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Piccarda instructs her young friend, Donatella, as well as answers and meets the objections presented in the latter's unpublished letters.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 pr of supreme love: Poverty in keeping their profession and the social spher which they live, and finally Obedi first to one's conscience and then superiors.

The final chapters of the book coa letters of counsel to the young Don as regards the trials and pitfalls she in being in the world but not of it. emphasis is given to her prayer-life ing on and revolving around her Mass and the frequent reception of Sacraments.

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

All tertiaries, both Regular and Sec can benefit from these letters. It was make an ideal gift for one who long give herself to God as a religious bu prevented from doing so through neces 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 underscorings but every thought, word and deed, edges and inches us closer in a concatenated climb towards the climax of the story which is found in Volume Two, that is, eternal happiness in Heaven. Indeed the Author of life intended that all men live in a communion of saint in a world without end. Little wonder then that in His sight the deat of a saint is so precious.

Life for the buoyant Franciscan should be a picturesque romance He loves life for all its inherent opportunities and possibilities. In livin he sees himself as a faint imitation of Him Who is Life. Life for the Apostle of joy and optimism is not a momentary shutter opening and then darkness, but rather, a time exposure whose ultimate picture to be developed in eternity. For him death is but the clicking, "the twinkling of an eye", candid indeed, but necessary for the final photo Christlikeness in Heaven.

Of a certainty St. Francis did observe the penitential aspect in death He experienced to the brim its natural aversion. He estimated correctly the wages of sin. Aware that we are living results of a great failure Francis may have looked upon death as a secret but never a problem A revolving door may present its difficulties for some people but it nevertheless does not preclude from the truth that it still is a door a port of entry.

Attempts have been made to despersonalize death. Usually it is the man who is unmindful of his own personal dignity. These are the near-sighted persons who would keep death at a distance. They will look upon the inevitable and inescapable as merely a punctuation marking the end of all possibilities of being. For them death is the final closing of our accounts, a moment of bankruptcy. In the mistaken knowledge that it is better not to be than to be, they would use death as a forged crow-bar with which to pry themselves loose from the travails of this world. With an exclamatory cry of despair or a senseless evocative shout of liberation they would consider it as a kind of pseudo V-Day.

One cannot think death away. Epicurus was of this brand when he said, "While we live, death is absent, when we die, we are absent, so death is simply inexistent for us". This is the logic of one who whistless in the dark. When death came for Epicurus it was truly his as it will really be ours in a very unique way. Not a signal of retreat it will instead be a herald and a harbinger. It may not be something to be remembered in this life, but it surely is a reality worth forseeing. In the motto of a famous insurance agency, "The Future Belongs To Those Who Prepare For It". To prepare means to do something about it in the present.

Bishop Sheen has written that there is one thing more dreadful than sin. It is the denial of it. So too, there is one thing more to be feared than death, that is, to be oblivious of it and thus overtaken when it

comes. Being unprepared may bring consequences more frightful than a temporary separation of soul from body. The genius of Shakespeare wrote it thusly when, upon learning that he was to be banished, Romeo replied to Friar Lawrence,

"Be merciful, say death,

For exile hath more terror in his look,

Much more than death. Do not say buishment."

Eternal banishment from Heaven is the 1st of an unprovided death. If the fear of the Lord is the beginning of wisdom, then fear of eternal loss must approximate this virtue. Consider how imprudent is the Christian who lives a "stop-watch" existence timing himself for the last moment. He regards his religion as a "showhorn" with which to ease his way into Heaven. But stop-watches have been known to be ahead of time. Shoe-horns have been misplaced, lost And in the pilgrimmage through this valley of death, many have been found without shoes.

Centuries ago cemeteries were placed in the heart of cities as everpresent mementoes for the living. Vigils were faithfully observed throughout the night. The catacombs have revealed with what tender care the early Christians treated their departed brethren. God Himself wants us to remember our dead as well as our own death. By ascending into Heaven with the glorious wounds of Good Friday on His Sacred Body, Christ would perpetuate His death wto eternity. In remembering and contemplating our death why not ask, "Is death too high a price to pay in order to live with God? If not, what am I doing presently by way of preparation for this final embarkation?" Precious indeed in the sight of the Lord is the death of His saints. If it is that priceless for God, why not us? And if so, can we not say that death can be beautiful?

The greatest certitude Jesus gave us concerning death is His own Resurrection. They say that dead men tell no tales. What a glorious story Christ, the God-Man, has to tell us! A Victor over death, He has tempered its sting. If Purple Hearts are emblematic of wounds received by a loyal soldier doing battle for his country, then the Most Sacred Heart of Jesus has become for every soul the sign of salvation. Love won out over fear, life over death. Henceforth, the dominating fact for us is not a morbid outlook on life but rather the Living Christ. The letters of St. Paul are checkered with the notion of death conquered. Now, we too know why we must run to win the prize. Now we know why all the suffering in this life can never equate the unbounded joy awaiting us at the termination of our earthly journey. Now we know while as way-farers we should glory in nothing but Christ Crucified. Death may be a Goliath but if our scrips are filled with the smooth stones of hope and confidence we too can conquer as did the ruddy and comely David And conquer we will, for in our own miniature, finite way our life can be a recapitulation of the redemption, life, death, and resurrection of Christ. The Beloved Disciple, John, could well have emblazoned or his escutheon, as the theme of his Apostolic campaign the words, "I am the Resurrection and the Life". Death had but a subsidiary role. Death was not even a stand-in. Death will never see the end of life's drama.

Sometime after the death of a beloved confrere I chanced upon a book which he had used in his meditations. On one of its pages I noticed that Father had the following line underscored, "God will not hasten it (death) for the despairing nor delay it for the timid". This must have been the object of many a meditation for this good Friars who himself was beleagured by a lingering and painful sickness. However, he had made of his pallet a sacrificial altar. God did not hasten death for His faithful priest nor did He delay it because he was timid. With a resignation modelled after that of our Lady at the foot of the Cross and with a hope that was positive in buoyancy here was a death that was truly "pretiosa in conspectu Domini". It was precious because it was a dying sermon.

The official prayers of the Church at graveside admonish us that even as we consign the remains of the deceased to the earth we are to be mindful of our own frail mortality. On Memorial Day the slogan, "Lest we Forget", is often brought to our attention. Holy Mother the Church too has her "Memorial Day". She calls on her children on this day to be in rhyme with her in remembering the souls of the faithful departed. But lest we forget, she reminds us to be mindful of our own death.

We are mindful if we look upon this world as a vast Garden of Gethsemani accepting its ever-present sufferings with the resignation of a Christ in anguish. We are mindful if we are ever prepared to pronounce our "Nunc Dimittis" at the close of each day, after each Communion or Mass. We are mindful if our devotion to the Mother of God is such that she is for us "our life, our sweetness, and our hope". How can we forget, since her frequent visitations were made to remind us not of death but of life, that the Word was made Flesh and still dwells amongst us as a Living God? How can we forget, when our daily rosary bids Mary to "pray for us sinners now, and at the hour of our death"? How can we forget, when we call on Mary of the Memorare "that after this our exile to show unto us the blessed fruit of her womb"?

One of the poems remembered from my grade school days is "Rabboni". In the Gospels there are few scenes more touching than the occasion on which our Risen Saviour appeared to Mary

Magdalene. Upon recognizing Christ, Mary with a heart overflowing with emotion and love, cried out, "Rabboni", "Master". So simple in its monosyllabic words I can see in this poem a beautiful reduction of Franciscan theology. I couldn't discover the author but here is one of its summary stanzas.

"When I am dying
How glad I shall be
That the lamp of my life
Has been burned out for Thee."

Our holy Father Francis was a special lamp in the Church. That light must never become a dying ember. Let us always look upon him as the sanctuary lamp of our Order and we the vigil lights who receive their ardent love from the Pilot Light of the Church, the Most Sacred Heart of Jesus. Thus we will be assured of a happy death.

The wounds of Christ, the hallmark of our Redemption, are perpetuated in Heaven. They were impressed on St. Francis in the Stigmata as a reminder of Francis' love for the Crucified and as a nod to us lest we forget. By always keeping our lamps aglow we too like Francis can pluck from the Tree of the Cross the luscious fruit of joyful confidence and a stalwart faith not only for now but at the hour of our death.

Man wants life. He desperately clings to it. By nature a creature of desire, he knows that happiness cannot be had to the exclusion of life. He betrays himself in this desire in our modern day when he speaks about such inanities as living color, living lipstick and so forth. He yearns for immortality but an immortality of bliss. But how little does he think of death. The Little Child of Jesus, St. Therese, was so aware of this when she remarked that men know so well how to mingle their pleasure with devotion to God but how little do they think of death. If such is the case why not make of All Souls Day an "All Remembrance Day" on which we will become mindful not only of the souls departed, but also of all the living that theirs may be a propitious death.

It is told that when Francis died the larks of Umbria began twittering and singing as a token of farewell. Where the larks left off the choirs of angels must have resumed with their hymn of welcome for the now rich man of God. Indeed, the life of the Holy Father Francis was the genuine "Rags To Riches" story. It doesn't take a vivid imagination to think that their hymn must have been either a repetition or a variation of the words of King David, "Precious in the sight of the Lord is the death of His Saints". If we are precious in the sight of the Lord while alive, in death we must be more so for then, being immortal, our price becomes irrevocable.

#### OF FAITH

Deep flows my river now, and Oceanward! Time was, the frail, slim rivulet Had sprung from timid snows,

bounding over shallow bed of stones, laughing, rushing, pushing on, or languishing in drought; anguishing beneath torrential rains, trickling painfully through desert lands,

a muddy ribbon in the heat, running dark before the storm,

holding madly to its current mane!

Nimble, sunflecked waters channeled into depths, capturing by day the sky-blue and by night the stars; wind-harried, laving quiet meads, plunging headlong for the cool ravine, resting there in pools of shale, hastening to wider, rocky floors, growing stronger, clearer, mirroring

the evergreens and margin-grass; imaging the wild, free lark across its breast, bearing white-winged ships on seaward quest.

Deep flows my river now, Unto an Ocean, changeless, timeless, Waiting to absorb its nothingness in Love!

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

# The Franciscan Apostolate in the Classroom

Sister M. Cecil Hacker, O.S.F.

The year 1959 marks the 750th Anniversary of Saint Francis' Mission to repair the Church of Christ. He received that commission from Jesus Christ Himself and, subject to the authority of the Roman Catholic Church, he in turn passed that same charge on to the sons and daughters Providence would inspire to follow him. To be true followers of their Seraphic Father, Franciscans must be so formed spiritually that with their Founder they can say "Our Father" and like their holy Founder, they can radiate the spirit of Christ through their Apostolate in a world grown weary and cold.

This study was prompted by the desire to find in Saint Francis the Model for the Apostolate of the classroom, so that permeated with his spirit and armed with his method the writer can better accept her heritage to "repair My House" with the living stones of youth.

#### CHAPTER I

#### SAINT FRANCIS' ATTITUDE TOWARD LEARNING

"Francis, go and repair My house, which as thou seest is wholly falling into ruin." When Francis of Assisi, son of Pietro Bernardone, heard these words, he was an aspiring knight awaiting the word of his Lord to tell him whither he would go and in which campaign he should take part. "Returneth unto thy country, for the vision that thou hast seen betokeneth that which shall be spiritually wrought, and is to be fulfilled in thee not by mortal counsel, but by divine." Straightway, Francis left the worldly apparel and glory of knighthood, returned to Assisi and waited. And now, in an empty church, astonished at the sound of such a wondrous Voice, Francis received his order "Repair My house." Immediately the promising young cloth merchant became a stone mason, for the Church of San Damiano, from its exceeding great age, was threatening to fall. He was fulfilling an immediate need of the Church and from henceforth, the needs of the Church as expressed by His Vicar, would be his aim, his work and his life.

<sup>1</sup>Thomas of Celano, The Lives of St. Francis of Assisi, trans. A. G. Ferrers Howell (London: Meuthen & Co., 1908), p. 154.

2Saint Bonaventure, The Life of Sr. Francis, trans. E. Gurney Salter (New York: E. P. Dutton & Co., 1947), p. 308.

But the Church of Christ did not need repairing only in the little isolsted place of San Damiano. Towards the end of the Twelfth Censury and on into the Thirteenth there was a change. The world particularly in Italy, was in a turmoil. Cities became a prey to fratricidal war over petty or imagined grievances. The breach between the clergy and the laity was widening. People were losing the spirit of Christ and substituting that of the world and giving themselves up to every morel excess. And thus, as Pius XI has stated: "It became supremely designable that God would deign to raise up a man of remarkable character . . . and revive among men the Christian spirit."3

Francis of Assisi was that man. He would repair Christ's House not with mortar and stones, but by leading, educating men's hearts. beginning with his own, back to God and Christian living. And yet, for one to have called Francis an educator back in the Thirteenth Century would have seemed a misnomer, for his stature as an educator is first realized and appreciated against the backdrop of time through the malysis of the impact his imitation of Christ has left upon the world. Was Saint Francis an educator? He never made a formal pronouncement on education — a fact that leads some to think he was opposed to it. However, his life and writings leave no doubt as to his true attitude. He did have harsh words and a sprinkling of ashes for the young novice who desired to possess a breviary. He did oppose the house of studies which Peter Stacia,4 under the guidance of Cardinal Hugelino, had set up in Bologna. If taken out of their historical setting, these episodes do strengthen the argument that Francis was adverse to learning and was bent upon keeping his friars unlearned.

Jorgensen, in his life of Saint Francis, states that between the years 1200 and 1250 at least seventy new universities were established, eight in Italy alone.<sup>5</sup> Francis saw the world running after knowledge. "The'e are so many in our days who want to seek wisdom and learning, that pappy is he, who out of love for the Lord our God, makes himself ignorint and unlearned."6

In this setting Francis was convinced that the demand for books and scholarship among the friars was not a work for the love of God or according to their imitation of the Gospel life but rather a flocking after the spirit of the world for the knowledge which "puffeth up,"

the theory of "learning for learning's sake." That which would cater to pride and vain glory had no place with Francis. Such intellectual luxury did not fit his program of living the Gospel. "For what a person is before God, so much he is and no more."8 Why, then, should he or his brethren rise above their status to that of the nobility and the clergy? There could be no compromise with his imitation of the Poor Christ and the world. That is why when a learned man entered the fraternity to be a true friar, he had to leave, in some sort, the learning of the world behind him.9 The Scriptures do not describe Christ as being a great student and yet He Himself called Himself, "the Way, the Truth, and the Light."10 Francis strove to imitate Christ in all things betrothed to Lady Poverty. He and his brethren belonged to the "minores" and in this era the halls of learning were not open to the poor but only to the nobles and the clergy. From this point of view, "learning" came between the friar and his "spirit of prayer and devotion" that must not be extinguished.

If the Poverello had been adverse to true learning, the learning that leads man to know and seek his true end, Saint Anthony never would have received his letter: "To Brother Anthony, my bishop, Brother Francis gives greeting: It is agreeable to me to have you read sacred Theology to the brothers, so long as over this study they do not extinguish the spirit of prayer and devotion, as it is contained in the rule."11 The authenticity of this letter is questioned for Father Cambell lists it among the writings S. Francis may have written. 12

And when Peter Catani joined the brotherhood, Father Cuthbert writes: "And Francis was glad that a man of the schools should be drawn to the simple ways of evangelical poverty, and he had a great reverence for one whom was at once learned and God-fearing."13 This bears out that Saint Francis respected the truly learned - "my bishop." He himself was not totally unlearned.14 He had attended the parish school of St. George. He had a knowledge of three languages, his native Italian, Latin, and the French of Provence. When he designated himself

<sup>3</sup>The Rule of the Third Order Regular and the Constitutions of the School Sisters of St. Francis, (Milwaukee: St. Joseph Convent, 1934), p. 9.

<sup>4</sup>Jchannes Jorgensen, St. Francis of Assisi, trans. T. O'Connor Sloane (Garden Civ: Doubleday Doran, 1955), p. 193.

<sup>51</sup>bid., p. 192.

<sup>6/</sup>bid., p. 192

<sup>7</sup>Cuthbert Hess, O.F.M., Life of St. Francis (London: Longmans, Green & Co., 1912), p. 292.

<sup>8</sup>James Meyer, O.F.M. (ed.), The Words of Saint Francis (Chicago: Franciscan Herald Press, 1952), p. 139, no. 191s.

<sup>9</sup>Cuthbert, op. cit., p. 269.

<sup>10</sup>John 14:6.

<sup>11</sup>Meyer, op. cit., p. 62, no. 55.

<sup>12</sup> Jacques Cambell, O.F.M., "Les ecrits de Saint François d'Assise devant la critique," Franziskanische Studien, vol. 36, 1954, pp. 244-49.

<sup>18</sup>Cuthbert, op. cit., p. 63.

<sup>14</sup>Hilarin Felder, O.M.Cap., The Ideals of St. Francis of Assisi, trans. B. Bittle, O.M.Cap. (New York: Benziger Brothers, 1925), p. 351.

as "idiota" it was not in the sense of the word as used today. His was the education proper to the son of a wealthy merchant of the time. 15 And there was one book which Francis knew, not in the manner of worldly learning, but with the understanding of one wise in the things of God. The Sacred Scriptures! This was Francis' book of life. It abounded in images, parables, and allegories; it was the life of the God-man revealed to man; it was wisdom from above, illuminated by the brightness of the Eternal Light. On him Thomas of Celano has written:

For his genius, pure from all taint, pierced through hidden mysteries, and the lover's affection entered within, whereas the knowledge of masters remains without. He would sometimes read the sacred books; and what he had once put into his mind he wrote indelibly on his heart. Memory supplied the place of books; for if he heard a thing once it was not in vain, because his affection ruminated it with continual devotion. This, he said, was the fruitful way to learn and read; not to wander through a thousand treatises. He held him for a true philosopher who should put nothing before longing for eternal life; and he would say, that a humble and not presumptuous inquirer applying himself to Scripture would easily attain from knowledge of himself to knowledge of God. 18

With such natural talent as this passage implies Francis possessed, it is possible to surmise the sacrifices he so lovingly and generously made and the violence he did to self to curb the desires for recognition that had so influenced him before his conversion.

The Book of the Gospels was all that he needed and he was most anxious that his brethren, too, should know it. Father Cuthbert quotes St. Bonaventure as telling: "for once when some brethren were anxious to study the Scriptures and there was only one volume at hand, Francis took and divided the leaves and distributed to each brother a portion that the brothers might not have to wait till the whole volume could be passed around in turn."

#### The Rule Provides

Francis was not opposed to learning. He had set out to rebuild God's Church, San Damiano, for the time, and God sent him followers. When there was need for a rule of life for the little group to follow, he consulted the Book of books and the Gospel-life became his mode of living. When he wrote his Rule, based on that Gospel-life, nowhere did he mention education as a work of his "future order" but it was there implicitly. Father Thomas says: "St. Francis was practical, simple and synthetic; he looked at results and wasted no words on methods

and means."<sup>18</sup> In his Rule, St. Francis admonished his followers that they were to observe the holy Gospels of our Lord Jesus Christ . . . promise obedience and reverence to the lord Pope Honorius and his successors . . . and to the Roman Church."<sup>19</sup>

And how were they to do? "Those brothers whom the Lord has given the grace of working, should work faithfully and devotedly in such a way that with idleness, the enemy of the soul, excluded, they do not extinguish the spirit of holy prayer and devotion to which everything else temporal must give service." 20

What were they to do? "And let no one of the brothers dare to preach at all to the people unless he has been examined and approved ... that in the preaching they do, their words be fire-tried and refined to serve for the benefit and edification of the people."

Where were they to go? "Whoever of the brothers may wish on Divine inspiration to go among the Saracens and other non-believers should ask leave for it from their provincial ministers. But the ministers must give permission to go to none but such as they see fit to be sent."22

Obedience to the Church, labor — through sermons, a way of teaching, with apostolic zeal but always in the company of Lady Poverty! "This is what I desire, yes, this is what I long for with my whole heart . . . Do thou go, then, if thou will be perfect, and fulfill that which thou hast heard." That was the life Francis chose for himself and those who would come after. Implicitly learning and education have their basis in the Rule.

When St. Francis received the approval of the Church from Christ's Vicar and under the protection of Lord Hugolin, Bishop of Ostia, he also received for himself and his brothers the commission to preach penance and the kingdom of God. By this time Francis began to understand the full meaning of the words of Christ to "rebuild My Church." Reform was needed not only among the people but especially among the clergy, particularly among those in high places. Groups of reformers had arisen but always independent of the Church and not infrequently at conflict with Catholic doctrine. The situation became such that by 1215 the Fourth Council of the Lateran enjoined all

<sup>&</sup>lt;sup>15</sup>Cuthbert, op. cit., p. 63.

<sup>18</sup>Thomas of Celano, op. cit., p. 240.

<sup>&</sup>lt;sup>17</sup>Cuthbert, op. cit., p. 293.

<sup>18</sup>Thomas Plassmann, O.F.M., "A Franciscan Looks at Education," Franciscan Educational Conference, XXXIII, 1952, p. 2.

<sup>19</sup>Meyer, op. cit., p. 285.

<sup>20</sup>Ibid., p. 289.

<sup>&</sup>lt;sup>21</sup>Ibid., p. 292.

<sup>22</sup>Ibid., p. 294.

<sup>23</sup>Saint Bonaventure, op. cit., pp.316-17.

<sup>24</sup>Felder, op. cit., p. 88.

<sup>25</sup> Ibid., p. 71.

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bishops to appoint only well-trained preachers of the Word of God.<sup>2</sup> This directly affected Francis and his followers who soon took the fron lines in the army that would champion the rights of God and Hachburch. His unconditional surrender to the teachings of the Gospel and his staunch submission to the Church soon convinced Innocent III that this was the little man who would hold up the crumbling walls of the Lateran.<sup>27</sup>

Up until now, Francis had held that his brethren were to speak God's message which they could learn better through prayers. "The preacher should first draw in by secret prayer what he is afterwards to pour forth in sacred discourses; he must rather grow hot within than utter cold words outwardly."28 Now, because there was the need. Francis permitted and encouraged the study of theology, "the science which treats of God, or as Master Alexander puts it, "Scientia a Deo." de Deo, ad Deum."29 On occasion he said: "We ought to honor and revere all theologians . . . as men who minister to spirit and life."30 The Rule which God had inspired Francis to write was adaptable. As already stated, it provided for them to preach, with emphasis on personal example, with apostolic zeal in submission to and directed by the Church. If his brothers were to meet the needs of the time, combat heresy, and reawaken the people to their Christian faith, he realized they had to be prepared and have the necessary learning. "And they may have the tools and instruments needed for their crafts."31 In this case, learning was the necessary tool but he still placed emphasis on Scripture and theology to which all other subjects were subservient. St. Bonaventure quotes him thus:

It is indeed my will, for so long alone as they follow the example of Christ, Who, we read, prayed more than He read, and for so long as they do not lose their zeal for prayer nor study only that they may know how they ought to speak; rather let them study only that they may be doers of the word, and when they have done it, may set forth to others what they should do. I am fain that my Brethren should be learners of the Gospel, and thus make progress in knowledge of the truth that they should grow in the purity of guilelessness, so that they sever not the harmlessness of the dove from the wisdom of the serpent, which twain the greatest Teacher hath joined together with His blessed mouth.<sup>32</sup>

Francis was not opposed to true learning but only to that which

was vain and contrary to his ideals of following Christ. He had no time for that which would interrupt the spirit of prayer and devotion and serve only to detract from the Source. Once he had impressed his ideals upon his Brethren, once the Church had need of his Brethren, his friars would be preachers permeated with the learning of God. They would attend to the needs of the Church at the time and in the place needed in imitation of the Teacher of teachers, the Way, the Truth, and the Light. The power of their message would be through personal example and Francis of Assisi, the idiota (espoused to Lady Poverty), would be their model, teacher and guide in repairing the Church of Christ.

#### CHAPTER II

### SAINT FRANCIS, THE MODEL OF THE TEACHER

No one will dispute that Christ is the true teacher. Saint Bonaventure called him "the One Master of All." Speaking of Him, St. Clement of Alexandria wrote:

... Jesus, our Educator, has outlined for us the true life, and that He educates the man who abides in Christ. His character is not excessively fear-inspired, yet neither is it overindulgent in its kindness. He imposes commands, but at the same time expresses them in such a way that we can fulfill them.

It seems to me that the reason that He formed man from dust with His own hand, gave him a second birth through water, increase through the Spirit, education by the Word, thereby guiding him surely to the adoption of sons, and to salvation with holy precepts, was precisely that He might transform an earth-born man into a holy and heavenly creature by His coming, and accomplish the original divine command: 'Let us make mankind in our image and likeness.'34

The man who came closest to this likeness was Saint Francis and like the Divine Master, he, too, was a teacher who strove, to aid "earth-born men" to become holy and heavenly creatures. Father Thomas Plassmann, along with other scholars of Franciscanism, states that Saint Francis has stamped his very soul upon his Order and that all who follow him could do well to look back and seek in his example both inspiration and direction. 35

Francis had a goal. He aimed to bring man from the state of sin and ignorance to that of grace and wisdom.<sup>36</sup> Francis had a reason.

36]bid., p. 4.

<sup>&</sup>lt;sup>26</sup>Ibid., p. 354.

<sup>27</sup>Thomas of Celano, op. cit., p. 162.

<sup>&</sup>lt;sup>28</sup>Ibid., p. 295.

<sup>&</sup>lt;sup>29</sup>Ibid., p. 295.

<sup>80</sup>Thomas Plassmann, O.F.M., "Introductory Address," Franciscan Educational Conference, XI, p. 3.

<sup>31</sup> Meyer, op. cit., p. 258.

<sup>82</sup>Saint Bonaventure, op. cit., p. 369.

<sup>33</sup>Sister Mary Frances, S.M.I.C., "Christ the One Master of All Teachers," The Cord, VII (November, 1957), p. 327.

<sup>34</sup>Clement of Alexandria, Christ, the Teacher, trans. Simon P. Wood (New York:

Fathers of the Church, Inc., 1954), pp. 86-87.

S5Thomas Plassmann, O.F.M., "Introductory Address," Franciscan Educational Conference, XI (November, 1929), p. 1.

He respected the individuality and worth of each person as made to the image and likeness of God and he wanted all men to love the God-M as he did and to live His Gospel-life.

Francis had a method. Rivo Torto could be considered as first normal school of the Order. It was a far cry from the Francisca houses of study of today, but the pupils were there with a teacher will had an ideal, an ideal that would leave its imprint upon the work Saint Francis was a born teacher. Of him Celano has written that was "edifying his hearers not less by his example than by his word he had made a tongue of his whole body."37 Francis aimed to spread the knowledge of his ideal and to show his followers how to exemplif it in their daily lives.

The early disciples of Francis realized his magnetic character When Brother Masseo asked him one day why the whole world follow ed after him, his answer was most direct.

You really want to know why everyone is running after me? I have this from the all-holy eyes of God that see the good and the evil everywhere. For those blessed and all-holy eyes have not seeen among sinners anyone more vile or insufficient than I am . . . and therefore He chose me, for God has chosen the foolish things of the world to put to shame the wise, and God has chosen the base things of the world and the despised, to bring to naught the noble and great and strong, so that all excellence in virtue may be from God and not from creature, in order that no creature should glory before Him . . . that honor and glory may be only God's forever.88

In all humility Francis stated his mission — to confound the worldly wise and then to lead them to realize their purpose in life. His program was not to found solid establishments but rather to give to the world the unaccustomed spectacle of a complete realization of the Gospel up to and including heroic patience in renunciation, humiliation and suffering.<sup>89</sup> In a word, he was out to repair the Church of Christ.

St. Francis started this repair with himself. He saw himself in the immensity of God's glorious creation. Everything about him spoke to him of his heavenly Father. Justly could St. James' words be said of him: "Draw near to God and He will draw near to thee."40 The closer he drew to God, the more he saw things from God's view, from the view of living the Gospel. So much the more he saw Christ living on in the Church, the center of his life, the Mediator between God and Man, the foundation of all hope, the model, the way given to all who

48Thomas of Celano, op. cit., p. 155. 44Saint Bonaventure, op. cit., p. 316.

45 Ibid., p. 359.

p. 81.

42Ibid.

would follow. Thus did Francis realize God's plan in Christ's Incarnation, Passion, and Resurrection. More and more he saw the power and the place of the sacramental life provided in the Church. Hence, Francis' spiritual life hinged on three mysteries — the Crib, the Cross, and the Altar. Mysteries were they indeed to the worldly wise but not to one enamored with a great love for the Poor Christ and His most pure Mother. Father Esser states:

All Christian life begins with that which God has given us through the Church. The essential beginning of Christian life lies with God Who created man and the universe in and with the Word, Who redeemed sinful man by the Incarnate Word, and Who passes on to us and completes in us this redemption through the Incarnate Word Who lives on in the Church. Christian life as well as all asceticism, is nothing else but the response of man to the magnalia Dei.41

And then he continues: "There can be only one point of departure for Christian life — the foundation which God laid in the Incarnation of His Son."42 Francis built thereon. Celano says that he did not come to this conviction suddenly but gradually "from the flesh to the spirit."43 His metanoia gradually fitted him to live as a fit instrument of the Most High according to the form of the Holy Gospel. Those that would follow must live a life in and for the Church according to the Gospel.

To imitate Christ became Francis' one ideal and to accomplish this he looked to Mary, God's most Holy Mother, for guidance. Saint Bonaventure wrote that Francis called her his "advocate"44 and after Christ, he placed his trust in her, "making her his own patron and that of his brethren."45 Frequently in Christian art the halo about the Madonna is locked with that of her Son's as she inclines her head and nestles Him to her heart. Francis likewise kept them united in his supplications for as Celano relates, Bernard saw that "Francis seldom slept, but prayed the whole night, praising God and His glorious Virgin Mother."46 Mary lived throughout the Gospel side by side with her Son. Who could be a better guide than she to lead Francis and his followers in the true spirit of that life?

Basic to Francis' unconscious but inspired plan to rebuild was the spirit of prayer and devotion that must permeate all action — preaching and good works. It is true that nowhere in his Rule or writings did he give any directions as to how this spirit was to be acquired or exercised. 41 Cajetan Esser, O.F.M., "Franciscan Education," The Cord, IX (March, 1954),

<sup>87</sup>Thomas of Celano, op. cit., p. 96.

<sup>88</sup>Raphael Brown (ed.), The Little Flowers of St. Francis (New York: Hanovet House, 1958), p. 63.

<sup>39</sup> Gratien of Paris, O.F.M., I Know Christ, trans. Paul J. Oligny, O.F.M. (St. Bonaventure, N. Y.: Franciscan Institute, 1957), p. 56. 40James 4:6.

<sup>46</sup>Thomas of Celano, "Vita Prima," Early Franciscan Classics, trans. Franciscan Fathers (Santa Barbara: Serra Press, 1954), p. 24.

His was a child-like love for his Father in imitation of Jesus Christ he saw no need for rigid legislation. As a result, he became the livi pattern of those who followed as his brothers.

THE FRANCISCAN APOSTOLATE IN THE CLASSROO

How did he lead his brethren? Was there a method? Verball no! When novices donned the tunic of his brotherhood they did automatically become true Friars Minor. Esser comments that education is a spiritual problem and must be solved by means other than raisi ascetical achievement or tightening discipline.47 While it manife itself exteriorally, it must be essentially the conviction of the inn man. To accomplish this Francis departed from the usual procedu of set regulations. His intense grasp of the Fatherhood of God and the brotherhood of man in Christ Jesus compelled him to respect the individuality of each as an image of the All-holy God. There was mold to which all must conform. If God permitted a variety temperaments and personalities to develop in those whom He inspire to follow, Francis would guide and assist each as the Lord gave him see. Many flowers make a garden and many trees, a forest. Each important in contributing to the beauty of the whole. As their leader Francis had a motherly interest in each. He welcomed every type of man that God sent to their brotherhood because each one mirrored something of the Goodness of God. He never killed a personality.

St. Francis was a leader. There was something magnetic about him. He didn't live for himself, but for others. From the instant that he kissed the leper, that which was previously repelling to him became sweet, and he radiated a holy joy that drew men to him from all walks of life. Emptied of himself, his contentment with God alone in poverty preached a greater sermon than the most eloquent words. Many flocked to him because, as Father Pacific Hug says, by being simply what he should be, he awoke in others the felt need and the desire for explicit guidance.48 He was the instrument that God used to draw, but he didn't desire to be followed blindly or because of his winning personality. Francis had the conviction that is basic to all true education — the power of the will must be developed. He did not desire his friars to act in imitation of him or because they had to by rule. He believed, judging from himself, that their love of God should motivate every act, however small. Thus they would fulfill all obligations freely and of their own volition. Like him their whole life would be Christocentric, directed to the Father, and thus the spirit of prayer and devotion would permeate their very being and all activity. With such a basic concept

he did not believe stern legislation was necessary. He did stress in his words and admonitions that example preached a mighty sermon, but in the actual training of his novices it was secondary. Motivation was first, and he had no intention of attracting anyone to himself but only to God. Love had to be the anchor that would moor the friar to God through Christ. He was but an instrument. God's servant and he wished to remain in second place so that praise and glory would come to God alone. Consequently, he desired no preference, no honors. He considered himself as the vilest of men, a pilgrim going home, traveling lightly, unencumbered with earthly trivialities. Humility and poverty bespoke the daily lessons he personified.

If St. Francis belittled and subjected himself to the greatest of discipline, his attitude and behavior toward those whom the Lord sent him were so full of kindness and understanding that they inspired confidence from all. His deep knowledge of human nature — the result of his own self-purging - opened his mind to the needs of others. "He esteemed himself no friend of Christ did he not cherish the souls He had redeemed."49 Nothing escaped his notice when it was a question of satisfying a legitimate desire of one of his students. Celano compared him to an angel in the house who was ever watchful to assist and encourage each in his peculiar need as well as to direct the common purpose for he was gifted with a noble watchfulness for those who depended upon him.50 This led some to think that he could read their souls but it was his keen knowledge of man's nature coupled with great love that enabled him to interpret a frown, a wrinkled brow, or a far away look in the eyes. Instantly he could detect a false spirit or what was foreign to the true Friar Minor. He tolerated no mediocrity. His friars had to belong to God with their whole beings, and the joy and peace of their hearts had to be mirrored on the countenances. His was a happy band and joy was ever to be one of their marks.

Joy in the service of the Great King! Even though Francis had made a complete break with the world he still retained the spirit of the knight he once aspired to be. He was gentle, peaceful, courteous, and generous in his battles of rebuilding the Church for his Lord. Those were lessons his squires and knights likewise had to master. Though he longed for the solitude of a prayerful union with God, he accepted the Will of his Lord as revealed.<sup>51</sup> He and his brethren were not to live for themselves but for others. They were to be in the world but not of it. They were to have daily contact with the affairs of men

<sup>47</sup>Esser, art. cit., p. 86.

<sup>48</sup>Pacific L. Hug, O.F.M., "How St. Francis Guided His Brethren," Franciscan Educational Conference, XXIX (December, 1948), p. 52.

<sup>49</sup>Saint Bonaventure, op. cit., p. 360.

<sup>50</sup> Thomas of Celano, op. cit., p. 39.

<sup>51</sup>Saint Bonaventure, op. cit., p. 378.

but their hearts had to stay with God. This was new, unprecedent by any of the then existing Orders in the Church. But if this was to their life, Francis, inspired by God, provided the training. "The L revealed to me that we should speak this greeting: The Lord you peace."52 Christ came to bring peace to men and Francis imi his Master. Peace! In this Christ was truly Francis' Teacher fi St. Clement wrote:

THE FRANCISCAN APOSTOLATE IN THE CLASSRO

We are educated not for war but for peace. In war, there is need for much equipment . . . But peace and love, simple and plain blood sisters, do not need arms nor abundant supplies. Their nourishment is the Word, the Word whose leadership enlightens and educates, from whom we learn poverty and humility and all that goes with love of freedom and of mankind and of the good. In a word, through Him we become like God by a likeness of virtue. Labor, then, and do not grow weary; you will become what you dare not hope or cannot imagine.53

Francis was an apt pupil for his message of peace had a tranquil effect on the turbulent Assisi of the Thirteenth Century. Though preached openly and attacked the existing evils at their roots if sugared terms his severity was always clothed in courtesy. He careful never to wound the feelings of anyone, hence his success. was an apostle of peace and to lash ruthlessly would sow discord not end it. Francis considered courtesy as a property of the Lord. sister of charity and the greatest weapon in their capaign to reb the Church.<sup>54</sup>

As stated previously, the Rule by which St. Francis led brethren was not a compilation of rigid observances. It was original its simplicity but it provided for their needs as knights of the Cath Church. It was the first religious Rule containing clauses on preach and devoting an Order to the active apostolate.55 This preaching O was an innovation totally foreign to the spirit and the purpose of older Orders which were founded for the sanctification of individu Francis and his friars inaugurated the first "mixed life". To reb the Church they must bring other souls back to God as well as own.

They were truly Catholic, militant sons of the One, Holy, Cath Church. To reach the souls of all, St. Francis adopted the means at h He went modern. He deserted the Latin and classical language of Church. Liberty and naturalness were needed to go out among pe to bring them the Gospel. Hence, he brought the vernacular,

language of the people, into the Church. He taught according to the capacity of his hearers. To his system great learning was not a prerequisite to loving the Crucified and becoming like Him. This accounted for the great variety of people who flocked to hear the friars and stayed to follow, giving birth to three Orders instead of one. Perhaps for the first time since Christ walked the earth did religion become a real and a driving conviction to the people. God was not just an Idea Who created man and the earth and then left them. He became real to them as manifested through the Church. Of this Saint Bonaventure wrote:

. . . he taught them to praise God in all things and through all His creatures, to reverence priests with an especial honour, to hold firmly and simply confess the true faith, according as the Holy Roman Church doth hold and teach it.56

Never before did the Church have such an apostle among the common people. All previous reformers, for such Francis was even if unconsciously, attacked the Church identifying the Institution with the unworthy individuals in it. Francis had one doctrine - reverence for my Lord Pope, the Holy Roman Church. Celano relates, as quoted by Meyer, that on one occasion Francis had stated that he would kiss the hands of any poor little priest before he would greet a saint from heaven "because this person's hands handle the Word of life and possess something that is more than human."57 Always he saw the Church in its relations to God and one of the last wishes was that his brethren would always remain loyal and submissive to the prelates and to all the clergy of the Holy Roman Church. This was meant not only for them personally, but it was to be preached to all the faithful. Francis was Catholic and he was to repair "My Church" on one of its four marks.

As a teacher, Francis was original too in his reverent familiarity with the Blessed Sacrament. In this regard he actually wrote a text for his brethren lest they would err or neglect this great manifestation of God's love for man.<sup>58</sup> When he was unable to attend the General Chapter he wrote a letter almost half of which was devoted to admonishing his brethren as regards their reverence and care of the Blessed Sacrament.<sup>59</sup> In his Letter to All the Custodes he pleaded "more if it concerned myself" that all "venerate above all else the most holy Body and Blood of our Lord Jesus Christ."60

Francis did not compile rigid regulations for their way of life but he did have very definite teachings to be the topics of the Friars'

<sup>52</sup>Meyer, op. cit., p. 62.

<sup>58</sup>Clement of Alexandria, op. cit., p. 88.

<sup>54</sup> Meyer, op. cit., p. 93.

<sup>55</sup>Father, Victor Mills, O.F.M., "Preaching — the Opus Franciscanum," Franci Educational Conference, IX (September, 1927), p. 107.

<sup>56</sup>Saint Bonaventure, op. cit., p. 323.

<sup>&</sup>lt;sup>57</sup>Meyer, op. cit., p. 66.

<sup>&</sup>lt;sup>58</sup>Ibid., pp. 128-30.

<sup>&</sup>lt;sup>59</sup>Ibid., pp. 143-47.

<sup>60</sup>Ibid., p. 163.

preaching. Like the good teacher he was, he stressed the essentials his work of repairing God's Church and to make sure that devot and love for Jesus in His Most Holy Sacrament would always be foren in the preaching of his Brothers, he commanded that the BroCustodes "copy it (the letter), keep it about them and cause it toopied for the brothers who have the office of preaching and the was ship of the brothers, and preach to the last whatever is contained this writing." It was not often that Francis commanded, but this let he concluded: "And let them regard this as true and holy obediences."

Another mark of Francis' originality as a teacher, was progressiveness. He was modern. At a time when writing materials we costly he advocated the copying and distribution of his text. How would have utilized the printing press! What further proof do his seand daughters need to show that if St. Francis walked the streets too he'd be in the Church's vanguard spreading the truth and winning set to God? He set the precedent. He was a teacher. He was invent He used every means available to advertise, to convince, and prepare his sons as teachers of the Word of God.

Like the Greatest of all teachers, Francis frequently resorted parables. A simple explanation of his desire for total poverty won no approval of his way of life, but the story of the poor, fair lady the country side who had begotten the king handsome sons even m the "Pope feel inwardly and grant his request."68 According to Bonaventure, it was at this time that Pope Innocent III recognized him that, "he it is that by his work and teaching shall sustain the Charles of Christ."64 When Christ wept over Jerusalem He compared Him to a mother hen who would have gathered the good about Him as mother hen gathered up her chicks to protect them. In explaining his Friars why he had requested of the Lord Pope a cardinal to I after the needs of the Order, he compared himself to a small black! and the brothers as chicks "multiplied in numbers and grace, who is not in the power of Francis to defend against annoyances from people and the detraction of their tongues."65 In this parable Fra reiterated the lesson of looking to Rome for guidance and counsel the work of repairing the Church of God. Christ would have gath souls under His wing but Francis commended "them to the Holy Ra Church that by the rod of her authority the evil-minded may be co and the children of God . . . may enjoy full freedom everywher

Never before was any group so united to the Church. Francis led the way. His catholicity was a daily lesson to his Friars. His example illustrated the Christocentric motivation that geared his entire work of repairing the Church, subject to the authority of the Church.

If St. Francis was adamant in respecting the authority of the Church he likewise insisted upon respect and obedience in regard to the few simple rules he formulated. The good disciplinarian imposes few directives but insists on their fulfillment. Francis was such a disciplinarian. To him discipline and reform started with himself. St. Bonaventure says he was stern in discipline and stood continually upon the watch-tower having special care unto the purity that should be maintained in both the inner and the outer man.67 To conquer self into submission, plunges into snow banks and briars were not unusual. Any that would join his band must also learn to do violence to self, but always with moderation, a limitation he failed to observe himself. With self conquered, he turned to the relations of the monks toward each other. They were to be a family with charity their prime virtue. In his Rule he wrote: "And each should with assurance make known his need to the other, so he can find and supply what is necessary to him."68 In this he was again the teacher.

Seldom is mention made of anger on the part of St. Francis but on hearing that some of his Friars by their conduct were leading souls astray he uttered fearful words.

By thee, O Lord most holy, by the entire company of heaven, and by me, Thy little one, be they accused who by their evil example do bring unto naught and destroy that which through the holy Brethren of this Order Thou hast built up, and dost not cease to build.<sup>69</sup>

He waged war against bad example, uncharitableness, and idleness. Work not — eat not. And still, even in his discipline he was kind for as Father Hug says, "Harshness, grounded as it always is in selfish fear and diffidence, has no place in the Franciscan spirit."<sup>70</sup>

Praise entered into Francis' curriculum. When Friars returned from a begging tour rejoicing, he rejoiced with them. Instinctively, the pedagogue in Francis knew that praise for work well done does not make a man proud, but coldness and lack of compassion breed resentful pride and kill holy initiative. Fr. Hug continues that Francis could never have followed the attitude of those who spoke with authority only to find fault or to correct. "He would have suspected such guidance as being

<sup>61</sup> Ibid., p. 164.

<sup>62</sup>Loc. cit.

<sup>68</sup>Saint Bonaventure, op. cit., p. 321.

<sup>64</sup> Ibid., p. 321.

<sup>65</sup> Meyer, op. cit., p. 213.

<sup>66</sup>Ibid., p. 213.

<sup>67</sup>Saint Bonaventure, op. cit., p. 330.

<sup>68</sup>Meyer, op. cit., p. 262.

<sup>69</sup>Saint Bonaventure, op. cit., p. 351.

<sup>70</sup>Hug, art. cit., p. 71.

hypocritical and self-complacent."<sup>71</sup> From his own experience he kne the difficulties of working and of the value of praise rather than critism. His understanding guidance and self discipline brought for heroism in his Friars even as he himself practiced.

Saint Francis taught his Friars heroism in his zeal to convert the unbeliever. To enter the land of Islam was comparable to martyrdor He desired that, but more especially he desired to win souls for Chris His simplicity not only disarmed the Sultan and won his good wi but it served to impress upon his brethren the protection and t Providence of God, his heavenly Father. He spread truth by living truth. He had no paper plan for peace among men. Lessons were taug not by word but by doing. He gave himself entirely to the person confronting him. He saw the need or the opportunity to win souls as he set out. Obstacles were surmounted with a healthy humor as never did he sit back to bask in the glamor of his accomplishmen "Let us begin, brothers, to serve the Lord, because thus far we ha made little or no progress."72 He constantly reached out to do mo and where he lead, his Friars followed. By 1221 they were throughout Europe carrying the flame of God's message as he had taught. France love and understanding for each individually fired them with a ze to go forth and to give to the world the holy peace and joy with while he inspired them.

If Saint Augustine's criterion of a teacher, as quoted by St. Bor venture in *De Reductione*, be true, Saint Francis could be rated withe few and the great. "... he alone is a true teacher who can impria likeness, shed light, and grant power to the heart of the hearer. Francis imprinted a likeness. He absorbed Christ. Of him Father Russ wrote:

In Francis Christ lived again before the eyes of the people — the Christ who loved men regardless of race, class, color, wealth or talents. The freshness, the joy, the youth, the brotherly aspect of Christianity reappeared in the Franciscan — Christ was seen to be the source of Franciscan joy in living.<sup>74</sup>

Francis shed light. Wherever he went, peace and joy were message. Petty city wars decreased. To offset hate he developed m of love. Concretely, he showed the meaning of love as Christ had tau it. He lived respect for the dignity of man. From him the comm

people learned the meaning of liberty, the Truth was available to all. The light of Christianity re-enkindled the earth.

Many who heard Francis' message found themselves possessed of a power that enabled them to rise from the depths of sin to the heights of sanctity. He taught his Friars and all who heard him to act with conviction because he himself was convinced. He tolerated no halfway measures. His constant concern was to strive after interior sanctity of spirit and to avoid all pharisaism. In his first Rule he wrote:

Let us keep ourselves free of the wisdom of this world and the prudence of the flesh, for it is the spirit of the flesh to want and strive hard at making words but little at accomplishing, and it is not bent on the inner religious virtue and holiness of the spirit, but wants and craves the religious virtue and holiness that shows outwardly to people. 75

The young man who sought admission to his company but gave his possessions to his relatives rather than to the poor showed the wisdom of the world but was rejected. That was a halfway measure. His message inspired a power that could come from God alone. How else explain the thousands that flocked to him for guidance that resulted in the founding of three Orders. Father Linneweber holds that Francis saw the Sanctifier behind every person and event and was grateful. It showed in his every word and action. It was bound to spread like a yeast and give rise to a re-birth of Christianity that would "repair My House."

St. Francis was a personal friend of Christ. He radiated Christ. Christ was his Master, the Teacher, and he, Francis, was the pupil, His instrument, the teacher of his brothers. And if he did not pursue study to increase his knowledge and improve his technique, it was because "he wished to imitate Christ not as a Master and Doctor, but as a humble, poor, loving and suffering man." His "ambition was to be as completely united and as perfectly identified with Christ as possible." He did not think "repairing My House" meant arguments and controversy with opponents but to "revive within the bosom of the Church the practice of following the Gospel and putting its precepts into practice in daily life." Possessing great love of God acquired by humility, prayer, and constant contemplation of the mysteries of the Cross, Francis followed Christ with deliberation. He had no master

<sup>71</sup> Ibid., p. 71.

<sup>72</sup>Thomas of Celano, op. cit., p. 70.

<sup>73</sup>Saint Bonaventure, De Reductione Artium Ad Theologian, trans. Sister Em Therese Healy (St. Bonaventure, N. Y.: Saint Bonaventure University, 193 p. 5.

<sup>74</sup>William H. Russell, "St. Francis and Democracy," The Catholic Educator, XV (October, 1947), p. 99.

<sup>75</sup> Meyer, op. cit., p. 270.

 <sup>&</sup>lt;sup>76</sup>Antony Linneweber, O.F.M., "How Saint Francis of Assisi Won the Heart of the World," Franciscan Educational Conference, IX (September, 1927), p. 73.
 <sup>77</sup>Agostino Gemelli, O.F.M., The Franciscan Message to the World, trans. Henry Hughes (London: Burns Oates, 1934), p. 301.

<sup>78</sup>Gratien of Paris, op. cit., p. 42.

<sup>&</sup>lt;sup>79</sup>Gemelli, op. cit., p. 301.

other than Christ, and he had only the Gospel as his text. But he these, he had all.

Gratien of Paris quotes that when those first friars were the death bed of Saint Francis, they wept and cried "Your words Father, were like lighted torches. They led us along the road Cross to evangelical perfection; they taught us to love and the Crucified One."80 Those friars carried the torch of Francia far and wide. They were soon to be numbered among the sche Bologna and Parish — that Mecca of the learned at that time. No did they excel in theology, but in all sciences. Their teaching special ring and a power because it was permeated with and the spirit of one who was schooled in the class of Jesus Chris Greatest of all teachers. He reflected the Incarnate Word, the No wonder Saint Bonaventure, that mighty alumnus of Saint F could point to the Crucified as the Source of his wisdom. Well every Franciscan teacher look to the Saint of Assisi for inspiration direction to catch the spark that will continue to kindle the wo the apostolate of "repairing My House."

80Gratien of Paris, op. cit., p. 74.

(To be continued)

#### **SAFARI**

"Come to the shining mountain peak!" came the far cry from the crags. Suddenly, The moon-bright valley where I dwelt was filled with chorused-voices: "The path is nigh impossible, you cannot leave us now!" The soft night-wind singing above the waters, the music of twin viols in the pines, the laughter of the day hours, put out their tendrils for my unruly heart. Compelled and wounded, uncertain and in fear I went alone. Beside a quiet hearth stood one with stricken face watching my going forth to unknown wastes. The dear familiar vistas lay before my glance, but the wild cry of the crags, plunging to the heart's deep pith Could only hasten flight.

Oh, who can know the soul's unworded love?

Ascent so steep and bitter,
through the bleak and sagebrush dunes,
where cold stars shone like watching eyes of night,
where thorns, as jagged teeth sank into aching feet,

stumbling, groping, blinded by the shining snows, ever listening for the far cry of the crags, learning by painful inches what the summons meant; losing, relinquishing, renouncing, falling, rising, the clear air growing purer; the wild flowers, witnesses of One Who went ahead, all ruddy with His blood!

Land Mill

They said the path to be impossible! But then, no other one could satisfy, Oh surely not the leisured ones I left. This was the one, fulfillment of desire, This path was right for me.

Here in the wild high crags
I have found the Dove's sure rest,
Manna for food, a Fountain in the rock,
The lyric music of a Voice
Forever singing in my soul,
And peace, in the far-flung dwelling
of the Word.

Sister M. Josephine, F. S.

### FRANCISCAN BRIEFS

(Continued)

#### 20th Century

#### SAINTS

#### III Order

- 80. St. Pius X (1835-1914) Pope, confessor; Can: Pius XII, May 29, 1954; feast: Sept. 3. (n:43).
- 81. S. Frances Xavier Cabrini (1850-1917) virgin; Can: Pius XII, July 7, 1946; feast: Dec. 22. (n:37).

#### BLESSEDS

#### I Order

- 119. B. Gregory Grassi (1833-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:105).
- 120. B. Francis Fogolla (1839-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:106).
- 121. B. Antonine Fantosati (1842-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:107).
- 122. B. Elias Facchini (1839-1900) bishop, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:108).
- 123. B. Theodoric Balat (1858-1900) priest, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:109).
- 124. B. Andrew Bauer (1866-1900) brother, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:110).
- 125. B. Joseph Mary Gambaro (1869-1900) priest, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:111).
- 126. B. Caesidius Giacomantonio (1873-1900) priest, martyred in China; Beat: Pius XII, Nov. 24, 1946; feast: July 4. (n:112).

#### III Order

The following are III Order members who were martyred in China in 1900; Beat: Pius XII, Nov. 24, 1946; feast: July 4.

79. B. Mary Hermine Grivot (1866-1900) III Order Regular; Franciscan Missionary of Mary. (n:5).

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80. B. Mary of Peace Giuliani (1875-1900) III Order Regular: Fr ciscan Missionary of Mary. (n:6).

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- 81. B. Mary Clare Nanetti (1872-1900) III Order Regular; Francisco Missionary of Mary. (n:7).
- 82. B. Mary of St. Natalie Guerquin (1864-1900) III Order Regula Franciscan Missionary of Mary. (n:8).
- 83. B. Mary of St. Just Moreau (1866-1900) III Order Regular: Fra ciscan Missionary of Mary. (n:9).
- 84. B. Mary Amandine Jeuris (1872-1900) III Order Regular: Fra ciscan Missionary of Mary. (n:10).
- 85. B. Mary Adolphine Dierska (1866-1900) III Order Regular; Fr ciscan Missionary of Mary. (n:11).
- 86. B. John of Tciang de Tae-Kuo (-1900) (n:55).
- 87. B. Patrick Tun (1900) (n:56).
- 88. B. John Van (-1900) (n:57).
- 89. B. Philip Tciang (-1900) (n:58).
- 90. B. John Tciang de Nan-sce (-1900) (n:59).
- 91. B. Thomas Sen (-1900) (n:60).
- 92. B. Simon Sceng (Tzeng) (-1900) (n:61).
- 93. B. Peter U-ngan-pan (-1900) (n:62).
- 94. B. Francis Tsiang-jun (-1900) (n:63).
- 95. B. Matthias Fun-te (-1900) (n:64).
- 96. B. Peter Tciang pan-nieu (-1900) (n:65).
- 97. B. Contardo Ferrini (1859-1902) confessor; Beat: Pius XII, Apr. 13, 1947; feast: Oct. 27. (n:66).
- 98. B. Mary Assunta Pallotta (1878-1905) III Order Regular, virgin Franciscan Missionary of Mary; beat: Pius XII, Nov. 7, 1954 (n:12).

#### CAUSES FOR BEATIFICATION

#### I Order

- 276. SG. Raphael of S. Elias of Pianisi (1816-1901) Capuchin pries confessor. (RTFR).
- 277. SG. Joseph Mary Masia (1815-1902) bishop, confessor. (n:69).
- 278. SG. Joachim of Canicatti (1851-1905) Capuchin priest, confesso (RTFR).
- 279. SG. Valentine Paquay (1828-1905) priest, confessor. (n:101).
- 280. SG. Anthony Mary of Lavaur (1825-1907) Capuchin priest, co fessor. (RTFR).

- 281. SG. Leo Heinrinchs (1908) priest, martyred in U. S. A. (Acta O.F.M. 70: 420).
- Marcellinus of Capradosso (1873-1909) Capuchin brother, confessor. (RTFR).
- SG. Pius Sarobe (1855-1910) priest, confessor (n:92).
- SG. James Viale (1830-1912) priest, confessor. (n:57).
- 285. SG. Francis Simon y Rodenas (1849-1914) Capuchin bishop, confessor. (RTFR).
- 286. SG. Honorat of Biala (1829-1916) Capuchin priest, confessor. (RTFR).
- 287. SG. Berard Atonna (1842-1917) priest, confessor. (n:31).
- 288. SG. Frederick Janssone (1834-1916) priest, confessor. (n:51).
- 289. SG. Didacus Oddi (1839-1919) brother, confessor. (n:37).
- 290. Ven. Venance Katarzyniec (-1922). Conventual priest. (Index p. 217).
- 291. SG. Jordan Mai (1866-1922) brother, confessor. (n:65).
- 292. SG. Leopold Mary Musso (1850-1922) brother, confessor. (n:73).
- 293. SG. Stephen Eckert of Dublin (1869-1923) Capuchin priest, confessor. (RTFR).
- 294. SG. Victricius of Eggenfelden (1842-1924) Capuchin priest, confessor. (RTFR).
- 295. SG. Linus of Parma (1866-1924) priest, confessor. (n:75).
- 296. SG. Benno of Moenichkirchen (1852-1925) Capuchin brother. (RTFR).
- 297. SG. Aloysius Amigo Ferrer (1854-1934) Capuchin bishop confessor. (RTFR).

The following are friars martyred during the Spanish Revolution:

- 298. SG. Felix Echevarria Gorostiaga (-1936) priest. (n:40).
- 299. SG. Louis Echevarria (-1936) priest. (n:40).
- 300. SG. Francis Carles (-1936) cleric. (n:40).
- 301. SG. Michael Zarragua (-1936) cleric (n:40).
- 302. SG. Simon Miguel (-1936) cleric. (n:40).
- 303. SG. Ruperto (Anthony) Saez (-1936) cleric. (n:40).
- 304. SG. Francis Ramon
- 305. SG. Peter Rivera
- 306. SG. Denis Vicente
- 307. SG. Alphonse Vegas
- 308. SG. Michael Ramon

Conventuals (Commentarium O.F.M., Conventualis 1937: 83; 1939: 271-75; 1947: 139; 1953: 209).

(To be continued)

# Conventuals Consider Automation

Conventual Franciscans assembled at St. Hyacinth's Seminary-College, Granby, Massachusetts, to discuss current and historical questions of importance.

Precis of Articles presented at Conference:

The Very Rev. George Roskwitalski, O.F.M. Conv. Provincial of the St. Anthony Province, scored against the "age of goofing, and the age of the job half done by craftsmen, businessmen, teachers and students," in his words of welcome to the assembled delegates for the Thirteenth Annual Meeting of the Inter-Province Conference of Conventual Franciscans at St. Hyacinth Seminary, Granby, Mass.

Father Riccardo Lombardi's MOVE-MENT FOR A BETTER WORLD is a potent force in modern Italy. Comparatively unknown in the United States the movement commands a large following in Italy. Father Edgar Holden, O.F.M. Conv. of St. Anthony-on-Hudson, Rensselear, New York presented the MOVE-MENT to the delegates. Father Edgar analyzed the history of the movement, its accomplishments and its hopes for the future.

"After taxes, the memory of money is all most people have left in their pockets." Father Berard Marthaler, O.F.M. Conv., Assumption Seminary, Chaska, Minnesota, presented his paper on the fascinating history of the development and use of our modern currency exchange. It was in the thirteenth century, the time of St. Francis of Assisi, the founder of the Conventuals, that the use of coins and their identification with wealth began to gain ground and consequently was forbidden to the followers of the "poor man" of Assisi.

Father Sylvester Kardos, O.F.M. Conv. St. Francis Friary, Syracuse, New York, presented the MORAL IMPLICATIONS OF AUTOMATION. In the intensified trend in industry to automate, the full implications of automation must be

taken into consideration. American life will be affected more and more each day as the tendency continues to grow. Mon than 30,000 publications have been turned out in the last fifteen years dealing with the various aspects of automation. If it is truly to be a mark of progress, automation must be an instrument of serving man in his quest for happinear here and hereafter. The problem of wages, hours of work, over production, unemployment are great problems which demand constant study and cooperative efforts for solutions consistent with the dignity and destiny of man.

Parents are God's appointed teacher for their children. In the delicate and important matter of teaching their children the matter of sex, parents are there best and natural teachers. However, many parents are unable to explain these matters to their children. Father Eugene Henley O.F.M. Conv., Mount St. Francis. In diana, presented his outline for a series of talks to parents and children on the matter of sex and purity. The flood of such material on the newstands has brought about the necessity of fighting their evil influence with publication of the proper and balanced attitude toward this matter. The matter of sex must again. be placed in its proper relationship to the whole life of the growing child.

The mission activity of a Franciscan Pope, Nicholas IV, was the theme of a paper discussed by Fr. Louis Kania, O.F.M. Conv., St. Hyacinth Seminary, Granby, Mass. During his brief pontificate (1288-92), this great Humanist-Pope directed his attention chiefly to the Christian Orient and mission fields. Fr. Louis summed up the verdict of history by terming Nicholas IV, the Pope of the Missions and originator of modern Missiological science.

Just as the range and purpose of the Conferences extends far beyond the questions of traditional philosophical and theological schools, so too did the paper presented by Fr. Jude Rochford, O.F.M. Conv., Catholic Central High School, Toledo, Ohio. His inquiry into the Natural Philosophy of Jaspers made clear

to his audience the real and pertinent significance of Papal exhortations that while Catholics must beware of the subtle errors of the moderns, they must be alert to the truth they contain — new insights which will help us to understand and explain better the true philosophy of life. This is especially true for the Franciscan School which is much more akin to this modern spirit in its healthy accent on the freedom of man's will.

Fr. Damian Zimmerman, O.F.M. Conv. Assumption Seminary. Chaska, Minnesota, demonstrated by his study of the Old Testament personage, Jezabelle, what a vast wealth of fascinating history is available for moral instruction if Biblical accounts will be studied and analyzed for style and tone rather than critical history.

Fr. Mark Mindrup, O.F.M. Conv., St. Benedicts, Terre Haute, Indiana, discussed the value, effectiveness and efficiency of the modern home missions. The warmth and encouragement of the Franciscan message to the world was seeen as an answer to the challenges of today that tend to turn people away from attendance at Parish Missions.

The Rev. Gerard Zablonski, O.F.M. Conv., Athol Springs, New York, presented to the Conference a study of Fr. Justin's Radio Apostolate from his beginnings in 1926 to the present day. The Rosary Hour Network reaches over

4,000,000 Americans of Polish, Slovak, Slovenian, Rumanian, and kindred national origins, through a chain of some 76 radio stations.

In this historical review Very Rev. Raphael Huber,, O.F.M. Conv., St. Anthony-on-Hudson, Rensselaer, New York, portrayed with painstaking and colorful historical detail the role that Conventual Franciscans have played as the confessors appointed personally by the Pope for people who visit the Bascilica of St. Peter's, Rome, for confession and counseling.

With obvious personal devotion and zeal, Very Rev. Theodore Eickholtz, O.F.M. Conv., St. Anthony's, Clarksville, Indiana, described the work of Conventual Franciscans at the National Shrine of Our Lady of Consolation, Carey, Ohio. Here Fr. Theodore envisioned an increasing potential for all Conventuals to devote themselves to the service of the Blessed Virgin Mary to whom the Franciscan Order is dedicated.

"The faithful of today hail the Information Center. It appears to them as a ray of hope", observed Fr. Stephen Valenta, O.F.M. Conv. Director of the new Catholic Information Center, Binghamton, New York. Such centers are a natural outlet for the Conventual Apostolate of bringing peace, comfort and solace to interested inquirers, Catholic and non-Catholic seeking the truth.

### **BOOK REVIEWS**

That You May Die Easy, by Mary Dolores Gadpaille, Tyde Publications, 1959, 91 pages.

The pamphlet "That You May Die Easy" is a well-written explanation of the importance of preparation for death. Presenting first the consequences of unprovided deaths from a priest's viewpoint, the author then proceeds to compare death with a wedding: something which deserves a great deal of forethought. This practical guide serves as a handbook for lay apostles who assist the sick and dying; at the same time, it should prove a benefit to people of all walks of life. Some of the ideas suggested here are perhaps unusual; yet the reader will profit by the booklet generally, if he will take the time to read it.

S. M. J.

The Good God, by L. Garriguet, The Abbey Press, 1959, 181 pp.

Who would not turn the last page of

this book without a desire to know more about "the good God"? Seldom does on find a treatment of the Mercy of God from a such a positive viewpoint. Father Garriguet considers the "attitude" God has toward every type or group of people those of the Old Testament, the unfortual nate, the sinners, children, the souls in purgatory. - even His infinite Mercy toward the Damned is something to marvel at. The All-Knowing God in presented to us here as Someone we love personally, and Whom we would gladly serve, since He is our loving Father, Although some may think there is a tendency on the author's part to represent God as almost too lenient toward sinful mankind, the book is uplifting and certainly encouraging. Religious could well use the contents of this book for meditation. Anyone doing so will surely grow in love of "the good God."

S. M. J.

## Our Lady of Happy Memory

Father Regis Francis Marshall, O.F.M.

Memorials are dear to the heart of the Franciscan. He loves medals, scapulars, holy cards, and outdoor shrines, for their memorable value. To the sons and daughters of St. Francis, they are other Portiunculas, little portions, reminders of man's purpose in life. Even the Franciscan garb is designed and tailored in such fashion as to be a constant memento of God's calling.

A magazine of national prominence features a monthly article entitled, "The Most Unforgettable Character I've Met". To be the subject of this article one must be outstanding, impressive in one way or another. For us Franciscans, such a one must be our holy Founder. As a model of perfection, and as the mirror of Christ, he must be unforgettable. In him we have a rare souvenir, a priceless remembrance. Indeed, so desirous was St. Francis of being unforgettable that he pleaded for the Stigmata, a memento of Christ's Passion. Our Franciscan heritage would also have us regard the universe as a huge postcard from Heaven. The world has been postmarked in time. The Divine Handwriting on it is quite legible. A return address is there for all to behold. To look at the postcard and to reminisce is a salutary preoccupation. It too is most fruitful, for no being in this expansive universe, however tiny, is completely vacuous. Ontological sterility is a conclusion abhorred by the Franciscan. Every item on earth has something to utter in behalf of its Maker. None is dumb. Each betrays some facet of the Goodness that is God. To see the artistic best in things, to listen with humble docility to the symphony of creation, is to beget that optimism which makes living a worthwhile endeavor, a romance, a lifelong act of love. To Almighty God, we, too, are most unforgettable. Although strangers and pilgrims in this world, we have not been forgotten. We are surrounded by memorials. All about us sign-posts direct us to Heaven. The inventive mind of the Franciscan has given us such signs and memorials as the Stations of the Cross and the Angelus. For the follower of St. Francis the Sign of the Cross must be the sign of all times. So memorable was the earthly life of St. Francis that it needs no other defense than itself. Yes, he is the most unforgettable character we've ever met. He was flavored through and