dynamic middle class.

This rising middle class, already awakened to the new ideals of human equality and brotherhood, had begun to develop its own peculiar kind of spirituality long before it developed a corresponding political program; yet the new social structure that was developing also impressed itself on the new piety and gave it definite form. Perhaps this can be more readily grasped by a comparison between the old monastic ideal and the new apostolic-fraternal ideal of St. Francis. Throughout the Benedictine Rule the great leitmotif is the *militia Christi*. It is not easy to translate this phrase. The simple equivalent of "arm of Christ," or "soldiers of Christ," does not express it fully. The phrase, in the full richness of its connotation, involves the entire concept of feudal power, the entire pattern of medieval thought, fusing the pomp of chivalry with the military ideals of ancient Rome. The monk is a loyal warrior, a kind of vassal of Christ the King. Whose divine majesty he serves with courtly formality, amidst the pomp and splendor of a magnificent liturgy, and in the spirit of fealty and homage.

This concept of the *militia Christi* had no place in the life of the Friars Minor. Certainly Francis was as military-minded as any of his contemporaries. His language, too, was the language of chivalry. He was the herald of the Great King, the knight who served his lovely Lady Poverty with all the courtly gallantry of his age. His prayers, too, were often cast in the solemn forms of the liturgy. Yet into the midst of this strongly medieval and courtly milieu, he introduced a new note—the *sequi vestigia Christi*, to follow the footsteps of Christ. Here the emphasis is on the personal nearness of Christ to man. The feeling of reverential distance is not destroyed, but neither is it emphasized, nor does it underlie the structure of this new form of religious life. Rather, reverential distance is replaced by intimate love. Francis was shaken to the depths of his soul when grace led him to realize how near God came to man in the Incarnation. He could never again see the Incarnation as merely an episode in the history of God's dealings with man; for him it assumed the proportions of a revelation, of a divine directive pointing out to him the way he was to travel on his journey to God. His prayer, certainly, was addressed to God as the strong, all-holy, all-powerful Lord; he knew God's infinite majesty and adored it in profound humility. Yet the characteristic of his piety is not formal veneration of the unreachable majesty of God, but a tenderly human weeping over the realization that Divine Love is not loved.

There is a further point to be considered—the chivalric tone of devotion to Mary that characterized the piety of the early middle ages.

The world of knighthood knelt in homage before Mary, the Queen of Heaven. Her exalted position formed the theme of early medieval piety and the feeling of distance was always stressed. But with Francis the stress was shifted from Mary the glorious Queen to Mary the poor little mother whose child was born in a stable. Thus St. Francis wrote to St. Clare: "I, Brother Francis, will to follow our Lord Jesus and His most holy Mother in a life of poverty." This is a new thought, the expression of a different kind of devotion to Mary. It is not knightly service rendered to a great lady, but close, personal imitation of her humble life on earth. There is no question of distance here. All men can see Mary not only as their mother but as their model as well, whose example of poverty and humility and love all men could aspire to follow. Francis did not reject the thought of Mary's regal dignity; he simply emphasized her poverty as worthy of admiration and loving gratitude.

There is also the manner of the Poverello's conversion to consider—an event of deep significance. He described it in his *Testament*: "The Lord gave me, Brother Francis, the grace of beginning to do penance in this way: that while I was in sins, it seemed extremely bitter to me to see lepers, and the Lord Himself led me among them and showed mercy to them. And when I came away from them, what seemed bitter to me was changed into sweetness of spirit and body for me. And I tarried a while, then left the world." Here again is a new concept that has almost the force of revelation: that man reaches God through his fellow man in poverty and love. This is not to be equated with the virtue of alms-giving. It is something much more—it is a vocation. "The Lord Himself led me among them." In this one brief sentence there stands a direct challenge to the concept of the feudal social structure as ordained by God.

The full significance of this thought was manifested concretely in the life of St. Elizabeth of Hungary. She reached holiness not by withdrawing into the cloister, where she would have renounced nothing of her royal dignity, but by going out among the poor and the suffering outcasts of society, serving them as their handmaid, loving them with a reverential and humble tenderness. The life of St. Elizabeth stands in striking contrast to the life of St. Hildegarde of Bingen. It is the new ideal of human brotherhood opposed to the old ideal of human inequality.

St. Francis came to know Christ in almost every way possible for the human heart. He adored the infinite majesty of the Son of God, marvelled at His infinite perfection. Yet Francis chose one way for Himself, and clung to it with all his strength—the way of literal

imitation of the humble earthly life of Christ. Since Christ became poor for us, Francis saw in poverty the safest and surest way to union with his Divine Master. This is the thinking that led to the crib at Greccio. The apostolic heart of Francis longed to concretize for all men the tremendous reality of Word made flesh, dwelling among us. He longed to awaken in all men love of poverty through contemplating the Infant Christ lying in the manger. In the mind of the Poverello, the mystery of the Incarnation was the mystery of God's nearness to His creatures.

This loving consciousness of God's nearness is reflected again in our Seraphic Father's love for Christ in the Blessed Sacrament. Desire for union with his Incarnate Lord impelled him to a deeply intimate Eucharistic piety. His veneration for priests stems directly from this ardent love for the Blessed Sacrament. In the Eucharist he found the desired nearness of the Lord, and as deacon he could even hold the Beloved in his hands; yet it was only through the gift of the priesthood that this unspeakable joy could be his. He revered priests, then, because he saw "in this world nothing bodily of the most high Son of God except His most holy Body and His most holy Blood." In the Eucharist, too, Francis recognized his Lord suffering and dying for all men as the brother of all. Penance and mortification, therefore, are essential elements in his way of perfection, for "to follow the footsteps of Christ" meant to Francis to follow Christ in His crucifixion and redeeming death on the Cross.

If this way of literal following of Christ was new and strange to the contemporaries of Francis, it bore the unmistakable evidence of divine approval. Had not God Himself shown this way to Francis, giving it the seal of authenticity by signing his body with the five seals of the Stigmata? On Mount Alverna Christ became the personification of the Augustinian dictum: "Love transforms the lover into the Beloved." After the stigmata, Francis was a living proof to his contemporaries that God approved his way of life. This realization brought about a genuine return to Gospel perfection, and the human Christ, the humble, suffering, Son of Man became the centre of this new kind of Christocentric spirituality.

In the late Fourteenth Century, Bartholomew of Pisa wrote his famous *Book of Conformities* in which he shows by some forty comparisons how the life of Francis was a perfect imitation of the earthly life of Christ. Although the book leaves much to be desired by

way of historical authenticity, its spirit is sound. Francis was indeed, as Pius XI said, another Christ.

Thus the life and teachings of Francis gave to medieval piety a new kind of devotion to Christ and Our Lady, a devotion that never permits forgetfulness of how near God came to man in the Incarnation, how intimately He dwells with man in the Eucharist, and how closely men are united in the Mystical Body of the Incarnate Son of God.

Translated and Adapted by Sr. M. Frances, S.M.I.

AT MORNING WITH GOD

Dawn,
Riding wing-wise,
Shimmering on leaves,
Comes in folds
Of song.
Song like molten ore,
Song at white heat,
Song on the face
Of dawn,
Song like a soul
At morning with God.

Oh,
Let my
Soul sing.

Sister M. Florian, O.S.F.

The Angels In Our Life

Fr. Ignatius Brady, O.F.M.

After treating in detail the nature of Angels, Saint Bonaventure devotes a number of questions to the angel guardians given men, and concludes with a brief appendix that sums up the role of the angels as our helpers and protectors. The Masters (of Paris), he remarks, are wont to point out some twelve benefits which we receive from our heavenly guardians. This list, it seems, was originally drawn up, or at least introduced into scholastic books, by Alexander of Hales (*Glossa*, II p. 107); it was repeated in turn by Philip the Chancellor, the Summa named after Alexander, St. Albert the Great, and Saint Bonaventure.

It is to be believed (says Bonaventure, II, p. 284) that in many ways the angels who guard us both strive to move us to good and endeavor to restrain us from evil, even though our own feebleness and foolishness blind us to their role in our life. For this reason many are proud, others are ungrateful and attribute to themselves what is really owing to the help the angels give. Such an attitude, unfortunately, makes them less worthy to receive that very help. For this reason it is most useful for us to know and understand the effects in our life of the protection bestowed on us by the angels.

Twelve effects are usually pointed out by the masters, on the basis of Holy Scripture.

The first of these is this, that the angels rebuke us for our sins, as did the angel in the book of Judges (c. 2), who rebuked the Israelites: *It was I who brought you up from Egypt . . . Yet you have not obeyed me? What did you mean by this?*

The second is that they free us from the chains of sin, as the angel freed Saint Peter from prison: *An angel of the Lord stood by him . . . and: The chains dropped from his hands.* (Acts 12). This is to be understood, not indeed that the angels actually free us from sin, but rather that they help us acquire the proper dispositions for repentance.

Again, the angels remove those things that hold us back from good, as is suggested in Exodus 12, when the angel struck down every first-born of the Egyptians. (Here Alexander prefers to refer to Exodus 13, that God in his angels preceded the Israelites as a column of cloud by day and of fire by night.)

Fourthly, they hinder the onslaughts of Satan, as Raphael chased from Sara the evil spirit (Tobias 12, 3).

In the fifth place, the angels come to teach us, Daniel was told

(9, 22): *I am now come forth to teach thee, that thou mightest understand.*

The sixth effect is that they reveal to us the secrets of God, as the three angels represented to Abraham the trinity and unity of God and the promise of God to him (Gen. 18).

The seventh is to console us in troubles: *Be of good courage, the cure from God is at hand* (Tob. 5, 13).

Eighthly, they bring us strength to walk the ways of God, as the angel brought food to Elias and told him: *Arise, eat: for thou hast yet a great way to go* (III Kgs 19, 7).

They do more than this, for, ninthly, they conduct us along the way and lead us back to God, as Raphael promised to do for Tobias: *I will conduct him thither, and bring him back to thee* (5,15).

Tenthly, they go before us and overcome our enemies, that we may walk safely to God, as the angel of the Lord slew the Assyrian and rescued the chosen people (Isaias 37, 36).

The eleventh effect is that they mitigate or lessen for us the temptations that come to us in this life, as is suggested in Genesis 3. When Jacob wrestled with the angel until dawn, he was exceedingly comforted after his blessing, while the shrinking of the sinew of his thigh would seem to indicate a lessening of temptation.

In the last place, the angels pray for us and carry our prayers to God, as the angels told Tobias: *When thou didst pray with tears . . . I offered thy prayer to the Lord* (12,12).

All these are the effects of the protection we receive from our angel, and for each of them we are much indebted and must be grateful both to God and to his angels!

* * *

Later (II, p. 289) Bonaventure answers the doubt or question when each first receives the benefit of an angel guardian, by saying that an angel "is assigned to each person at the very moment of the creation of the soul." The reason for this, he believes, lies in the fact that it is the soul especially that is committed to the charge of the angel, and even before birth that soul needs protection. "When the child is still in the mother's womb it can perish and so be lost; therefore the angelic protection is needed even then." Whether the child that has not reached the age of reason receives special hidden help toward goodness and virtue from his angel guardian is difficult, he remarks, to decide, yet it is not well to deny this either.

If it is a law of human charity that the poor and needy be helped by the rich and strong, how much more an act of divine mercy is it that God has given to us poor and needy wayfarers the support and protection of his angels!

The Sacred Stigmata shows that there were three divine things in Blessed Francis

(Continued)

ARTICLE III

The threefold perfection, and the three parts of Gospel Perfection which were all present in Blessed Francis as an example for us.

A third mystery is to be considered: what these holy stigmata reveal for us. Truly this must be held with unwavering faith, that in these holy stigmata three things shine forth which lead to the imitation of Gospel perfection and to the likeness of Jesus Christ Crucified. These three are the ardor of charity, the splendor of truth and the vitality of power and activity.

First, because the ardor of charity is resplendent in them, these wounds must inflame the lukewarm. To inflame the human minds for the honor of Jesus, our Lover, Who was crucified and died for us, crosses are painted which are lifeless and are often made by the hands of sinners. Yet, even though these crosses are stone, they inflame human hearts by bringing to mind Christ's sufferings. O how much more must human hearts be moved and inflamed by the living, sanctified and fiery image carved by the finger of the living God in the flesh of Blessed Francis. O with what devotion it would set one aflame to see and touch the least work which the Blessed Virgin and the Blessed Jesus Christ had made or touched with their sacred hands. How much more that sublime work which, for the enkindling of the whole world, He so wisely, so ardently, and so wonderfully made, carved, signed, and inflamed and consecrated in the very blood of Blessed Francis?

Second, because the splendor of truth is so brilliant in them, they must direct and illuminate the wayward by their example. Actions speak louder than words and deeds are more cogent than talk. So the Lord, not only by word, but by deed, directed those who had strayed from the way of the Cross, when He impressed the stigmata on Blessed Francis. At crossroads, crosses are erected that the royal highway may be recognized and no one will ever lose the way. Thus

God also set up the stigmata of Blessed Francis so that He might clearly show that the life which Francis taught and showed by example was perfectly conformed to the life of the Crucified Jesus, because Christ had to suffer and thus enter into His glory, Luke 24.

Third, because the vitality of power and activity abounds in them they must quicken the timid and strengthen them for the perfection of the Gospel and the Cross. Those who go abroad through barbarous nations, feel confident when they carry letters of safe conduct. Now God has preserved in the flesh of Blessed Francis the life which he taught. O good Jesus, You have signed him and, with him going ahead fearlessly, You have led Your people, preceding them in a column of fire and cloud, You alone, doing wonders, signs and miracles. But now let us come to the Gospel perfection itself which Blessed Francis observed and in testimony of which Jesus Christ sealed him with His stigmata. You must recognize that the root, form, end, completion and bond of perfection is charity. To this Jesus Christ, the Master of all, reduced the Law and Prophets and, consequently, all the teachings of God.

The state of charity is threefold. The lowest one is in the observance of legal commands. The second and middle one consists in the fulfillment of spiritual counsels. The third and highest is the state of eternal joy and consolation. Therefore, a threefold difference of perfection can be distinguished, as it is found in Sacred Scripture. The first is of necessity, the second of supererogation, the third of ultimate fulfillment.

First, I say, is the perfection of necessity. Deuteronomy 18, says "Thou shalt be perfect, and without spot before the Lord thy God." Glossa: without the stain of crime. Hence Prosper says of the contemplative life: They are perfect who will what God wills, and give in to no sins, by which He is offended.

Second is the perfection of supererogation. About this, in Matthew 19, the Lord says, "If you wish to be perfect, go sell all you have and give it to the poor." Concerning this, Jerome says to Heliodorus: The perfect servant of Christ has nothing besides Christ, or if he has anything besides Him he is not perfect.

Third is the perfection of final fulfillment. So the Wise Man says in Proverbs 4, "But the path of the just, as a shining light, goes forwards and increaseth even to perfect day," that is, to shining brilliance of divine vision.

And in the first Book of Soliloquies, Augustine says concerning this: A truly perfect virtue is reason reaching to the very end which a blessed life attains. The first and second perfection differ from the

third as merit differs from the reward. The second differs from the first as a counsel is distinguished from a precept. But all these states were in Blessed Francis, as is evident from his life. All, both the precepts and the counsels, are reduced to fulfillment and observance of charity. The Apostle describes this in I Timothy 1, "The end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith." In these words he hints at the threefold act of charity. First to turn from evil, second to seek good, third to bear adversity patiently. For first he says in regard to turning away from evil, "from a pure heart." Second he says in regard to seeking good, "and a good conscience." Third, he adds, in regard to bearing adversity, "and an unfeigned faith," that is, not earthen and fragile, but strong against adversity. And this can be a theme when one is speaking of Gospel perfection. This threefold act of charity comes from a habit of virtue in two ways, either according to the law of precept and of necessary with a universal obligation, or according to the law of the counsels with a spontaneous and spiritual obligation. So the second includes the first and goes further, as far as this is possible to one on earth. So it is that the second with the first is called perfect but the first in respect to the second is called imperfect. Ambrose, in Book One of *De Officiis*, says: "Every state of life is either mediocre or perfect, which we can prove by the authority of the Scriptures. For we know that in the Gospel the Lord said, "If you wish to enter life, keep the commandments." You shall not commit murder, and you shall not commit adultery, these are mediocre duties from which something is lacking. Therefore, it follows: "If you wish to be perfect go and sell all you have and give to the poor and come, follow Me." This is the perfect way of life, which the Greeks call 'catorhoma', by which are corrected all things which may have a fall." When we speak of Gospel perfection, according to the common acceptation, we speak of this middle perfection; so from what has been said you can gather that the Gospel perfection is the conformity of the man on earth to Christ through that habit of virtue by which we supererogatorily turn from evil, do good and suffer adversities. For in these things consist the three parts of Gospel perfection which Blessed Francis attained perfectly. As a mystical sign of this Christ marked him with His holy wounds, testifying to his consummate imitation and Gospel perfection.

CHAPTER I

The First Part of Gospel Perfection is Made Up of Three Things.

The first part of perfection is the turning away from evil. For the Apostle, in the quotation given above, says, "The end of the

commandment is charity, from a pure heart." Every sin has its origin from the inordinate attachment to the threefold changeable good, namely, that which is exterior, inferior and interior, by way of concupiscence of the eyes, concupiscence of the flesh, and the pride of life. These three things must be avoided, not only as to act and consent, as is done through virtues opposed to them, but also in the occasions, and this increases one's merits and is helpful for salvation. Jesus, the Master of perfection counseled us to turn away perfectly from the concupiscence of the eyes. Therefore, He advised us to leave all these temporal things, according to the words of Matthew which we quoted above, "If you will be perfect," etc. So that we would avoid the concupiscences of the flesh perfectly, He taught that every experience or desire regarding the act of the generative power should be prevented. Therefore, in Matthew 19, He says, "There are eunuchs who have made themselves for the kingdom of heaven's sake. Let him accept it who can." In order that we turn entirely away from the pride of life He encourages us to deny our will according to Matthew 16, "If anyone wishes to come after Me let him deny himself," etc. In this threefold supererogatory avoidance of the triple origin of all evil, consists the first part of Gospel perfection; Holy Scripture makes this known, the Doctors of truth support it, and the holy Fathers, the founders of Religious Orders, affirm it.

CHAPTER II

The Second Part of Gospel Perfection consists of Two Things.

The second part of perfection consists of the supererogatory pursuit of good, which according to the division of life into active and contemplative, is made up of two things. First, it consists in kindness towards our neighbor, second, in raising the mind toward God. First, it consists in kindness toward our neighbor. This supererogatory kindness and charity towards our neighbor consists in this, that we generously extend the law of justice, the signs of love and our kindnesses, not only to our friends, but also to our enemies. According to the words of Matthew 5, "Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you . . . And be perfect even as your Father is perfect." Second, the supererogatory raising of the mind to God strives for this, that according to the law of cleanness of spirit and peace, the devout mind may sense the sacred and be drawn outside itself through ecstatic love for the divine splendors and ardor, according to the words of the Apostles, 2 Corinthians 2, "If we were out of our mind, it was for God. If we are sane, it is for you. For the

love of Christ impels us." And in the fifth chapter of Hebrews, "Solid food is for the mature, for those who by practice have their faculties trained to discern good and evil."

CHAPTER III

On Bearing Adversities happily, in Which Gospel Perfection is Brought to Its Fulfillment.

The third part of Gospel perfection consists in bearing adversities in a supererogatory way. Here we are interested not only in this that one should bear patiently those adversities which come upon him in such a way that under the law of God he cannot avoid them, because he is bound to do this. But it is more important that from the fervor of divine love he should desire them with a great desire and bear them with great joy, according to the words of James 1, "Esteem it as joy, my brethren, when you fall into various trials." And later, "patience has its perfect work, that you may be perfect and entire, lacking nothing." For this is the fulfillment of perfection and charity, according to I John, "Perfect love casts out fear."

The Ark of Spiritual Perfection.

Accordingly since the ark of spiritual perfection in its lower parts is divided into three and two parts, it is completed by one more part. Our Savior and Teacher showed this mystery of perfection in Himself, as in a high mountain, for He is the whole splendor, mirror and exemplar of perfection, according to what He says in Luke 6, "Everyone shall be perfect if he is like his master." He was indicating this when, wishing to teach the Apostles this perfection, as is said in Matthew 5, He ascended into the mountain, not speaking to imperfect crowds but to his disciples whom He had decreed to raise to the highest of perfection. And therefore He taught them the eight beatitudes in a very orderly way. For saying first, "Blessed are the poor in spirit," He invites them to the perfect surrender of temporal possessions. Adding second, "Blessed are the meek," He leads them to the denial of their own wills and feelings, for by these a person is made fierce and insolent. Adding third, "Blessed are those who mourn," He incites them to the perfect contempt of carnal pleasures. Continuing then, "Blessed are those who hunger and thirst after justice," and "Blessed are the merciful," He attracts them to a just and very high kindness and support for their neighbors. After this He adds, "Blessed are the clean of heart" and

"Blessed are the peacemakers;" thus He attracts them to a pure raising of the mind and a tranquil and peaceful raising of the affections. By these the soul of the perfect man is made like Jerusalem, which is translated 'vision of peace'. Finally, concluding, "Blessed are those who suffer persecution for justice's sake, for theirs is the Kingdom of heaven," He returns to the beginning, as though making a circle, because in this there is a complete summary of all of them. And by this means the seeds of perfection in the lesser world, in the realm of reparation and grace, directly correspond to the sixfold creation of the earth in the realm of nature. Hence, as the first three of them pertain to division and the three following to ornament, so in these the first three, as though setting apart, separate the powers of the soul from all evil, so that they may have a pure and separated existence. Moreover, if we go to the individual items, there seems to be fulfilled in the soul of a perfect man a very wonderful relationship of order and a symbol of such a likeness as that which was said after the work of six days, "So heaven and earth were finished, and all the adornment of them." For this reason, like the three first words, which are the foundation of the world, and the three following, which are its completion, the first three come under the vow, but the three following, under desire. In testimony of this fact, Francis, the Blessed Patriarch of the Poor, at the beginning of his Rule proposes the three first, as that which is to be vowed as a foundation, saying, "The rule and life of the Friars Minor is this: to observe the Holy Gospel of our Lord Jesus Christ, by living in obedience without property and in chastity." But later he commends as a complement the three other things which are to be desired, saying, "Let the friars be attentive that above all things they desire to have the spirit of the Lord and His holy operation, to pray always to God with a pure heart, and to have humility, patience in persecution and infirmity, and to love those who persecute, reprehend and blame you." Here he certainly touches these three things. For first he puts the raising of oneself to God, at the end he adds the kindness to one's neighbor and in the middle he places the bearing of infirmities. In the first three a perfect man is crucified to the world, in the three following, he is made like God, so that, as if by six seraphic wings, he is raised from earthly things and carried to those that are divine. Therefore, upon this little poor man, Saint Francis, who perfectly observed and taught the perfection of the Gospel, Jesus appearing as a Seraph, impressed His stigmata as a most highly approving seal. He did this so that, against the dangerous darkness of these last days, he might show us an evident sign on the way of perfection by which we would be led back to Christ, the Exemplar and End of perfect virtue. Who with the Father and the

Holy Ghost, blessed, praiseworthy, eternally glorious and to be glorified, lives and reigns, governing all things according to His will through the infinite endless ages.

Trans. by: Fr. Fintan Warren, O.F.M.
Fr. Marian Douglas, O.F.M.

(End)

THE HOLY HEART OF MARY

This is the silver fountain
Splashing gems of liquid light,
Of valleys, filled with music
Its singing waters speak,
Of mountains, gardens, rivers,
That dwell in timeless years,
Unending skies and seaways,
Of gleaming pearls and tears!

This is the silver fountain
With springs so deep in love
No supersonic speed of thought
Can penetrate,
A mother's maiden-heart
Forever spending for our thirst
Its boundless pity
Long confirmed in grace!

Sr. M. Josephine, F. SS. S.

PROLES DE CAELO PRODIIT

(First Vespers Hymn for October 4)

Heaven gave this saint to men;
Striking wonders new they see.
Blind receive their sight again,
Led across the parted sea.

Egypt's arms pursue in vain;
He is rich although in need.
Holy Francis, poor and plain,
Has received his blessed meed.

To the mount of blissful light
With Apostles he ascends;
Saves the poor from their sad plight,
Love of Christ their lot amends.

Build the tabernacles three,
Unlike Peter you may stay;
You have followed, poor and free,
Where the Master led the way.

Law and Prophets, Saving Grace
Speak of love divine to him,
Make him pray in ev'ry place,
Sing to Triune God a hymn.

Chapels three his hands repair;
By his virtues he enrolls
In his life and work and pray'r
Hosts of consecrated souls.

Father Francis for us plead,
Help us win this earthly strife;
Eva's children safely lead
From the sleep of death to life.

Fr. Marion A. Habig, O.F.M.

FRANCISCAN BRIEFS

FRANCISCAN SANCTITY

Fr. Byron Witzemann, O.F.M.

(Continued)

18th Century

SAINTS

I Order

52. S. *Pacific of San Severino* (1653-1721) priest, confessor; Can: Gregory XVI, May 26, 1839; feast: Sept. 24. (n:28).
53. S. *John Joseph of the Cross* (1654-1734) priest, confessor; Can: Gregory XVI, May 26, 1839; feast: March 5. (n:27).
54. S. *Theophilus of Corte* (1676-1740) priest, confessor; Can: Pius XI, June 29, 1930; feast: May 19. (n:47).
55. S. *Leonard of Port Maurice* (1676-1751) priest, confessor; Can: Pius IX, June 29, 1867; feast: Nov. 26. (n:46).
56. S. *Ignatius of Laconi* (1701-1781) Capuchin brother; confessor; Can: Pius XII, 1951; feast: May 12. (RTFR).

II Order

5. S. *Veronica Giuliani of Mercatello* (1660-1727) Capuchinese; virgin; Can: Gregory XVI, 1839; feast: July 9. (RTFR).

III Order

60. S. *Joseph Oriol* (1650-1702) priest, confessor, said to be III Order member; Can: May 20, 1909 by Pius X; feast: March 23. (SBT: 181; TMP: 238).
61. S. *John Baptist de la Salle* (1651-1719) priest, confessor, said to be III Order member; founder of the Christian Brothers; Can: May 24, 1900 by Leo XIII; feast: May 15. (TMP: 239; GFO: 103; SBT: 182).

62. *S. John Baptist de Rossi* (1698-1764) priest, confessor, said to be III Order member; Can: Leo XIII, 1881; feast: May 23. (TMP: 238; GFO: 102; SBT: 181).
63. *S. Paul of the Cross* (1694-1775) confessor; founder of the Passionists; said to be III Order member; Can: Pius IX, June 29, 1867; feast: April 28. (TMP: 239; GFO: 103; SBT: 182).
64. *S. Benedict Joseph Labre* (1748-1783) confessor, Cord-bearer of St. Francis; Can: Leo XIII, Dec. 8, 1881; feast: April 16. (n:32).
65. *S. Alphonsus Mary Ligouri* (1696-1787) confessor, founder of the Redemptorists; said to be III Order member; Can: Gregory XVI, May 26, 1839; feast: Aug. 3. (TMP: 239; SBT: 181).
66. *S. Mary Frances of the Five Wounds* (1715-1791) virgin; Can: Pius IX, June 29, 1867; feast: Oct. 6. (n:31).

BLESSEDS

I Order

97. *B. Thomas of Cori* (1655-1729) priest, confessor; Beat: Pius VI, Sept. 3, 1786; feast: Jan. 19. (n:30).
98. *B. Angelus of Acri* (1669-1739) Capuchin priest; confessor; Beat: Leo XII, Dec. 24, 1825; feast: Oct. 30. (RTFR).
99. *B. Francis Anthony Fasani* (1681-1742) Conventual priest, confessor; Beat: Pius XII, April 15, 1951; died Nov. 29. (FHF 31: 32).
100. *B. Crispin of Viterbo* (1668-1750) Capuchin brother, confessor; Beat: Pius VII, 1806; feast: May 21. (RTFR).
101. *B. Bonaventure of Potenza* (-1711) Conventual priest, confessor; Beat: Pius VI, Nov. 19, 1773; feast: Oct. 26. (Roman-Seraphic Breviary).
102. *B. Felix of Nicosia* (1715-1787) Capuchin Brother, confessor; Beat: Leo XIII, 1888; feast: June 2. (RTFR).
103. *B. John Francis Bourte* (1792) Conventual priest, martyred in the French Revolution; Beat: Pius XI, Oct. 19, 1926; feast: Sept. 2. (Roman Seraphic Breviary).
104. *B. Apollinaris Morel of Posat* (1739-1792) Capuchin priest, martyred in the French Revolution; Beat: Pius XI, 1926; feast: Sept. 2. (RTFR).

105. *B. John Baptist Triquerie* (1737-1794) Conventual priest, martyred in the French Revolution; Beat: Pius XII, 1955. (FHF 34: 288).

II Order

21. *B. Mary Magdalen Martinengo of Brescia* (1687-1737) virgin; Beat: Leo XIII, 1900; feast: July 27. (RTFR). Capuchiness.
22. *B. Josephine Leroux* (1747-1794) virgin, martyred in French Revolution; Beat: Benedict XV, June 13, 1920; feast: Oct. 23. (n:19).

III Order

74. *B. Mary Crescentia Hoess* (1682-1744) virgin, III Order Regular; Beat: Leo XIII, Oct. 7, 1900; feast: April 6. (n:4).
75. *B. Severin Girault* (-1792) priest, III Order Regular, martyred during the French Revolution. Beat: Pius XI, 1926; feast: Sept. 2. (Roman-Seraphic Breviary).

CAUSES FOR BEATIFICATION

I Order

159. *Ven. Peter Badesio* (1641-1700) brother, confessor (n:87).
160. *SG. Felix of Moralo* (-1707) Capuchin brother (Index p. 67).
161. *SG. Fiacre Tobin of Kilkenny* (-1710) Capuchin priest, martyr (RTFR).
162. *Ven. John Baptist of Ulster* (-1710) Capuchin priest, martyr (RTFR).
163. *Ven. Dominic Loverne* (-1713) Conventual brother (Index p. 59).
164. *SG. Michael Pius Fasoli* (-1716) priest, martyred at Abyssinia (n:74).
165. *SG. Samuel Marzorati* (-1716) priest, martyred at Abyssinia (n:74).
166. *SG. Anthony of Olivadi* (1653-1720) Capuchin priest, confessor (RTFR).
167. *Ven. John Baptist of Burgundy* (1700-1726) Priest, confessor (n:60).
168. *Ven. Anthony Margil of Jesus* (1657-1726) priest, confessor (n:24).

169. *Ven. Sebastian of Jesus Silero* (1665-1734) brother, confessor (n:95).
170. *Ven. Peter of Orvieto* (1782-1738) priest, confessor (n:89).
171. *Ven. Raphael Chylinski* (-1714) Conventual priest (Index p. 2).
172. *Ven. Peter of Balnearia* (1660-1742) priest, confessor (n:86).
173. *Ven. Bonaventure Barberini of Ferrara* (1674-1743) Capuchin priest, confessor (RTFR).
174. *Ven. Joseph Mary Cesa of Avellino* (-1744) Conventual priest, confessor (Index p. 126).
175. *Ven. Benignus of Cuneo* (1673-1744) priest, confessor (n:30).
176. *Ven. Angelo Antonio Sandreani* (1675-1752) Conventual priest (Index p. 16).
177. *Ven. Antonio Lucci* (-1752) Conventual, bishop of Bovino (Index p. 24).
178. *Ven. Philip of Veletri* (1704-1754) priest, confessor (n:91).
179. *Ven. Innocent de Philippis of Itri* (-1761) Conventual brother (Index 100).
180. *Ven. Mark Giannecchini of Senigallia* (-1762) Conventual priest (Index 141).
181. *Ven. George of Augusburg* (Aoste) (1696-1762) Capuchin brother (RTFR).
182. *SG. Louis of Mazoreno* (1708-1763) Capuchin priest, confessor (RTFR).
183. *SG. Guy Mary of Lugliano* (1681-1763) Capuchin priest, confessor (RTFR).
184. *Ven. Charles of Motrone* (1690-1763) Capuchin priest, confessor (RTFR).
185. *Ven. Francis of S. Anthony* (1680-1764) brother, confessor (n:4).
186. *SG. Jerome Palentieri* (-1765) Conventual, bishop (Index p. 2).
187. *Ven. Ignatius of S. Agatha* (1686-1770) Capuchin priest, confessor (RTFR).
188. *Ven. Andrew of Burgio* (1705-1772) Capuchin brother, confessor (RTFR).
189. *SG. Bonaventure of Occimiano* (1708-1772) Capuchin priest, confessor (RTFR).
190. *Ven. Hugolin of Sommaripa* (1725-1772) brother, confessor (n:55).
191. *Ven. Lawrence of Zibello* (1695-1781) Capuchin priest, confessor (RTFR).

192. *SG. Junipero Serra* (1713-1784) priest, confessor (n:70).
193. *SG. Anthony M. Sacconi* (1741-1785) bishop, martyred in China (n:26).
194. *SG. Lawrence of Monsano* (1716-1787) priest, confessor (n:71).

Martyrs of the French Revolution

195. *SG. Benedict of Beaucaire* (1730-1790) Capuchin priest (RTFR).
196. *SG. Seraphin of Nimes* (1762c-1790) Capuchin priest (RTFR).
197. *SG. Simeon of Senilhac* (1750-1790) Capuchin priest (RTFR).
198. *SG. Celestine (Clat) of Nimes* (1766-1790) Capuchin subdeacon (RTFR).
199. *SG. Fidelis of Annecy* (-1790) Capuchin brother (RTFR).
200. *SG. Joseph of Douae (Saudeur)* (1748-1790) Capuchin brother (RTFR).
201. *SG. Martial of Valenciennes* (1760-1790) Capuchin brother (RTFR).
202. *SG. Paul of Monchecourt* (1773-1790) Capuchin brother (RTFR).
203. *SG. Nicholas Molinari of Lagonegro* (1707-1792) Capuchin bishop (RTFR).
204. *SG. Andrew Ignatius Joseph Gousseau and 46 companions—7 of them are Friars Minor* (1792-1799) (n:175).
205. *SG. John Poulin and 157 Companions—8 of them are Friars Minor* (1793-1795) (n:64).
206. *SG. Alexis of Rouen* (1757-1794) Capuchin priest (RTFR).
208. *SG. Barnabas of La Vallee* (1745-1794) Capuchin priest (RTFR).
209. *SG. Basil of Lanuejous* (1745-1794) Capuchin priest (RTFR).
210. *SG. Claude of Vesoul* (1721-1794) Capuchin priest (RTFR).
211. *SG. Cyril of La Chapelle* (1760-1794) Capuchin priest (RTFR).
212. *SG. Damasus of Longchamp* (1722-1794) Capuchin priest (RTFR).
213. *SG. Donat of Orleans* (1731-1794) Capuchin priest (RTFR).
214. *SG. Eliseus of Soye* (1761-1694) Capuchin priest (RTFR).
215. *SG. Firmin of Vesou* (1735-1794) priest, capuchin (RTFR).
216. *SG. Gratien of Crantilly* (1752-1794) Capuchin priest (RTFR).
217. *SG. Isaac of Rouen* (1726-1794) Capuchin priest (RTFR).
218. *SG. James of Vignot* (1719-1794) Capuchin priest (RTFR).
219. *SG. John Bourdon* (-1794) Capuchin priest (RTFR).
220. *SG. John Baptist Lagrange of Angouleme* (1736-1794) Capuchin priest (RTFR).
221. *SG. John Louis of Besancon* (1720-1794) Capuchin priest (RTFR).

222. *SG. Joseph of Nancy* (1747-1794) Capuchin priest (RTFR).
 223. *SG. Louis of Fontenoy* (1738-1794) Capuchin priest (RTFR).
 224. *SG. Marcellin of Rouen* (1751-1794) Capuchin priest (RTFR).
 225. *SG. Protasius of Sees* (1747-1794) Capuchin priest (RTFR).
 226. *SG. Sebastian of Nancy* (1747-1794) Capuchin priest (RTFR).
 227. *SG. Thomas of Grand-Failly* (1722-1794) Capuchin priest (RTFR).
 228. *SG. Zachary of Perigueux* (-1794) Capuchin priest (RTFR).
 229. *SG. Zephyrin of Vy-lez-Belvoie* (1738-1794) Capuchin brother (RTFR).
 230. *Casimir of Quimper* (1767-1794) Capuchin priest (RTFR).
 231. *SG. John Leo of Reims* (1721-1794) Capuchin brother (RTFR).
 232. *Marinus of Periers* (1735-1794) Capuchin brother (RTFR).
 233. *SG. Simplicius of Evreux* (1758-1794) Capuchin brother (RTFR).
 234. *SG. Louis Francis of Morlaix* (1754-1794) Capuchin brother (RTFR).
 235. *SG. Gregory of St. Loup-sur-Semouse* (1760-1796) Capuchin priest (RTFR).

II Order

18. *Ven. Febronia Ferdinanda of Jesus, Ansalone* (1657-1718) Capuchin Chinese (RTFR).
 19. *Ven. Antonia Mary Belloni* (1625-1719) virgin (n:107).
 20. *Ven. Clara Isabella Farnari* (1697-1744) virgin (n:110).
 21. *Ven. Mary Crucifixa Satellico* (-1745) virgin (Index p. 156).
 22. *Ven. Florida Cevoli of Pisa* (1685-1764) Capuchiness (RTFR).
 23. *Ven. Mary Diomira of the Incarnate Word of Genoa* (1708-1764) Capuchiness (RTFR).

III Order

14. *SG. Margaret Bernardi* (1683-1743) Virgin (n:156).
 15. *SG. Matthew Ripa* (1682-1746) priest, confessor (n:209).
 16. *Ven. Anthony Alonso Bermejo* (1678-1758) confessor (n:141).
 17. *Ven. Lila Crocefissa* (1690-1773) virgin, III Order Regular (n:131).
 18. *SG. John Poulin and 157 companions* (1793-1786)—three of the III Order members. (n:64).

382 sons and daughters are mentioned by the Franciscan martyrologies and histories as dying in sanctity.

19th Century

SAINTS

I Order

57. *S. Conrad of Parzham* (1818-1894) Capuchin brother; Can: Pius XI, 1934; feast: April 21. (RTFR).

III Order

67. *S. Mary Bartolomea Capitanio* (1807-1833) virgin; Can: Pius XII, May 18, 1950; (TMP: 235).
 68. *S. Caspar del Bufalo* (1786-1837) priest, founder of the Precious Blood Fathers; Can: Pius XII, June 12, 1954; (SBT: 182; TMP: 239).
 69. *S. Joseph Benedict Cottolengo* (1786-1842) priest, confessor; Can: Pius XI, March 19, 1934; feast: April 30. (n:35).
 70. *S. Mary Magdalene Postel* (1756-1846) virgin; Can: Pius XI, 1925; (FH 13: 239; SBT: 122f; TMP: 236).
 71. *S. Vincentia Gerosa* (1784-1847) virgin; Can: Pius XII, May 18, 1950. (TMP: 235; FHF 27: 256).
 72. *S. Joaquina of Vedruma de Mas* (-1854) widow; Can: John XIII, April 12, 1959. (GFO: 103).
 73. *S. John Mary Vianney* (1786-1859) priest, confessor; Can: Pius XI, May 31, 1925; feast: Aug. 9. (n:33).
 74. *S. Joseph Cafasso* (1811-1860) confessor; Can: Pius XII, June 22, 1947; feast: June 23. (n:38).
 75. *S. Magdalene Sophie Barat* (1779-1865) Can: Pius XI, 1925 (FH 13: 239).
 76. *S. Anthony Mary Claret* (1807-1870) bishop; Can: May 7, 1950 by Pius XII. (SBT: 182).
 77. *S. Mary Bernadette Soubirous* (1844-1879) Cord-bearer of St. Francis; Can: Pius XI, Dec. 8, 1933; feast: April 16. (n:34).
 78. *S. Mary Joseph Rossello* (1811-1880) virgin; Can: Pius XII, June 12, 1949. (n:39).
 79. *S. John Don Bosco* (1815-1888) priest; Can: Pius XI, April 1, 1934; Jan. 31. (n:36).

BLESSEDS

I Order

106. *B. Didacus Joseph of Cadiz* (1743-1801) Capuchin priest; Beat: Leo XIII, 1894; feast: March 26. (RTFR).
107. *B. Giles Mary of St. Joseph* (1729-1812) brother, confessor; Beat: Leo XIII, Feb. 5, 1888; feast: Feb. 7. (n:79).
108. *B. Leopold of Gaiche* (1732-1815) priest, confessor; Beat: Leo XIII, March 12, 1893; feast: April 2. (n:83).
109. *B. John of Triora* (1760-1816) priest, martyred in China; Beat: Leo XIII, May 27, 1900; feast: Feb. 12. (n:85).
110. *B. Emmanuel Ruiz* (1804-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:93).
111. *B. Carmelus Volta* (1803-1860) priest, martyred in Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:94).
112. *B. Engelbert Kolland* (1827-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:95).
113. *B. Nicanor Ascanius* (1814-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:96).
114. *B. Nicholas M. Alberca y Torres* (1830-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:97).
115. *B. Peter Soler* (1827-1860) priest, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:98).
116. *B. Francis Pinazzo D'Aspuentes* (1812-1860) brother, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:99).
117. *B. John James Fernandez* (1808-1860) brother, martyred at Damascus; Beat: Pius XI, Oct. 10, 1926; feast: July 10. (n:100).
118. *B. Francis Mary of Camporosso* (1804-1866) Capuchin brother, confessor; Beat: Pius XI, 1929; feast: Sept. 25. (RTFR).

III Order

76. *B. Michael Garicoits* (1797-1836) confessor, priest; Beat: Pius XI, May 13, 1923; (GFO: 103; SBT: 181).
77. *B. Vincent Pallotti* (1795-1850) priest, confessor; Beat: Pius XI, Jan. 22, 1950. (n:67).
78. *B. Peter Julian Eymard* (1811-1868) priest, said to be III Order member; Beat: Pius XI, 1925; (TMP: 239; GFO: 103; SBT: 182; FH 13: 238; 11: 429).

CAUSES FOR BEATIFICATION

I Order

237. *Ven. Miachaelangelus of St. Francis* (1740-1800) brother, confessor. (n:81).
238. *Ven. Simon Philippovich* (1732-1802) priest, confessor. (n:98).
239. *Ven. Gesualdo of Rhegio* (1725-1803) priest, Capuchin, confessor. (RTFR).
240. *Ven. Louis of the Crucifix* (1727-1803) priest, confessor. (n:17).
241. *Ven. Generoso M. of Premosello* (1729-1803) priest, confessor. (n:53).
242. *Ven. Francis of Laculibero* (1717-1804) Capuchin priest, confessor. (RTFR).
243. *SG. Aloysius of Bergamo* (1805) brother. (Index p. 6).
244. *Ven. Dominic Anthony of Rome* (1746-1813) Capuchin priest, confessor. (RTFR).
245. *SG. Anthony of St. Anna Galvao* (1739-1822) priest, confessor. (n:23).
246. *SG. Raymond Strauch y Vidal* (1760-1823) Bishop, Martyred. (n:93).
247. *SG. Maginus Catala* (1761-1830) confessor, priest. (n:77).
248. *Ven. Francis a Ghisone* (1777-1832) cleric, confessor. (n:42).
249. *SG. Oderic of Collodi* (1788-1834) priest, martyred in China. (n:84).
250. *SSGG. Theotinus Verhaeghen*, bishop and 238 companions of the I & III Orders, martyred in China: 1840-1875-1898-1900-1904; (n:100).
251. *Ven. Francis of Naples* (1763-1841) priest, confessor. (n:43).
252. *SG. Paul of Reccanati* (1771-1842) priest, confessor. (n:85).
253. *SG. Henry Thyssen* (1755-1844) priest, confessor. (n:54).
254. *SG. Francis of Picciano* (1773-1851) brother, confessor. (n:44).
255. *SG. Andrew Philomen Garcia Acosta* (1800-1850) brother oblate, confessor. (n:19).
256. *Ven. Modestus of Jesus* (Alcontarin) (1802-1854) priest, confessor. (n:83).
257. *SG. Charles of Abbiategrosso* (1825-1859) Capuchin priest, confessor. (RTFR).
258. *SG. Francis of Collodi* (1793-1863) priest, confessor. (n:48).
259. *Ven. Marianus of Arce Casali* (1778-1866) brother, confessor. (n:79).
260. *SG. Anastasius Hartmann* (1803-1866) Capuchin bishop, confessor. (RTFR).

261. SG. *Joseph Maria Yerovi* (1819-1867) Archbishop, confessor. (n:68).
262. Ven. *Benevute Bambozzi* (-1875) Conventual priest. (Index p. 34).
263. SG. *Vitalis Mary Goncalves of Oliveira* (1844-1878) Capuchin bishop (RTFR).
264. SG. *Stephan of Adoain* (1808-1880) Capuchin priest (Index 208).
265. SG. *Simon Valedier of Bussieres* (1842-1881) priest, confessor. (n:97).
266. SG. *Mamert Esquiú* (1826-1883) bishop, confessor. (n:78).
267. Ven. *Louis of Caesaurea* (1814-1885) priest, confessor, founder of the brothers of charity. (n:178).
268. SG. *Michaelangelus of Mariliano* (1812-1886) priest, confessor. (n:82).
269. Ven. *Joseph Mary of Palermo* (1864-1886) Capuchin cleric novice (Index 126).
270. SG. *Joseph Giraldi* (1853-1889) brother (n:67).
271. SG. *William Massaia* (1809-1889) Capuchin priest, confessor. (RTFR).
272. Ven. *Innocent of Berzo* (1884-1890) Capuchin priest, confessor. (RTFR).
273. SG. *Salvator Lilli* (1853-1895) priest, martyred in Armenia. (n:94).
274. SG. *Bernardin dal Vago of Portogruaro* (1822-1895) Minister General, Archbishop. (n:34).
275. SG. *Peter Lopez* (1816-1898) priest, confessor. (n:90).

II Order

24. Ven. *Clara Isabella Gherzi* (1742-1800) virgin. (n:111).
25. SG. *Mary Louise Biagini* (1770-1800) virgin. (119).
26. Ven. *Mary Agnes Clara Steiner* (1813-1862) virgin. (n:118).
27. SG. *Mary of the Five Wounds* (1813-1891) virgin, Conceptionist. (n:115).
28. Ven. *Mary Coelina of the Presentation* (1878-1897) virgin. (n:120).
29. SG. *Francis of the Wounds of Jesus* (1860-1899) virgin. (n:181).

III Order

19. SG. *Vincent Ronca* (1740-1824) confessor. (n:165).
20. SG. *Mary Angela of the Crucified of the Sacred Wounds of Jesus* (1782-1826) virgin. (n:158).

21. SG. *Theresa Gardi* (1769-1837) virgin. (n:164).
22. SG. *Joseph Mary Chiro* (1797-1852) confessor, priest. (n:202).
23. SG. *Frederick Ozanam* (1813-1853) confessor. (n:199).
24. Ven. *Elizabeth Sanna* (1788-1856) widow. (n:195).
25. SG. *Elizabeth Vendramini* (1790-1860) III Order Regular, virgin. (n:128).
26. SG. *Ann Mary Lapini* (1809-1860) III Order Regular, Widow. (n:127).
27. SG. *Philomena Joan Genoa* (1835-1864) virgin. (n:161).
28. SG. *Mary Cherubina Saraceni* (-1865) III Order Regular. (Index p. 153).
29. SG. *Mary Leonarda Ranixe* (1796-1876) III Order Regular, virgin. (n:208).
30. SG. *Frances Schervier* (1819-1876) III Order Regular, virgin. (n:129).
31. SG. *Veronica Barone* (-1878) virgin. (n:213) (RTFR).
32. SG. *Pius IX* (1792-1878) Pope, confessor. (n:212).
33. Ven. *Anthony Chevrier* (1826-1879) priest, confessor. (n:190).
34. SG. *Casimir Barello of Cavagnolo* (1857-1884) confessor (191).
35. SG. *Mary Aloysius of Velotti of the Blessed Sacrament* (1826-1886) III Order Regular, virgin. (n:133).
36. SG. *Mary Catharine Troiani of St. Rose* (1813-1887) III Order Regular virgin. (n:136).
37. SG. *Ann Mary Marovich* (1791-1887) virgin. (n:188).
38. SG. *Caesar Guasti* (1822-1889) confessor (145).
39. SG. *Eugenia Ravasco* (1845-1890).
40. SG. *Mary Theresa Lega* (1812-1890) III Order Regular, virgin. (n:140).
41. SG. *Theresa Comoglio* (1843-1891) virgin. (n:163).
42. SG. *Mary Benedicta Arias* (1822-1894) III Order Regular, virgin. (n:135).
43. Ven. *Catharine Volpicelli* (1839-1894) virgin. (n:192).
44. SG. *Josephine Comoglio* (1847-1899) virgin. (n:163).
45. SG. *Mary of Mount Carmel of the Infant Jesus Gonzales* (-1899) virgin. (n:206).
46. SG. *Angela Truszkowska* (-1850) foundress of the Felicans. (RTFR).

During the 19th Century 163 sons and daughters of St. Francis died who are noted for their sanctity by the Franciscan Histories and Martyrologies.

(To be continued)

The 40th Annual Meeting of the F.E.C.

The Fortieth annual meeting of the Franciscan Educational Conference was held August 10-12, at the newly-dedicated St. Leonard College, Centerville, near Dayton, Ohio.

This year's theme was "Communications and the Franciscan Message." Thirteen scholarly Papers were presented and a Special Seminar was held. About 75 Friars from the various Franciscan Families came from far and near and discussed the importance of the Press, Public Relations, Radio, TV, Journalism and the various fields of creative writing as means for getting the Franciscan Message to the world. Specialists in these various fields attended the various sessions, and exchanged ideas and modern techniques of the arts of Communications.

The first session was opened with prayer and with words of welcome expressed by Fr. Andrew Fox, O.F.M., rector of St. Leonard's. Father Maurice Grajewski, O.F.M., president of the FEC then outlined the subject of the convention, and presented the first speaker, Fr. Brendan Mitchell, O.F.M., of San Francisco, who gave a Paper on "Franciscan Goals in Communications." He suggested a Franciscan Digest that would carry the best selections and be edited by Franciscan experts. This he felt would cut across Provincial and Family lines to give the world the best there is of the Franciscan Message.

Father Mark Hegener, O.F.M., editor of Franciscan Herald Press gave a practical survey of the "Friars and the Apostolate of the Press." Only two Franciscan publishers were listed in the Literary Market Place: St. Anthony Guild Press, and Franciscan Herald Press, and only two Franciscan periodicals are listed in this guide: Friar and Franciscan Herald and Forum, he was sorry to say. Fr. Maximus Poppy, O.F.M., as discussion leader, pointed out that St. Francis would make good use of the mass media we have available today.

Fr. Hugh Noonan, O.F.M., of the "Hour of St. Francis," Los Angeles,

by the friars today in the fields of Radio and TV. Brother Philip Harris, O.S.F. of St. Francis College, Brooklyn, the only Franciscan Brother to conduct a special TV show, was discussing an advocated TV centers, Closed Circuit programs, Video-tapes, and a special program for training Franciscans in TV techniques: a sort of Franciscan Television Institute.

Fr. Sebastian Miklas, O.F.M., Cap., already well-qualified in his field, spoke of the marriage of the message and the messenger. He also pointed out that Our Holy Father recognized the importance of the Franciscans in this field by appointing St. Clare as Patron of TV.

Fr. Victor Drees, O.F.M., editor of St. Anthony Messenger spoke on "Improving Franciscan Magazines." He was followed by Fr. Malachy Wall, O.F.M., director of St. Bonaventure University Development Program, whose Paper was on "Public Relations and the Franciscan Message." He also pointed out that a Franciscan, St. Bernardine of Siena, was chosen as heavenly patron of Public Relations.

The subject of "Creative Writing in the Seminary," was discussed by Fr. Ralph Thomas, S.A., of Graymoor, N. Y., and "Training the Seminarians in Journalism," was outlined by Fr. Blane O'Neill, O.F.M., of Westmont, Illinois.

From across the Atlantic, came a Paper on "Research Centers and Franciscan Scholarship," prepared by Fr. Ignatius Brady, O.F.M., for some time a member of the Franciscan Institute at St. Bonaventure University. It was read for him by Fr. Gabriel Buescher, O.F.M., member of the faculty of St. Leonard College. Fr. Joseph Montalverne, O.F.M., of Christ the King Seminary, St. Bonaventure University, as discussion leader also emphasized the importance of good research.

Tuesday evening witnessed four special seminars on: Magazine Editing, Public Relations, Writing and Journalism, and

gave a fine survey of what is being done fruitful opportunities for all interested to share their knowledge and continue the discussions of previous papers.

At the Wednesday session the director of the Ave Maria Hour, Fr. Romanus Dunne, S.A. of Graymoor, described the production of this popular radio program. He was followed by another expert in the field, Fr. Sebastian Miklas, O.F.M. Cap., Washington, who gave a practical demonstration on "Television Techniques for Priests."

The concluding session provided a fine Paper on "Ecclesiastical Directives and Communications," by Fr. Donald Wiest, O.F.M., Marathon, Wisconsin, and a brief introduction to "Franciscan Books and Pamphlets: 1939-1959," by Fr. Irenaeus Herscher, O.F.M., St. Bonaventure University librarian. He pointed out that almost a thousand items have been published by the friars during the past two decades. While praising the work of all Franciscan presses, he mentioned that over three hundred Franciscan books and pamphlets have been published by them during this period. Two Franciscan Research Centers, The Academy of American Franciscan History and the Franciscan Institute, though not yet twenty years old, have already published almost 80 scholarly publications.

Missed at the meetings was the presence of one of the founding Fathers of the FEC, the late Fr. Thomas Plassmann, O.F.M. A resolution of condolence was expressed and directed to Holy Name Province on his death; to Sacred Heart Province on the death of Fr. Ermin Schneider, O.F.M., guiding light of The Seraphic College Conference, forerunner of the FEC. The conference also expressed its condolence to Sacred Heart Province, T.O.R. on the death of Fr. Daniel Egan, T.O.R., a member of the Executive Board of the FEC. The chairman of the newly-founded Psychology Section, Fr. Alan Glynn, O.F.M., of St. Bonaventure University, also died during the past year. In his place, Fr. Marvin Freihage, O.F.M., of St. John

Radio and Television. This provided the Baptist Province was chosen as chairman. The prayers of all present were requested for Fr. Cyril Shircel, O.F.M., of Lemont, Illinois, who is seriously ill. He had been very active in the work of the Franciscan Doctrinal Synthesis. Fr. Ernest Latko, O.F.M., of Christ the King Seminary, West Chicago, was elected to succeed him as chairman of the Section. Fr. Stanislaus Altman, O.F.M., of Santa Barbara Province was chosen as chairman of the Commission of Moral Theological Synthesis. Fr. Colman Majchrzak, O.F.M., of Burlington, Wisconsin was re-elected chairman of the Provincial Prefects of Studies.

During the three-day sessions the Franciscan Librarians with Fr. Vincent Dieckman, chairman, also had an opportunity of discussing some of their problems, and were treated with a fine Paper on Vertical File-Franciscan Style, by Fr. George Hellman, O.F.M., librarian of Duns Scotus College, Detroit.

One of the highlights of the conference was a special display of postage stamps, provided by Fr. Angelus La Fleur, O.F.M. Conv., Fr. Alfred Sartor, O.F.M. Conv., and Fr. Camillus Gott, O.F.M. Conv., of Our Lady of Carey Seminary, Carey, Ohio. The work of Conventual Franciscan seminarians for the past ten years, this exhibit was a source of inspiration and Franciscan information to all the friars who attended this meeting. Hundreds of "Franciscans on Stamps" were attractively mounted and described. This novel display is a definite contribution to Franciscans.

Fathers Juniper Cummings, O.F.M. Conv., of Chaska, Minn., and Brother Philip Harris, O.S.F., of St. Francis College, Brooklyn, N. Y., were re-elected for another term as Commissioners. The entire slate of officers of the FEC was also re-elected: Fr. Maurice Grajewski, O.F.M., president; Fr. Aidan M. Carr, O.F.M. Conv., vice-president; Fr. Sebastian Miklas, O.F.M. Cap., secretary; and Fr. Irenaeus Herscher, O.F.M., St. Bonaventure, N. Y., treasurer.

Book Review

THE VEIL OF THE HEART: Franciscan Letters of a Secular Missionary from the Italian of Piccarda. Translated by Clelia Maranzana, R.C. and edited by Frances Laughlin. Paterson, N. J. St. Anthony Guild Press, 1959. Pp. vii - 243, \$2.25.

This is perhaps the first time an expose of a Secular Institute written by one of its members, reaches the public. The title is borrowed from Dante, "Of the heart's veil she never was divested." *Divine Comedy: Paradise III*, 117. This refers to the veil that shelters the heart of the Secular Missionary as the religious garb shelters those other privileged and consecrated souls.

Through four years of almost monthly letters Piccarda instructs her young friend, Donatella, as well as answers and meets the objections presented in the latter's unpublished letters. Throughout there is a system. The first letters, always written in the setting of some Franciscan shrine and permeated with its spirit, introduces the reader to the Secular Institute of Missionaries of the Kingship of Christ, the latest addition to the Franciscan Tertiaries, recognized and approved by Pope Pius XII. These letters explain the scope of their apostolate, its norms, and its possibilities.

If the individual members are to attain their goal and be a leaven for good in the modern world, as was our Seraphic Father, great personal satisfaction is required. Therefore, letters dealing with the three vows which the members embrace

follow. Absolute Chastity, the pursuit of supreme love; Poverty in keeping with their profession and the social sphere in which they live, and finally Obedience first to one's conscience and then to superiors.

The final chapters of the book contain letters of counsel to the young Donatella as regards the trials and pitfalls she will find in being in the world but not of it. Emphasis is given to her prayer-life, her living on and revolving around her Mass and the frequent reception of the Sacraments.

The general theme is to bring the spirit of the Poverello into the temporal sphere in which the unknown missionary works, be it a trade, a profession, or a vocation and taxing social relations in which they live. The Secular Franciscan aims to reach souls and to let the grace of God shine through her example of earnest charity. For such an "apostolate of penetration" a firm foundation in spiritual life is required so that the missionary's works may be but the overflow of her own love of God. Hence Piccarda aims to show to Donatella that in practicing Franciscan Spirituality she will find the necessary inspiration and guidance.

All tertiaries, both Regular and Secular, can benefit from these letters. It will make an ideal gift for one who longs to give herself to God as a religious but is prevented from doing so through necessary temporalities.

S. M. C.

MONTHLY CONFERENCE

Precious in the Sight of the Lord

Fr. Regis Francis Marshall, O.F.M.

It was one of those sun-kissed Autumn afternoons while motoring through the color splashed hills of New York that I made the off-hand remark to my companion, "You know, death can be beautiful". Looking askance at me he replied, "Well, if that's the way you want to look at it". As sobering and arresting as is the thought of death, my Franciscan heritage prejudices me in looking at this grim reality in just that way. Our saintly Father Francis bequeathed to us a special kinship towards death. Ever since those wonderful days of "recollection and exhortation" death was to be for us, as it was for the Poor One, Sister Death. This silent, sleeping partner of life, this irresistible intruder, was to be our intimate associate and ally escorting us to the threshold of a richer, fuller life. At one time she would be chided as was Brother Fire. At another she would be frankly stared in the face. Often she would evoke fear but never was she to be regarded so lordly as to make us her slaves.

Man is ready and prompt for death the moment he is born. He is a being made for death. He comes into this world on the debit side of the ledger of life. As Shakespeare wrote, "We owe God a death". Death is man's climate. It is the atmosphere he breathes. Within this dimension is man tested and proved. She is like a mole that never stops digging our grave. Death is an experience man never gets used to. There are no rehearsals. There is only one curtain call. It is confronted in its original meaning but once, and that is in the case of our own death. In all others we are just bystanders. Coming not from without but from within we live it from the beginning.

A genuine attitude toward death must take into consideration the reality that our life is a story consisting of two volumes. Volume One relates our temporal life. Not conceived to be a tragedy nor a comedy it is purposed to be a tale which is "to be continued". It is the prologue in our existence, threaded with hope, a sincere longing, and a holy expectation. It may have its torn leaves, dog-eared pages, and under-scoring but every thought, word and deed, edges and inches us closer in a concatenated climb towards the climax of the story which is