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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.

in his may sided activities, and credited to "Him Who strengther me".

Spirital life is not meant to be lived in a selfish isolation. We a created tolive in society. All living demands communion with other It is the git of piety which determines the degree of harmony that w exist between God and us and our neighbors. In justice, through the virtue of eligion, we repay God the Creator. In charity, through t gift of piey we gratefully repay God our Father. That filial affecti so prominent in Saint Francis concerns itself about the honor a glory we a adopted children offer to our Father. Always looking God's horor the gift of piety inspires the soul to make genero sacrifices. laint Therese's "little way" was earmarked with this gift.

In treating now of those gifts which perfect the intellect it mu be rememlered that the four inellecual gifts are founded in faith. Ev with the afts it is not given to us to know God in a perfect manne They never totally crowd out faith. Nor do the intellectual gi provide us with a special kind of reasoning. These gifts are intuitive character. The soul endowed with them somehow sees but does n analyze. In the natural order counsel helps us to determine what should be done in a particular case. Whereas the norm of the virtue of pruden is right reison, the norm of the gift of counsel is the eternal mind God. Without being merely fleeting gestures nor simple opinions t Holy Spiril becomes our immediate guide along the treacherous pas of life. In treating of the gifts of counsel Saint Bonaventure male the observation that to give counsel may not be so virtuous in itse since many know how to do this so well yet fail themselves effective Therefore the essence of the gift is the disposition to receive direction a passive quality. In the light of human prudence the actions of ma saints appear very foolish. Yet they were very efficacious since they we accomplished according to a higher norm and governed by the g of counsel.

Human knowledge probes the depths of all phenomena. Such knowledge was seen in Adam when he named all the things in Paradi To know the supernatural order a higher knowledge is needed, son times called "the science of the saints". This is the gift of knowled It does not imply a discursive, syllogistic activity but again a kind intuition. A sure remedy against vanity, it is a gratuitous insight in the relationships between creatures among themselves and creature to God. It was such a gift, I believe, that gives a lie to the asserti that Saint Francis was a learned man. Very few have been give to know the proper relationship between creation and God as w given to Francis.

To understand is to penetrate, to read into something. In the atural order the intellect has the power to perceive the abstract, mmaterial truth. Not supplanting faith but supplementing it, the gift of understanding must be had to penetrate supernatural truths. Hence we have some argument in spirituality that such contingencies, as an abundance of reading and so forth, are not essentially needed to go traight to the heart of truth. All Saint Francis wanted was a breviary and a psalter,—the psalter in those days being a distinct book from the breviary. However, lest we presume in this gift of understanding, let us not give up spiritual reading, etc. This gift of understanding says Saint Bonaventure, basing his argument on pseudo-Dionysius, is used not only comprehend something of the Divine but also the natural order. As long as we are wayfarers in this world we can know the Divine only veiled by the natural order. We are able to know God through creation. With this gift of understanding we also go deep into the meaning of the Christian mysteries, the symbols and signs and difficult expressions found in the Scriptures. It is given to all in the state of grace.

Just as every science coordinates the knowledge that belongs to it, so the highest of the gifts, wisdom is a superior type of coordination. Whereas understanding gives us a piecemeal coordination, wisdom, the flower of the gifts, gives us an overall picture and the power to experience and taste Divine things. The object of chartiy is God, Infinite Goodness. The object of wisdom is the same God, the same Goodness, but as experienced. It is the setting on fire of the heart se requested in the "Veni Creator". In knowing superior things we somehow lift them up. In loving them we debase ourselves. In knowing superior things we belittle them. In loving them we lift up ourselves. Hence it is better to love God in this life than to know Him. This, I think, is a good Franciscan approach and is productive of that wisdom which promotes that peace so dear to Saint Francis. Wisdom also begets a love of suffering and regards things earthly as insipid.

V. Gift of perseverance

The grace of final perseverance is a greater grace than the ecception of forgiveness. Not to need forgiveness according to Scotus a greater reason for loving God. He also maintains that the good agels persevered because God gave them the corresponding grace. me Scotists claim that such a grace can be merited as an answer prayer. All agree that God orders perseverance from all eternity. int Augustine calls it the "great gift of God" since it secures for us possession of the Highest Good. The Council of Trent, reacting ainst over-confidence in spiritual life, has condemned that false curity which insists that one can be sure of persevering with an absolute and infallible certainty. Fear and trembling should accompanus to the grave.

VI. Fruits of the Holy Spirit

Consolation according to one author is a happiness that carrie pain with it. In the soul of Christ pain and happiness existed together Saint Francis gave us his definition of perfect joy and we know the it included suffering and humiliation. Two of the greatest hallmarks the Franciscan Order are joy and penance. Philosophy teaches us the pleasure is proper to function. When our tasks are performed in the proper manner we experience a concomitant pleasure. Pleasure is the result of perfect work. The fruits of the Holy Spirit are spiritual jo which accompany our spiritual works. When our works have reach a certain perfection there is present consolation, or fruits of the Hol Spirit. Whereas the gifts of the Holy Spirit are a habit, a disposition the fruits are the same spiritual operations, the acts of virtue, acts love which delight the heart. The beatitudes are also fruits but the most exalted resembling heavenly joys and delights. The fruits do no suppose an absolute but a relative perfection. Therefore they are foun in all the stages of the spiritual life. Each level has its correspondit fruits

The work of grace is slow. Little by little the defects in us a laid aside and the virtues developed. It is something gradual. Now the greater the detachment, the more secure the union between the soul and God. This is the wisdom of poverty. In the measure in which we rest to the generosity of God and His gifts so will the fruits and consolation of the Holy Spirit be apportioned to us. It is most difficult for the joys of Heaven and earth to be united in the same heart. One must be often sacrificed. This is the wisdom of penance. The fruits always suppose a maturity and perfection.

1. Charity, Joy and Peace.

The fruit of charity is the delight of loving. Its direct opposition is the misery of Hell. When the queen virtue, charity, reaches a certain maturity we experience the joy of loving. It is joy bound up in low It is quite difficult to find a combination more Franciscan. The fruit of joy logically follows upon love. When love attains a union, joy the inevitable result. This joy is also found at the beginning of the spiritual life. It is the joy of the novitiate. It is the joy of an initial sacrifice. It is the joy that accompanies one's first step towards Go For it seems it is there in its initial offering that the act of the will smost intense in detaching itself from the temporal. Following upon jois the fruit of peace. Peace is the perfection of joy. Where there is low there is joy; where joy, harmony. A frustrated world is a joyless world.

joyless world is one without peace of soul or body. This fruit is the sace of martyrs who sang their way into eternity with a kind of exenity. Delivering the soul not only from the fretful troubles of exterior things it also calms our vacillating desires from within. It is singularity of heart which could have as its theme song, "No other love have I".

2. Patience and Longanimity.

Pain is a precious inheritance which Christ left on this earth. According to St. Augustine, God prefers to bring good out of evil rather than prevent it. On earth pain is the inseparable companion of live. In the spiritual life there is also pain, hours of sorrow and desolation. Purifying and enlightening the soul it is the sap of all the virtues, and without it they cannot grow. There are moments of bitterness when love seems so far off. Since love will never be fully realized here, we too experience those moments and torments of desire, that principal suffering in Purgatory. To bear these afflictions the virtues of fortitude and hope are given to us by the Holy Spirit. It is a happiness in suffering. These fruits produce joy because we know pain purifies. It makes of us a better product and more worthy of God. Pain which was sanctified by Christ is now a bond uniting us to God. It is characteristic of love to resemble the beloved. This the reason why Saint Francis went all out in his bequest of the Stigmata. To Francis, pain was giving and giving in a perfect way. The Little Flower found joy in the world but, as she said, only in pain. Patience is serenity in pain. Instead of the disgruntled "suffering catfish" it is in reality a suffering love. "For Christ's sake" has more than one interpretation.

Even though time waits for no one everybody on earth is forced to wait. The harvest will come in its own due time. The law of life whether natural or spiritual is slowness. Waiting is painful. To overcome this pain we have the virtue of hope. The fruit of hope is lenganimity. It is this fruit which Saint Francis wants us to enjoy when exhorting us in his Testament, "Suffering is slight, glory is infinite". Longanimity is an intimate satisfaction in the slowness of God.

His own good time the good will be rewarded and the evil punished.

Whereas charity, joy and peace give us consolations in enjoying good thngs of life, patience and longanimity produce consolations in pain.

3. Goodness, Benignity, Mildness, and Faith.

Goodness and benignity are concerned with our doing good to tas. Human life is one of companionship. To contend with the and bad requires a balance not always easy for the soul. The of justice and the gift of piety regulate our active life. We not

only have to have the will to do good to others but actually do i This disposition of the Holy Spirit is slow in development. When does mature, when the will and its execution reach a certain maturit then we experience the fruits of goodness and benignity. Goodne is the desire to do good to all. "With a desire have I desired" are the words of Christ. Benignity is the generous execution of his intention "He went about doing good."

Goodness always brings joy. It is the good people who genuinely happy. One can will good if he sees in all another Chris Because we are all made after the image of God we can rephrase Sai Paul and say, "There, because of the grace of God, go I." Doing go always brings consolations. This is where the Lutherans miss ou Here we have as our model God, the Giver of all good things.

In dealing with our neighbor difficulties at times arise. Lack appreciation, being taken for granted, sometimes just being take and even injustices are suffered. Where anger is tempted to ri mildness steps in to sway the heart of the offender. It is mildness the makes us happy landlords for it is the meek that will possess the lan It gives us the satisfaction that with such a disposition souls are w over. The fruit of faith is the joy of being loyal. It rests in the hap knowledge that we are sincere, that truth is the norm of our condu

4. Modesty, Continency, and Chastity.

Inferior creatures are at our disposal. Wealth, pleasure, honors a subject to us. Pride upset this order once. Original sin has left t possibility of other such upheavals. When this happens man place himself at the disposal of creatures. The three concupiscences are fifth column within us. To use creatures in an orderly manner the is needed an interior peace. The virtue of temperance and the gifts fear and understanding give us a divine ordering. The fruits of these modesty, continency, and chastity. They bring with them the joy freedom, of liberty, joy of holy sovereignty. Exterior behavior tempered by modesty, especially as regards riches and honors. Ord is established in the inferior part by continence and chastity. The fruits produce joy in the awareness that we are reinstated as ki of creation.

VII. Beatitudes

Even in this life there is given to us some of the hundredfo Though wayfarers we still attain the true heights of perfection though these are viewed through the shadows of our imperfection The actual first fruits that appear on the branches, which are virtues and gifts, are the beatitudes. They are likened to a chain mountains, each a summit in itself. The ascent to the highest of the

beaks, for they differ in height, begins by renouncing those things which would drag us down into the valley of selfishness. The first three beatitudes teach us to die, to die a death which in turn produces joy. The last four contain the secret of life. They reveal how the new man arises, created according to the will of God in the holiness of truth. We arrive at these peaks by the exercise of the virtues but principally by the work of the gifts. The beatitudes as fruits are rooted in the gifts. The eighth beatitude in which is contained the mystery of the Cross is the summary and consummation of all the others. Although where are eight in number they treat of one perfection and one happiness.

- 1. "Blessed are the poor in spirit for theirs is the kingdom of Heaven." We saw that the gift of fear of the Lord, which is filial fear, detaches us from things. We become terrified at the thought of separation from our heavenly Father. Positively the detached know the joy of being free, a holy liberty never so accomplished as in our Lady. This is purity in the broadest sense, a remoteness from evil. In this closeness to God, someone once said, we find God where we leave creatures. This abandonment of pride sets the stage for humility, the basis of Christian justice and perfection.
- 2. "Blessed are the meek for they possess the earth." Poverty of spirit prepares for the first stage of intimate transformation. But it is love that does the work. Once the desire to possess is quieted, the tranquility of meekness sets in. This mildness stems from the gift of piety. It not only restrains one's irritation due to some offense but with a serenity even rejoices in the injury received. It has the wonderful disposition of attracting souls, softening hearts, breaking through where even the most airtight syllogism fails. It is not a sissified and mitrue affiction or some kind of a made up love for certain aversions, at a patience which suffers others. It is utilizing the secret of silence, the silence of meekness. Born out of our weakness it avoids susicion and believes in the good will of others: Saint Francis saw 60 auch good in others, so little good in himself. It is an endurance in harity.
 - 3. "Blessed are they that mourn for they shall be comforted." is the classical "know thyself" and the gift of knowledge that lays tre our own depths. Once we face up to this knowledge and see in ality what paupers we really are, our humility should give rise to rs. We feel the emptiness and darkness around us. It is as if this owledge removed the flesh and all we saw was the skeleton. The ors of the whited and, many shades of gray sepulchers, fall off their ages. Filled with the love of God, in this beatitude, earthly things

when seen under the heavenly light reveal incredible miseries. He is the theology behind the Miserere and De profundis. A holy disillusion ment which produces tears, it also brings consolations. The soul know that there is no such things as a positive emptiness, that where there a vacuum there is room for God, the God of comfort and solace. On this is realized, nature and suffering will take on a new meaning it did for Saint Francis. Consolation will come. To be consoled (cum solus) means to have someone with us, a comfort. Our consolation will rest now not in creatures but in faith, the most secure and steads of friends. Penance is mourning and it will become a welcomed all Chastity, the vow of loneliness, will not be an emptiness but even comfort knowing that where creatures were abandoned God w preferred. We divorce ourselves from creatures only to be wedded God.

- 4. "Blessed are they who hunger and thirst for justice sake, f they shall be satisfied." This beatitude is the outgrowth of a desi for fulfillment of all holy works. It is principally ordered to the go of others. The divine norm sought is justice but in God's own way. knowledge gives us a disappointment in our own strength, with fortitu we lean on infinite strength. The soul presses on with a passional hunger fortified with the gift of fortitude. Such hunger will be fill with a divine nourishment and with Mary the soul will magnify the Lord, through the multiplication of good works. "He that filled the hungry with good things" was in our Lady's Magnificat.
- 5. "Blessed are the merciful, for they shall obtain mercy." It we mercy that brought Jesus from the bosom of His Father. To assure the miseries of those we love may not be too difficult. But to has mercy on those who are our enemies or repugnant to us is another stored we well know Francis's experience with the leper. This beatitude teaches us to look at trouble as God looks at it, to understand an alleviate it. It teaches us to face up to the reality of original sin. I guide is the gift of counsel, a sure guide in things difficult. This is not that mercy that helps the suffering because their ailings torture or nerves. It is not that mercy whereby we seek to relieve ourselves. Suffering it is not that mercy whereby we seek to relieve ourselves. Suffering selfish and devoid of real love. What is it? It is mercy founded on God's universal mercy; it wants to save that what was lost, the sinners. The merciful man is always one who knows that he himse needs mercy.
- 6. "Blessed are the clean of heart for they shall see God." Cleaned of heart means not only freedom from the incitements of the passion but surprisingly also freedom from errors, imaginations, and illusion. The soul must rid itself of that human mode of knowing founded or

nalogy. Then it is given to see God in that simple gaze which has analogy with anything experienced. These apparitions will be rapid and fleeting for the natural weakness of the soul could not support them.

7. "Blessed are the peacemakers, for they shall be called the children of God." With this beatitude is reached the peak of love. We saw before that the knowledge of divine things through wisdom an experience. The seventh beatitude is also the summit of wisdom. Peace is the fruit of wisdom and love, the peace that Saint Francis bromoted among his brethren. This is not only a sweet concord or a ranquil harmony but a state in which all the desires of the soul are used in one single desire, a simplicity which has no scattered affections. The soul becomes a living image, an undisturbed image of the Word and in a wonderful transformation attains perfection of divine adoption. But the divine work is not yet consummated. The last purification, the supreme act of love must come. This is death.

8. "Blessed are they who suffer persecution for justice sake, for theirs is the kingdom of Heaven." The most sublime and holiest work theirs is His sacrifice on the Cross. The grace of God appeared on the Cross in its supreme manifestation. On Calvary the divine sanctity was carcely veiled and the veil that we do see there is the veil of sorrow. The eighth beatitude is the beatitude of martyrdom. Just as Christ did not reserve His love so also He does not reserve His Cross. "Of His fullness we have received." Just as the Cross was the crown of devotion for Christ to the Father, so the Cross for us is the crown of devotion to the Holy Spirit. The Cross is the foundation, the center, and the summit of our spiritual life. The Word of love has been pronounced.

All that is left for us to do is to repeat it.

THE SEASONS

Life's first glimpse of what has been From death-struck forms of wintry past Marches sprightly forth in youthful jubilation Gray sand blacks deny themselves To startling tints of red and blue, Bursting forth kaleidescopic panorama.

Spring, unique in all her splendour Is God's prelude to summer's strength— Virile heat on sun-burnt face and manly arms, Hills and dales, fields and homes, Seethe with human ant-like movement. Farms and towns, seas and skies, Filled with swarming human masses. Summer, Summer, man's intrigue Lasting during fleeting moments Gallops forth as eighteen-steeds-a-flight.

Soon life's wings begin to slacken Autumn tints bedeck their tips, Calmer, calmer, calmer still. No more hurry, nervous tension . . . Autumn shades but slowly pass, Prelude to the death of winter.

Snows are but death's resting sheets. 'Neath lacy textures lie the dead For youth is gone, and manhood, too-While old age sleep in quiet content. Death's pallor whitens the earth; Death's silence haunts each day.-Only to burst forth finally Into life eternal, unending.

Fr. Anaclete Yonick, O.F.M.

St. Francis Prophesied (II)

12. Since Francis was like other humans, he also was tempted by the devil. Other great men of God were also tempted:

first, David who had sin: "But David's heart rebuked him . . . and he said to the Lord: 'I have gravely sinned in what I have done. But I beg you, O Lord, to take away the iniquity of your servant, for I have done very foolishly' . . . Then David said to God: 'I am n great distress, but it is better to fall into the hands of the Lord, or his mercy is great, than into the hands of man.' " (II Kings 24, 10, 14);

second, Job, whom God permitted the devil to tempt: "And God said to the devil: 'Have you considered my servant Job; there is none like him on earth, a blameless and upright man, who fears God and avoids evil?' And Satan answered God: 'Does Job fear God for nothing? Have you not put a fence around him and his household and his possessions? You have blessed the works of his hands, and his possession have increased upon the earth. But extend your hand a little, and touch all he has, and see if he blesses you.' Therefore God said to Satan: "Behold, all that he has is in your power, only his soul do not touch." (Job 1: 8-12).

Fulfillment

"When he was at the hermitage of Sartiano, and had one night devoted himself unto prayer in his cell, the ancient enemy called him, saying thrice, 'Francis, Francis, Francis.' When he enquired f him what he sought, that other made reply to deceive him 'There no sinner in the world whom God would not spare, should he turn ato Him. But whoever kills himself by harsh penance, shall find mercy throughout eternity.' Forthwith the man of God perceived revelation the deceits of the enemy, and how he had tried to renr him once more lukewarm." (Major Legend 5, n. 4).

13. Francis was filled with joy and glorified God when he rned how his little group would grow. He is likened to the men old:

first, to Jacob, whose wife bore him twelve sons (Genesis 29: i; 30: 5ff);

second, to David, whose wives give birth to many children Kings 5: 13);

third, to the race of Israel, about whom it is written: "T children of Israel increased, and multiplied greatly. They becan very strong and filled the earth." (Exodus 1: 7). Fulfillment

SAINT FRANCIS PROPESIED (I

"Later when his intellect was given greater power of light, easily saw what was in the future. As the sweetness and the light disappeared, Francis was renewed in spirit and seemed already to changed into another man. Returning then to his friars he sa with a great joy: 'Take courage, my beloved; rejoice in the Lo and do not be sad because there are so few of us. Nor should y be surprised at my simplicity or your own, because the Lord has show me that God will make us grow into a great multitude, and He w greatly increase us so that we will be in all parts of the world. I saw a great multitude of men coming to us, all desiring to live wi us in our holy life and under the Rule of our blessed order. And of I can still hear the sound as they come and go when commanded by ho obedience. I have seen, as it were, roads filled with their gre number. They are coming from almost every nation: Frenchmen a coming; Spaniards are hurrying; Germans and English are running at a great number of others are rushing to us." (Celano I, n. 6. 7).

14. Another occurrence in the life of St. Francis is the mann in which he prepared himself for the reception of the Rule. H diligence is pre-viewed:

first in Solomon: "He looked for useful words; and he wro words most right and full of truth." (Ecclesiastes 12: 10):

second, in Moses who fasted for forty days and forty nights, that he may be worthy to receive the Law of God: "And Moses of tered the cloud and went up the mountain. He was there for days and 40 nights." (Exodus 24: 18).

Fulfillment

"Being obliged, therefore, to reduce to a more convenient for the Rule that was to be confirmed—it having been somewhat diffuse compiled by putting together the words of the Gospel-and beil directed to do so by the vision that had been shown him, he went into a certain mountain with two companions, the Holy Spirit leading him. There fasting, or living on bread and water alone, he made the Rule he compiled, according to what the divine Spirit had taug him in prayer." (Major Legend 4: 11).

15. Francis preached repentance as Isaias and St. John th Baptist:

first, "Cry aloud, never ceasing, raise your voice like a trun pet, and tell my people of their transgressions, and call the sort

Jacob to their sins." (Isaias 58: 1); second, "Now in those days John the Bap tist came, preaching in desert of Judea and saying, 'Repent for the kingdom of heaven

at hand'." (Matthew 3: 1, 2).

Fulfillment

He first practiced that which he afterward preached to others, so feared none that might blame him, but he post faithfully preached the truth. It was not his way to smooth over the faults of any, but smite them, nor to flatter the life of sinn ers, but rather to aim it with stern reproofs. To great and small clike he spoke with the me firm spirit, and he would as joyfully add ess few as many. Folks every age and either sex hurried to see and hear this man, newly eiven to the world from heaven. He, indeed, as he went throughout various districts, preached the Gospel with fer your, the Lord working with him and confirming the word with num crous signs. For in the nower of His Name Francis, the herald of the truth, cast forth demons, healed the sick, and, what is more, by the bright of his preaching softened and made penitent hard hearts, restoring health to body and mind at the same time." (Major Legend 12: 8)

16. Francis expresesd his love for the passion of Christ through the use of the Thau (T). He made the habit of his Order in the form of a Thau. This is the sign which Francis placed at the end of the letters he wrote, as we can see on the letter which he wrote to Brother Leo, and which is still preserved at St. Francis Basilica in Assisi. This is also the sign with which Brother Pacificus saw Francis adorned.

This same sign, the Thau, was seen also by Ezechiel: "And behold, six men were coming from the direction of the upper gate which faces the north. Each one had his weapon of slaughter in his hand. In the middle of them was a man clothed in linen, with a writing case at his thigh. They went in and stood beside the brazen altar . . . And the Lord said to him (the man with the writing case): 'Go through the middle of the city, through Jerusalem, and mark a Thau on the forehead of the men who sign and weep over the sins which have been immitted to the city.' And to the others he said: 'Pass through e city after him and slaughter—let your eyes spare no one nor ow any mercy. Kill the old man, the young man, the virgin and and the women until none is left. But do not kill those upon iom you see the Thau! . . . " (Ezechiel 9: 2-6)

ifillment

"As the merits of the virtues of these little ones of Christ me greater, the news of their good repute was spread on all

sides, and drew many folk from different parts of the world see the Holy Father in person. Among whom was a certain skill composer of secular songs, who by reason of this gift had be crowned by the Emperor, and thence called 'King of Verse', and now longed to seek the man of God, the despiser of worldly thin And when he had found him preaching in a Monastery at Borgo S Severino, the hand of the Lord was upon him, and he beheld that same preacher of the Cross of Christ, Francis, marked after likeness of a Cross with two exceeding shining swords set cro wise, whereof the one reached from his head to his feet, and other across his breast from hand to hand. He had not known t servant of Christ by face, but immediately recognized him wh pointed out by so great a sign. Promptly, completely astonish at this sight, he began to resolve on better things, and at lengt pricked by the power of his words, and pierced as though by t sword of the Spirit proceeding out of his mouth, he did utter despise worldly glories and cleaved to the blessed Father, profe ing his vows. Wherefore the holy man, seeing that he had con pletely turned from the disquiet of the world to the peace Christ, called him Brother Pacificus. He afterward made progress all holiness, and before that he became Minister of France-bei the first who held the office of Minister there-he merited to hold once a great T (Thau) on the forehead of Francis, which marked out by a diversity of colors, adorned his face with marvellous beauty. This sign the holy man revered with deep affection praised it often in his discourse, and, in the letters that he di tated, signed it with his own hand at the end, as though all care was, in the prophet's words, to set a mark upon the foreheads the men that sigh and that cry, and that he truly converted to Chri Jesus. (Major Legend 4, n. 9).

17. Another gift of Francis is his deep understanding and ac ive love of the passion of His Savior. Nothing did Francis teac save to glory in the Cross of our Lord Jesus Christ (Galations 6: 14 and nothing did he know, except Christ poor and crucified. His lot of the cross is typified:

first, in the looking upon the serpent by Moses and the people "Therefore Moses made a brazen serpent and set it up as a sign: an whoever was bitten and looked upon the serpent, he lived." (Number 21: 9);

second, in the staff which Gedeon saw in a vision: "And the angel of the Lord put forth the tip of the staff which he had it his hand, and he touched the meat and the unleavened loaves; and

re arose a fire from the rock and consumed the meat and the unened loaves." (Judges 6: 21);

third, in the staff of Moses: "The Lord said to him: 'What is t in your hand?' He answered: 'A rod.' And the Lord said: 'Cast upon the ground. He cast it and it turned into a serpent and see fled from it." (Exodus 4: , 3);

fourth, in the tree which Nabuchodonosor saw in his dream and ich was explained by Daniel: "This is the vision I had while in I saw and behold a tree in the middle of the earth, and it was y high. The tree was huge and strong and its top touched the wen and it was visible to the end of the earth. Its leaves were to beautiful and its fruit abundant; and on it was food for all. It and beasts rest under it and in its branches dwelt the birds of air and from it all flesh was fed. I saw in the vision while bed and behold a watchman, a holy one, came down from heaven. He ded aloud and said: "Cut down the tree and chop off its branches; rip off its leaves, scatter its fruits; let the beasts flee from under and the birds from its branches!" (Daniel 4: 7-11).

"Who can express and who can comprehend how far Francis was rom glorying save in the Cross of our Lord? He alone knows who has aperienced it. And although we in some way might perceive those hings in ourselves, words would never be able to express such wonderful hings defiled as they are by common and ordinary things. And peraps this is the reason why it had to be shown in the flesh because rancis was unable to express it in words.

"Therefore, let silence speak where language fails, because even thing signed cries out where the sign fails. All that we can say that it is not yet fully clear why this mystery appeared in Fran-Yet, as it was revealed by him, it derives its reason and purpose the future.

"He is true and worthy of belief to whom nature, the law, and will bear witness." (Celano II, n. 203).

18. Francis, like Josaphat and Esechias of old, sent his brethn missions to preach the word of Christ to all people:

of Judea... And they taught the people of Juda, having with them ok of the law of the Lord..." (II Paralipomena 17: 7, 9);

cond, like Ezechias, who "sent to all Israel and Juda and wrote to Ephraim and Manasses that they should come to the of the Lord at Jerusalem, to keep the Pasch to the Lord God el." (II Paralopomena 30: 1).

51

Fulfillment

"At this time, the reception of another good man in the O increased their number to eight, Then Blessed Francis called to all together and after telling them many things about the King of God, contempt of the world, the renouncing of their will subjection of their bodies, he divided them up into groups of and said to them: 'Go, my dearest brothers, two by two through the different parts of the world, atmouncing to men peace an pentenance so that their sins might be forgiven. Be patient in bulation for the Lord will fulfill Hi designs and promises. If an asks you questions, answer them hambly; bless those who pers you; thank those who made fun of you and slander you, be for these things we will receive an eternal kingdom.' And with joy and gladness they received his command and humbly prost themselves on the ground before St. Francis. And he, embr them, said lovingly and sincerely to each one of them, 'Cast cares upon the Lord and he will keep you' (Psalm 54: 23). same words Francis always used whenever he gave any of the a command out of obedience." (Cel ano I: 29).

19. Another wonderful event in the life of St. Francis it transformation, that is, when he appeared to his friars in a chariot. Because of this, Francis is compared to Elias: "An they went on, walking and talking together, behold a fiery chand fiery horses separated the two of them; and Elias went us a whirlwind into heaven." (IV Kings 2: 11).

Fulfillment

"In the presence of God and in the presence of men the walked in simplicity and confidence. They were, therefore, we to be comforted by a vision.

"One night Francis, inspire d by the Holy Spirit, left the while they were chanting the 'O ur Father' in a sincere and melo voice. The friars were accustom ed to do this not only at appo hours but at every hour, since thev were not troubled with we cares or troublesome anxiety. And behold! About midnight some of the friars were resting and others were fervently prayi silence, a beautiful fiery chari ot came in through the little of the house. It zigzagged about the house two or three time top of the chariot was a large ball which looked like the sur which lit up the night. Those who were awake were spellb and those who had been sleeping were frightened. For the brig of the ball could be felt both in the body and in the soul. gathering about they began to ask each other what this migh

by virtue of such a light, each of the friars knew what the other thinking about. Then they knew and understood that the ball had the soul of their holy father, shining with such splendid themss. For he merited from he Lord this blessed gift because his outstanding purity and the tender care which he showed his (Celano 1: 47).

20. Francis was a man of reverence. He saw God in everything—
n in every written word. He also longed to have others praise
through the written word. Esdras, centuries before him also
the same reverence: "For Esdras had prepared his heart to study
law of the Lord, and to keep and to teach in Israel the commandt and ordinances . . ." He was "the scribe learned in the words
laws of the Lord." (I Esdras 7: 10, 11).

Hillment

"When he pronounced Your Name, O holy Lord, his emotion surmed the understanding of man. Joy and pure happiness so comletely filled him that he seemed to be a new man and from another world.

Therefore, whenever he found on the road, in the house or on the floor any writing which concerned God or man, he would very twerently pick it up and put it in a holy and becoming place. In fact, would do so even if the Name of our Lord or anything pertaining that holy Name was not written there.

"One of the friars once asked him why he was so careful in gathing up even the writings of pagan which did not contain the name our Lord. Francis answered, 'Son, it is because the letters are from which the most glorious Name of the Lord God is composed. It does the good that is there belong to pagans or to any man, but to God, 'from Whom is all good'".

More wonderful yet is the fact that, whenever Francis had any of greeting or admonition to be written, he would not permit letter or syllable to be erased, even though they might be fluous or incorrect." (Celano I: 83).

During the first years of the Order, the friars came together retiuncola to see one another, to encourage each other in their and to tell the experience of their missions. At these meetings was not the legal formality of today. The spirit of St. Francis them all, and at the close, each would kneel and receive the ic Father's blessing. These meetings were like the meetings

"And Josue gathered all the tribes of Israel in Sichem, mmoned the elders, the leaders, the judges and the officers;

and they stood in the sight of God." (Josue 24: 1, 2);

second, "And now, the seventh month came and the sons of I were in their cities; the people, therefore, gathered together as person in Jerusalem." (I Esdras 3: 1).

Fulfillment

"Now as time went by, and the friars increased, their wat shepherd began to call them together to General Chapters in the 1 of Saint Mary of the Little Portion, so that, God dividing then inheritance in the land of poverty, he might give each his po of obedience. Here, although there was destitution of all ne things, a company of more than 5000 brothers came together at time, and, the divine mercy succoring them, there was both a suffic of food, and bodily health together with it, while gladness of abounded." (Major Legend 4, n. 10).

22. Scant the measure of his food;

Scant his raiment, coarse and rude; A cord his girdle plain and rude; He goes with feet unshod.

Thus wrote Thomas of Celano in the sequence which is used for feast of St. Francis. This Holy Man of Assisi was prefigured by the Prophet of Israel: "And at that time the Lord spoke through Isais son of Amos, saying: 'Go and loose the sackcloth from your loing take off your shoes from your feet'. And he did this, and we naked and barefoot". (Isaias 20: 2).

Fulfillment

"Now Francis, the servant of God, abiding at the church of Virgin Mother of God, with continuous sighing besought her that conceived the Word full of grace and truth that she would dei become his advocate; and, by the merits of the Mother of Merc did himself conceive and give birth unto the spirit of the Gospel t For while on a day he was devoutly hearing the Mass of the App that Gospel was read aloud wherein Christ gave to His disciple were sent forth to preach the Gospel pattern for their life, na that they should possess neither gold, nor silver, nor money in purses, nor scrip for their journey, neither two coats neither nor yet staves. Hearing this, and understanding it, and comm it to memory, the lover of Apostolic poverty was at once filled joy unspeakable. 'This,' he said, 'is what I desire, yea, this is I long for with my whole heart.' Forthwith he loosed his from off his feet, laid down his staff, cast aside his purse and money, contented himself with one scanty tunic, and, throwing his belt, took a rope for girdle, applying all the care of his

discover how best he might fulfill that which he had heard, and form himself in all things to the rule of Apostolic godliness." aior Legend 3, n. 1).

23. Francis had the gift from God to be present at two different ces at the same time. Such a gift is pictured before St. Francis he servant of God, Ezechiel. "He was in Babylon and Jerusalem ultaneously: "He put forth the likeness of a hand and took me lock of my hair; and the spirit lifted me up between earth and ven and brought me in the vision of God into Jerusalem . . ." echiel 8, 3).

Ument

In the provincial Chapters, although Francis could not be prein person, yet in spirit—by his zealous care for their ruling,
his urgency in prayer, and the efficacy of his blessing— he was
esent there; yea, and once, by the operation of God's marvellous
wer, he did visibly appear. For while that glorious preacher, who
now a noted Confessor of Christ, Anthony, was preaching to the
tapter of Friars of Arles on the title inscribed on the Cross,
sus of Nazareth, the King of the Jews', a certain Brother of
toved uprightness, Monaldo by name, looking by a divine impulse,
ward the door of the Chapter house, beheld with his bodily eyes the
essed Francis uplifted in the air, his hands outstretched after the
essed Francis uplifted in the friars. All the brothers felt that
tey had been filled with a consolation of spirit so great and so new
that the Spirit bore indubitable witness within them of the true
thence of the Holy Father." (Major Legend 4, n. 10).

24. St. Francis was given the supernatural gift of working miracles.

Arst, in the mission of Moses we see him perform such tasks often: "And the Lord said to Moses and Aaron: 'When the Pharao you: Show me a sign, you say to Aaron: Take your staff and down before the Pharao, and it will become a serpent.' " 18 7: 8, 9). "And since, there has not arisen in Israel a prophet loses, whom the Lord knew face to face—none like him in all and wonders which the Lord sent through him to do in the Egypt, to Pharao, and all his servants, and to all his land; all the mightly power and great miracles which Moses did Israel." (Deuteronomy 34: 11, 12);

ad, during the drought the prophet Elias was kept alive: ravens brought him bread and meat in the morning and meat in the evenings, and he drank from the brook. But time the brook dried up, because there was no rain upon

the land. Then the word of the Lord came to him: 'Arise and Sarephta of the Sidonians and live there; for I have comman widow there to feed you'. So he arose and went to Sarephta And when he arrived at the gate of the city, he saw the widow gath sticks; and he called her and said: 'Give me a little water in a that I may drink'. And as she was going to bring it he called to saying: 'Bring me also, I beg, a piece of bread in your hand' she answered: "As the Lord your God lives, I have no bread, but a handful of meal in a pot, and a little oil in a bottle. Now gathering sticks that I may go in and dress it for me and my son, we may eat it and die.' And Elias said to her: 'Fear not, but go, a as you have said. But first make me a little cake and bring it to and afterward make for yourself and your son. For thus says the God of Israel: The jar of meal shall not be empty and the bot oil shall not be dry, until the day upon which the Lord shall rain upon the earth.' " (III Kings 17: 6-14);

third, when Eliseus procured water without rain: "And happened the next morning when the sacrifices are usually offered behold, waters flowed from Edom; the land was filled with w (IV Kings 3: 20);

again, when Eliseus had a woman fill many jars with one jar of oil: "And when the vessels were full she said to he Bring me another vessel," and he answered: 'I have no more." the oil stopped flowing." (IV Kings 4: 6);

Another time Eliseus told Naaman, the General of the army: "Go and wash seven times in the Jordan and your fles be restored and you shall be clean . . . So he went down and we seven times in the Jordan, according to the word of the man of And his flesh was restored like the flesh of a little child; and a clean." (IV Kings 5: 10, 14).

Fulfillment

"The people would give Francis bread to bless, and keep until needed they would then eat the bread and be cured from diseases.

"In a like manner their deep faith often moved them to pieces of his habit so that sometimes he was almost naked especially wonderful is the fact that, if Francis would touch thing, people would be restored to health by touching what he touched.

"An example of this happened in a certain village near A A woman there was with child, and now that the time had con had been in labor many days. No one was certain whether she

or not because the incredible sufferings had wasted her away... they did look for something which Francis had touched. After time they thought about the reins which he had held in his hands riding. Then taking the bridle out of the horse's mouth, they ed the reins, which Francis had touched, on the woman. Immedity she was out of danger and very happily and safely gave birth to child." (Celano I: 63; many others can also be cited: Celano I: 64.70, 87; II: 46, 68, 78, 100, 202).

25. God died for us! The redemptive blood of Christ-crucified red Francis with infinite zeal, so that he wanted all people he globe to bow down to God in silent adoration. He wanted all to be saved, in order to give glory to God. Men, who went before can be used as prefigures of Francis:

first, Phinees, who saved people from the indignation of God: inces, the son of Eleazar, the son of Aaron the priest, has turned by in anger from the people of Israel, because he was jealous a my jealousy against them, so that I might not destroy the people israel in my jealousy. Therefore say to him: 'Behold, I give to the people of my convent and it shall be to him and to his cendents an everlasting pact of the priesthood, because he has been lous for his God, and has atoned for the wickedness of the people israel." (Numbers 25: 11-13);

recond, Elias who said: "With zeal I have been zealous for the red God of hosts; for the people of Israel have forsaken your mant. They have thrown down your altars, and have slain your properts with the sword; and I alone am left; and they seek my life to it away. (III Kings 19: 10);

third, David, who wished to die for his son: "The king was y moved, and went up to the room over the gate, and wept. And went, he lamented: 'O my son Absalom, Absalom my son! I had died instead of you, Absalom my son, my son Absalom!'" ings 18: 33):

urth, Moses, who said to the Lord: "I implore you, this people inned a great sin; they have made for themselves gods of gold. forgive them this offense, or, if you do not, blot me out of the hat you have written." (Exodus 32: 31, 32);

h, St. Paul, who laments: I speak the truth in Christ, I do not conscience bearing me witness in the Holy Spirit, that I have dness and continuous sorrow in my heart. For I could wish to hema myself for Christ for the sake of my brethren, who are men according to the flesh." (Romans 9: 1-3).

Fufillment

"Francis' great love made him a brother to all creatures. It surprise then if his love for Christ made him even more than a be to those created in the image of the Creator. Francis used to sat nothing was to be preferred to the salvation of souls. This he published by showing that the only begotten Son of God had deigned to on a cross for the salvation of souls. This explains Francis' wre in prayer, his travelling about preaching, and the great efformade in order to give good example. He deemed himself not to friend of Christ unless he loved the souls whom Christ loves. The his main reason for honoring teachers because, as helpers of they together with Christ carried out the same duty. But for friends themselves his love knew no bounds, since they were like me of the One Faith and were united in the sharing of the etern heritance." (Celano II: 172)

"Who has had the same care for his subjects as Francis He was forever lifting up his hands to heaven in prayer for the Israelites, and, at time forgetful of himself, his chief concerns be his friars' salvation. Prostrate at the feet of God he off spiritual sacrifice for his sons and compelled God to pour he upon them. Francis looked after the little flock he had attract himself with a loving sympathy, but yet with the fear that after the world, they might lose heaven also. He felt that he wor infamous unless he made those entrusted to him glorious, who spirit was bringing forth with more painful labor than when a gives birth to a child." (Celano II: 132).

26. Francis, like Moses, Balac, and Jacob, used to be led spirit of God high up in the mountain to pray:

first, like Moses: "And the Lord came down upon Mount on the very top of the mountain; and He called Moses to its to (Exodus 19: 20)

second, like Balac: "And when he lead him (Balac) to place, upon the top of Mount Phasga . . ." (Numbers 23: 14);

third, like Jacob: "Jacob left Bersabee and traveled to And when he came to a certain place, and wished to rest ther sunset, he, taking one of the stones that lay there, placed it his head and slept in that same place. And he saw in his sleep a standing upon the earth and the top of it reached to heaven; angels of God were ascending and descending on it." (Genesis 28: Fulfillment

"It was the custom of that angelic man, Francis, never to be s in good, but rather, like the heavenly spirits on Jacob's ladder d learned so wisely to divine the time granted to him for merit one part thereof he would spend in laboring for the profit of his abors, the other he would devote to the peaceful ecstasies of conlation. Whereof, when according to the demands of time and place ad stopped to secure the salvation of others, he would leave behind isturbances of throngs, and seek a hidden solitude and a place for ce, wherein, giving himself up more freely to the Lord, he might h off any dust that was clinging to him from his converse with men. rdingly, two years before he yielded his spirit to heaven, the counsel leading him, he was brought after many and various toils high mountain, that is called Mount Alverna." (Major Legend. 1).

27. Another virtue of St. Francis is his persistent practice of er. Many men, who went before Francis, can be used as prefigures im:

first, Moses who would not take no for an answer: "Moses again yed to the Lord his God . . ." (Exodus 32; 11); again: "And he to the Lord 'Why do you afflict your servant?" (Numbers 11: 11). The people knew the greatness of Moses' prayers: "They came to Moses d said: 'We have sinned, for we have spoken against the Lord and minst you; pray that He may take away the serpents from us!' So sees prayed for the people." (Numbers 21: 7);

second, David, the great King of Israel, also besought God: "And gravid went in and sat before the Lord and he prayed . . ." (II Kings 18);

third, Manasses "... entreated him and prayed earnestly. And he ard his prayer ..." (II Paralipomena 33: 13);

fourth, Nehemias, who "... fasted and prayed before the God of yen." (Nehemias 1: 4);

afth, Daniel: "... went to his house and opening up the windows had faced Jerusalem in his upper chamber, he knelt down three times and adored and gave thanks before his God, as he has been acced to do before." (Daniel 6: 10);

with, Judas Machabees cried to his fellows: "Now let us cry to a; and the Lord will have mercy on us . . ." (I Machabees 4: 10).

nt from the Lord, had now through the love of Christ become untouched by earthly desires, wherefore—that he might not be the consolation of his Beloved—he prayed without ceasing, ever to manifest a spirit present with God. Prayer was a

consolation to him in contemplation, while, being already ma fellow-citizen with the Angels in the circle of the heavenly man with ardent yearning he sought his Beloved, from Whom the of the flesh alone parted him. It was, moreover, a defense to h his labors, while in all that he did, distrusting his own working relying on the heavenly goodness, he cast all his care upon the in earnest prayer.

"He would confidently affirm that the grace of prayerf should be more desired than all others by religious man, and—bell that without it no good could be wrought in the service of Go would stir up his friars to zeal therefore by all means that he of (Major Legend 10: 1).

28. Often St. Francis shed an abundance of tears when he p and meditated on the excruciating torture the all good and God went through for us sinners. This weeping of Francis is pre

first, in Ezechias, who begged: "O Lord, I beesech you, reme how I have walked before you in truth with a perfect heart, and done what is pleasing to you. And Ezechias wept bitterly." (IV 20: 3);

second, in Esau who "said to his Father: 'Have you only blessing, father? I pray you, bless me also . . ." (Genesis 27: 38) Fulfillment

"And since it is not possible for a man harassed with the infi of the flesh so perfectly to follow the Crucified Lamb without as to escape contracting some defilment, by his own firm exa he made declaration that they who keep watch over the perfe of their life ought to cleanse themselves daily with floods of For although he had already attained a wondrous purity of hear body, yet would he not abstain from continual floods of tears wh to cleanse the mental vision, not weighing the detriment to his b sight. For when by incessant weeping he had sustained a very grid injury to his eyes, and the physician would fain have persuaded to refrain from tears, if he wished to escape blindness of his h sight, the holy man made answer, 'It is not just, brother physical sight, and it is not just, and it i that for the love of that light that we have in common with the the visitation of the eternal light should be hindered, be it but a For the spirit did not receive the blessing of light for the sake flesh, but the flesh for the sake of the spirit.' He preferred rath lose the light of his bodily vision than, by thwarting the devoti the spirit, to check the tears whereby the inner eye is cleansed. it may avail to see God." (Major Legend 5, n. 8).

29. During a sleepless night, because of his physical pain,

and visited Francis. They comforted him by playing lutes and inging. This incident is preshadowed:

first, by Ezechiel: "And the spirit lifted me up and I heard ind me a sound of a great excitement, Blessed be the glory of the from his place; and the sound of the wings of living creatures hey touched one another, and the whirr of the wheels following the g creatures, and the sound of a great excitement" (Ezechiel 3:

3); second, by Isaias: "... I saw the Lord sitting upon a throne, high elevated; and his train filled the temple. The seraphims stood re it—the one had six wings and the other had six wings—with they covered his face, with two they covered his feet, and with two flew. And they called one to another and said: 'Holy, Holy, Holy Lord God of hosts, the whole earth is full of his glory." (Isaias 1-3).

Gilment

T FRANCIS PROPHESIED (II)

"Nor did created things alone obey the servant of God at his ding, but everywhere the very providence of the Creator stooped his good pleasure. Thus, on a time when his body was weighed down the suffering of many infirmities, he had a yearning for some tuneful and that might incite him to gladness of spirit, yet discreet decorum ould not allow this to be rendered by human agency—then the Angels we their service to fulfill the good pleasure of the holy man. For e night while he was wakeful, and meditating on the Lord, on a dden was heard the sound of a lyre of wondrous harmony and setest tune. No one was to be seen, but the coming and going of a ist was evident by the loudness of sound, now here, now there. th his mind uplifted to God, he enjoyed such sweetness from that dodious strain as that he thought him to have exchanged this world another." (Major Legend 5 n. 11).

Fr. Byron Witzemann, O.F.M.

(To be continued)

MULTITUDE OF SWEETNESS

"How great is the multitude of Thy sweetness, O Lord, which has been hidden for them that fear Thee." Ps. 20.

All my thoughts have settled like finches on my single Love. I have looked and He was there Where splendor denched off The trees of my awakening.

I have come sometimes with the garment Of incense on my soul; With the taste of Love Sweet on my lips And carrying silence safely In a splendid canticle.

But more often I have come
Feeling the darkness for a hand
And finding only the deeper dark;
Probing the night for a song
Where quiet was only vested with silence
And thunder antiphonal with thunder.

But remembering that mad sweetness
Once on my lips,
I shall hang my sighs
On the seven stars
And climb to Love—
Sure of the swift delight
At the top of night.

Sister M. Florian O.S.F.

ur Lady Of Happy Memory

Fr. Regis Marshall, O.F.M.

building the world famous cathedral of Notre Dame we are told he architect's criterion in advancing this project was not the t of labor it would entail nor the cost of material to be used nor se consumed in this Herculean endeavor. The norm pursued was rly this: would this task be pleasing to the Mother of God? With motivation herein presented at the close of the centennial year des are some Marian capsules expressed in honor of the fairest al guest this world has ever hosted.

be mindful of one's dignity is truly to possess self-respect. Of tures there was none more mindful of their dignity than the Immaculate Virgin. Is she not the admirable Mother who never Does not the melliflous tongue of St. Bernard call her the Memorare? That Mary kept and treasured all those things in rt is broadcast by that joyful and veritable source of truth, the cospel. Finally it is through Mary that we have received the most memorial of all, the Eucharistic King, raised aloft daily for men e, ever-present for men to love, and sacrificially offered for the safety of mankind. This is the same solicitous Mother who came and us of our dignity in her most heralded visitation at Lourdes. commissioned to add yet another salutary invocation to her illustrious roll as found in the Litany of Loretto it would sly: O Lady of Happy Memory pray for us who have recourse Fray for us who at times are so self-conscious that our Heavenly been blurred, our ultimate goal obscured.

e last Gospel of the Mass we are frequently reminded of the inhospitality. Christ came unto His own and His own Him not. Mary too has appeared and visited her own. Each of child. Must we be rebuked for having received her not? Have ten all too soon the awesome dignity of her who is not only guest but even a solicitous Mother?

aintly are thrilled with a holy excitement in the knowledge has gifts for them that have not as yet been unwrapped. "Eye on nor ear heard the things that God has prepared for those Him". The gifts that we have received should occasion in acts of gratitude and appreciation. Occupying the focal spot

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