#### 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 of 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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buthe show case of God's beneficence is the priceless gift of our Me Mrv. Since our Lady has deigned to visit us we can now gauge denity that is ours. It is an especial love that prompts her visit thould be an especial act of gratitude and appreciation that we re b return. This is most fruitfully fulfilled in being obedient to requests.

62

Psychiatrists occasionally administer shock treatments in ord take their patients forget. In His own way God, the Divine Physical do administers such treatments but in order to make creature number. Time and again His own people strayed and wandered Im. Unmin dful and forgetful that He was the God of Abraham luac they made bold their attempts to worship the golden call the pagan god, Moloch. They simply became undignified. We who the Christian era have also cast incense before the graven in id idols of our own making. We have fashioned altars from wibles of our petty and selfish desires. Yet, strange to say, God at send us shock treatments to remind us to our dignity. Instead almost as a reward, our Father sends us a beautiful memento, a vair from Heaven, a Mother who never forgets, our Lady of H Memory, Mary of the Momorare.

We are annually reminded on Ash Wednesday of a grim and tality death. "Remember man thou art dust". In her visitations cane to remind us not so much of death as of life. Her thrice Augelus is a constant memento of our dignity. The Word was Pesh and dwelt amongst us. He continues to live in our midst. He re with us as an ever-present companion to our joys and ills. It is thr Our Life, our Sweetness and our Hope that we have received the the Truth and the Life. Our faith in God and our hope in His Mi take our life something worth living.

Centuries ago King David trumpeted these sentiments, "Why de Entiles rage, why are the nations troubled, why do the people t vin and empty things?". Current headlines echo these same distri Mes. As in the days of yore so today, when man ceases to go Is Father's business, the business of God, he must needs turn to oto the world. Man cannot live in a vacuum. His desires must term is some object. By diverting his gaze from God man encomp binself with the lethal atmosphere of selfishness or worldl Again it is Mary who has come to decontaminate this deadly atmosp ltis she who innoculates our memory with the awareness that we been about our Father's business. She ran to us in 1830. To Ctherine Laboure Mary spoke her terse piece. Men still conti wrage. She wept for us at LaSallette begging us to return to

Nations still preferred to court trouble. She prayed for us and us at Massabielle and at Fatima. Vain and empty thinking was still preoccupation of the day. In all of her appearances Mary's one mon message was, "Pray and do penance". Now no one prays he remembers that he is a man. No one does penance unless is mindful that a good God has been offended. It is prayer and nee above all else that draws out the dignity in man. If the doctor's mosis on mankind has been a spiritual amnesia then Mary has been nurse who has repeatedly hurried to our side with her health coring medications. Would that all of us were willing and obedient sents and "fly unto her, we poor banished children of Eve".

Christ once said, "If you did it to these the least of my brethren did it unto me". What must be said if we direct our response to ary, the Queen of Angels and Men? By being conscious and receptive the most gracious creature ever to visit earth we give honor to Mary. become her eighth joy. The disposition that we need is not that covided by a doctor or psychiatrist but a good examination of concience. This therapeutic treatment, so efficacious in value, will enable to note that Mary the Cause of our Joy takes the bitterness out of ffe; that she who is our Hope will instill in us that virtue of homeickness for Heaven and thus bring out the dignity resident in each of us. For what matters if man has lofted tons of matter skyward if he hasn't learned from Mary to lift up his heart to God? What matters if man's primal boast is in having split the atom if at the same time he heedless of the rent Hearts of Jesus of Mary? Finally, what matters If we are closing in on time and space if we have strayed from the Marian path that leads straightforward to the Heavenly throne? For t is Mary who makes of life a Divine romance. It is nature's "solitary cast" that makes patent the dignity in every soul. If it is true to say only God can make a tree, how much more true is it to say only God could have given us such a Mother, His Mother, the man who never forgets.

The Portugese lovingly call Mary by the odd name of Gobba, unchback. This name is very appropriate in that Mary is constantly over and leaning from Heaven ready and willing to help her con. If only in our response we would imitate this Marian humility. the genuine virtue which, as Cardinal Newman says, has so counterfeits. As the foundations of all the other virtues it was terfully practised by our Blessed Mother while on earth. Humility ing other than knowing who God is and what we are and thus sing our dignity. Our dignity becomes more pronounced in that Possible for the truly humble man not to see between God and

man the perfect model of humility, the humble Virgin Mary. This beautiful virtue, which is no prished by practise and hand in hand with a poverty of spirit, is not a disguised la which refuses to attempt great things. In Mary it was not a sel demnation by which one burns at the false humility immortalized by Charles Dickens in the persona Uriala Heep, a cringy, handrubbing, "umble" man. True hu makes God in our thinking come first, last, and always. Marian hu

makes us persistently aware of the dignity with which we are cle No creature was ever honored as was Mary. The more sh honored the more she humbled herself. God so smiled on the hu of St. Teresa of Avila that He told her, "If I had not already cr the world, I would have created it for thee". What then must be s Mary who from all eternity was the predestined to be the Moth God; who was exempt from the stain of sin, immeasurably filled grace; endowed with a rare mind perfect body, choice beauty,

Man is never so dignified as when practising humility. Himself was so common amongst men that Judas had to point out with a betraying kiss of death. Yet is was during Christ's he humiliation that a voice from Heaven was during children was heard to say, "This beloved Son in Whom I am well pleased,

So often God uses the lowly thing to manifest His glory. the stinking body of Lazarus became an instrument in proclaimin Divinity of Christ. What a far more be autiful instrument He h the humble Virgin who possessed an impraculate soul and incorrug body. It is the darkest night that reveals most distinctly the Heat lights. So too the Marian style of humility makes of us all sh

satellites, guiding stars, living apparitions to our fellow man. In a country where we sing, "Sweet land of liberty" and one w is dedicated to her Immaculate Conception, true liberty is taugh our patroness, that is, freedom from sin. So imbued should we be this Marian patriotism that in our tomb could deservedly be ca "Give me liberty or give me death". Preferring death to sin we nounce our declaration of independence from evil and our dependence on God. Where there is this kind of liberty there must of nec be captive the beautiful virtue of Marian humility. With eu disposition we will be mindful of our dignity. This will be response to the most gracious guest this world has ever hosted. God hurry the day when man in perfect pitch and harmony sincerely sing, "You are all beautiful, O Mary, and the stain of not in thee. You are the honor, you are the Joy, the glory of our peo

In Memoriam

very Reverend Thomas Plassmann, O.F.M.

With deep sorrow the Editorial Board of the THE CORD announces the death of Very Reverend Thomas Plassmann, O.F.M., ST.D., Ph.D. At 10:45 A. M., Friday, February 13, cancer ended the earthly life of a Friar well known to our readers, either because they had the privilege of attending his lectures, or because they have read his charming articles in our periodical and his books published by the Institute or somewhere else.

Born in Avenwedde, Germany, on March 19, 1879, Father Thomas came to the United States as a boy of High School age, and at nineteen he joined the Franciscan Order (Holy Name Province, New York). After his ordination to the priesthood, with a B.A. of Quincy College, Illinois, he was sent on for higher studies in Washington, Rome, Louvain, and the Holy Land. He returned with an S.T.D. and a Ph.D. and joined the staff of what was at that time Saint Bonaventure College and Seminary. He was president of the institution from 1920 to 1949, during which period he also served suardian, definitor, and provincial secretary, and was appointed visitator general to Canada, Germany, and Ireland. From 1949 to **1952** he filled the office of minister provincial for Holy Name Provand since 1952 was rector of the new Christ the King minary, serving at the same time as guardian from 1952 to 1958. [1954 he was appointed visitator general to Mexico.

Father Thomas founded The Franciscan Education Conference 1919, serving as president until 1946, and Franciscan Studies, hich he was editor for many years. In 1941, with the able Pance of the late Father Philotheus Boehner, Father Thomas

made of Franciscan Studies—which originally was intended to lish Reports of the annual meeting of the Conference—a scie quarterly with its December issue reproducing the report of Conference. In 1945 Franciscan Studies ceased to publish the Report remained under the sponsorship of the Educational Conference since the Reports are edited separately. Thus both France Studies and the Annual Reports can be traced back to the initiof Father Thomas.

In 1940 Fathers Mathias Faust, Thomas Plassmann, and otheus Boehner originated what since 1942 has been known a Franciscan Institute. In addition, Father Thomas served as pres or officer of such learned societies as The National Catholic Edition Association, The Catholic Biblical Association, The Catholic Biblical Association, The Catholic Biblical Association of Colleges and versities of New York State.

In October 1958 the Superiors of Holy Name Province decthat the Liberal Arts building now under construction on campus would be called Thomas Plassmann Hall. Brick and may honor a great man, but a man's real greatness is written down God's book of life and in the heart and will and intellect of all theusands who somehow were and are better because they under the influence of such a great man.

R. I. P.

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# **CHRIST\***

Fr. Frederick McKeever, O.F.M.

In the preceding conferences we discussed the Scotistic concept God: The Blessed Trinity, the Divine Essence, and the relationship tween the Persons among themselves and with relation to the Divinue Essence. Subsequently we studied in general the Divine plan for the works ad extra. This paper treats at greater length of the place Christ in the Divine plan. In the middle ages this problem was discussed by all the great Scholastics in their Commentaries on the Sentences of Peter Lombard. Usually the question was formulated in this manner: Would the Son of God have become incarnate if Adam had not sinned? Or, What was the reason for the Incarnation? So our topic will concern itself with the question of the Absolute Primacy and Predestination of Christ.

### I. The Order of Predestinations

All the predestinations, inasmuch as they are divine acts are identical with the divine nature and as eternal as God Himself. In this sense there is and there can be only one divine decree concerning the world. But the order of the world itself would not exist if God had not conceived of it and willed it. We are authorized, therefore, to inquire into the order of divine intentions and to express that order in terms of chronological and spatial analogies, indispensible to our intelligence.

So as not to go astray, let us first of all recall a few principles of methodology.

1. The order of the universe is not the result of conditions, or of occasions, but of causal subordination. We shall, therefore, abstain from attributing to God conditional decrees, incompatible with the divine Wisdom and Omnipotence.

Christ. The author never intended it for publication since so much of it has been christ. The author never intended it for publication since so much of it has been christ. The author never intended it for publication since so much of it has been christ. The author never informative purposes at a private seminar in Theology of this material may be found in whole or in part in the works of the late can F. Bonnefoy.O.F.M., Fr. Marianus Mueller, O.F.M., and a number of other can F. Bonnefoy.O.F.M. in this spiritual magazine for the purpose of spiritual not as an original composition. Almost all the documentation, quotations, etc.

- 2. Since in reality God willed everything at once, and since is immutable, we must at all costs avoid attributing to Him amendment or annihilation of an anterior decree. Otherwise, shall let ourselves be caught in the illusion of chronological analog and feel compelled to admit that God at one and the same time "yes" and "no", and is not essentially immutable.
- 3. By creating God in some way exteriorized Himself. That an undeniable fact. It is also true that God never acts without rear The Vatican Council (1870), referring to and completing a constitution of the Lateran Council (1225), declared that God created through the goodness, "bonitate sua," "not to increase His happing nor to acquire a greater beatitude, but to manifest His perfect through the qualities He imparted to creatures."

Now as the order of intention and that of final causality are of the various beings which compose the universe will appear in thought of God in decreasing hierarchial order. At the very sum we find the Word Incarnate. Christ is God and, as such, "He is sea at the right hand of God"... "that in all things He may hold primacy." How is that to be understood?"

## II. The Predestination of Christ. His Primacy

By the universal and absolute Primacy of Christ, we mean to Christ was predestined by God absolutely and primarily for His of glory, then as the universal scope of all creation, and as univer Exemplar of all creatures and as universal Mediator of Angels and man, in order of nature, grace and glory from the very beginning, that Christ is the universal Head of the entire Church; in fact evall inanimate creation is united in and through Him. Again, Chrwas decreed as Redeemer after the fall of Adam but primarily for this own glory and only secondarily for the redemption of mathus Christ holds the first place in all things (Col. 1: 18); and in Hiare all things summarized and brought to a head.

Does this Scotistic concept of the predestination and primacy Christ correspond to reality? There are various opinions on the topic and we have selected three major explanations for this paper 1) Thomas, Bonaventure; 2) Scotus; 3) Bonnefoy.

1. The first opinion championed by St. Thomas and St. Bonave ture and for that matter the greater number of the Scholastic write is this: "If man had not sinned, the Word would not have becon Incarnate." The nerve center of this theory rests on this point: God first idea of the world did not include the Incarnation; His grawas going to be given gratuitously to the Angels and to man without the Incarnation of the world did not include the Incarnation.

consideration of the merits on the part of the Incarnate Word the latter had not entered into the Father's plans; the one obstacle the realization of this first plan was the sin of Adam; when this the realization of this first plan was the sin of Adam; when this the replenishing the source of grace was decided upon; once decided, the replenishing the source of grace was decided upon; once decided, the replenishing the source of grace was decided upon; once decided, the replenishing the source of grace was decided upon; once decided, the replenishing the source of grace was decided upon; once decided, the replenishing the source of grace was decided upon; once decided, the replenishing the source of grace was decided upon; once decided, the replenishing the source of grace was decided upon; once decided, the plan of the plan of creation, Christ and with Christ His Mother than the plan of creation, the plan of the Angels and the Man. The Thomistics declare that sin was the occasion of this grandoise plan of God.

To support their theory the Thomistics call upon all the texts of Scripture which have to do with Christ, the Redeemer and Savior. In the Old Testament there is an abundance of texts concerned with the Promised One, the Messias, the Redeemer, the Innocent Victim led to the slaughter. There is also the text of Genesis, wherein is predicted the coming of one to crush the head of the serpent. St. John in his First Epistle "And you know that he appeared to take our sins away and sin is not in him."

When it comes to Tradition the Thomists employ a number of texts from the Fathers. Clement, Ignatius, Justin, Iraeneus, Tertullian from the early days of the Church write in that vane. E.g. Cyril of Alexandria, "If we had not sinned the Word of God would not have been made like unto us." In reality, the point of dispute was not too prominent a problem until the time of Albert the Great and Alexander of Hales.

Again in spite the impressive array of texts from the Fathers which seem to support this first theory we must keep in mind that the Fathers and Doctors of the Church in early times were expressing the actual order and plan of God de facto.

The Seraphic Doctor has expounded his idea on the motive of the Incarnation only once, namely in Sent. III, d. I, a. 1, q. 2. The Solution he adopted and defended there, he considered as final. There is not the slightest sign in any of his other works that he over changed his mind.

Yet, St. Bonaventure knew that the theologians of Paris and Colord, and in particular the Franciscan Masters of Paris, were very divided on the subject.

As regards the question of the primary reason of the Incarnation Franciscan Masters who preceded St. Bonaventure at the University Paris fall into two opposing groups. The first one, headed by Inder of Hales, held that the Incarnation was decreed from all ity previously to and independently from the fall and redemption.

The way in which the authors of that group formulate the ques is ambiguous. They all ask, not whether God was presently guided some other reason than the Redemption in deciding the Incarnat but: "Would the Incarnation still have been appropriate and us if Adam had not sinned?"

The other group, of which Eudes Rigaul is the most remark exponent, is strongly convinced that the Incarnation has been dec solely and exclusively in view of the Redemption and the restora of fallen mankind. In opposition to the former opinion, these aut replace its ambigious status quaestionis by a clearer one: "Would Incarnation have taken place, if man had not fallen into sin?" No theless they too maintained the whole question on the hypothet plane.

In keeping with their respective status quaestionis, each gr appeals to arguments of a different kind, the former to reason fitness and utility, the latter to the positive teaching of revela and tradition.

The authors of the first group provide an imposing number arguments, but of a poor quality, as they tend to prove that could have decreed the Incarnation, had he wanted to, for of reasons than redemption. All in all they quote two texts of Fathers: one which they ascribe to St. Augustine and another St. Beranrd. Their arguments of reason are more varied and can reduced to five:

lst: Only an unconditional Incarnation fits the highest perfect of the divine nature and Persons; of nature, because only so appears as summe diffusivus sui; of persons, because only in way it will be clear that, as one divine nature exists in differ persons, so one person can substantify different natures.

2nd. The unconditional Incarnation is required by the perf harmony and beauty of the universe. Indeed the unity and the or which connects all beings will forever remain incomplete, un it be crowned by the union of the divinity with the human natu which, on account of both its spiritual and material aspects, the connecting link between God, angels, and physical world.

3rd. The unconditional Incarnation is implied by the significat of matrimony as it was instituted by the creator before Adam's fi for according to the common teaching of the school, matrimony signi essentially the union between Christ and the Church.

4th. It is also implied by the common theory of the myst body. Sin or no sin, mankind would always constitute a mysti body. This however supposes a head which at the same time m the created nature of man and be conform to it.

5th: The eternal and immutable predestination of Christ, being mutable, cannot depend upon a contingent fact like Adam's sin. The other group of arguments in favor of their thesis. They state in a general way (a) that the contrary opinion has no foothold whatsoever in the tradition, and (b) that their own opinion is more conformable with piety. But they don't take the trouble of developing those ideas.

Compared with the doctrine of his predecessors, St. Bonaventure's expose of the question shows striking improvements in every respect.

The question is built on the usual type and comprises (1) a preliminary part, which reports the arguments pro and contra that were actually alleged in the controversy. The Editors of Quaracchi call them respectively fundamenta and opposita. It should be noticed that the fundamenta do not necesarily coincide with St. Bonaventure's own reasons, neither do they always receive his unconditional approval; (2) the determination magistralis, (authors own view) is invariably introduced by the word Respondeo, and discloses Bonaventure's personal views on the matter. This is done in a systematic and didactic manner varying with the nature and importance of the case. In the present question, it starts with a carefully composed and considerably developed expose of the opposing opinions and their respective grounds: only after that, it gives Bonaventure's own solution and reason; the methodical refutation of all the opposita summed up in the preliminary part.

Already by his more systematic and better balanced construction of the question, Bonaventure out does all his predecessors. But his superiority appears with special evidence from an examination of its contents. Indeed the Seraphic Doctor has greatly improved on:

1) The formulation of the question. Instead of using the hypothetical form: "Would Incarnation be fitting", or, "Would it have taken place, if Adam had not sinned", he resolutely puts the whole problem on the actual real plane by asking: "What has been the main reason why God has presently decreed the Incarnation?" Bonaventure's formula takes in account the good points of both status questionis of predecessors. With Alexander of Hales he admits that there are many reasons which show the appropriateness of an unconditional decree the Incarnation; but with Eudes Rigaul he limits the problem to reason upon which really and presently the Incarnation depends: meritur quae fuerit incarnationis ratio praecipua.

2) The enumeration of the fundamenta and opposita. Bonvenreports first the arguments in favor of the opinion that he himself

adopts and which assigns the Redemption as primary reason to Incarnation. But whereas his predecessors like Eudes Riguad content themselves with a vague and general justification of that view, Seraphic Doctor sums up no less than four elaborate fundament which comprises two texts of St. Paul, one of the Ilossa, two of Augustine, and two arguments of reason. The latter proceeds fr the considerations that, in the first place, the Incarnation was eal for, not by man's special dignity, but only by his extreme need indigency which springs from sin, and that, secondly, it only deser its name of greatest benefit if it can claim the greatest gratitude supposition which implies the liberation of a fallen man kind. Exc the last one, which is mentioned in Eudes Rigaud, none of the arguments is to be found in any of the Franciscan Masters before Bonaventure. This proves how greatly he was concerned with gathers all information available, and what care he took in composing t question.

The nine opposita, too, exceed in number and quality all the the earlier Franciscan School had brought forward in favor of t unconditional decree of the Incarnation. Indeed, with the exceptil of the insignificant quotation from St. Bernard, Bonaventure produces all the previous arguments, some in an identical, other in a slightly varied form, but he also provides two new argumen namely No. 4 and 6. The first argues from the fact that even without the fall, the acquisition of the infinite good is as desirable as necessary for the innocent mankind as the liberation of sin is one that has fallen. The other points out that in the supposition the the redemption commands the Incarnation, mankind takes advantage of the malice of sin. It should be noticed that St. Bonaventus gives more consideration to the opposita than to the fundamenta and that he proposes them with more care and persusiveness than an of his predecessors. No theologian before him has made a fairer an more loyal effort towards a better understanding of the controversi problem and none disposed of a richer information.

3) The personal exposition of the opposing opinions. Not y satisfied with the summing up of all the arguments pro and controls. Bonaventure describes in the first part of his responded the two opposing opinions in his way, as he himself conceives of them.

His view is a model of clarity, concision, and fairness. A fir group of theologians, he says, distinguishes between the Incarnation as such or in substance and the Incarnation in the passible flesh. The latter was decreed for the sake of Redemption, but the former was intended by God independently from Adam's fall. Bonaventure himself

was up a justification of this view, partly taken from the current cology, partly made up from personal ideas.

But other theologians are of a different opinion. Although they must that the Incarnation would be a marvelous benefit of the divine goodness regardless of Adam's fall, still they hold that the main reason why God has actually decreed the Incarnation was the liberation of sin, so that without Adam's fall there would not have been a God-man. In view of the solution he is going to propose, Bonaventure contents himself by indicating the general reason that supports his opinion. To his mind it is the excess of divine benignity to which must correspond the side of man the opposite excess of malice and sin.

The extreme fairness with which St. Bonaventure expounds the two opinions and especially the one he is going to discard in his solution, has but few examples in the history of Scholasticism.

4) The solution of the question. In the second part of his Respondeo, St. Bonaventure discloses his proper thought, "Which of the two suppositions is the true one?" he asks. And he answers: "He only knows who condescended to the Incarnation." Both opinions are catholic and proposed by catholics; both also stimulate to devotion although from different angles; which then should be preferred? That too, he thinks, is a difficult matter to decide.

Nevertheless, if the first opinion seems (videur) to tally better with the judgment of reason, the second evidently (ut apparet) concords better with the piety of faith. Indeed (a) it is more in keeping with the statements of Holy Scripture and the Fathers, like St. Augustine, St. Bernard, the Glossa who assign only one reason to the Incarnation, namely Redemption. (b) it pays a greater tribute to God, because it does not, like the other opinion, include Christ within the border lines of the perfection of the universe, but puts Him above all perfection of nature, grace, and glory. (c) it sheds more hastre on the mystery by assigning to it the highest conceivable reason which consists in the appeasement of God's wrath and the restoration of all things on earth and on heaven. (d) it kindles more our devotion; are an incarnation intended to wipe out our sins appeals more to our surts than an incarnation decreed to finish the inchoate works of

For these reasons, St. Bonaventure subscribes to the seemingly subtle solution which assigns to the Incarnation as its main on, the Redemption. But he insists that many other reasons, inandent from Adam's fall, may be alleged in support of the Incarna, but only in subordination to Redemption. In formulating his own

thought with such firmness and at the same time with such mode Bonaventure has certainly contributed to the dissociation of question of faith from that of free theological thinking. In this restoo he surpasses by far those of his predecessors of the Francis School, who, like Eudes Rigaud, felt inclined to treat the oppoopinion as a mere novelty without defenders in the past and with chances for the future.

(To be continued)

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#### THE ELEVATION

Few of us see what Mary saw, When Jesus hung upon the Cross; a naked Man, with open jaw squirming His Head, looking across toward the thief on His right side. Blood was flowing from His Hands held by savage spikes. Bands of thorns oppressed His Head from side to side. His Body strained when He tried to lift His Head to see His Mother. The Eyes of God rolled toward Heaven begging pardon for all sinful men, who nailed and mocked Him there, becoming love's true prisoner, in order to be man's redeemer. Mary heard the soul-piercing cry, My God! My God! Why hast Thou forsaken Me? It is consummated."

This is our elevation, the transubstantiation the Mass. We can in adoration hear and see what Mary saw, in every Mass we pray with awe.

Sister Mary Terese, O.S.F.

# St. Francis Prophesied (III)

Fr. Byron Witzemann, O.F.M.

(Continued)

30. Francis' acceptance and marriage to Lady Poverty is fore-

first, in old Tobias counseling the younger Tobias: "Fear not y son, we lead indeed a poor life, but we shall have many good things, we fear God and depart from all sin, and do that which is good."

(Tobias 4: 23);

second, in King Booz, who "took Ruth, and married her and went to her, and the Lord gave her to conceive, and bear a son." (Ruth 4: 13); third, in King Assuerus, who took lowly Esther as his bride and "gave a great banquet for all his princes and servants, for the marriage and wedding of Esther. (Esther 2: 18).

**Fulfillment** 

"Immediately the people thought that he wanted to marry. They asked him: 'Francis, are you going to get married?' Francis' only reply was: 'I will marry a nobler and fairer bride than you've ever seen. She will outshine all others in beauty and excel them all in wisdom.' And such was the case. The spotless Bride of God is the holy way of life which he embraced. The hidden treasure is the kingdom of heaven which he so earnestly sought. It was only right then that Francis should first love the life of the Gospel before he became a minister of the Gospel in faith and truth." (Celano 1, 7).

"While on earth our holy father considered the wealth of men as certitution and aspired for poverty with his whole heart since he had abitions for higher things. And because he considered poverty the ceial friend of the Son of God he strove with a constant love to couse her, who up to now had been rejected by the whole world. Led with love of her beauty, he not only left his father and mother, all things in order to hold her closely as his wife and so he ced as one spirit. For this reason Francis embraced her chastely are ceasing for a moment to be her husband.

"Francis used to tell his sons that she was the way to perfection, pledge and token of eternal riches. Never was there anyone so y of gold as was Francis for poverty. Nor was there ever anyone

more careful in guarding a treasure than was Francis in guarding gospel pearl." (Celano II: 55).

31. Francis gave his followers the name of Minors, which str humility. Francis, himself gave the example for humility, for he humble before all. His humility can be likened to:

first, that of David's who sang: "I am feeble, I am grieve bruised, I groan because of the murmuring of my heart." (Psalm 37:

second, that of Achab, of whom it is written: "Have you seen Achab humbled himself before me? Therefore, because he has hum himself before me, I will not bring the evil in his days . . ." III K 21: 29).

#### Fufillment

"Humility, the guardian and glory of all virtues, abounded rich fulness in the man of God. In his own estimation, he was not but a sinner, whereas in very truth he was the mirror and bright of all saintliness. In humility he strove to build himself up, wise master-builder laying the foundation that he had learned f Christ. He would say that for this end the Son of God had come d from the heights, and from His Father's bosom, to our small es namely, that both by example and precept our Lord and Master m teach humility. Wherefore Francis, as a disciple of Christ, sta ever to make himself of no esteem in his own and other men's mindful of that saying of the greatest Teacher, 'That which is h ly esteemed among men is abomination in the sight of God.' This he was wont to say, ' A man's worth is what he is in the sight of G and no more.' According, he deemed it a fool's part to be uplif by the applause of the world, but he rejoiced in harsh scoldings was saddened by praise." (Major Legend 6: 1).

32. Flowing immediately out of the virtues of humility is Fran longing to be despised and condemned by others. Abraham and Da are used as figures of Francis:

first, "And Abraham answered: 'Because I have once began, I speak to my Lord, although I am dust and ashes'." (Genesis 18: 2 second, David spoke: "But I am a worm and not a man, the proach of men and the outcast of the people." (Psalm 21: 7);

and again: "And King David went in and sat before the Land he prayed: 'Who am I, O Lord God, and what is my house to you have brought me thus far?' " (II Kings 7: 18).

#### Fulfillment

"Now that he might make himself contemned of others, he span not his shame, but in preaching before the whole folk he laid be

failings. It happened once that, while weighed down by sickness, had some little relaxed the strictness of his abstinence, with the tent of regaining his health. But when that he had recovered his edily strength, this true despiser of self was inspired to rebuke his wn flesh. 'It is not fitting,' he said, 'that the folk should believe me observe abstinence while that I, on the contrary, do refresh my edy in secret.' Accordingly, he arose, kindled with the spirit of bely humility, and calling the folk together in an open space of the ty of Assisi, he, together with many friars that he had brought with him, made a solemn entrance into the Cathedral Church, and then with rope tied around his neck, and naked save for his breeches, bade them drag him in the sight of all up to the stone where criminals were wont to be set up for punishment. Mounting it although he was suffering from quartan fever and weakness, and the season was bitterly cold, he preached with much power of spirit, and, while all gave ear, declared that he ought not to be honored as a spiritual man, but that rather he ought to be despised for all as a fleshly glutton." (Major Legend 6: 2).

33. Samuel, David, Isaias, Jeremias and many others are well known for their prophecies. Because of Francis' own foretellings, he is also given that name, as we have seen and shall still see.

34. Francis' respect and reverence for the individual man merited for him the ability to see into the secret recesses of men's hearts. This gift was also given to men before Francis:

first, to Jacob, who knew Laban's heart: "I left you unawares, because I was afraid you would take your daughters from me by violence." (Genesis 31: 31);

second, to Eliseus, who was in spirit with Giezi when Giezi went to Naaman's chariot to swindle precious gifts out of him: "Was not I present in spirit with you when the man turned from his chariot to meet you? . . ." (IV Kings 5: 26);

third, to Peter, who understood the heart of Simon the Magician, who tried to purchase with money the power of Confirmation: "But there said to him, 'Thy money go to destruction with thee, because has thought that the gift of God could be purchased with money. Ou has no part or lot in this matter; for thy heart is not right the God.'" (Acts 8: 20, 21).

#### **H**illment

To prove that Francis knew the secrets of one's heart, even rangers, we will use the following example, which, among many has often been seen and about which there can be no doubt.

"A certain friar, named Richard, was piously led by a good to attain and possess the holiness of St. Francis. By birth he noble, but by character he was nobler. He also was a lover of and a despiser of self yet, he was afraid that Francis would him because of his secret desire and he would therefore no he privileged to be loved by Francis. This friar was such a learing man that he thought a person would be worthy of a lavors from God, if St. Francis dearly loved him. But if St. Fracted with displeasure and unkindness toward anyone, that p would meet, so he thought, the anger of the Celestial Judge. Richard meditated on this again and again, but he never would anyone what he was thinking about.

"But one day, while St. Francis was praying in his cell, friar, bothered by his usual thought, came to the friary. The man of God knew immediately of his presence and what he was ting. And calling him Francis said, 'My son, let no temptation be you, nor any thought provoke you, because you are very define. And I want you to know that you are worthy of the love friendship of all those especially dear to me. So come to me confidence whenever you wish and speak to me, because we are fri

"After this friar Richard admired Francis more than ever became very devoted to him. And from then on, as he increase the friendship of our Holy Father, he also grew more trusting the mercy of God." (Celano I: 49, 50).

35. Another event in the life of Blessed Francis which is phesied in the Old Testament, is the wonder which occurred francis was once preaching at a seashore. It is prophesied:

first, in Moses, who, while standing on the seashore, wo wonder which shows forth the glory of God: "And when had stretched forth his hand over the sea, the Lord drove the back by a strong and burning wind, blowing all night; and the sea into dry land, and the water was divided." (Exodus 14:

second, in the crossing of Josue and the Israelites: "An toon as those who bore the Ark of the Covenant had come to Jordan and their feet touched the waters... the waters that down from above stood in one place, and rising up in a big heap a mountain, were seen afar—from the city of Adom all the water place of Sarthan—but those that flowed down, ran into the wilderness (Dead Sea) ..." (Josue 3: 15, 16). Fulfillment

On another time, when the servant of God was preaching on teashore of Gaeta, crowds gathered about him out of devotion,

might touch him; whereupon the servant of Christ, shrinking m such homage of the folk, leapt alone into a little boat that lying by the beach. And the boat, as though impelled by a soning power from within, without any rowing put out to some tance from land, while all beheld it and marvelled. But when was withdrawn some little distance into deep water, it stayed tionless among the waves, while the holy men preached to the tionless among the shore. When the discourse was ended, and miracle perceived, and his blessing given, the throng gave place, order that they might no more disturb him, and the little boat is own guidance put in again to land." (Major Legend 12: 6).

36. Because Francis regarded all created things as values in temselves, they were subject to him—even the devils. This gift of the compared to that of:

first, the angel Raphael, who repulsed the evil spirit for Tobias and his wife: "Tobias, remembering the angel's words, took out of his beg part of the liver, and laid it upon the burning coals. Then the angel Raphael took the devil, and bound him in the desert of upper Egypt."

(Tobias 8: 2, 3);

second, King David, who overtook the Jebusites: "And the king and all the men that were with him went to Jerusalem to the Jebusites, the inhabitants of the land. And they said to David: 'You shall not come in here, unless you take away the blind, and lame', meaning: David shall not come in here. However David took the fortress of Sion—and it is called the City of David." (II Kings 5: 6, 7);

third, Simon, who: "being moved did not destroy them, yet he test them out of the city and cleansed the houses in which there were test..." (I Machabees 13: 47).

## **i**fillment

"It happened once that he came to Arezzo at a time when the cole city was shaken by a civil war that threatened its speedy ruin. Let was lodging in the outskirts of the city, he beheld the demonsting above it, and inflaming the angry citizens to mutual slaughter. It that he might put to flight those powers of the air that were ag up the strife, he sent forward as his herald Brother Silvester, of dovelike simplicity, saying, "Go out before the city gate, and, to part of God Almighty, command the demons in the power of ance to depart with all speed.' The Brother, in his true obedience, ed to perform his Father's request, and, coming before the company of the Lord with thanksgiving, began to cry with a loud before the city gate, 'On the part of God Almighty, and at the

bidding of His servant Francis, depart far from hence, all ye dem At once the city was restored to a state of peace, and all the cit peacefully and quietly began to fashion new their civil laws. when the raging arrogance of the demons had been driven out, that held the city as it were in a state of siege, the wisdom of the namely, the humility of Francis, came to its aid, and restored p and saved the city. For by the merit of the difficult virtue of hu obedience, he obtained so powerful an authority over those rebel and insolent spirits as that he could restrain their fierce arrog and put to flight their lawless molestation." (Major Legend 6: 9)

37. Francis perfectly embraced the yoke of obedience to and because of this, creatures obeyed Francis. Thus one day, was changed into wine for him. This is foreseen:

first, in Moses, who changed the bitter water of Mara, sweet water: "And he cried to the Lord, and he showed him a which when he threw into the waters, they became sweet . . ." (Ex 15: 25);

second, by Eliseus, who threw salt into the water and mad healthful: "Then he went to the spring of water and threw salt and said 'Thus says the Lord: I have made these waters healt and from now on there shall be no more death or barrenness them.'" (IV Kings 2: 21).

#### **Fulfillment**

"Once water was changed into wine for him when he was v sick near the friary of St. Urban. When he tasted it he beca better so quickly that everyone believed it to be a miracle—wh is was." (Celano I: 61).

38. Francis realized that if Christ did penance, how m more should he macerate his flesh. His zeal for penance is foreshadow

first, by the most rigorous Elias: ". . . he wore a hairshirt a girdle of leather about his waist." (IV Kings 1: 8);

second, in Manasses, who did great penance: "And when he in distress, he prayed to the Lord his God; and did much pend in the sight of the God of his fathers." (II Paralipomena 33: 12);

third, through John the Baptist, who ". . . was clothed in cam hair, with a leathern girdle about his loins, and he ate locusts wild honey." (Mark 1: 6).

#### **Fulfillment**

"Christ's zealous knight never took it easy on his body, let it fall into all kinds of ill-treatment, as it it did not belong

In. If anyone were to enumerate the sufferings that Francis endured, would outnumber the sufferings which the saints must endure as mentioned by the Apostle Paul. (cf Hebrew III: 35-38). In fact, the first friars performed every kind of mortification with such severity that it was almost considered a sin to enjoy any comfort thept the consolation of the Holy Ghost . . . If they had not relaxed the rigors of such mortifications at the loving admonition of their under father, they would have seriously harmed their health." (Celano II: 21).

39. Francis would advise nothing unless he himself had done tt. Much of his preaching was done not by words, but through the crample of his life. He made himself like:

first, David, to whom all Israel turned: "And now, my lord, O King, the eyes of all Israel are upon you, to tell them who shall sit on the throne after you, my lord the King." (III Kings 1: 20);

second, the great priest, Simon, the son of Onias: "He shown in his days as the morning star in the midst of a cloud, and as the moon at the full." (Ecclesisticus 50: 6);

third, examples given on the mountain: "Look and make them according to the pattern which is shown you on the mountain." (Exodus 25: 40).

#### **Fulfillment**

"One Easter day the friars at the friary of Greccio decked out the table more lavishly than usual with a white table-cloth and glass dishes. When Francis came down from his cell to the table for dinner, he saw that the table was elevated and gaudily set. He was not happy over the table arrangement and quietly left the room. And going out he put on the hat of a poor man who happened to be there and then went outside, carrying a staff in his hand. Outside by the door he waited until the friars started eating because they did not wait for him if he did not come when the bell rang. When they had started eating, this truly poor man cried out at the door, 'For the love of God give alms to this poor sick traveller.' The friare said, Good man, for the love of God Whom you have invoked, come in. the poor man immediately entered and stood before them as they were ting. Can you imagine the surprise that this traveller caused the ars who were there? When he asked for a dish, they gave it to him. eitting alone on the ground he put the dish before him saying, ₩ I am sitting like a Friar Minor. Then he said to the friars, 'We a greater obligation of following Christ's poor way of life than do other religious. I saw a table all decked out and ornamented, and If that it was not the table of poor men who beg from door to the way in which Francis acted proves that he was just Who was alone as a stranger in Jerusalem on Easter Strong He, too, made the hearts of the disciples burn, while weaking." (Celano II: 61).

St. Francis taught his friars not to worry about me to for God would take care of them. Thus it can be seen for God would take care of them. Thus it can be seen for God would take care of them. Thus it can be seen for God for God would take care of them. Thus it can be seen for God for

we'll shepherd began to call them together to General Chainplace of Saint Mary of the Little Portion, so that, God divided inheritance by line in the land of poverty, he might tok his portion of obedience. Here, although there were feathersities of life, a company of more than 5,000 friars tok at one time, and, the divine mercy succoring them, the walk a sufficiency of food, and bodily health together wit whadness of spirit abounded." (Major Legend 4: 10).

When the Israelites were in the desert and longed for da Mattrucked a rock and water flowed forth. Foreseen in this of is is the act of Francis, who after praying, struck a rock an idance of water gushed forth:

\*, "Behold, I will stand before you there upon the of pb; and you shall strike the rock, and water shall flow of pat the people may drink . . ." (Exodus 17: 6);

and, "And Moses lifted up his hand and struck the rock twith rod, and water came forth in great abundance, so that the le and cattle drank." (Numbers 20: 11).

Fullent

be street for contemplation. Being very weak, he borrowed do from a poor man to ride on. It was summer time, and the ant followed Francis up the mountain he became very ti

the hill was long and difficult. Before they reached the friary peasant fell over, exhausted by excessive heat. He earnestly led out to Francis and begged him to take pity on him, saying that would die unless he drank some water. Francis, who always pitied would die unless, immediately dismounted and falling on his knees in distress, immediately dismounted and falling on his knees ised his arms to heaven and did not stop his prayer until he ised his arms to heaven and did not stop his prayer until he is that it was heard. Then Francis said to the peasant, 'Hurry lere you will find water to drink flowing from a rock, which hrist in His mercy has now given to you.'

"O wonderful condescension of God, that so readily answers is servant's request. The peasant drank water from the rock by the power of Francis' prayer and took a drink from the hardest tone. Never before has water flowed there; nor, as diligent search proven, was it ever found there again." (Celano II: 46).

42. Another trait of St. Francis which is prophesied is his condescension or considerateness for his brothers, for example, how he ate with the friar who could not fast, or how he ate grapes with a sick friar. So also, did:

first, that man who received a Levite of Ephraim by making a feast for him: "... and when they came into the city they sat in the street of the city for no man took them into his house to lodge. And behold an old man was returning from his work in the field ... And he lifted up his eyes and saw the man sitting in the street with his baggage ... And the old man said: 'Peace be to you; I will furnish all things that are necessary' ... and be brought him into his house ... He entertained them with a feast." (Judges 18: 15-21):

second, Raguel to Tobias: "When after they had spoken, Raguel commanded a sheep to be killed, and a fast to be prepared . . ." (Tobias 7: 9).

#### **Fulfillment**

"But although he sought with all his might to lead the friars the austere life, yet the utmost rigor of severity pleased him such rigor as has no seat of compassion, nor is flavored with ealt of discretion. Thus, on a certain night, when one of the seat of discretion. Thus, on a certain night, when one of the result of discretion that excessive abstinence was so tormented by ger that he could take no repose, the kindly shepherd, perceiving danger that threatened his sheep, called the Brother, set hread re him, and, that he might remove any cause for his confusion ace, began first to eat himself, then gently bade him partake. Brother, laying aside his shamefastness, took the food, rejoicing

exceedingly that, through the wise kindliness of his shepherd, he both escaped that bodily peril, and had received no small exampledification." (Major Legend 5: 7).

"On one occasion Francis took a sick friar into the vin because he knew this friar wanted to eat some grapes. And down under a vine Francis began to eat first in order to encothe other to do likewise." (Celano II: 176).

43. Joseph in the Old Testament is referred to, when one a of how St. Francis avoided women:

"She caught him by the hem of his garment saying: 'Lie me.' But he leaving the garment in her hand fled and went of the house." (Genesis 39: 12).

#### Fulfillment

"Francis commanded absolute avoidance of that poisonous he namely familiarity with women which leads even holy men astrate feared lest the weak spirit be quickly broken and that the spirit become weak. He would say that it is as easy for a pexcept the most proven, to escape this contagion by conversing them, as it is 'to walk in the fire and not burn one's feet' (Proceeday). In order to speak by actions, Francis showed himse exemplar of all virtue. Women were so bothersome to him that would think her to be not so much a warning or an example, be object of dread or of fear . . . But to those women who wholly intent on living a holy life, Francis would speak in wond but few words." (Celano II: 112).

44. It may be said that the working power of miracles in faith. Without faith, miracles are not accomplished. Thus it be said that the miracle-working power of Francis laid in his surmountable faith in God. The light of faith and God shone r him. This can be foreseen:

first, in the wonder of Moses: "And Moses stretched forth hand toward heaven, and there came thick darkness in all the of Egypt for three days. No man saw his neighbor, nor did, move from the place where they were; but where ever the chil of Israel dwelt there was light." (Exodus 10: 22, 23);

second, in the miraculous pillar of cloud and pillar of fire in desert: "And the Lord went before them by day in a pillar of to show them the way, and by night in a pillar of fire that they n be guided on their journey at all times." (Exodus 13: 21). Fulfillment

"On another time, while the man of God, with a Brother companion, was making his way to preach between Lombardy and

of Treviso, and was nigh to Po, the shadowy darkness of night rised them. And since their way was beset, by many and great ears by reason of the darkness, the river, and the marches, his panion said to the holy man, 'Pray, Father, that we be delivered instant peril.' To whom the man of God made answer with great idence, 'God is able, if it be His sweet will, to put to flight the darkness, and to grant us the blessing of light.' Scarcely had lended his speech when behold: such a great light began to shine and them with heavenly radiance that while for others it was dark to they could see in the clear light not their road only, but many lags round about. By the leading of this light they were guided in dy and consoled in spirit, until they arrived safely, singing divine lagior Legend 5: 12).

45. Friar Masseo, half in jest, said to St. Francis: "Why does the world follow after you, and why does every man desire to be you and to hear you and to obey you?" The people loved and deeply reverenced Francis, as people of all sects do today. This is foreseen in Samuel:

first, "And Samuel grew up and the Lord was with him and none of his words were unfulfilled. And all of Israel from Dan to Bersabee knew that Samuel was a faithful prophet of the Lord." (I Kings \$: 19, 20);

second, "And Samuel said to all Israel: 'Behold I have harkened your voice in all that you have said to me, and have made a king your voice in all that you have said to me, and have made a king you. Testify against me before the Lord and before his anointed, whether I have taken anyone's ox, or ass; if I have wronged any man; I have oppressed anyone; if I have taken a bribe from any man. So, I will despise it this day, and will make restitution to you.' But said: 'You have not wronged us, nor oppressed us, nor have taken ything from any man.' " (I Kings 12: 1, 3, 4).

## Munent

"For, enkindled by the fervor of his preaching, many men themselves by new rules of penitence, after the pattern received the man of God, and that same servant of Christ ordained that manner of living should be called the Order of the Brethren nitence. Of a truth, even as the way of penitence is known to be an to all who strive after heaven, so it is noted of how much in the sight of God was this Order, embracing clerks and laymen, and married folks of either sex, by the many miracles wrought of its members. And there were maidens converted to lifelong virginity, among whom like a snowy spring blossom, breathed fragi and shone like a star exceeding bright . . . Now many were not enkindled with devotion, but also kindled by yearning after perfection of Christ, and, despising all the vanity of worldly followed in the footsteps of Francis; and these, increasing by additions, speedily reached to the ends of the earth." (Major I 4: 6, 7).

46. Franics loathed money. He even placed it, lower dung. St. Peter is used as a fore-light of Francis:

"But Peter said, 'Silver and gold I have none; but what I that I give thee. In the name of Jesus Christ of Nazareth, and walk'." (Acts 3: 6).

#### **Fulfillment**

"Francis, the special friend of God, despised all worldly but he had a special hatred for money. Even from the very begin of his conversion he had a special contempt for it. He alway monished his followers saying that they must flee from money it were the devil himself. This was the motto he gave them money be loved no more than dung.'

"One day a certain layman entered the church of St. Ma the Portiuncula in order to pray, and he put some money ne cross as an offering. After he had gone, one of the friars pick the money and threw it on the window sill. When the Saint this and the friar realized what he had done, he ran to F begging pardon, and falling on the ground he was willing to even blows. Francis rebuked him and scolded him very severe touching the money. Then he commanded the friar to pick u money from the window sill with his mouth and put it on a p donkey manure that was off the property. The friar gladly of this command and everyone who heard about it was filled with And from that day on everyone began to despise even more they had previously treated as dung. And by daily exampled were ever encouraged to detest money." (Celano II: 65).

- 47. Not only did the people deeply reverence Francis a in turn love them, but even the irrational world, for the at loved him and were subject to him, as they were to Adam, the of all creation before the fall.
- 48. When St. Francis saw or heard of good example, he filled with joy and praised the Lord, but when wickedness and example came to his knowledge, he was greatly grieved. was the same:

"After the things had been done, the chiefs came to me and said: e people of Israel and the priests and the Levites have not carated themselves from the people of the lands with their sinfulness For they have taken some of their daughters to be wives for mselves and for their sons and they have mingled the sacred race th the people of the lands. And the hand of the officials and gistrates have been the foremost in the transgression.' When I heard is, I rented my garments and my coat, and pulled out hair from head and my beard; and I sat down and mourned." (I Esdras <u>.</u> 1-3).

#### **Pulfillm**ent

"Francis used to say that the Friars Minor were sent by God sow to give examples of light to those who were wrapped up in the darkness of sin. He often said that he was filled with the sweetest perfumes and anointed with precious ointment when he heard of the wonderful deeds of the holy friars in distant parts of the world." (Celano II: 155).

"Any one who dishonored the Order by wicked works or examples, also incurred the terrible sentence of Francis' curse.

"One day Francis was told what the Bishop of Fondi had said to two friars. These friars, by way of showing great self-contempt had allowed their beards to grow very long. The bishop censured them, saying, 'Beware lest the beauty of the Order be blackened by such presumptuous innovations." Upon hearing this Francis wept and rising up he stretched his hands to heaven and broke forth into a prayer or rather into a curse. 'O Lord Jesus Christ, Who didst choose the twelve Apostles, and though from this manner one fell, the rest stayed with Thee and preached the Holy Gospel, being filled with one spirit, Thou, O Lord, in this last hour, remember Thy mercy old which Thou has planted in the Order of Friars Minor to pport Thy Faith and that through it the mystery of Thy Gospel ight be fulfilled. Who, then, shall make satisfaction for them before thee, if they do not give good example to all men-for which purpose have been sent—but give bad example? By Thee, Most Holy ther, and by the whole celestial court, and by me, the poorest of all, cursed those who by their bad example spoil and destroy that Thou didst build up and dost not ceased to build up by thy friars of this Order.' " (Celano II: 156).

49. Francis especially reverenced the angels and saints through By before their feasts. This act of fasting is prefigured:

brst, in Judith, who, ". . . wore haircloth about her waist and

fasted all the days of her life except the Sabboth, and the new and feasts of the house of Israel." (Judith 8: 6);

second, by Esther, who "sent word: 'Go, gather all the Jews you can find in Susan; and pray for me. Neither eat nor drithree days, and 3 nights; and I with my maids will also fast do. And then I will go to the king, although it is against the labeing called; and I will expose myself to death and to de (Esther 4: 16).

#### Fulfillment

"Francis especially venerated and loved the angels who are us in battle and who walk with us in the midst of the shadow of He used to say that they were to be revered everywhere as compand were to be invoked as protectors. He taught that we must them see anything which would offend them. Nor should we pre to do before them what we would not do in the presence of met because the Psalms were chanted in choir in the presence angels, he wanted everyone to say their office in choir and to there as it should be.

"He often said that St. Michael should be honored even because it is his task to present the souls to God. In honor Michael Francis very devoutly observed a forty day fast betwee feast of the Assumption and St. Michael's feast. He used to 'Everyone should make some special offering of praise or a gift to in honor of so great a prince.'

"Words can not describe Francis' love for the Mother of because it was she who brought it about that the Lord of Mother became our Brother. To her he offered special praises, prayer acts of love, the number and quality of which the human tongue express. But what we like most is that as he was dying, he made the Advocate of the Order and placed his sons under her wings as she might ever cherish and protect them." (Celano II: 187, 198)

50. "Greater love than this no one has, that one lay down life for his friends." (John 15: 13). St. Francis, the most process follower of Christ's teachings, longed to do this very thing. times he attempted to offer his blood to Christ by starting missions to the infidels. This event is seen:

(To be continued)

# Francis the Role and Concept of Begging in both Rules\*

Fr. Roy Corrigan, O.F.M.

St. Francis holds a unique place in history as one who desired memen among his followers. This stand was taken for reasons which re neither social, political nor economic, but spiritual. The record is of individuals who had to beg in order to eke out an existence relieve the pangs of penury, but in this case there is a longing which is contrary to the common motives.

Directing our attention, for a moment, toward the great saint of Assissi and enedeavouring to look with an objective eye at his begging we find the following. Divested of spiritual motives it appears quite falderal since socially and economically he had no reason to be an alms seeker. His trip to Rome and the exchange of his clothes with the beggar, the incident of him seeking table scraps before he took his place at the Cardinal's palace and the imposition of begging upon his brethren are foolhardy unless there is a reasonable explanation. Add to this the fact that both he and his brethren, many of whom had given up fame and fortune to join him, possessed ample talents and abilities to support themselves in their new state of life as religious.

Pointless this was in the light of the economic circumstances reacts was in—that is if we abstract from his motives. As main motive tells us that begging enables him and the rest of his brethren to low in the footsteps of Christ with a little more ease.

The Poverello adopts this ascetical way to imitate Christ with metagraments in mind. The first of which is this. That Christ merited right to beg. In the first Rule when speaking of alms seeking he is an inheritance and right which is due to the poor, Our Lord Jesus Christ purchased for us . . ."

Here we have an indication of Saint Francis' Christo-Centric

reading and much deliberation the original plan of supporting each page phalanx of footnotes and the end of the paper with a bulging bibliography has littled. We are restricting ourselves, in order to avoid the almost infinite number connected with the subject matter, to Fr. Paschal Robinson's little work on and Writings of St. Francis and to Howell's work on II Celano.

every picture of St. follows the pondered Christ's actions are

spirituality. The highest motive for him is Christ. And here Francis one's vision is led quickly on: our soul's eye is soon focused on Christ as surely as the body design in the painting of a master. For proof positive, nothing else need be However he does giv us some additional information which en remember that our Lord Jesus Christ, . his argument: "... poor, and a stranger, and lived on alms, He Himself and the

Virgin and His disciples ..." Here we will note what he says to his followers about begging. He is no do ubt, making a reference to the time when was driven out of the temple at Nazareth. From that time on no permanent place in which to reside. We can very probably co that the Blessed Virgin was also a victim of the hatred wh neighbors fostered to the point that they drove her Son fr native town.

As to the Disciples and Apostles begging, it might be mention that Franciscan History is its own witness for the heated and draw out discussions on the type of poverty of by Christ and the Apostles. Obviously the acquiring of the related in the Palm Sunday Gospel, the use of the upper ro plucking the ears of wheat on the Sabbath are strong ind not be foreign to the mode of life t that begging would Christians were living. On the other hand the purse which took care of might militate against the fact that Christ first Disciples were numbered among the inhabitants of beg Aside from the controversy, the silence of the Pharisees may argument. If Jesus and the Apostles had any fixed form of income resulting from an occupation, they most certainly wou used it against Him and them. It is not hard to reason that the have accused Him of performing miracles and working cu His own aggrandizer ent or for the increase of their busine Pharisees, however, are silent on this point.

Be it as it may, Saint Francis tells us that Christ Himself the right. A model was given, a pattern set, a path cleared the thicket, spiritual channels charted, a sure way was planned irrevocable law passed, yes, all these were done for the pod Christ begged.

Although this right to petition alms was merited by the S mankind for the poor and destitute, it is intimately intertwin the poverty which St. Francis strove for—the poverty of Chr poor Christ. This is more in line with the 2nd argument used cllo to justify his begging; it gives the asker of necessities an tunity to practice the virue of humility.

FRANCIS, ROLE AND CONCEPT OF BEGGING IN BOTH RULES

R goes with our fallen nature that, when not tempered by humility, rial, intellectual and spiritual progress are often the biggest acles to our union with God. Tracts upon tracts have been written the value of the virtue of humility and the important part it plays escetical advancement. In contrast to these learned and profound tises St. Francis left us few writings. This is not all he bequeathed he left the impression of his example which no doubt will ever his writings in the weight of their conviction and influence.

Here again Francis is the lens through which a sharper image Christ is presented to our souls. The brilliance, permanence and er fine qualities to be developed Francis leaves to us. These are mired through the practice of his virtue which will make us more hristlike.

At this point we will note what the Seraphic Saint says to the hiers regarding Christ's humility and its connection with begging. In he First Rule we read:

Let all the brothers strive to follow the humility and poverty of Our Lord Jesus Christ, and let them remember that we ought to have nothing else in the whole world, except as the apostle says: "Having food and wherewith to be covered, with these we are content." I Tim. 6: 8. And they ought to rejoice when they converse with mean and despised persons, with the poor and the weak, with the infirm and lepers, and with those who beg in the streets. And when it may be necessary, let them go for alms. And let them not be ashamed thereof, but rather remember that our Lord Jesus Christ, the Son of the Living and Omnipotent God, set His face "as a hard rock," Is. 50, 7, and was not ashamed, and was poor, and a stranger, and lived on alms . . . and when men may treat them with contempt, and refuse to give them an alms, let them give thanks for this to God, because for these shames they shall receive great honor before the tribunal of our Lord Jesus Christ. And let them know that the injuries shall not be imputed to those that suffer them, but to those who offer them.

the Second Rule Saint Francis elaborates on begging as follows:

The brothers shall appropriate nothing to themselves, ither a house nor place nor anything. And as pilgrims and angers in this world, serving the Lord in poverty and humy, let them go confidently in quest of alms, nor ought they

to be ashamed, because the Lord made Himself poor for us in this world. This, my dearest brothers, is the height of the most sublime poverty which has made you heirs and kings of the kingdom of heaven; poor in goods, but exalted in virtue. Let that be your portion, for it leads to the land of the living cleaving to it unreservedly, my best beloved brothers, for the Name of our Lord Jesus Christ, never desire to possess anythin else under heaven.

Although there are several excellent sections relating to St. Fr his humility, his poverty and his alms questing in II Celano, we the following brief passage from section 71:

The holy father made use of alms gathered from door to door much more willingly than of such as had been offered. He declared that to be ashamed of begging was hostile to salvation but affirmed that the shame in begging which does not draw back the foot was holy. He praised the blush rising in a modes forehead, but not the begging confounded by fear.

This strain of poverty and humility runs throughout the warp and woof of St. Francis' life. It all adds up to or can be reto: "...poor in goods, but exalted in virtue, ..." and "... Chris Son of the Living and Omnipotent God, ... was not ashamed was poor ..."

With such an affirmation of the great spiritual values garnered from the practice of begging and the extent to whice saint of Assisi himself used it, we might easily be led to assume it would take on impractical proportions. Especially when all brethren followed his example. As we have noted St. Francis saint and saints are, in truth, the most practical of people. To safe the possibility of useless questing for alms or getting superfluous he restricted the friars to seek for necessities only. Moreover if further limited by the condition that begging was to be resorted to if the reward for their energies was not given. Although his life not always exhibit a strict adherence to this norm, the present stitutions interpreting the Rule apply it for contemporary Number 325 says:

Suitable labor, both corporal and spiritual, especially the work of the sacred ministry, should be considered the ordinary mode of providing the things necessary for the Friars' nourishment, clothing and other needs, so that the Friars may humble receive the things necessary for the body from their pay for labor. When, however, the price of labor is not given them, of it does not suffice for the different necessities, as true sons of the Patriarch of the Poor let them have recourse to the table of the Lord, begging alms from door to door.

Many and touching pictures have been sketched by the biogters of Francis in an effort to depict the repulsiveness and the te pain begging excited in his sensitive soul. One recent work tiched the pathetic scene of St. Francis meeting his mother on a tring round.

If begging from one's neighbor during economic straits carries it a keen and embarrasing sense of shame; how much more for son of Peter Bernardone? How much greater for the Son of the real Father? This is the argument of Francis—being poor we will to beg at times, and these opportunities will give is the chance to some more Christlike in a very real and personal manner. In a near, which under ordinary conditions, is calculated to unite us ticker and closer to Christ than if we read all the books on the ratue of Humility.

St. Francis even sees in begging which does not result in an alms given, but rather a rebuke and a contemptable reception, an opportunity to thank God. In such cases the friars are to unite themselves with Christ who was despised by His own people and was not ashamed.

"... For all that men leave in this world shall perish, but for the charity and alms-deeds they have done they will receive a reward from God." This passage from the First Rule and the subsequent one from the seventy-first section of II Celano bring into high relief Francis' thoughts on the benefits begging holds for the givers:

... for at this latest hour the Lesser Brethren have been lent to the world in order that the elect may fulfill in them that which shall bring them this commendation from the Judge: That which ye have done to one of My Lesser Brethren ye have done to Me'...

Again we are brought to imitate Christ in that the poor, the and the possessed occasioned for Him a situation in which He ald dispense His Divine riches. In another sense, those bestowing may unite themselves not only to God the Son but also to God Father, God the Father, who created all that we have and are, is cred in the act of almsgiving.

The many virtues of Charity, detachment, unselfishness and wholehearted love of Christ in the person of the poor find a ready for cultivation in almsgiving. The ascetical and spiritual values ha work of mercy are enumerated in any of the writings on the but St. Francis re-echoing the teachings of the Gospel, would tep further. He considers the Order of Friars Minor and their of begging an occasion of benediction for those who are in note and seemingly indifferent avenues of a social agency. It is

a position to give. This office of charity is not to be dismissed the to come into one's own home—to one's very doorstep, yes, the beginning of the friars in time of need is to affect one's own dinner table.

It is no wonder then, why St. Francis refers to the table benefactor as the Table of the Lord, since what is on it is from hand, what is begged is begged in God's name and what is given in God's name. By this act the giver is drawn to God in concrete manner. Indeed, it may hurt the giver materially, and psychologically, but there is no comparison between the earthly loss and the immense spiritual gain.

In conclusion we may say that although St. Francis want order to grow in spirit and number, he, in contradistinction to other type of social organization, which naturally seeks security, security for his band of followers in a supernatural way. We order to attain to a higher spiritual perfection for themselves and almsgivers by a quick vivid and real way of imitating Christ. Why St. Francis holds a unique place in history as one who almsmen among his followers.

## **Book Reviews**

E LITTLE FLOWERS OF SAINT FRANCIS

modern English translation from the in and the Italian with introduction, and biographical sketches, by Raph-Brown. New York Hanover House, 58, Hardcover, 357 pages.

The Little Poor Man of Assisi has menced his followers while still on earth, and his personal effect became stronger in the coming centuries after death. With his deep spirituality and ways merry inside view at the world e observed in every man and every unmional creature the hand of God creating scording to His divine likeness. So, it is very understandable that his spiritual sons, the Franciscan friars tried to imitate the master by their personal poverty and willingness to help the failing. The doings and sayings of Saint Francis were jotted down early, and out of these notes there came about the immortal work of Brother Ugolino di Monte Santa Maria, in Latin. The first, XIV century Italian translation of the narratives was called the Fioretti, meaning little flowers.

It is Mr. Raphael Brown the well known Franciscan tertiary scholar to whom one should thank for the new, modern English version of this classic of the times of Dante, which is a prescribed ook in Italian schools today, and which been translated into several different gues already. The most important part the book consists of direct and indirect lations of St. Francis with God. How spoke to the Saint through Brother how God revealed to St. Clare and other Silvester that St. Francis should and preach. While St. Francis was about God with his companions appeared among them. And how ang friar fainted when he saw St. talking with Christ.

> translator divided this work parts. Besides the Considerations Holy Sitgmata, the Life of Brother

Juniper, the Life and Sayings of Brother Giles, in part six he included twenty new chapters from which nineteen have never appeared in English before.

Although this opus was prepared according to Latin and Italian sources its story is so vivid and easy moving as if it would originally be written in English. The carefully composed introduction and short biographical sketches add to its value. There is another thing speaking for the book: neither its external form nor its inside build-up remind the reader of any dry religious meditation for condescending godly souls. It is not a dull book. On the contrary, its content is humanly warm and touching. So, there is hope that even less religious minded people or non-Catholics will take and read it. For such a tremendous success both the translator and the publisher deserve re-Z. K. cognition.

#### HE CHOSE CATHERINE

Life story of Catherine Daemen, founder of the Franciscan Order of Nuns, on the 100th anniversary of her death, by Sister Mary Paul, O.S.F. New York Pageant Press, 1959.

This work, written by noble simplicity, deep feeling and sufficient preparedness, sets over 180 pages, a fitting memory to the simple peasant woman who, following a Divine call founded an order for nuns to follow Franciscan ideals. The life of this young woman was disturbed by wars fought over Europe 130 years ago. She learned to know suffering and misery but she also became the defender of the deserted and comforter of the wounded. She tried to understand everybody. Sister Mary Paul makes us acquainted with the family life of Catherine Daemen. We sympathize with her feelings and grieve at her sorrows. That environment is characterized by sincerity and humility. From the latter it follows that when the growing institution demanded cultural and educational powers beyond her simple

## Book Reviews

background, in later years to come, she yielded her rank of Superior to a younger but more qualified Sister. The purpose of this book may be reflected in the letter of the Mother General of the Order from Rome: "Its appearance is timely in this our day when society and individuals are torn by doubt and perplexity, by fear and anxiety. May the quiet reading of these pages bring conviction and security, courage and peace through the realization of the fatherly Providence of God . . ."

The book was published by the Pageant Press with its customary concern.

Z. K

PEQUENA GUIA — A booklet, published by Jude Senieur, O.F.M., Cap., to assist priests to hear confessions in Spanish. San Juan, P. R.

This booklet comprises the short form of confession in Spanish with the names of the more possible sins, and at the end follows a short Spanish-English vocabulary. Father Jude has also prepared a 30 minute tape recording to make the quick Spanish pronunciation more understandable. The father would like to bring this booklet to the attention of as many friars and priests as possible, for, if it helps only a few priests in their work to

preserve the faith among the speaking people it should have as purpose. Suggestions for addition welcomed by the author.

# APOSTOLATE TO ASSIST NON-CATHOLICS

By the Markham Prayer Card Ap Cincinnati, Ohio. The object apostolate is to help people of to pray regularly and well. The this booklet was promoted by an during WW II, when a young wounded in combat asked the pray with him. There are many uals who do not care about religion all their life, but sudde the need of spiritual consolation. these people, the Archbishop of nati, McNicholas, started this me in 1931. Msgr. Markham, Prof Theology at the Norwood Sel Ohio, who knew well that for death only two things are necessar and act of contrition, promot developed this program. The Ap publishes and distributes the daily cards at the annual rate of 1,00

# NTHLY CONFERENCE

# **CHRIST**

Fr. Frederick McKeever, O.F.M.

(Second Part)

2. The second approach to this question is that of John Duns otus. His approach to the problem is quite different from his

Scotus proceeds in this way: God, the divine essence, is the timate foundation of all love and as such He presents Himself the highest value and as totally lovable. Right order demands that cod be the final goal of all love and that his first intention of love must be directed toward Himself and His own Essence. Every perfect, enerous and unselfish love desires co-lovers. Perfect love seeks co-lovers in order that the beloved may be loved the more by being loved by many, and that the co-lovers may also participate in the bliss of that love. Since God's love for Himself, that is for His Essence, most perfect, He neither can nor will remain entirely alone. Accordingly, in the Son and the Holy Ghost, the Father associates Himself with infinite and consequently perfect co-lovers. In His plurality of persons, the Triune of God first loves Himself, that is, His Divine Essence, but He wills to draw into His love persons outside Himself. In the second place He desires the elect. In the second place, as Scotus puts it, "He wills the elect . . . and that is it were reflexively, by wishing others to love with Him the same object . . . Therefore, He first loves limself, and secondly He wills to have co-lovers." It is out of love hat God directly desires Himself as the goal of all things; and that He caires other things who in turn shall join Him in loving. Herein lies e final ration of all predestination. At the very beginning of all the ys that proceed from the holy Trinity, at the beginning of all edestination, we find love which desires to give gratuitously and lessly. "Thou are boundlessly good and with overflowing generosity u communicatest the rays of thy goodness." Thus Scotus praises . It is because of His love that God created all things. "God created universe because of Himself, whence God, Loving Himself, made it Himself."

Here again we emphasize that the point that God creates everything

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