

## 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 one 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 unfortunate, the sinners, children, the souls in purgatory. — even His infinite Mercy toward the Damned is something to marvel at. The All-Knowing God is 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 pre-occupation. 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

through with an evangelical temperament. He possessed an ever present nostalgia for the atmosphere of the Gospels. To be of this mood, one must be mindful, recollective, and unforgettable. His was a daily reenactment of the greatest Story ever told, the greatest Life ever lived. So the next time we are prompted to sing, "Among My Souvenirs", let us not forget the memorable Assisian, our everlasting memorial, who mirrored Christ to a "T", even to the Tau of the Cross.

On November the 20th past, one of the greatest memorials in our country was dedicated. It is the National Shrine of the Immaculate Conception. Standing in all its majestic dignity in a pivotal locality of our land, it is also meant to be centralized in our hearts. Although far from complete, it already manifests its many sided beauties. Like anything great, it came to be a reality at a snail's pace. So spectacular is it to the eye that inbound airline passengers from the north, so impressed by its lofty grandeur, wondered as to what it was. Representatives were sent to gather information. In satisfying the request of the airline the Director of the Shrine added, "It is a great building. It needs no other defense than its own self. It can have no better explanation than its own self".

The Shrine has been forty years in building. If, as some have said, life begins at forty, our Shrine has just begun to live. However its period of gestation had been happily nurtured by the sacrifices and privations of countless American Catholics. In days gone by, other magnificent shrines of our Lady rose skyward at the hands of craftsmen who knew love and not wealth. Our Shrine was also built by blending mortar with prayer and affection.

In our beloved America Mary has such a vast area of virgin soil on which to shower a Mother's love. Our generation will also call her blessed. America will not be outdone in generosity. In return she will give direction to errant lives. To those with a rudderless existence Mary will become the Star of the Sea. In time the Shrine will become for all Americans a priceless memorial, and Mary, an Immaculate souvenir. Once the rallying cry was, "Go West young man!" Now it will be, "Go East!". Hasten to her Shrine! Through Mary, go to Jesus, the Orient from on High!

In our Franciscan Spirituality the Mother of God has a vital role. We love Mary for what she is, the most memorable and dignified of creatures. None was more conscious of a God given dignity than was Mary. Her spotless life was one humble refrain, "He Who is Mighty has done great things to me". If the Little Flower of Jesus could say that she never refused God anything on earth, what of Mary who never reneged on these courageous words, "Be it done unto me according

to Thy word". Her every thought and every word, although few, had God as a frame of reference. Being God's Mother, Mary was certainly never taken for granted. She must also be a beautiful memorial in Heaven.

It appears almost superfluous to pray, "Remember, O most gracious Virgin Mary". We do pray it, however, lest we forget! Mary too, is most unforgettable. Does not the Scripture record that Mary "kept all these things in her heart"? Was it not Mary who gave us the most sublime Memorial and Memento of all, now reposing in our tabernacles? Can we not say without belittling the dignity of Mary, that she is our Care package from Heaven, the Mother of Perpetual Help, the Aid of Christians? If I were to add yet another invocation to her already glorious roll-call as contained in the Litany of Loretto, it would read as follows, "O Lady of Happy Memory, pray for us who are so forgetful of thee".

Mary has no better explanation than herself. Mary was the first tabernacle, the first monsternce. Mary was her own sanctuary lamp, ever conscious of the Divine Presence. For Mary it was more than a Holy Hour. It was rather a holy, graceful life. Yes, Mary was the first Shrine, built by the Master Craftsman Himself to house His own begotten Son. The moment she was conceived was the moment of dedication. Little wonder then that Mary is to us the most unforgettable, the most beautiful of all creatures. What a precious remembrance, what an inestimable souvenir we have in Mary, a Mother who never forgets.

Psychiatrists occasionally give their patients shock treatments in order to make them forget. The Divine Physician now and then gave His chosen people such treatments in order to make them remember. As aliens in a strange land, they had forgotten their God. They became unmindful of their dignity, offering obeisance to strange gods. They fashioned their own idols from hands sullied with disloyalty. They blended their mortar with infidelity. We too have our idols constructed in an atmosphere of unmindfulness. Impatience, murmuring, and discontent, may be the blend in our mortar, but whatever the ratio, the one, common ingredient ever present is a faulty memory. Perhaps we are the most forgettable character to be met, and in need of shock treatments. Yet, and so wonderful to relate, God does not send us such treatments to arouse us from our amnesia. Instead, and almost as a reward, He offers us a beautiful memento, a souvenir from Heaven, a Mother who never forgets, who in her many apparitions and visitations, desires to be our Lady of Happy Memory, Mary of the Memorare. Where on earth can you find such a Mother as this?

Every year at Ash Wednesday we are reminded of a grim and sober

reality, death. "Remember man, thou art dust." Mary came to remind us not of death, but of life. Our sweetness and our hope is also our life. Her Angelus is a thrice daily reminder that she brought the Life into this world. "The Word was made Flesh and dwelt among us." He continues to dwell in our midst as a living Memorial, a conscious God. Who although so often forgotten and taken for granted, is Personally mindful of our every need and wish.

The dignity of man can always be referred to the dignity of Mary. Mary is the most consistent and logical of creatures. In the logic of our existence Mary is given as our Major premise. Whatever is drawn from this premise, if drawn with consistency, must of necessity be dignified. How utterly unreasonable, therefore, for anyone to go sour on life. The lemon drops of society and the Apostles of despair have but to learn this beautiful logic. Perhaps our National Shrine will help to expose this beautiful logic. Perhaps our National Shrine will help to expose this Major premise and make Mary better known. It is a memorial not of an unknown soldier but one whom all generations have called blessed, and blessed by name, "Hail Mary, full of grace".

We are justly proud of our Four Freedoms and will fight to the death to defend them. Could not our Shrine be a Memorial representing a Fifth Freedom, freedom from sin? "Give me liberty or give me death" could still be our ultimatum to Satan. It is to the Immaculate Conception that our country is dedicated. Mary's protective mantle extends from sea to sea. Mary proclaimed her Declaration of Independence from any stain of sin. She was a stranger to sin. Where there is this kind of liberty there must of necessity be captive in an Immaculate soul the beautiful virtue of purity.

As Franciscans we will always be intimately associated with the National Shrine. In our confrere, Duns Scotus, we have the Doctor of Mary. A Jesuit once dared to declare that, "Duns Scotus is the martyr of the Immaculate Conception". Certainly to Scotus Mary was most memorable, unforgettable, a priceless souvenir. In her behalf he proceeded to compromise his reputation and even his very person in order to defend, out of love for his Queen, an opinion, one of the most discredited among theologians of his day, namely our Lady's Immaculate Conception. If our confrere risked all, what of us who possess the infallible certainty and dogmatic assurance that is now attached to this truth of our Faith?

St. Bonaventure has written, "God may create a greater world, a wider Heaven, but He cannot raise a creature to a loftier height than by making her His Mother". This Mother God has given to us. Mary will never take us for granted. She will be ever mindful of her son.

She will be our Lady of Happy Memory, Mary of the Memorare, a Mother who never forgets, if we but with confidence fly to her the Virgin of Virgins, our Mother and before her stand poor banished children of Eve. Our petitions will not be despised but heard and answered. The answer will be the Blessed fruit of her womb, Jesus. This will not be a Holy Hour nor a Holy lifetime but an eternity of grace in the presence of the Most Unforgettable Persons of all, the Blessed Trinity.

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# The Franciscan Apostolate in the Classroom

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

(Continued)

## CHAPTER III

### THE FRANCISCAN APOSTOLATE AND THE TEACHINGS OF THE CHURCH

As stated previously Saint Francis was a teacher instructed by Jesus Christ Himself through the Holy Gospel. "The Holy Ghost acted directly in his person to mould a creature with that harmonious combination of natural and supernatural gifts which should be the model for the new family about to rise for the welfare and the happiness of souls."<sup>81</sup> Not all have been thus prepared for their life's mission. The Church to which Francis pledged his own loyalty as well as that of his Order was not only inspired and guided by the Holy Ghost but also was assured of continuation to the end of time. The Church is Emmanuel, Christ with us, the "ecclesia docens et sanctificans",<sup>82</sup> the official visible instrument of God guiding man through life's journey to his eternal Fatherland. When Saint Paul was struck from his horse and blinded, God sent him to Ananias for direction.<sup>83</sup> He did not instruct him personally but through His Church. The one great mission of the Church of Christ is to save souls, to draw all hearts to the love and service of their Creator through this life of pilgrimage to Heaven. Thus Christ directed Paul to His Church.

Down through the centuries the Church maintained the only schools and in many instances was the sole custodian of true culture and of learning. As early as 529 the Council of Vaison in Gaul urged all parish priests in all dioceses to maintain schools in imitation of the customs of Italy. According to Marique, the decrees of councils and synods, the records of cathedrals, parishes and of towns all bear witness

<sup>81</sup>Pacific M. Perantoni, O.F.M., *Franciscan Spirituality*, trans. Rev. Ministers Provincial, O.F.M. (Chicago: Franciscan Herald Press, 1950), p. 46.

<sup>82</sup>Gerald M. Greenwald, O.F.M., "Foundations of Catholic Education," *Franciscan Educational Conference*, XXXIII (1952), p. 15.

<sup>83</sup>Acts 22:12.

to the never flagging interest of the Church in elementary education.<sup>84</sup> Always the Church shouldered her share in aiding the family in the education of her children. This education was not just religious instruction. It aimed to prepare the individual for whatever his place in life demanded and in time became the basis for the guild system which produced masters in every craft.

A contribution rarely attributed to the Church was the new light shed upon labor. Work was conceived as something sacred ordained by Divine Wisdom. Christ, the Incarnate God, walked this earth as a Working Man. Work was noble! It was good. This was truly education for life in the vein of the Gospel.

Throughout the Middle Ages the Church continued to lead in all learning. Her right to educate was undisputed and the greatest thinkers of the day were men of the Church who merged sanctity with learning, each bolstering the other. Friars of the humble Saint Francis belong in this group. Names such as Alexander of Hales, St. Bonaventure, Roger Bacon, and Duns Scotus rank with the truly great scholars. They translated the practical spirituality of their humble sainted Father into a theological and philosophical system that met the needs of the intellectuals just as Saint Francis in his own little way met those of the common man. The "House of God" was in need of repair in high places as well as in the lowly.

Saint Francis was practical. He stressed motivation, love, in his training of his friars. The philosopher stamped with his spirit likewise stressed the primacy of the will over the intellect. Thus, according to Father Plassmann, "the Franciscan scholar shows originality, individuality, and practicality. These values stem from the spirit of the Order, which is the spirit of liberty, initiative, activity, daring, and of the desire to be of service to God and Man."<sup>85</sup> Such was the tradition these men, in the spirit of their Founder, continued. Like their Father they would be obedient and loyal to the Church of Christ and go where sent and needed.

Where was the Franciscan Sisterhood at this time? St. Elizabeth of Hungary in her hospital at Marburg provided the inspiration for the foundations of the Third Order Communities devoted to works of charity especially to the sick in the countries north of the Alps.<sup>86</sup> The first enclosed Third Order nuns were established at Dillingen, Bavaria,

<sup>84</sup>Pierre J. Marique, *History of Christian Education*, Vol. 1 (New York: Fordham University Press, 1924), p. 140.

<sup>85</sup>Thomas Plassmann, "A Franciscan Looks at Education," p. 10.

<sup>86</sup>Cecily Hallack & Peter Anson, *These Made Peace*, ed. Marion Habig, O.F.M. (Paterson, N. J.: St. Anthony Guild Press, 1957), p. 51.

in 1241 but their papal enclosure really dated only from 1298.<sup>87</sup> While these were cloistered convents, many girls of noble families were entrusted to them for their education. Blessed Angelina of Marsciano founded her community in 1397 which quickly spread to Foligno and Assisi. In 1427 Saint Bernardine of Siena persuaded her to found another convent in Viterbo. The spirit of penance and love of the Passion, so typical of Saint Francis, was the dominant keynote in these houses. Many of the sisters were from noble families, most familiar with the tone of the times, and well aware of the need to "repair My House."

A few years hence the Black Death, the Protestant Revolt, and other scourges of the times did much to produce pitiable conditions. Countless souls accepted heresy. Many were Christian in name only. This was due in a large measure to the lack of educational opportunities for the masses, the result of the closing of countless convents and monasteries by crowned heads of the day.<sup>88</sup>

For a while it seemed as though education was on the decline and the right of the Church to exercise her teaching authority foolishly questioned. The Council of Trent stayed this decline and reiterated the position of the Church in the matter. Its educational regulations dealt with the foundation or the reorganization of the parochial schools, the encouragement of new religious organizations of teachers, with preaching, the Sunday Schools, the teaching of theology in the universities, the supervision of the printing of books, and most important of all, with the preparation of young men for the priesthood. The previously active cathedral and monastic schools had lost their best teachers to the universities which were fast becoming little more than Latin preparatory schools. The few prospective priests who did avail themselves of the higher education received a thorough intellectual training but very little spiritual preparation.<sup>89</sup> Such conditions gave rise to a need for a renewed attempt to "repair My House."

God in His own way provided. The Franciscan Order, in a certain degree, was one of the instruments He used when three branches, the Capuchins, the Recollects, and the Alcantarines broke with the parent. New religious congregations were formed and with them a new idea took hold. Orders of Sisters were started with the express purpose of educating children. The first of these was the Order of Ursulines, founded by St. Agnes Merici, a former Franciscan Tertiary, in 1537, followed by the Sisters of Notre Dame in 1598, the Order of the

<sup>87</sup>Ibid., p. 168.

<sup>88</sup>Linda Eckenstein, *Women Under Monasticism* (Cambridge, England: Cambridge University Press, 1896), p. 457.

<sup>89</sup>Marique, op. cit., Vol. II, p. 124.

Visitation in 1610, the Daughters of the Presentation in 1627, the Sisters of Charity in 1634, the Daughters of Providence in 1643, the Sisters of the Good Shepherd in 1646, the School Sisters of Notre Dame in 1657, and the Sisters of the Presentation in 1684.

While the Ursulines were the first sisters to come to the United States, settling in New Orleans in 1727, they were not first to set foot on the Americas for the purpose of education. The missionaries that accompanied Columbus and the succeeding Spanish expeditions were intent upon the conversion of the Indians, and this produced a civilizing effect. As early as 1551 Mexico City had its University. The Reductions of the West and the Southwest provided not only religious instruction and training in manual arts, but reading and writing for those who were interested. Francis' examples of originality were useful to his missionary sons for every means was used to attract the natives. St. Francis of Solano used his violin and his simple troubador tunes opened the hearts where words and eloquence had failed.<sup>90</sup>

The nineteenth century witnessed an upsurge of Third Order Congregations of Sisters who were to be engaged in all active works, especially teaching. A new age seemed to unfold with Leo XIII, (1878-1903), a great tertiary, as the master builder in "repairing My House." The French Revolution, the Napoleonic Wars, and religious persecution had wreaked havoc on religious orders. Pope Leo looked to St. Francis as the answer to the world's problems when he stated in his encyclical "Auspicato concessum," as quoted by Anson, "that the Third Order was the great gift of St. Francis to the world, and one which has contributed in no small measure to the preservation of the foundation stone of Christian morality."<sup>91</sup>

Liberation was the end product of Europe's chaotic epoch and Catholics had to be shown how to live in a liberal world as active, loyal citizens, but in keeping with Catholic principles. Education was the means. In his encyclical "Sapientiae Christianae" of January 10, 1890, Pope Leo wrote: "Where the right of education of youths is concerned, no amount of trouble or labor can be undertaken, how great soever, but that even greater still may not be called for."<sup>92</sup> This was no empty statement. It was a summation of his own efforts to induce the nullification of Bismarck's tyranny and the French laws which not only ousted all religious instruction, but the very religious themselves from the countries. He recognized the continuous industrial revolution and its impact on educational needs when in his encyclical letter

<sup>90</sup>Thomas Plassmann, art. cit., p. 8.

<sup>91</sup>Cecily Hallack & Peter Anson, op. cit., p. 227.

<sup>92</sup>Leo XIII, *Great Encyclical Letters of Pope Leo XIII*, ed. Rev. John J. Wynne, S.J. (New York: Benzinger Brothers, 1903), p. 206.

"Longinque Oceani," on the Catholicity in the United States, of January 6, 1895, he wrote: "An education cannot be deemed complete which takes no notice of modern sciences."<sup>98</sup> Pope Leo XIII possessed Francis' spirit of being practical, facing reality, and preparing man (youth) for his pilgrimage to his eternal fatherland. In "Militantis ecclesiae" of 1897 he stated: "In educating the young it is not sufficient that religious instruction be given to them at fixed times; it is necessary also that every other subject that is taught to them be permeated with Christian piety. If this is wanting, little good can be expected from any kind of learning."<sup>94</sup> How much this sounds like St. Francis and his cry against vain learning. What a message of peace "Rerum Novarum" could have been for all if it had been heeded.

Another tertiary followed Pope Leo and left his virile, Franciscan stamp upon the educational policies of the Church. Francis' love for the Eucharist found expression in Pope St. Pius X's promulgation for the early Communion for children and frequent, even daily Communion for all.

And then came Pope Pius XI, another tertiary, who reiterated all that the Church had previously held, and stated for education a meaning and importance not always recognized. "On the Christian Education of Youth" has become a monumental work right after the heart of Saint Francis. Man's dignity, his destiny and the means of attaining it are well defined. The Church has the supreme authority to teach from her Divine Founder. "All power is given to me in heaven and on earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."<sup>95</sup>

For those who would dispute this authority, Pope Pius XI had a ready answer:

By necessary consequence, the Church is independent of any sort of earthly power as well in the origin as in the exercise of her mission as educator, not only in regard to her proper end but also in regards to the means necessary and suitable to attain that end. Hence, with regard to every kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every

<sup>98</sup>*Ibid.*, p. 324.

<sup>94</sup>*Ibid.*, p. 290.

<sup>95</sup>Pius XI, *The Church and the Reconstruction of the Modern World*, ed. Terence P. McLaughlin, C.S.B. (Garden City, N. Y.: Doubleday & Company, 1957), p. 82.

form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore, cannot be withdrawn from the dictates of the divine law, of which the Church is guardian, interpreter, and infallible mistress.<sup>96</sup>

How right St. Francis had been in his total subjection to the Church! And even as he was the means of bringing peace between the Church and civil authorities, so Pius XI continued:

... the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way willing to cooperate with this authority and to make provisions for a mutual understanding, should difficulties arise.<sup>97</sup>

Saint Francis in his policies was practical and timely. Like his predecessor, Leo XIII, Pope Pius XI also stated the view of the Church in modern progress.

The Church, therefore, far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the contrary, she admits that, just as they come from God, Lord of all knowledge, so too if rightly used, with the help of His grace, they lead to God.<sup>98</sup>

What a Franciscan ring that has, everything in nature a vestige, a footprint leading to God.

In his next statement of the encyclical, "On the Christian Education of Youth," Pope Pius stated the core, the subject of education.

It must never be forgotten that the subject of Christian education is man, whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original supernatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.<sup>99</sup>

While it is true that man has fallen often there are means of strengthening him against his weakness. "Folly is bound up in the heart of the child, and the rod of correction shall drive it away."<sup>100</sup> True education is mainly a matter of discipline, self discipline, the orderly imparting of knowledge that influences the will to choose the good. In his *Soliloquia* in treating of education, St. Augustine wrote that it

<sup>96</sup>*Ibid.*

<sup>97</sup>*Ibid.*

<sup>98</sup>*Ibid.*, p. 93.

<sup>99</sup>*Ibid.*, p. 94.

<sup>100</sup>Proverbs 22:15.

was the duty of good discipline to arrive at wisdom through order.<sup>101</sup> "That was St. Francis' idea, as shown previously, to raise man from a life of sin to the grace of God through an act of the will, self discipline.

Since the whole man must be educated and prepared for his place in society, Pope Pius continued to stress that religious instruction cannot be segregated. It must permeate the whole organization of the school, the syllabus, the text books, and the teacher. It must be the foundation and the crown of the youth's entire training in every grade. While all factors mentioned are essential, most emphasis has been placed upon the teacher. Pope Pius XI stated that the perfect school was the result of good teachers,<sup>102</sup> and his great successor, Pope Pius XII, considered the title of "Schoolmaster" as the highest title that could be given to a teacher. For as he said, a Schoolmaster

is a person who knows how to create a close relationship between his own soul and the soul of a child. It is he who personally devotes himself to guiding the inexperienced pupil towards intellect and will so as to fashion as best he can a being of human and Christian perfection.<sup>103</sup>

Textbooks are merely the tools. The teacher is the keystone of "repairing My House" in his or her own classroom. She makes or mars the pupils. Therein lies the tremendous apostolate.

What is to be said for the person privileged to be numbered in the ranks of this apostolate? Father Felix Kirsh quoted Archbishop Spalding as saying: "... what the teacher is, not what he inculcates, is the important thing. The life he lives, and above all what in his inmost soul he hopes, believes, and loves, have far deeper and more potent influence than mere lesson can ever have."<sup>104</sup>

Pope Pius XII was more forceful. Speaking of teachers, he said, "... they must be complete and integral Christians ... imitators of the only Divine Master, Jesus Christ."<sup>105</sup> Here again Saint Francis is the perfect model, for such was the aim of his entire life.

Canon 565, paragraph 2 directs that all teachers of religion be properly instructed in the doctrinal matter and trained to teach it, but today's requirements and standards demand more of the classroom teacher than just that. The typical elementary teacher in any parochial school must be a historian, a mathematician, a grammarian, a psycholo-

<sup>101</sup>Saint Augustine, *Collectio Selecta St. Ecclesiae Patrum*, ed. Carllau, D.A.B. (Paris: Apud Parent, 1839), p. 437.

<sup>102</sup>Pope Pius XI, *op. cit.*, p. 104.

<sup>103</sup>Pius XII, *Pope Pius XII and Catholic Education*, ed. Vincent A. Yzermans (St. Meinard, Ind.: Grail Publications, 1957), p. 167.

<sup>104</sup>Felix Kirsh, O.F.M., "Franciscan Educational Ideals," *Franciscan Educational Conference*, II (1929), p. 48.

<sup>105</sup>*Ibid.*, p. 167.

gist, an expert in the reading field, a budding scientist, and still human. But more important, she must be a religious, a mature, self-disciplined individual convinced of the perfection of the state to which God has called her, formed in the spirit of her Congregation and dedicated spiritually as well as physically to the Apostolate in which she is working. The habit does not make the nun; neither does it inspire children if divorced from the fundamental spirit.

Pope Pius XII, likewise a Franciscan tertiary, recognized this fact. The hope of the world lies in the youth, and the classroom teacher is the bricklayer helping St. Francis "to repair My House." To better equip these builders for their stupendous task he called, through the Sacred Congregation of Religious, a General Congress on the States of Perfection in December of 1950. Its aim was "to effect a renewal of the interior spirit of each religious institute and to realize a more advantageous adaptation to modern circumstances of each community."<sup>106</sup> This Congress alerted religious superiors to the need of providing their sisters with the necessary preparations and formation to enable them to meet the needs of the times as thoroughly grounded religious and efficient personnel in whatsoever field of the apostolate they are.

In the United States this awakening forged ahead in the Sister Formation Conference headed by Sister Mary Emil, I.H.M. This Movement has for its objective

the better formation of Sisters as Sisters so that their dedication to God may be more complete and their apostolate more effective ... Sisters so formed will be able to do more because they have been spiritually fortified against what dangers there may be in doing more, because they have an intellectual understanding of the potential in the total apostolate of the Church, and because they have been professionally trained to assume greater responsibilities.<sup>107</sup>

The basis and principles for this intensive program were taken from the private and public pronouncements of Pope Pius XII and the Sacred Congregation for Religious, and by the application of the principles of canon law regarding the directives for all seminaries. Likewise considered were the actual practices of the orders and the congregations of religious men who teach and prepare their own men. Father Larraona, as quoted by Father Gallen, stated that the sisters engaged in the teaching apostolate had a distinctive similarity to the

<sup>106</sup>Gabriel Buescher, O.F.M., "The Renovatio Accommodata," *Franciscan Educational Conference*, XXXVII (1956), 1.

<sup>107</sup>Sister Mary Emil, I.H.M., "Sister Formation Conference," *National Catholic Educational Conference*, LIII (1956), p. 42.

# FRANCISCAN BRIEFS

## FRANCISCAN SANCTITY

(Continued)

### 20th Century

The following are the Capuchins martyred during the Spanish Revolution.

309. SG. *Alexander of Barcelona* (1910-1936) priest;
310. SG. *Alexander of Sobradillo* (1902-1936) priest;
311. SG. *Aloysius Mary of Valencia* (1885-1936) priest;
312. SG. *Ambrose of Benaguacil* (1870-1936) priest;
313. SG. *Ambrose of Santibanez* (1888-1936) priest;
314. SG. *Andrew of Palazuelo* (1883-1936) priest;
315. SG. *Angelus of Canete la Real* (1879-1936) priest;
316. SG. *Anselm of Olot* (1878-1936) priest;
317. SG. *Archangel of Valdavida* (1882-1936) priest;
318. SG. *Aurelius of Vinalesa* (1896-1936) priest;
319. SG. *Augustin of Montclar* (1907-1936) priest;
320. SG. *Benedict of Santa Coloma de Gramanet* (1892-1936) priest;
321. SG. *Benignus of Canet de Mar* (1890-1936) priest;
322. SG. *Berard of Visantona* (1878-1936) priest;
323. SG. *Bonaventure of Puzol* (1897-1936) priest;
324. SG. *Charles of Alcobilla* (1902-1936) priest;
325. SG. *Dominic of Sant Per de Riudevittles* (1882-1936) priest;
326. SG. *Domitillus of Ayoo* (1907-1936) priest;
327. SG. *Doroteus of Villalba* (1907-1936) priest;
328. SG. *Eligius of Orihuela* (1876-1936) priest;
329. SG. *Ferdinand of Santiago de Compostela* (1873-1936) priest;
330. SG. *Frederick of Berga* (1877-1936) priest;
331. SG. *Germain of Carcagente* (1895-1936) priest;
332. SG. *Giles of Puerto de Sancta Maria* (1883-1936) priest;
333. SG. *Gregory of La Mata* (1889-1936) priest;
334. SG. *Honorius of Orihuela* (1888-1936) priest;
335. SG. *Ignatius Maria of Galdacano* (1912-1936) priest;
336. SG. *Ildefonse of Armellada* (1874-1936) priest;
337. SG. *James of Rafelbunol* (1909-1936) priest;
338. SG. *Joachim of Albocacer* (1879-1936) priest;

339. SG. *John Chrysostom of Gata de Gorgos* (1874-1936) priest;
340. SG. *Joseph of Calella* (1880-1936) priest;
341. SG. *Joseph-Mary of Manila* (1880-1936) priest;
342. SG. *Joseph Oriol of Barcelona* (1891-1936) priest;
343. SG. *Martin of Barcelona* (1936) priest;
344. SG. *Michael of Grajal de Campos* (1898-1936) priest;
345. SG. *Modestus of Albocacer* (1880-1936) priest;
346. SG. *Modestus of Mieras* (1876-1936) priest;
347. SG. *Peter of Benisa* (1876-1936) priest;
348. SG. *Romirus of Sobradillo* (1907-1936) priest;
349. SG. *Raphael of Mataro* (1902-1936) priest;
350. SG. *Tarcisius of Miralcamp* (1912-1936) priest;
351. SG. *Timothy of Palafrugell* (1897-1936) priest;
352. SG. *Vincent of Besalu* (1880-1936) priest;
353. SG. *Zachary of Llorens* (1884-1936) priest;
354. SG. *Joseph of Chauchina* (1897-1936) deacon;
355. SG. *Bonaventure of Arroyo Cerezo* (1913-1936) cleric;
356. SG. *Eudald of Igualada* (1918-1936) cleric;
357. SG. *George of Santa Pau* (1917-1936) cleric;
358. SG. *Henry of Almazora* (1913-1936) cleric;
359. SG. *Martial of Vilafranca* (1917-1936) cleric;
360. SG. *Michael of Vianya* (1915-1936) cleric;
361. SG. *Alexis of Terradillos* (1874-1936) brother;
362. SG. *Angelus of Ferrerias* (1905-1936) brother;
363. SG. *Aurelius of Ocejo* (1881-1936) brother;
364. SG. *Berard of Lugar Nuevo de Fenollet* (1867-1936) brother;
365. SG. *Carmel of Colomes* (1874-1936) brother;
366. SG. *Crispin of Cuevas de San Marco* (1875-1936) brother;
367. SG. *Cyprian of Tarrassa* (1871-1936) brother;
368. SG. *Didacus of Guadilla* (1909-1936) brother;
369. SG. *Eligius of Vianya* (1875-1936) brother;
370. SG. *Eusebius of Saludes* (1885-1936) brother;
371. SG. *Eustachius of Villalquite* (1893-1936) brother;
372. SG. *Felix of Tortosa* (1894-1936) brother;
373. SG. *Fidelis of Puzol* (1856-1936) brother;
374. SG. *Gabriel of Arostegue* (1880-1936) brother;
375. SG. *Pacificus of Ronda* (1882-1936) brother;
376. SG. *Pacificus of Valencia* (1874-1936) brother;
377. SG. *Primitus of Villamizar* (1884-1936) brother;
378. SG. *Prudentius of Pomar* (1875-1936) brother;
379. SG. *Saturninus of Bilbao* (1910-1936) brother;
380. SG. *Pacian Mary of Barcelona* (1916-1937) cleric;

381. *SG. Remigius of Papiol* (1885-1937) priest;  
all taken from (RTFR).
382. *SG. Firminus Wilchenhauser* (1876-1939) brother, confessor.  
(n:41).
383. *Ven. Maxmilian Kolbe* (-1941) Conventual priest; martyred during the Second World War. (Index p. 173).
384. *SG. Leopold of Castronovo* (1866-1942) Capuchin priest, confessor.  
(RTFR).
385. *SG. Balthassar Werner* (1887-1943) brother, confessor. (n:28).
386. *SG. Daniel of Torricella* (1867-1945) Capuchin priest. (RTFR).
387. *SG. Everard Witte* (1868-1945) brother, confessor. (n:39).
388. *SG. Joseph e Ducibus Ghezzi* (1872-1955) brother, confessor.  
(n:66).

## II Order

30. *SG. Mary Magdalen a S. Corde Bentivoglio* (1834-1905) virgin.  
(n:123).
31. *SG. Theresa of Jesus Romero Balmeda* (1861-1910) virgin, Conceptionist. (n:124).
32. *SG. Mary Frances of the wounds of Jesus* (Margaret Sinclair) virgin, extern sister (1900-1925) (n:122).
33. *SG. Mary Clare of St. Francis* (Kuefstein) (1878-1933) Capuchiness (RTFR).
34. *SG. Elizabeth Caduch Rovira* (1882-1936) Capuchiness (RTFR) martyred in Spain (RTFR).
35. *SG. Mary Jesus Masia Farragut* (1882-1936) Capuchiness, martyred in Spain (RTFR).
36. *SG. Mary Veronica Masia Farragut* (1884-1936) Capuchiness, martyred in Spain (RTFR).
37. *SG. Mary Felicitas Masia Farragut* (1890-1936) Capuchiness, martyred in Spain. (RTFR).
38. *SG. Milagros Ortells Gimero* (1882-1936) Capuchiness, martyred in Spain (RTFR).

## III Order

47. *SG. Ann Rose Gattorno* (1831-1900) widow. (n:189).
48. *SG. Mary a Jesu Bono Pastore* (Francesca de Siedliska) (1842-1902) Virgin. (n:205).
49. *SG. Edward Joseph Rosaz*, confessor, bishop. (n:193).

50. *SG. Maria of the Passion* (de Chappotin, de Neville) virgin, III Order Regular (n:134).
51. *SG. Mary Francesca of Jesus* (Ann Rubatto) III Capuchiness. (Index x. 87).
52. *SG. Marcellus Spinola y Maestre* (1835-1906) confessor, Cardinal Archbishop. (n:203).
53. *SG. Francis Benjaminus Richard* (1819-1908) confessor Cardinal (n:198).
54. *SG. Mary Joseph of the Infant Jesus* (Micarelli) (1845-1909) III Order Regular, virgin; (n:207).
55. *SG. Emmanuel Domingo y Sol* (1836-1909) priest, confessor. (n:196).
56. *SG. Frances Streitel* (1844-1911) virgin. (n:197).
57. *SG. Paul Pius Perazzo* (1846-1911) confessor. (n:160).
58. *SG. Aloysius Orestes Borgia* (1844-1914) confessor, priest. (184:n).
59. *SG. Aloysius Guanella* (1842-1915) priest, confessor. (n:183).
60. *SG. Albert Chmieloviski* (1846-1916) confessor. (n: 182).
61. *SG. Mary Clare Seraphine of Jesus* (Farolfii) (1853-1917) virgin III Order Regular (n:138).
62. *SG. Andrew Ferrari* (1850-1921) confessor, cardinal Archbishop. (n:186).
63. *SG. Margaret Caiani* (1863-1921) virgin, III Order Regular. (n: 132).
64. *SG. Angela Salawa* (-1922) (Index p. 15).
65. *SG. Edward Pope* (1890-1922) confessor, priest (n:194).
66. *SG. Joseph Nascimbeni* (1851-1922) confessor, priest. (n:153).
67. *SG. Mary Fidelis Weis* (1882-1923) virgin, III Order Regular. (n:139).
68. *SG. Mary Bernard Buetler* (-1924) Foundress of Franciscan Missionaries of Mary Help of Christians. (Index p. 151).
69. *SG. Matthew Talbot* (1857-1925) confessor. (n:210).
70. *SG. Julius Salvadori* (1862-1925) confessor. (n:154).
71. *SG. Aristides Leonari* (1856-1928) confessor. (n:144).
72. *SG. Argenes Fati* (1890-1926) virgin. (n:142).
73. *SG. Alfonse Ariens* (1860-1928) confessor, priest. (n:185).
74. *SG. Louis Necchi Villa* (1876-1930) confessor. (n:155).
75. *SG. Rose Diotallevi* (1908-1930) virgin. (n:162).
76. *SG. Guy Mary Conforti*, confessor, bishop of Parma (1865-1931) (n:201).
77. *SG. Mary Angela Crocefisso* (1846-1932) virgin (n:157).
78. *SG. Eurosia Fabris Barban* (1866-1932) (n:149).

79. *SG. Norbert Cembranos of La Verdura* (1891-1936) brother (RTFR).
80. *SG. Mary Clare Fietz* (1905-1937) III Order Regular (n:137).
81. *SG. Alphonsa of the Immaculate Conception* (1910-1946) III Order Regular (Of the Poor Clares) (n:126).
82. *SG. Armida Barelli* (1882-1952) (n:143).

During the first half of this 20th Century the Franciscan Histories and Martyrologies mention 654 sons and daughters of St. Francis who died with the note of sanctity.

### *Conclusion*

In summary we see that from the First Order of St. Francis there have been 57 men raised to sainthood, 126 Blesseds and at least 388 Servants of God have their cause introduced. From the Second Order of St. Francis, 5 nuns have been officially declared to be Saints, 22 to be Blesseds and at least 38 nuns' causes are pending. In regard to the Third Order of St. Francis, both Regular and Secular, we list 81 Saints, 98 Blesseds and at least 82 causes have been introduced. Father Mark Hegener, O.F.M. in his paper: "The Voice of St. Francis in the 20th Century" says: "two-fifths of all the causes now in progress for beatification and canonization are Franciscans from the various branches of the Order." Truly the Garden which our Seraphic Father has planted has bountously yielded fruit of sanctity through the centuries. This 20th century can already claim a generous portion. Let us help it yield a hundred-fold more.