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## The Holy Spirit And Grace

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#### I. The natural versus the supernatural

St. Augustine tells us that virtue is order in love. At the height of order is the inner life of the Blessed Trinity. It completes itself the most exalted love in the breathing forth of the Holy Spirit, the Gift of God. In the Holy Spirit personal love becomes a Person. tistic theology informs us that the first object of Divine Love and y other love is God's Essence, Infinite Goodness. God wills first of Himself. With the elect God wills to love the same object, the ine Essence which is the ultimate reason of all order. This is the purpose of predestination. The perfect act of love consists in this ling and loving. This emphasis on the voluntary is a trademark of Franciscan attitude.

It belongs to wisdom to set things in order. Wisdom is the ultimate redinator. A phrase taught to us from our novitiate days, "for the of God", is theologically very rich. If this were the happy criterion all actions, a harmonious existence would be the inevitable result. When man with his earthly wisdom, the "wise guys", attempt to remine this order confusion and frustration ensues. For the true or is found not in man but in dogma. This is the order that avoids pietistic excursions. It demands God as the final goal of all love. shortest distance between the two extremes, the Creator and tures, is still the straight line, a deliberate act of the will. This

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line is never more straight and direct than when God wills and loves. Himself first as the origin and reason behind all order. If God acts thusly who are we creatures to love Him through a medium or by proxy. How sad are those who adopt an indifferent attitude just short of agnosticism. The failure to give the Holy Spirit His proper place in this order is one of the prime reasons for the current spiritual annesia, a drowsiness whereby man has been cradled to sleep by an order of his own making.

In a day when so many things are taken for granted, the least appreciated and yet the most precious gift of all is the Holy Spirit. Without being sarcastic it is somewhat of a truth to say that those who crowd out of their lives the Holy Spirit, the fire of divine love, are leading "half-baked" existences. Using a simple and far-fetched analogy Our lives are meant to be somewhat like a yardstick whose both sides are measured in degrees. On the one side is found the degrees of our willing and cooperation, and on the other side is found the measure of God's giving. The fertility of our spiritual life is measured both by the generosity of God's gifts and by the assent of our will. It is shivering thought to think that the body can become a haunted house or even worse that this sacred temple can become protestant. Scientific ally we are closing in on the natural order. But of inestimable impertance is, do we ever rise above it? "He is a natural" is not the most enviable praise that can be directed towards one in whom is implement the sacred Image of God.

Saint Paul neatly spliced the natural and the supernatural in his was the self-sufficient attitude of the classical Greeks. This was the self-sufficient attitude of the classical Greeks. In that "Copernican revolution" in spirituality whereby one is in thinking that the temperature of the divine love is gauged in thinking that the temperature of the divine love is gauged in the wholesome dependence on God. The very foundation of that wholesome dependence on God. The very foundation of the is an acknowledgement of one's proper place in the things. It is the disposition of Our Lady's, "He Who is Mighty things. It is the disposition of Our Lady's, "He Who is Mighty things to me". Here is the indispensable point of for any school of spirituality. This holy and imminent wisdom, it is Saint Augustine's right order of love. It is inguitest things first.

Telegrator" inviting the Holy Spirit to enkindle hearts is the light spirit. Lacordaire was surely speaking the sentiments when he said, "Love in Heaven and on earth have

the same name, the same essence, and the same law". By appropriation the Holy Spirit is the first, efficient and exemplary cause of the supernatural life in us. But if He is so near and intimate to us why do so few find Him there? Why in our time can the words of Jacopone da Todi, "Love is not loved", he so fittingly repeated? Saint Bonaventure gives the answer. When memories are filled with cares and distractions; when minds are crowded with phantasms; when the life of the senses when minds are crowded with phantasms; when the life of the senses is given free reign; when the supernatural is so overwhelmed by the natural; when the sacred temple of God is divided against itself, when the Holy Spirit becomes but a wall flower in the spiritual life of

Because the natural cannot attain the supernatural, the theology of all men can be reduced to the need for outside intervention. A participation in God's life can be conferred only by God. In the order of nature God is in us as our Creator. Made after His own Image we are His own, His property. In the supernatural order God must give are His own, His property. In the supernatural order God must give Himself and He does so as our Father. God Who is love does more than is necessary. Not becoming God but God-like we are made loveable and loving. This is a new life, a new reality. It does not destroy nature but completes and perfects it. Not equal to but similar to God's nature we have here the reason for our "Magnificat" and if I could invent a new Franciscan virtue, it would be that of gratitude. Identification of grace with charity for the Franciscan can never be exaggerated too much for such is our emphasis on God's love. And this love is followed by adoration and gratitude.

With the fall of Adam, the Image of God was defaced. Spiritual death was ours. Saint Bonaventure calls it a sort of moral annihilation. When man falls he must lie there absolutely dependent on outside help. He must await an influence from above, a "re-creation", grace. According to Scotus God could remove mortal sin without the infusion of grace. But in the present order of things when forgiving man, God also elevates him to the supernatural order. Grace then is necessary for the remission of sin, even though the infusion of grace and forgiveness are not essentially the same thing. What man destroyed through nature God restores supernaturally. Scotus also taught the possibility of a restoration in the natural order but again this is not the case in the present order of things. This initial grace becomes the source of all meriting. The superabundance of divine love not only removes sin but ordains that man can earn eternal life. God first looks upon man rather than his works. He makes it possible for us to merit a reward that exceeds all natural powers. Just as all natural life implies a source of life, the faculties to elicit the living act, and the acts themselves, so also the supernatural life has as its source habitual grace, deifying its very substance, the infused virtues and gifts which perfect our faculties, and the God-like acts which are performed under the influence of these virtues. By the theological virtues the Image of God is reconstituted and as Saint Bonaventure says, the soul is purged, elevated, illuminated, and joined to God. We now begin to see how God is "All in all". We now begin to suspect the profound theology behind the utterance of Saint Francis, "My God and My all". God is present now not only as a Creator but also as the ever loving Franciscan notion, a kind and benignant Father.

#### II. Grace

In general all creation is the effect of God's love. In answer to the question of what is the final cause of grace, and why and wherefore of it the solution is found in love. Grace and necessity are mutually exclusive. God does not have to create, yet grace is over and above creation. Scotus agrees with the principle of Scholastic philosophy; Whoever wills in an ordered manner the end and those things which lead to the end, wills first the end and then the things leading to that end. God wills first the beatitude of the soul and then grace. It is through grace that the soul comes to beatitude. Saint Bonaventure tells us that in no one does the Holy Spirit begin to dwell except through the effect of Grace. The lowest degree of sanctity demands the presence of the Holy Spirit. Grace is not given because of foreseen merits. It is needed to merit in the first place. However intense the act of the will, says Scotus, it cannot supply the efficacy of grace. Moreover, first reason for anyone in Heaven glorifying God is not the will of man, nor grace but God's eternal decree. For the Franciscan this decree is founded in love, a love freely dispensed. Scotus insists that the reason why God chooses and rejects is the Divine Will. The degree of grace found in a soul is due principally on the part of God. God predestines the elect to diverse degrees of glory. In the divine plan however the cooperation of our will is necessary too.

The soul of Christ grace is created. No soul is pleasing to God units become God-like. This cannot happen unless grace is created. It implies something better, something which cannot be attained to treated grace. Christ as head of the human race and possessing the measure of grace merited and satisfied for all. Whatever produces in the actual order follows through Christ and the meritorius cause. God wills His divine Goodness to be like the meritorius cause. God wills His divine Goodness to be like the proof Christ and then wills grace to Him. The Grace of the Incorporation is the only grace which is not merited. It is the only work

performed out of the purest liberality without respect to merit or demerit. As the exclusive cause of grace, the entire fulness of divinity and grace has been deposited in Christ. This fact is a basis of the Christo-centric theology and spirituality of the Franciscans.

Not wishing Christ to exist alone God also wants rational followers (condiligentes, co-lovers) to be partakers of His grace. He wills to have members of a mystical body with Christ as the Head. The one to hold the second place in the world plan would be the one closest to Christ. This is His Mother Mary. Scotus preferring to err by excess rather than by default acclaimed Mary as pre-redeemed by Christ. He regarded our Lady as immaculately conceived and full of grace.

As far as angels and men are concerned they have only a passive, obediential potency to receive grace. Scotus states that there is no natural necessity that this capacity be fulfilled. Since no angel or man can produce a human soul how much less can they produce grace. Although inferior in nature man can receive as much and even more grace than an angel. Perhaps this is the reason why Saint Francis would salute a priest in preference to an angel. God not only wills according to the right order but also the means for maintaing that order. These means are above all revelation and grace. God wishes as it were to more strictly oblige us to love. However, preparation and disposition of the soul is required on the part of man. God does not force His gifts on us.

As regards the nature of grace it is not something just willed by God. Essentially it is His love which actually but accidentally changes us. If the soul is to act supernaturally it must have a supernatural form. This is grace making it like to God. It is a habit because it renders the possessor and his acts good. Immediately disposing the soul for glory it is an incipient beatitude, the beginning of Heaven on earth. Recall the theology behind the Little Flower's, "I will spend my Heaven in doing good on earth."

Since it is supernatural, grace is a unique type of production. According to Scotus it is not strictly a creation since it is not without the activity of a second cause, an obediential soul. When comparing creation and justification he regards creation as greater. Creation is from no pre-disposed matter and is accomplished without the co-operation of a subject. In the production of grace there is at least a potency on the part of creatures and, in the case of adults, cooperation.

#### III. Holy Spirit

The Holy Spirit is the first gift of God and all other gifts are measured according to Him. The word of the Holy Spirit is to bring to a holy plenitude that germ and spark of life which He Himself

deposited in 18. As our delightful Guest, our precise duty is to remain with Him while He is in our house. Even on the natural level the virtue of courtesy demands such a procedure. The Holy Spirit abhors a motel-like existence. Making us holy is the supreme art, with the Holy Spirit, the Diwine Artist, Christ His model and exemplar. The pupil is man's reason. What the artist dreams of without ever accomplishing it, the Holy Spárit brings to pass. He does so in an action which is immediate and instant. It is a work performed out of pure love. It is an attraction and not a contraction. He moves us in hte measure of our mutual possession. True devotion to the Holy Spirit is the continued and even increased perfection of this mutual possession. Our activity must correspond to His gifts. We know the generosity of the Holy Spirit can never be outdone. Anything we can do He can do better. The devotion to the Holy Spirit is not something distinct from this life. It is the Christ ian life. It is our response to the liberality of the Godhead. It is the contradictory answer to the indifference of our age.

Sanctifying grace is not a substance. It is nevertheless a reality. A permanent quality it can only be forfeited by mortal sin. It is the greatest work of God if considered from the point of view of what is produced. Those things are greatest which are nearest the final end. All nature is ordered to grace and glory. Hence grace and glory are the greatest work. Habitual grace is already a preparation for the Beatific Vision. Here is the very source of that virtue so loved by the Franciscan, the virtue of hope or that holy expectation as experienced by Mary and loseph during the first Advent season. It is based on the knowledge that the best is yet to come and some of it even now is; that as good as God is, His generosity is not yet exhausted.

Unlike the generation of the Word Who receives the whole substance of the Father our participation is not substantial but accidental. Nor is it like the hypostatic union which is a substantial union of the divine and human natures of Christ. In our union we retain our personality. Being above nature, grace cannot be the substance of the soul nor its substantial form. There is no such thing as natural grace.

In speaking of this union Saint Augustine says that there are two lives in us, the life of the body which is the soul, and the life of the soul which is God. God without becoming the form of the soul gives the soul its life. The Holy Spirit is not the formal but the efficient cause of our holiness. He is not our holiness but makes us holy.

God not only forgives man his sin but also ordains that man can merit or earn eternal life. Merit always implies a notion of justice, a tertain equality. To attain a supernatural reward one must be supernaturalized. Hence grace superadded is needed to merit eternal life.

Again Scotus maintains that God could have done otherwise, that is give eternal, supernatural life without earning it by free acts. But in the present order God makes our works to be supernatural and rewards them supernaturally.

Simultaneously infused with sanctifying grace are the three theological virtues. While the other virtues are for cleansing and adorning, these three are for communicating. The eyes of faith are for contemplating God, the Supreme Truth. The arms of hope are for stretching out beyond time for the source of happiness. The heart of charity is for loving the Infinite Goodness. The mystery of the union of God is accomplished by the theological virtues. They alone can make the soul touch God.

- 1. Faith by its nature is imperfect. To correct its imperfections the intellectual gifts of the Holy Spirit (wisdom, understanding, counsel, knowledge) are given. Founded on the supreme truth, faith offers more security. Without it, we know it is impossible to please God. At times when the soul finds itself in the midst of vicissitudes in the spiritual life, it is faith that remains a sure compass revealing God and His operations to us.
- 2. Hope also puts us in communion with the Most High, the pledge of our inheritance. It is founded on the divine promise which will of necessity come to pass. The inconstancy of human hope so often leaves us discouraged. Supernatural hope, built on the Gibraltar of a non-deceptive God, is a healthy remedy for temptations especially the one which, though not the gravest sin, is yet the most dangerous, despair.
- 3. The Charity that is God does not love us because we are pure and just. This would invert the order as seen by Scotus in the divine plan. If we are pure and good it is because God loves us. The Holy Spirit is totalitarian in this sense that He seeks and longs to establish the reign of love in us. The degree of charity in any soul is the measure of that mutual possession which exists between the soul and the Holy Spirit. Since true love wants to possess and be possessed, charity is the foundation of this devotion. Charity is the form of all virtues, the principle, the director, the master key in our plan for sanctity. The practise of it develops the gifts of the Holy Spirit. It focuses and fixes our attention on the genuine ideal of our life. It regulates Saint Augustine's right order of love. It communicates the greatest strength found, whether on earth or in Heaven. Even our imperfections can be a stimulus to love since they point to the need of a charity more perfect, that of God. Lowly as we are, God not only gives us the right but the sweet obligation of loving Him. Our imperfect

love looks for certain qualities in the object loved. The love of God, the perfect love, does not lack for these qualities, but gives them. It was our love that God came to seek, or, as Scotus puts it, God wanted co-lovers. It was love itself, the Holy Spirit, Who perpetrated the greatest external work of God, the Incarnation, thus putting us in direct contact with the source of all grace, the Divine Master. The love of ours is the created gift or grace which cannot be separated from the uncreated, the Holy Spirit.

In this world self-reliance and confidence is essential for success. In the spiritual life over-confidence can be a dangerous attitude. Over and above God's concurrence with our ordinary actions there is need of special assistance. We could more easily live our natural life without air than the supernatural life without God's grace. The actual grace that we receive is not the permant supernatural help of God but the passing help given to some particular action, which tends towards our salvation. In the state of pure nature and original justice supernatural help was still needed. Scotus adds that this does not mean the will is impotent but that it is powerless as compared to God or on the supernatural level. Before receiving habitual grace, actual grace makes us see the consequences of sin in order to hate it. After justification this grace shows us by the light of faith the beauty of God in order to love Him. Physically speaking actual grace adds new forces to our faculties which are too weak to act for themselves. Such grace is necessary and is obtained through prayer.

#### SAINT FRANCIS

Saint Francis wood the Lady Poverty with loyal words, he wed his thrifty bride. They walked together, working side by side; no cross perturbed their chaste fidelity, which gave the saint unique serenity. From earthly longings he was purified, and finally his soul was sanctified, for with his bride he fought the enemy.

Again I pledge with Holy Poverty, always to live detached for God alone, who amply will supply all needs and desires with graces, which God gives in a quantity to keep the promise which Francis has sown, that I may rate what Heaven requires.

Sister Mary Terese, O.S.F.

## Saint Francis And Christian Unity

Fr. Titus Cranny, S. A.

The gentle Francis of Assisi has been cited as the patron of almost every human institution and enterprise under heaven. He is honored by classicists, artists, humanists, literature societies—and as a Saint of the Catholic Church. He sought to flee the world and it still runs after him, after seven centuries. He sought to be unknown and men of every age have sung his praises. He went into the mountains, but the world followed him and still does. His most compelling claim to glory was his consuming love of Jesus Christ and his complete devotion to most high Poverty who was his Madonna.

To the litany of praise accorded the Poverello we may add another title: Patron of Christian Unity or Patron of Reunion. St. Francis did not labor with the schismatics though they had separated themselves from the Catholic Church three and a half centuries before his birth in 1182. He did not take part in an apostolate with the Protestants because that unhappy cleavage did not occur until the sixteenth century. He never conducted an inquiry class or directed an Information Center. He never gave an apologetical lecture, discussion concerned with reunion, or participated in any international conference.

In Francis of Assisi the love Christ and love of the Church were one. How misguided to consider him as kind of a forerunner of the Protestant Revolution, how unjust to his character and how unfair to his memory. The troubador of God was the soul of orthodoxy. For him the Holy Father was the "Lord Pope" and as Thomas of Celano writes: "... he was entirely imbued with the Catholic faith and filled from the very beginning with reverence towards the servants and service of God. At the beginning of his Order he said: "Brothers, I see that God in His mercy wishes to increase our number. Let us therefore go to our Mother, the Holy Roman Church, and make known to the Pope what God has deigned to begin through us, so that we may continue what has been begun with the command and approval of the Holy See."

Bishop Hilarin Felder, O. F. M., Caj., reminds us that St. Francis emphasized and practiced devotion and loyalty to the Church as a result of his deep conviction and manifold experience that the Church, the divine institution of salvation upon earth, was his greatest benefactress and safest guide. His beloved disciple, Giles, expresses this in his wonted wise and simple manner: "O Holy Mother Roman Church! We

ignorant and miserable ones do not know thee or thy kindness. Thou teachest us the way of salvation; thou preparest and showest us the path, by which if anyone walketh, his feet shall not stray but attain to glory."

The story of St. Francis in the Church of San Damiano is well-known. Kneeling before the image of the Crucified, aflame with prayer, Francis heard the sacred image speak to him: "Francis, go and rebuild My Church." And while the youthful knight set about quickly to clean and rebuild the little churches in the vicinity, he later realized that the message was meant for the whole Mystical Body of the Saviour. Later he went to Rome to see Pope Innocent III about his poor brethren and the Holy Father had a dream in which he saw the mighty church of the Lateran threatened with collapse only to be strengthened and restored to its place by the figure of the Little Poor Man from Assisi. He placed before his friars and before us today the guiding norm for the apostolate of Christian Unity when he told the brethren:

"For this we are called—to heal the wounded
to bind up what is broken
to bring back those who have gone
astray.

Many indeed may now seem to you to be members of the devil who will yet be disciples of Christ."1

Fr. Paul James Francis, S. A., the founder of the Society of the Atonement at Graymoor, N. Y., and originator of the Chair of Unity Octave, felt the impact of the saint's personality and was convinced that St. Francis should be considered a primary patron in the apostolate of Unity. "It is no exaggeration to say," he wrote, "that to St. Francis, as the apostle of Church Unity, belongs pre-eminently the credit of postponing a breakup of Western Christianity for three hundred years, and it is also to be noted that on the soil which the feet of the Umbrian Saint trod in his apostolic journeys, Protestantism has never taken root and the Unity of the Church has experienced no serious breach. Yet the same soil was the hotbed of heresy and schism at the time, when kneeling before the crucifix in San Damiano, he received that the seraphic love and apostolic zeal of Francis dispelled the errors of the heretics and won them back to the one Church.

"When the multitude of the people", he observed, "found that the ospel was preached to them by Catholics whose saintliness, poverty

Ideals of St. Francis, p. 72. Lamp, Feb. 1926, p. 10.

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and zeal rivaled that of the blessed Apostoles themselves, they had no more use for heretics, and love for the Holy Roman Church was marvelously increased among rich and poor alike."

Thus St. Francis is called by the liturgy, vir catholicus et totus apostolicus—the Catholic and wholly apostolic man. His love for Christ was a consuming fire which radiated to the souls of men and attracted them to His Divine Master. Father Paul expressed this thought in reference to the words of Malachias: ". . . he shall turn the hearts of children to their fathers, lest I come and smite the earth with a curse (4:6). "This is precisely the crying need of Christendom today," Father Paul commented. 'It is the heart of the fathers that need to be turned to their children, as the heart of Francis burned with love and sympathy for the people, especially the poor and the oppressed, and it is the alienated millions, who confess the name of Christ, but who are separated from the Church's visible unity that need to be turned once more in love to the Fathers, i.e., the bishops and priests of the Catholic Church. Will it not be that the spirit of Francis living and moving and having its being among men that will fulfill this prophecy as far as it is to be realized by the world in the twentieth century? Surely it is the faith and love of St. Francis that needs to be revived among us if schisms from the Mystical Body of Christ are to be healed and the vast company of baptized Christians are to be made to dwell as brethren who are at unity."4

Francis was probably present at the Fourth Council of the Lateran which met on Nov. 1, 1215. The greatest Council of the times, it issued 70 canons, the first of which was the famous proposition of faith. Firmiter, a statement of Catholic belief directed against the Albigensi and other similar acts. Surely St. Francis assented to its tenets and he wanted his sons to be especially devoted to the service of the Church.

The spirit of loyalty to the Church shone most beautifully in the sons of St. Franics. It was present, not only among the friars who shed their blood in defence of the Church and in loyalty to the papacy, as the martyrs in England, viz., John Forest, Bl. Joachim Wall and Bl. Godfrey Jones in England, and the martyrs of Gorkum in Holland, led by their guardian St. Nicholas. But it also showed itself among the great lights of the Church and the Franciscan Order, such as St. Anthony of Padua, St. Bonaventure, Duns Scotus, Bl. Raymond Wall and Bl. Jones Stepar of Poland.

In his mighty sermons that rolled over the countrysides and attracted thousands of people, St. Anthony of Padua spoke of the Chair

of Peter and the commission given to the Prince of the Apostoles: "Feed my lambs, feed my sheep." He denounced the heresies of his day, but loved the heretics and led thousands to the portals of repentance and eternal life. His booming voice could be gentle and kind in the sacrament of reconciliation.

St. Bonaventure was the moving spirit of the second Council of Lyons in 1274. One of its primary purposes was the reunion of the East with the West which was effected through the charity and patience of the Franciscan cardinal. He was appointed by the Holy Father to preside at the sessions of the council and in the words of the Breviary:

Sitting in the celebrated Council of the Fathers He wisely carried out the business to be done He united the erring to the Supreme Head, Those who had been cut off by schism.<sup>5</sup>

Unfortunately the union lasted only eight years and the rupture again separated the East from the West. Perhaps if St. Bonaventure had not died so suddenly and prematurely the reunion would have continued.

In 1272 Pope Gregory X was elected Pope. Gravely concerned with the separation of the East from the West he desired to have a council to effect the desired union. Germanus II, patriarch of Constantinople, had written to the Holy Father acknowledging his supremacy over all the followers of Christ. Michael Paleologus, the emperor, seemed well disposed towards reunion. Pope Gregory entrusted all the preparatory steps towards summoning the council to the Franciscans. Five friars were chosen as legates to the East so that all the patriarchs—Antioch, Alexandria, Jerusalem, and Constantinople would be represented.

John Paraston, himself a Greek, had spent much time in Constantinople and knew well the temperament of the people. Other friars assisting him were Jerome of Ascoli (later Pope Nicholas IV) Raymond Berengarius, Bonagratia, and Bonaventure of Mugello. Bonaventure was made a cardinal in 1273 and conducted the main affairs of the Council which convened on May 7. He is said to "have presided at the Council and directed everything to the praise and glory of God; so that having supressed discords and overcome difficulties he was a source of honor and utility to the Church."

Shortly after the Council opened word came from the East that the cople themselves were willing to submit to Rome. Immediately Pope regory relayed the joyous tidings to the Council and in honor of the

Hinc sedens Patrum clebri in senatu

Cuncta disponit sapiens gerenda Devios jungit Capiti supremo

Schismate scissos. (Hymn from Lauds).

<sup>8</sup>ibid.

<sup>4</sup>ibid.

occasion Bonaventure delivered a profound discourse on the nature of unity. This was on May 18. Five weeks later, June 24, the envoys of the Greek and Slave nations arrived at the council city, where they were greeted with a royal welcome. On the feast of the Apostles Peter and Paul (June 29) a Pontifical Mass was sung by the Pope in the presence of representatives from the East and West. After the singing of the Epistle and Gospel in both Latin and Greek, St. Bonaventure, the leading light of the conclave, gave a sermon on the momentous event, using for his text: "Arise, Jerusalem, and stand on high; and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of God." (Baruch 5, 5).

Unfortunately neither of these sermons on unity has come down to us. Their absence is something like the loss of the Office of Corpus Christi which Bonaventure tore to shreds as he listened to the grand antiphous and hymns from the pen of his friend, St. Thomas Aquinas.

After the sermon, the Creed was sung in both languages. The phrase Filiague (and from the Son), about which there was much discussion was repeated three times. Bonaventure stood with the eastern prelated whom he had befriended, while tears of joy streamed down his face Indeed the Greeks had found in him a staunch and loval advocate Impressed by his eloquence, affability and piety they accorded him the affectionate name of Eutychius or Eutyches. In their eyes Bonaventure was the popular figure of the whole gathering. His facile and precise diction, his prudent and moderate counsel, his skill in controversial matters and his wonderful ability in straightening out the most intricate problems won the minds and hearts of all to him. This rare description has come down to us: "Such beauty of soul was matched by exterior comeliness (he was) of imposing stature and with a certain nobility of bearing. His features were handsome and of serious expression. His words were calm and his conversation quiet and gentle . . . His disposition was more than admirable. His appearance cannot be described other than that of an angel sent from heaven, for in his day there was no more beautiful, more holy, or more wise. Such affability and grace shone forth in his countenance that he was not only an object of love but of admiration. Those who once beheld him felt themselves drawn instinctively to admire and to venerate him as one especially designed to further the interests of religion."

July 8 ushered in the fourth session, during which documents from the emperor, the Greek patriarchs and the crown prince were read a testimony of their allegiance to the Holy Father. The day was indeed a joyful one; now at last the breach of more than 200 years was closed! Bonaventure appeared at this meeting and participated in it. It was to be his last. Worn out by strenuous labors, he had become ill the day before and was sick enough to be confined to bed, but he wished to be present if at all possible. Not many days later Sister Death came to him in one of the little cells of the Lyons convent. Strengthened by absolution given by the Pope himself and consoled by the Holy Viaticum which he received miraculously, (for being unable to swallow the Eucharist, It was placed on his breast and while he gazed on it with joy, It disappeared into his body) he breathed his last on Sunday, July 14.

Another renowned doctor of the Franciscan order, John Duns Scotus, was conspicious for his allegiance to the Holy See. The Pope has the fulness of jurisdiction, he asserted, so that all are bound to obey him as Christ Himself. The schismatics sin gravely by their refusal to conform to the Chair of Peter. As Father Ephrem Longpre, O. F. M. observed: "For Duns Scotus, the Sovereign Pontiff is the Vicar of Christ, the successor of St. Peter, the head of the whole Church, the supreme hierarch, infallible and indefectible by reason of Christ's words to St. Peter; he bases the stability of the Church upon truth."

When a young doctor in Paris in 1302 Scotus had to flee the wrath of King Philip the Fair who had convoked a general council in opposition to Pope Boniface VIII in order to impose upon the people the obligation of adhering to the convocation of the council. Its purpose was to condemn the rights of the Pope and proclaim the absolution of royal right to administer the goods of the Church. Scotus refused to sign and had to resign his chair in the Sorbonne in order to write in defence of the Chair of Peter. Because of his strong and clear writings about the primacy of the Holy Father, he was called the Hercules papitarium—the Hercules of the papists.

Through the centuries the sons of Francis have upheld the name and dignity of the Vicar of Christ. The Council of Florence (1439) was a convocation for reunion and what it effected was due in large measure to the work of the Friars. At the Council of Trent (1545-63) many friars took part in the sessions and at least 90 were known to be followers of the teachings of Scotus.

When the Protestant revolt shook the Christian world the sons of Francis were the first to rally round the stand of Peter. They died for the faith in England and Holland and France, while others preached holdly the truths of the gospel and the need of union with the Vicar of thrist. Luther had scarcely pronounced his theses when the general of "Pour le Saint - siege et contre le gallicanism." Le France Franciscane, 11 1928, 156-7.

Luke Wadding, Annales Minorum, ad an. 1308, n. 58.

the Franciscan Order, Francis Licheto, ordered every friary to prepare special preachers to combat Lutheranism. The General Chapter of Capri in 1521 ordained that special prayers be recited to stiffen the resistance. Prayers were ordered especially to the Mother of God, the destroyer of all heresies, and at the end of each hour of the office the antiphon of Our Lady was added: "Rejoice and be glad, O Virgin Mary because thou hast destroyed all heresies throughout the world." Resistance was enjoined even to the extent of facing martyrdom—and in many cases it came.

Nor was their only defence one of giving their lives for the Church They preached to the people, they reformed their own lives, and they prayed with greater intensity and love. And one of these sixteenth century friars has left this good advice which may be followed ever today. Fr. Luke Baglioni in his work, The Art of Preaching, devoted one chapter to "How to Preach against Heretics so that They May Turn from their Errors". He said that the friars should first pray "for the conversion of heretics so that they may be led at least to doubt their falsehoods, since doubting is the first step toward knowing."

"I laid aside for good and all any idea of disputing in public against heretics, in particular against those of their leaders who were still alive. I avoided mentioning either their names, or their writings in such a way as to convey almost the impression that I know nothing about them and had never even heard of them. I pretend not to notice even the presence of heretics when they came to listen to my sermons I dwelt at length only on those parts of their beliefs which are true and held by Catholics too. I confuted their opinions and pointed out their mistakes, without ever mentioning any of their leaders by name I endeavored when arguing with them always to be charitable and humble, showing them how truly sorry for them I was, and how anxious and ready I was to help them even at the cost of laying down my life, if needs be, for them. By these and similar means, little by little, I found them coming one after another to ask my counsel and advice . . . Even men of great weight among them God has granted me in this way to guide towards the path of truth."8

Such was also the method of Spanish Friar Diego de Estella, and other friars who helped to save Europe from the sorrows and tragedy of the Protestant revolt. St. Fidelis of Sigmaringen, a Capuchin and first saint of the Propaganda, labored to bring back the faithful to the Church in Switzerland. He sealed that love with martyrdom in 1622. The English province gave many martyrs to the Church, prominent among whom were Bl. John Forest, Bl. Godfrey Jennings, Bl. Joachim

Wall, and Ven. Paul Heath. The feast of the beati is jointly celebrated by the Franciscan Order on May 22 when the Church honors them as "outstanding defenders of the Catholic faith and the primacy of the Roman Pontiff" and asks that through their prayers "all people who confess Thee to be true God may return to the unity of the true faith."

Many other examples might be chosen to illustrate our point. But these samplings indicate sufficiently the loyalty and love of the Poverello and his sons for the Holy See and the Vicar of Christ. It was indeed providential then that Fr. Paul of Graymoor, a convert burning with a desire for the reunion should model his apostolic life and venture upon the personality and spirit of St. Francis of Assisi. Thus when the Catholic and Franciscan world celebrated the seventh centennary of the death of the Poverello in 1926, Fr. Paul wrote: "The Incarnate Son of God Who lifted up His voice in the temple cried: 'If any man thirst let Him come to Me,' promised something more than merely a drink to slake the thirst of the individual. He said that out of his belly should flow rivers of living waters. This was pre-eminently illustrated in the case of St. Francis. He was so filled with the Holy Ghost that when he opened his mouth to preach the word of salvation to men, this same Holy Spirit poured forth from him in a torrent of eloquence that converted multitudes who in turn became themselves preachers of salvation and heralds of the great King unto multitudes of thirsty souls not only in the day and generation of St. Francis himself but in succeeding centuries until after the lapse of seven hundred years we find the sons and daughters of St. Francis of Assisi echoing and repeating the original invitation of the Divine Redeemer unto millions of those who are athirst for God and eternal happiness, not only in the lands that have long since been converted to Christianity but in those whose inhabitants sit in pagan darkness and in the shadow of death."10

The Chair of Unity Octave, kept by the Church every year during January 18-25, is a devotion which follows so closely the spirit of St. Francis of Assisi. Its purpose is to pray for the salvation of souls, for the reunion of all those separated from the visible unity of One Fold. Although Fr. Paul did not live to see his desire of its being obligatory throughout the Church, he was rewarded by its approval by the Holy See, by the blessing of each of the Popes since Saint Pius X, and by its ever widening observance throughout the Catholic and non-atholic world. In promoting this devotion we fulfill the wish of its bunder, Fr. Paul, and we continue the apostolic spirit of the Little Poor an who has captured the world and whose supreme longing was to ring all men to the feet of the Son of God.

<sup>8</sup> Augustino Gemelli, Franciscan Message of the World, (London, 1937, 124.

Oration for the feast day. Lamp, Oct. 1926, p. 289.

#### WALKING WITH GOD

To live with God in inner peace
Where neither man nor beast disturb —
Such is the lot of Grace-filled Soul
To rest content in God alone.
For You, my God, my Only Love,
Are close to me with Living Grace
In which my Soul does daily bathe
So heaven's odors earth's replace.
In You, O Lord, grant peace of mind
And heart and life.

And you, O strife, No more to taint my whitened Soul With worldly shams.

How great the peace, Sublime and true! — a peace, O world, You know not what it is that is What Heaven gives beyond your reach And Satan's too . . .

The Lucifer, the Evil one,
He once had been the brightest star —
Whose light once fell to inner hell
Where pride for pride — a fair exchange —
Will ever abide.

But You, my Lord, When I'm with You I see how small I am. But You, the only God, Yes, Three-but-One, so infinite! . . . And I, so small, I cling to You.

Fr. Anaclete Yonick, O.F.M.

## SAINT FRANCIS PROPHESIED (1)

Fr. Byron Witzemann, O. F. M.

St. Francis has been called the "Christ of Umbria", because his life was so perfectly conformed to Christ's Life. Pope Pius XI has said, . . . in no one has the image of Christ our Lord and the ideal of Gospel life been more faithfully and strikingly expressed than in Francis . . . he has justly been styled 'the second Christ' . . . "(2)

This theme has been often expounded upon in books, sermons, essays, etc. Less than 200 years after the death of St. Francis, an Italian Friar, Bartholomew of Pisa, deeply convinced of the truth and importance of this conformity, wrote a treatise in which he compared St. Francis to Christ. This monumental work of over 1200 pages he called the Liber De Conformitate Vitae Beati Fransci ci ad Vitam Domini Jesu (Liber Conformitatum).

It has been widely accepted by Franciscans and has been called an encyclopedia of St. Francis and things Franciscan. The Scholars of Quaracchi state that Bartholomew must have collected all that had been published up to his time on St. Francis, although he mistakenly used miracles and visions which today seem highly improbable.

The Protestants condemned the book, since they thought it made St. Francis equal to Christ. Luther and his friend, Erasmus Alberus poked fun at it and called it the Bible of the Franciscans—the Franciscan Koran. But today we sensibly look upon it as being as reliable at the sources Bartholomew used. The controversial Franciscana writer, Paul Sabatier, stated: "I do not hesitate to say that I see in it the most important book which has ever been written on the life of St. Prancis... Nowhere does he make of St. Francis the equal of Jesus and he even foresees the later criticism on this point." (2)

This present article is an adaptation of a few pages from the liber Conformitatum. In the first chapter (part of which we use here) artholomew shows through Scriptural texts how "Jesus is known

This article is an adaptation from the Liber Conformitatum found in the Analecta Franciscana, Vol. IV, pages 33-40.

Pope Pius XI's encyclical: Rite Expiatis, April 30, 1926.

Englebert, Omer, St. Francis of Assisi, translated and edited by Edward Hutton

(London, Burns Oates; 1950), pgs. 23ff. (London, Burns Oates; 1950), pgs. 23ff.

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through the Prophets" and how St. Francis is likevise announce Bartholomew says:

It is evident from the words of Amos the Prophet: "The Lordoes nothing without revealing his secret to his served the prophet (Amos 3: 7), that God foreshadowed the coming of St. Pancis of Assi It is learned through the reading of the Bible that God had promise the coming of certain great men, such as: Isaac: And the angel sa to Abraham, "Sara your wife shall have a son" (General 18: 10); all likewise Josias: "Behold a child shall be born to the house of Davi Josias by name" (III Kings 13: 2); about St. John the Baptist: "you wife shall bear you a son and you shall call his name other" (Luke 13).

St. Francis also can be compared to the great men who went before him, such as the patriarchs, because of his man children; the prophets, since he looked into the future; the aposles, for the Se aphic Father had contempt of the things of the world and observed the Holy Gospel. Also, he can be compared to the matres, because honged to manifest his love for Christ by dying for him; the Cofessors, because of the austerity of his life; the octors, through his teaching of the people; the virgins, because of the inquestional purity of his life; and all the just, by his perfection of justice an sanctity. So as a result of such qualities, it can mor clearly be see that St. Francis is logically prefigured by these holy the pool of God.

Generally speaking, it can be said that the blood Francis ca also be likened to Adam, as the lord of created thing; Abel in pu ity; Enos in devotion; Henoc in the elevation of the heart; Noe justice. The Patriarch, St. Francis, can likewise be en in Abraha through obedience; Isaac in meditation; Jacob in solide, Joseph perseverance; Moses in meekiness; Aaron in exhortation. Phinees typ fied Francis in zeal, as also Josue in subduing vice Samson in the conquering of demons; Jephte in truthfulness; Gedeo in stableness purpose; Samuel in service of the Lord; David in hoslity; Solomo in prudence; Elias in speech; Eliseus in the contempt of the world Jonadab, son of Rechab, in remaining a pilgrim. Toother holy men can St. Francis be likened, such as Isais in knowing the future; Jet emias in compassion on his neighbors; Job in patrice; Tobias is mercy; Ezechiel in contemplation; Daniel in austerity of life, Michea in teaching the truth. With men of the New Testamen St. Francis als has some part: Peter in fervor; John in love of Christ: Ichn the Baptis in his contempt of the world; James in prayer; Barholomew in low of poverty; Paul in discourse and other just ones in the perfection of work, in the imitation of Christ, in the guarding of the livine precept d counsels. By possession of such virtues, the Poverello can be ralleled to such men.

Inanimate objects, such as the sun, the moon, the stars and other such things; vegetable world, such as the trees, the olive branches, he cedars, the cypress and others; and even irrational animals, amely the dove, the bird—all can be used to be peak the blessed rancis, if they are considered as powers acting through God. For the lint's whole example showed forth as the light of the sun, his umility as that of the dove, his preaching of peace is signified in the live branch and other such similes.

He can be generally represented through or by such things because his virtues and his graces. As in the seraphic order, the highest of lorders, every perfection of the lower orders diminishes, so also, t. Francis, likened to a Seraph in this present life, and now being ach in glory, overshadow all the lower orders, namely Cherubim, Phrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels.

Not only St. Francis, as man, is illustrated through such types or figures, but also the events of his life are given indications as we shall exemplify:

1. The first event in the life of the Blessed Francis is the place which God has chosen for him in his world. This is the foreshadowed:

first, by Joseph who was sent by his father to visit his brothers: "Israel said to him (Joseph), 'Your brothers are pasturing the flock at Sichem; come, I will send you to them'. When Joseph said to him, I am ready', he said, 'Go, and see if everything is well with your brothers and with the flock, and return and tell me.' " ((Genesis 37: 13, 14);

second by Isais: "And I heard the voice of the Lord saying Whom shall I send, and who will go for us?' And I said, 'Behold, I amere. Send me." (Isaias 6: 8);

third, by Jonas sent by God to Nineve: "Arise, and go to the reat city, Nineve, and preach in it, because its wickedness has come before me." (Jonas 1: 2).

"The Grace of God our Savior has in these latter days appeared His servant Francis... He gave him for a light to believers, that bearing witness of the light he might prepare for the Lord the y of light and peace in the hearts of the faithful. For Francis, even the morning star in the midst of a cloud, shining with the bright ams of his life and teaching, by his dazzling radiance led into the ht them that sat in darkness and in shadow of death, and, like the

rainbows giving light in the bright clouds, set forth in himself the set of the Lord's promise. He preached the gospel of peace and salvation to men... he preached repentance both by his example and by hwords." (Major Legend, Prologue, 1) (4)

2. The joy and happiness which Francis' birth brought, illustrated:

first, by the birth of Isaac, whose birth brought the mother ar father much happiness: "And Sara said: 'God has made laught for me; whoever hears will laugh with me'. And again she sai 'Who would believe that Abraham would hear that Sara would suck a son, whom she bore to him in his old age?' And the child grew, ar was weaned; and Abraham made a great feast on the day of h weaning." (Genesis 21: 6-8);

second, by the birth of Obed, who brought comfort to Noem "And you will have one who will comfort your soul and nourish yo old age." (Ruth 4: 15).

#### Fulfillment

"This saintly woman's (Pica's) manner of acting was endowed wi an exceptional power. And to a certain extent she shared in t privilege of St. Elizabeth, for both gave the name John to their s and both prophesied about their son. When the neighbors admir the noble bearing and courteous ways of Francis, Francis' mother wou say: 'What do you think my son will be? You can be sure that will become a son of God by his merits.' This indeed was the opinio of those who were very pleased with the efforts of the young Franto be good." (Celano II, n. 3) (5)

- 3. The next act in the life of the Blessed Francis is the visit which he had while going to war. This vision is prefigured by the offering of Samuel to Heli and also by the voice which spoke to Samu "And they slew the calf, and brought the child to Heli. And An said: '... For this child I have prayed, and the Lord has granted my petition, which I made to him. Therefore also I have lent him the Lord. As long as he lives, he is lent to the Lord.' "(I Kings 1: 25-2 "And the Lord called Samuel. He answered and said: 'Behold, he I am'. And the Lord came, and stood, and called as he called the oth times: 'Samuel, Samuel'. And Samuel said: 'Speak, Lord, for you servant hears'." (I Kings 3: 4, 10).
- Citation for the Major Legend of St. Bonaventure are taken from Miss E. Gurl Salter's translation, found in The Little Flowers of St. Francis, (New Yole. P. Dutton and Company, Inc., 1951). A few changes in archaic words a phrases were made.
- Citations from Celano I and II are taken from the translation of Frs. Valent Young, O.F.M. and Marian Douglas, O.F.M.. (Pro manuscripto).

ulfillment

"Shortly after Francis had clothed the poor knight, he saw in ision a lovely bride in a beautiful palace containing many kinds armor. In the dream Francis was called by his name and lured on a promise that all this would be his. But his worldly outlook on fe had suggested to him a materialistic interpretation of this vision. If the making expensive preparations, Francis decided to go to Apulia here he had hoped to become a knight. In reality, however, a far hore glorious interpretation was hidden for Francis in the Treasures. God's Wisdom.

"One night the vision again appeared to him while he was asleep and asked him where he was going. Francis replied to the questioner that he was going to war in Apulia. The Questioner earnestly asked him, 'Who can do more for you, the servant or the Lord?' 'The Lord', Francis replied. 'Why then', questioned the other, 'are you seeking the cervant instead of the Lord?' Then Francis cried, 'Lord, what do you want me to do?' The Lord answered, 'Return to the place of your birth, for through Me there will be a spiritual fulfillment of your vision.'" (Celano II, n. 6)

4. His imprisonment by the enemies of Assisi, the Perugians, is foreshadowed:

first, by Joseph, who was thrown into prison, and who served his fellow-prisoners: "And he threw Joseph into prison where king's prioners were guarded, and he was there guarded. However, the Lord was with Joseph, and having mercy upon him gave him favor in the sight of the head guard of the prison. This chief guard of the prison committed to Joseph's care all the prisoners who were in the prison; and whatever was done, was under him." (Genseis 39: 20-22);

second, by Tobias who was captured and who served his fellowcaptives: "When he (Tobias) was made prisoner . . . even in his captivity he would not forsake the way of truth (the way of his eligion). But every day he gave all that he could get to his co-prive brothers, who were his kindred." (Tobias 1: 2, 3)

"St. John prophesied while he was still in his mother's womb; d Francis, while in prison, foretold the future even though he did know God's plan for himself. At that time a bloody battle was ging between the citizens of Perugia and Assisi. And in the battle incis together with many others was taken prisoner, chained and de to endure the horrors of prison life. Overcome by sadness, his low-prisoners complained bitterly about their lot, but Francis reting in the Lord laughed at his chains and scorned them. His

third, by Abraham who washed the feet of strangers and served em: "Let me get a little water, then wash your feet and rest under tree; and let me bring you a little bread that you may refresh nrself ..." (Genesis 18: 4, 5).

**Ilment** 

NT FRANCIS PROPHESIED (1)

"Then St. Francis, the holy lover of humility, went to the home the lepers. Here he stayed, serving them out of love for God, washing ir decaying sores and even cleaning the matter from their ulcers. ter on he was to write in his Testament: 'for since I was in sin it med to me too bitter to see lepers, and the Lord Himself led me ongst them and I showed mercy towards them.' Before this time en the sight of lepers was so detestable to him that, while still leading wordly life he would look at their houses from two miles away and ld his nose. But now by the grace and the power of the Most High was beginning to think of holy and wholesome things . . .

"Even when Francis still lived in the world and followed the ways the world, he was also a helper of the other poor by having comssion on the needy and pitying the afflicted.

"Usually Franics was very courteous to everyone. But one day he eated a certain poor man who had asked for an alms very harshly. stantly Francis became very sorry for what he had done and admitted at it was indeed very shameful and sinful to refuse a beggar who had ked for an alms in the name of such a King. He determined therefore at, as far as it was possible, he would never again deny anything anyone who asked him for an alms in the name of God. And this omise he most diligently fulfilled until his death when he offered aself completely to God. Thus Francis first became a doer of the pel counsel, before he taught others to do it." (Celano I: n. 17)

7. Another virtue of the Holy Man of Assisi was his devotion. used to visit and pray in churches; in San Damiano, Christ even to him. This incident is prefigured:

first, in Tobias who used to go to Jerusalem to the Temple of ... He shunned the company of all and went to Jerusalem to the e of the Lord and there he adored the Lord God of Israel . . ." ias 1: 5, 6);

econd, by Jacob, who "was a tent-dweller and a man of peace". ight while he was sleeping, "he dreamed that he saw a ladder ng on the earth, with its top reaching up into heaven; and t the angels of God were ascending and descending. And above Lord stood and said to him: 'I am the Lord God of Abraham

dejated companions rebuked him for such jubilation while be chaird. They thought that he was mad and insane . . .

Among his fellow-prisoners there was a proud and obnoxid knist whom the other prisoners had decided to shun. But Fran becale friends with him, and as a result Francis' conduct caused othen to forgive the knight. From this it is evident that Francisco Possising every grace, was the chosen vessel of virtue and was n overlywing with special graces." (Celano II, n. 4)

After St. Francis decided to literally follow Christ's Gos he win was persecuted and again thrown into prison, but this tir not by his brother and fellow citizens, but even by his father. T evenis typified:

ist, by Joseph who was persecuted by his brothers: "But brothers . . . hated him, and could not speak peaceably to him . . . Wh they aw him afar off, and before he came near them, they conspir to kilhim . . . and they cast him into an old pit." (Genesis 37: 4, 18, 24

cond, in David: "And Jonathan told David: "Saul my fat seek to kill you, therefore be on watch . . ." (I Kings 19: 2). Fufilment

I great commotion was now arising about Francis and he beca the the of the town. Everywhere people were making fun of him that inally Francis' father heard about it. When he heard that was is own son that the people of Assisi were mistreating he we out amediately, not to rescue his son, but rather to punish him (Celato I, n. 12)

Now that Francis was engaged in works of piety, his fath considering this manner of serving Christ as madness, persecuted assaid his son with curses everywhere Francis went . . . Like fathe, Francis' own brother also mocked him. One winter morni this population brother, seeing Francis at prayer clothed only in reand bivering because of the cold, muttered to another citizen Assis, 'Ask Francis to sell you a penny's worth of sweat.' When man of God heard this he became overjoyed and answered with smile he said, 'Indeed I will sell my sweat to my Lord for a ve high pice.' " (Celano II, n. 12; cf. Major Legend, 2, n. 2)

6 Francis had active compassion for the poor. For the love God would willingly give to the poor and serve the down-trodd Job, bias and Abraham forewarn this truth:

het, concerning Job: "The stranger has not remained outside, door is open to the sojourner." (Job 31: 32);

stond. in Tobias: 'Tobias daily visited all his kindred at consoled them and distributed to each one from his goods, as be your father and the God of Isaac. The land upon which you sle I will give to you and your descendents'." (Genesis 25: 27; 28: 12, I Fulfillment

"Since the servant of the Most High had come to instruct in this way (the Gospel way) except Christ, His mercy was now ther given to him in visitations of His sweet grace. For on a cer day, when he had gone forth to meditate in the fields, he was wall near the church of San Damiano, which from its very great age threatening to fall, and, at the prompting of the Spirit, went with to pray. Prostrating himself before an Image of the Crucified, he filled with no little consolation of spirit as he prayed. And as eyes full of tears he gazed upon the Lord's Cross, saying thrice, 'Frango and repair My House, which, as you see, is falling utterly ruin," (Major Legend 2, n. 1)

8. Francis wished to live free of all worldly goods. He witto have no property, and to live in the world as a pilgrim ar stranger. Thus he bade also his friars to live, just as before Jonadab, son of Rechab told his brethren to live: "Houses we I none to dwell in, vineyards and fields and crops we have none; dwellers we remain." (Jeremias 35: 9, 10).

Fulfillment

"Often indeed would he discourse about poverty, impressing of friars that Gospel saying, 'The foxes have holes, and the birds of air have nests, but the Son of man has no where to lay His Haccordingly he would teach the brothers that, they like the should build poor houses. They should dwell in these, not as ow but as pilgrims and strangers dwell in other men's houses. For said that the rules of pilgrims were to abide under a strange to thrist for their fatherland, and to pass on their way in peace. Then once, he ordered that houses which had been built be predown, or that friars move out of them, if he saw in them any that by reason of ownership or of magnificence was opposed to Goverty." (Major Legend 7, n. 2)

9. Another occurrence in the life of St. Francis is his rebuthe crumbling Churches of San Damiano, St. Peter and the Portion of the Blessed Virgin. This event can be seen in the craftsmans Beseleel and Ooliah, and the temple which Solomon had built

first, "Therefore, Beseleel and Ooliah, and every able newhom the Lord has given skill and ability to know how to destruction work shall make things that are necessary for the sanctuary according to how the Lord has commanded." (Exodus 3 second:, "This house which King Solomon built to the Lord

inety feet long, thirty feet wide, and forty-five feet high." (III Kings : 2).

**ul**fillment

"Francis, now firmly grounded in the humility of Christ, recalled mind the obedinece laid upon him by the Crucifix as to the reparing the church of San Damiano, and like one truly obedient returned to asisi, that he might, if even by begging, obtain means to accomplish he divine command. Laying aside all shame for the love of the Poor an Crucified, he went about begging from those who had known him hile he had wealth, bearing the loads of stones on his frail body, orn with fasting. When the above-mentioned church had been epaired, the Lord helping him, and the devotion of the citizens oming to his aid—that his body after its toil might not relax in sloth, e turned to repair the church of Saint Peter, at some distance from he city, by reason of the special devotion that in the purity of his candid faith he had for the Prince of the Apostles. When this church oo was at length finished, he came to the place that is called the Little Portion (Portiuncola), where a church had been built in days of old in honor of the most Blessed Virgin, Mother of God, but which was then deserted and cared for by none. When the man of God saw it hus abandoned, by reason of the ardent devotion that he had toward he Sovereign Lady of the world, he took up his abode there, that he night diligently labor to repair it." (Major Legend 2: n. 7, 8).

10. Our Lord often appeared and spoke to our Holy Father, St. rancis, as it has been and will yet be stated. Not only to St. Francis id God deign to speak, but also to man who went before him, such as, braham, Noe, Jacob, Isaac, Moses and others. We have constant eference of this fact in the pages of the Holy Bible.

11. St. Francis is said to be the first Founder of a Religious der, who went straight to the Gospel observance, as Christ had realed it to him. In his act we can see that he imitated the Apostles, to literally lived the Gospel, and especially St. Paul who wrote: or I give you to understand, brethren, that the gospel which was ached by me is not of man. For I did not receive it from man, nor I taught it, but I received it by a revelation of Jesus Christ."

What reward is expected for those who live the Gospel life? St. hew tells us: "Then Peter addressed him saying, 'Behold, we have and followed thee; what then shall we have?' And Jesus them, 'Amen I say to you that you who have followed me, in generation when the Son of Man shall sit on the throne of his shall also sit on twelve thrones, juding the twelve tribes of

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Israel. And everyone who has left house, or brothers, or sisters, father, or mother, or wife, or children, or lands, for my nar sake, shall receive a hundredfold, and shall possess life everlast But many who are first now will be last, and many who are last will be first." (St. Matthew 19: 27-30).

"Now, when the servant of Christ perceived that the number of friars was gradually increasing, he wrote for himself and for friars a Rule for their life, in simple words. In it the observe of the Holy Gospel was set as the indispensable foundation, and a few other points were added that seemed necessary for a consist manner of life." (Major Legend, 3, n. 8).

St. Francis himelf tells us in his Testament: "And after Lord gave me the care of Friars, no one showed me what I should but the Most High Himself revealed to me that I should live according to the form of the Holy Gospel. And I caused it to be written few and simple words, and the Lord Pope confirmed it to me."

†

#### LIFE

Life is just a
Simple thing;
A turned up smile
A need to sing.

Sometimes though
It's a need to cry —
Salt of ansfering
A Will and
Why.

Sister Mary Jeanne, O.S.F.

—The "Franciscan" Pius XII
We may call Pope Pius XII a "Francis"Pope, in so far as he was a member
the Third Order of St. Francis. In
02, his father Philip, his brother Franand he received the cord of the Sertic Militia of the Third Order. As
test, bishop and cardinal he was always
test graciously favorable to the Franan Family. (1) But as Pope he was
more enthusiastic in bestowing favon the Seraphic Family.

wernment of the Order

When death made the office of Minister meral vacant in 1945, and war condition made it difficult for the Minister rovincials to meet to choose a new suction of St. Francis, he appointed Fr. Mentine Schaaf, first citizen of the mitted States to hold this office, as Minter General. In similar circumstances in 946, he appointed Fr. Pacificus Mary terantoni. (2)

He received the Minister General many imes into his library to talk over the elfare of the Order. (3) When the opicular Fathers from all over the world sembled in 1939, 1951 and 1957 at a aneral Chapter, he graciously received am in audience also. (4) At the Chapter of 1951 he shows his solicitousness or the welfare and the unity of the lite Families:

It is a characteristic of love to exrather than to accuse, and if love is were and genuine, it is eager only to out the roots of bitter discord, to then the bonds of unity, to bend proud neck under the yoke of obed-In regard to this point We propose thing worthy of your consideration Ramination. For various reasons, as records, the Franciscan foundas produced many branches. We the judgement of history the ons and opposing opinions that between them in the past; but most salutary and desirable that etaining their authonomy, the branches of the Franciscan closely united in the bonds of friendship and carry out in common plans and undertakings of greater significance?" (5)

Fr. Byron Witzemann, O.F.M.

In 1939 when death left the Order without a Protector, he appointed Carl Cardinal Salotti. (6) and likewise in 1947 at the death of Cardinal Salotti, our Holy Father made Clement Cardinal Micara the special Protector of the Order. (7) Both men have been and are great friends of the Order.

Shortly after Pius XII was elected to the See of Peter he made St. Francis with St. Catherine of Siena the special patrons of Italy. (8) In 1950 he appointed St. Francis Xavier Cabrini, a Third Order member, patroness of Immigrants. (9) 1952 saw our Holy Father make St. Francis patron of Merchant Associations in Italy. (10) Four years later in 1956 St. Bernardin of Siena became the Patron of Advertizers. (11) and just this year, 1958. St. Clare of Assisi received the title of Patroness of Television. (12) To fulfill the wishes of many throughout the world, the Pope made St. Anthony of Padua a Doctor of the Church, that is, an ecclesiastical writer who is officially recognized for his learning and holiness of life. (13) Saints

During the years of Pope Pius XII pontificate, he canonized 33 saints and raised 169 to the rank of Blessed. 13 of these saints and 34 of these blesseds were members of the Franciscan Family. He canonized and beatified more Franciscan than any other pope throughout the history of the Order, save Pope Pius IX who canonized at least 36 and beatified 62 Franciscans. Here are the persons he raised to the altars:

1940—Bl. Joaquina de Vedruna de Mas, III Order member, died 1854, beatified on May 19, 1940. (14) Bl. (St.) Ignatius da Laconi, I Order member, died 1781, beatified on June 16, 1940. He was a Capuchin Franciscan Brother. (15)

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- 19 St. Francis Xavier Cabrini, belonged to the III Order Secular died 1917, canonized July 7. 1946. She was the first American Citizen to be canonized. (16)
  - Bl. Gregory Grassi, Francis Fogolla, Antonine Fantosati, all three were Franciscan Bishops martyred in China in 1900.
  - Bl. Elias Facchini, Theodoric Balat, Joseph Mary Gambaro, Caesidius Giacomantonio, all were Franciscan priests martyred in China in 1900.
  - Bl. Andrew Bauer, a Franciscan brother, martyred in China in 1900.
  - B.B. Mary Hermine Grivot, Mary of Peace Giuliani, Mary Clare Nanetti. Mary of St. Just Mareau, Mary of St. Natalie Guerquin, Mary Amandine Jeuris, Mary Adolphine Diersks, all Franciscan Missionary Sisters of Mary martyred with the above ones.
  - B.B. John Tciang, Patrick Tun, John Van, Philip Tciang, John Tciang, Thomas Sen, Simon Tceng, Peter U-ngan-pan, Francis Tciang-jun, Matthias Fun-te, and Peter Tciang-pan-nieu, all III Order members, also martyred in 1900 in China.
  - All of these Chinese martyrs were beatified on November 24, 1946. (17)
- 1/17-St. Nicholas of Flue, said to be a III Order member, died 1487, canonized on May 15, 1947. (18)
  - St. Joseph Cafasso, belonged to the III Order Secular, died 1860 and canonized on June 22, 1947. (19)
  - St. Michael Garicoits, priest, said to be a III Order member, died

- 1836 and canonized on July 1947. (20)
- Bl. Contardo Ferrini, III member, died 1901 and beat April 13, 1947. (21)
- 1949—St. Mary Josephi Rosella, beld to the III Order Secular. 1880 and canonized June 1949. (22)
- 1950-St. Anthony Mary Claret lieved to be a III Order med canonized on May 7, 1950. St. Bartolomea Capitanio Order member, died 1833;
  - St. Vincenta Gerosa, III member, died 1847; both of were canonized on May 18, (23)
  - St. Joan Valois, Queen of P III Order secular member, 1505 and canonized on Mar 1950. (25)
  - St. Mary Ann of Jesus of Pa III Order secular member, in 1645 and canonized Ju 1950. She is called the Li Quito of America. (26)
  - Bl. Vincent Pallotti, priesti longed to the III Order, 1850, beatified on January 1950. (27)
- 1951—St. Ignatius a Laconi, I Capuchin Brother, died canonized on October 21, (28)
  - Bl. Francis Anthony Fast Order Conventual Priest, d 1742 and beatified on Apr 1951. (29)
  - Bl. (St.) Pius X. III Order ber, Pope, died in 1914 and fied on May 29, 1951.

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- 954-St. Pius X, III Order member, Pope, died 1914 and canonized May 30, 1954. (30)
  - St. Caspar del Bufalo, said to be a III Order member, died 1837, canonized on June 12, 1954. (31)
  - Bl. Mary Assunta Pallotta, a III Order Regular member, died 1905 and beatified on November 7, 1954. (32)
- 955-Bl. John Baptist Triguerie, 1 Order Conventual Priest, died 1794, beatified June 19, 1955. (33)
- 957—Our Holy Father set the date of November 23, 1958 for the canonization of Bl. Charles Sezze. I Order Brother, but, as we know, he passed away before he could carry out his plans.

#### **Prela**tes

More than 90 friars of the Order, our Holy Father made Prelates of the Church Patriarch, Archbishops, Bishops, Preect Apostolic, Vicar Apostolic, etc. He dso appointed many of the friars as conmlators and members of the Sacred Conrregations. (34)

#### Apostolic Letters

Pius XII honored the Order durg its celebrations by addressing letters them such as for the anniversaries of death of St. Bernardine of Eiena, 5) St. Clare of Assisi, (36) John of onte Corvino. (37) St. Colette, (38) Leonard of Port Maurice, (39) St. Capistran, (40) Luke Wadding, St. Francis of Rome. (42 St. of Viterbo; (43) on the anniries of the birth of St. Margaret of ma, (44) and Bl. Guy of the same 7. (45) On the jubilee of the tation of the Basilica of St. Francis is he issued a letter; (46) also in to the centenary of the establish- in more than one way.

ment of the California Diocese, whose first bishop was a Friar Minor-Francis Garcia Diego y Moreno. (47) In 1947 our Holy Father wrote a letter on the Custody of the Holy Land, which the Franciscans have been guarding since the 13th century. (48) We will recall the recent address he made to the Third Order Members on July 1, 1956 in which he talks about the Franciscan Spirit. (49) Many other allocutions and homilies and letters were written by the Pope on things Franciscan. Also, if we would study the many Papal Encylicals and other pronouncements of Pius XII we will discover that he popularized and professed many of the Franciscan philosophical and theological doctrines.

Our Holy Father also gave approbation to much new legislation of the Order, such as the Constitutions of the Poor Clares in 1940, (50) those of the Friars Minor in 1953, (51) and those of the Third Order Secular in 1957. (52) The new Roman-Seraphic Missals, Roman-Seraphic Brevaries and Martyrologies and the Roman-Seraphic Ritual were also approved by him. (53) Minor Basilicas

Not a few sacred edifices of the Order Pope Pius XII enhanced with the title of Minor Basilica, such as St. Anthony in Bologna, (54) St. Anthony in Bolivia, (55) St. Francis in Grigenti, (56) St. Francis in Mallorca, (57) St. Bernardin in Aquila, (58), St. Francis in Bolivia, (59), St. Francis in Ferrara. (60)

These are just a few of the many "graces" Pius XII bestowed upon the Franciscan Family. As our Minister General, Augustine Sepinski says: "To enumerate each and every single work that Pope Pius XII had performed for the Order would be a rash undertaking." (61) So from these few enumerations of the things he did, we can see that he can truly be called a "Franciscan" Pope

### Franciscan Briefs

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#### ONTHLY CONFERENCE

# The Holy Spirit And Grace

Fr. Regis Marshall, O.F.M.

(Continued)

#### IV. Virtues and Gifts

Some differences.-Concerning the virtues and the gifts Saint enaventure contends that even though the virtues are more excellent an the gifts, the gifts are prior to the virtues. One must be healed fore one can act well. It has been said that since God cannot create infinite being, He brought into existence an infinite variety of exeatures so as to show forth His perfections. This is evident in the matural order. In the supernatural order the bestowal of grace and gifts bear this out.

As with all living beings our supernatural life is not meant to be static, frozen immobility. There must be a development and growth. To develop the supernatural life ingrafted in our souls by habitual trace, we must possess faculties of a supernatural kind. These are the infused virtues and the gifts of the Holy Spirit.

The essential difference between the virtues and the gifts consists in this; the virtues are made to be exercised under the influence of reason while the gifts are exercised under the immediate direction of the Holy Spirit. Saint Bonaventure shows the difference between the sizeues and gifts taking as his example the virtue of faith and the of knowledge. Both pertain to the intellect but in one case the assents without understanding, while in the other, the gift of wledge immediately helps us to understand.

The Master and the pupil have their own instruments. The means the Holy Spirit for our sanctification are the seven gifts. For us means are the virtues. Without the gifts the virtues are dull ruments. Although managed by men the virtues are of divine n. Perhaps the greatest sin of omission of our time, an age of Claus in which we expect something for nothing, is the one in man has forgotten the gifts of the Holy Spirit. Relying on his calents the creature wills to be the master of his own destiny, a undertaking.