

BOOK REVIEWS

LIFE IN GOD'S LOVE, by Rev. Allan Wolter, O.F.M., Franciscan Herald Press, 1958. 157 pp. \$2.50.

Every chapter, but one, of *Life in God's Love* begins with the statement of Saint John, "God is love . . ." As the chapters unfold the reader is tempted to say: What further observations can the author make upon these words, and will this chapter meet the same expert treatment given the others? When the last page has been read, it is with a regret that the author gave his attention to only half of the beatitudes, because his handling of these summits of perfection, especially of the eighth beatitude, is masterful. It would be difficult to find anywhere a more simple and yet a more powerful sketching of the character of St. Paul, that singular example of persecution suffered for God Who is Love.

The development of each subject (Human Destiny, Sin, The Challenge of Sin, Transformation in Christ, etc.) from the psychological viewpoint is very convincing and at once attractive—a rare achievement.

For religious, this book will surely provide a fresh approach to many an obligation assumed at profession, but which perhaps was not so clearly understood as it should have been. Married persons seeking a more intense interior life will find great help in these pages which show an uncommon grasp of the psychology of the sexes. Since the major portion of the material of this book is concerned with the celibate life, priests and seminarians will find it very useful.

Fr. Leonard Perotti, O.F.M.

PERMANENT PEACE, a check and balance plan for total world peace by Tom Slick. New York, Prentice Hall Inc., 1958. Hardcover, 180 pages.

Tom Slick, a businessman of Texas, considers the practical side of things, and in the field of politics offers a working solution for world peace. Peace helps business more than devastating war.

In his program the author includes the establishment of an international police corps to be supported by "reactive forces" to prevent war or, to stand against any aggressor. In other words calls for a balance of power among nations of the earth. It was used by British diplomacy in the previous century with success. To make the plan operable Mr. Slick wants to hold peace conferences and set up a peace program to solve legal and non-legal problems of peoples striving toward a mutual goal. To achieve this, Law must rule with justice, he says. The U. N. must be essentially changed into an effective organization and Russia should cooperate with western proposals. One should finally realize that man was born to live peacefully and he is entitled to enjoy the rewards of peace.

A very interesting work, but, with due respect to the penman, he is a little too idealistic a person or knows little about the art of "dirty" politics.

Z. J. K.

Man Alive!

Fr. Regis Marshall, O.F.M.

There is no being more alive than God. In his finest hour St. Peter testified to this truth when he openly professed, "Thou art Christ, the Son of the Living God". More subtly the beloved Evangelist wrote that God is the Alpha and Omega of all things. The Apostle of Zeal, in words so evidently clear, preached, "in Him we live, and move, and have our being". And from the lips of Christ Himself we hear, "I am the Way, the Truth, and the Life".

On the other hand the life that man has received is a gratuitous gift, a generous handout. Limited in his existence his breathing in this world is laborious. The possibility of sin can make of man the most mortal of beings. Nothing kills like sin. "Mors peccatorum pessima." (Ps. 33:22). The parched and lifeless desert is an oasis when compared to the aridity and desolation wrought by a will which has betrayed God.

Man's earthly life is somewhat like a personal letter. Through creation it has been postmarked in time. During its temporal pilgrimage it is submitted to the proverbial vicissitudes of a mail-carrier. Eventually it must either be delivered to the address imprinted on it by the Hand of God, or, if that address has been permitted to become effaced or obscured, it must be cancelled and held at bay in the dead letter office. Some lives choose for themselves the cumbersome "parcel-post" route. Others with a wholesome anxiety and a holy expectation prefer to go by "air-mail". At least one other there was, so gifted by the grace of God, that even from the moment of her birth she was labeled "special delivery". Such was our Blessed Mother.

As in breathing we inhale only to exhale, so in living we receive only to give. Man is never more alive than when he gives and gives in imitation of his Redeemer. "No man takes it (life) from me, but I lay it down myself." (John 10:18). The motive for the love that the living Christ has for man is a reflection of that which the living God has for His Son. "For this reason the Father loves Me, because I lay down my life that I may take it up again." (John 10:17) We give only to receive. The Passion and the Resurrection define our living. The liturgical cycle of the Church year externally manifests this divine rhythmic law of compensation.

When we received our human vocation there at the same moment began what should be a most loving and intelligent conversation. It is a dialogue between Creator and creature, God and man. I almost said human vacation. However, life is never such nor can we make it such. Life is not an emptiness but a fullness. "Of His fullness we have all received." (John 1:16). In their own mute and magnanimous manner irrational creatures give glory to God by paying Him what we might call "lip service". Man on the contrary can select his words. He can formulate his own thought content. He can even choose the tone of his voice. Man can give answer to the query of the Psalmist, "Who is the man that desireth life?" by "keeping his tongue from evil and his lips from speaking guile". (Ps. 33:14). By knowing the only true God and Jesus Christ Whom He sent, he can even begin his Heaven on earth by emphatically affirming that this is everlasting life.

In this dialogue, God of necessity spoke first. How original and eloquent were His utterances. The most urgent words to be found in Holy Scripture are the simple combination of "Let there be light". Whatever objects of beauty and comeliness exist in this world from minerals to Mother Mary, they are consequent on these words. A whisper of Divine Wisdom and from the bottomless, boundless vacuum of nothingness there emerges and crosses the threshold of reality an entity far surpassing the Seven Wonders of this world. There confronting its Creator is not merely a striking resemblance but even the image of God, a soul, a man. Blueprinted in the mind of God here is a truly dignified creature made a "little less than the angels". (Ps. 8:6) What fertile ground for meditation do we not have in the knowledge that somehow from all eternity God had me in mind. I was never forgotten, never taken for granted. Herein strike deeper the roots of my dignity. Now am I given a true estimate and appraisal of my value. To be thought of by God is of itself sufficient to render anything positively good. If the Franciscan soul is wont to reverently fondle irrational nature as tokens and souvenirs of God what must his approach be towards one who is trademarked with the Divinity!

Yes, God has spoken. But man too is given his turn to speak. He is a responsible animal. Adam spoke in syllables so incoherent that it left our minds and wills befogged and bewildered. Ever since man has been handicapped with a stammer, mouthing unintelligible phrases. But lo and behold! The God-man, Christ, appeared one starlight to coach and prompt him in his articulation, to demonstrate for him a coordinated gesticulation. Aided by this grace how faithful do some souls emulate their Teacher! With what reverence and pride do they utter their consonants! With what resolve and determination

do they accent their vowels! Many are the souls who even resort to a holy plagiarism purloining the very words of the Master Himself. "The words which Thou gavest me, I have given to them and they have received them." (John 17:8) However, the words of man are not always so select. Do we not hear now and then the slurring sounds of the seditious. The sibillant, sloughy utterances of those unmindful of their dignity are only too often the cause of so much dissonance. Man receives only to give. A haughty pride drowns the remonstrance of St. Paul, "What hast thou that thou hast not received?" (I Cor. 4:7).

This dialogue will one day be concluded. On that ultimate occasion God will have the last word. It may be punctuated by the imperative, "Depart from me you cursed for you have preferred to be disciples of the devil. In courting death you have wooed the world's first and worst grammarian. This is the wretched one who attempted to pluralize God. Or, in entreaty, it may be, "Come you blessed of My Father. In your obedience and humility you culled your words from the dictionary of love. Ear hath not heard the things I have prepared for you".

Speak, Lord, Thy Servant Heareth.

At the moment God gave us existence as tiny as were our little hands they could still reach God. In the condensed wisdom of William Wordsworth,

"Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy."
Ode: Intimations of Immortality.

Infinitely transcending creatures, God is nevertheless within our grasp. So dynamic is human effort that it even outbids the vaunted atomic power of our time. For what man can measure the spiritual energy embodied in one sincere act of love? This potential can spell the difference, tip the awesome balance, between everlasting life and unceasing death. The relentless struggle for perfection is evident. The universe is alive with love. But only man can direct and pilot his tendencies. Not destined to an orbital existence he must press onward, ever onward. As a foreigner in a strange land he breathes both a temporal and an eternal air. It is the countrified freshness of the latter that should beget in him a nostalgia, a homesickness for

the Fatherland. "Upon the rivers of Babylon, there we sat and wept: when we remembered Sion." Ps. 136:1)

St. Augustine is the classic example of one who in the beginning of his restless career inhaled huge draughts of temporal air. Given to know the full meaning of nature boy, he, for a time, remained deaf to the promptings of God sorely and desperately in need of a spiritual hearing-aid. Once he tuned in on grace, the dignity of man blossomed as in few others. Possessed of a boarding house reach, the Doctor of Grace constantly tended toward God. Aflame with the love of God and without any disdain for the things of this world, he became the pilot light that set many a soul aglow with an ardent desire for Heaven. When God spoke, St. Augustine was the servant that listened and most attentively. For, to him, the call of God was not the impersonal voice of a tape-recorder. It was rather the immutable and eternal voice of his Master intimately imaged in his soul. What a response to a human vocation! If we say that St. Augustine lived it up in his youth, it is really and truly of his later years that we can rightfully say, "Man alive!"

Out Of The Depths I Have Cried Unto Thee, O Lord.

As Christians we may be accused of being creatures of the new world. It is true that St. Bonaventure and Franciscan philosophy emphasize our striving toward the Infinite. It is certain that we accept the willing over the knowing, the giving over receiving. But it is very unorthodox to say that our heritage frowns upon nature and things natural. To the Franciscan whatever comes from God is good. The only thing we have an original claim to is our sins. We have a debt to them through our misdeeds. Rare is the occasion where our holy Father Francis urges us to despise the world, to condemn the article of this life. Rather in his poetic way, in words anchored in a profound spirituality, he bids us to look upon them as companions on our pilgrimage to Heaven.

It is no easy task to be sincere with oneself. There is a minimum of mimicry in all of us. To act true to our nature is to approach closest to the ideal God has of us in His mind. It is also impossible for man to be beside himself. Man is an end in himself. He can never use himself as an instrument. So wonderfully constituted is our nature that whatever we do must be done for our good. In our communion with other men we love them not for what they have but for what they are, images of God. We love them with a redemptive love, a love that draws its attraction from the Passion and sufferings of Christ.

We love them for the real possibilities that reside in them, even in the lowliest. We love them as St. Francis did, for their buried values. He saw naught but good in others.

Sin may have wounded everything but it has corrupted nothing. The wounds can be healed. The handicapped even have a better way with which to express their love. It was in His darkest hour, on the night that He was betrayed, that Christ proved His love, went all out for us. He went for broke, emptied Himself, gave as much as it is possible even for a God. We too, out of our depths, must cry to God. The wounds of our day demand that we cry to God that man may know that morality is essentially normality, being true to one's nature. Not satisfied with the product of God's Hand, the psychological alchemists of today with their pretentious humanism have made man the measure of reality. Through a miscarriage they have adopted a life without standards, sweet in the mouth and bitter in the stomach. A Chinese philosopher once criticized that "Americans are not happy, they laugh too much". Could the reason be that they have made of life a joke? In some areas of the world it has even ceased to be a joke. The twin citadels of the intellect and will have been ravished to the extent that it is difficult to detect whether men are treated as animals or animals as men.

In recent years there has been an extensive application of the phrase, "dignity of man", but less evidence of it. Man has magnified himself to an unreal size until the bubble burst and he has shrunk to less than his true size. It is out of these depths that he must cry to his Maker. With the strength of grace he must reassume his proper place which is above the natural. "He is a natural" is not the highest encomium that can be directed towards a man. In fact it could be close to the lowest.

This Is Everlasting Life.

Progress may be man's most important product but man need learn little new. What he does need is a shock treatment to arouse him from his amnesia and to remind himself of what he once knew and too often forgot, his dignity. His dignity consists in the ability to grow in greater likeness of Him Whose Image he is. Assisted by the range-finder of grace his vocation is to focus that image, to become more Christlike.

For the Franciscan the sky is not the limit. The virtue of hope, the longing for Heaven, makes of him a creature out of this world. Heaven has already begun. "This is everlasting life, that they may know Thee, the only true God, and Him Whom Thou has sent, Jesus Christ." (Jno. 17:3) To know, love, and serve God in this life

is already a down-payment on our eternal reward. This is the only kind of living worthy of man. For this is really living, when we reclaim a lost dignity as did St. Peter, the patron saint of the Act of Contrition. This is living, when by means of example we awaken other men to their dignity as did the Apostle of the Gentiles. This is living, when mindful of our own dignity we model our efforts after our holy Father Francis in whom the Image of Christ was perfectly mirrored. This is living when we allow the most dignified of all creatures to be our life, our sweetness, and our hope. Who among creatures was more alive than Mary who carried beneath her Immaculate Heart the Way, the Truth and the Life. Her beauty like the source of her life comes from within.

"After all we are only human" is an excuse and an apology proffered by many a timid soul. For St. Francis it was rather "after all and above all" we are the most worthy, the heralds of the Great King, other precursors of Christ. What a soul shaking truth to realize that I am like unto God, an image of the Divinity. That God became Man and died for men, was sufficient for Francis to center his whole spirituality about the Passion and sufferings of His Redeemer. As one dedicated and consecrated to God, the living God, who should be more alive than a religious, a professional imitator of Christ. "It is now no longer I that live, but Christ lives in me." (Galatians 2:20) "I beg you be imitators of me, as I am of Christ." (I Cor. 4: 16)

"O God, may we be ever alive with love for Thee and always dead to sin. When my life has run its course, may my requiem be a hymn of praise for the living God. May my soul be filled to overflowing with Franciscan gratitude for your pledge of everlasting life."

"Mother most prudent, accompany this pilgrim and restrain him from his devious ways. Mother of Good Counsel and Seat of Wisdom may my willing follow upon the knowledge that there is:

'Only one life
T'll soon be past
Only what's done
For Christ will last.' "

Deus tu conversus vivificabis nos! Man alive! All this and Heaven too?

The Virtue of Simplicity in St. Francis Of Assisi

Honorius Santoriello, O.F.M.

INTRODUCTION

Francis of Assisi is a universal saint only because Christ and His Church are universal. Upon this foundation the great saint built his beautiful spirituality. Hence we read of Francis that he was a "Vir Catholicus et totus Apostolicus".

We might also liken Francis to the man in the Psalm (1, v.2, 3) whose "will is in the law of the Lord" and whose life and virtues "like a tree which is planted near the running waters brings forth fruit in due season and his leaf shall not fall off; and whatsoever he shall do shall prosper". This tree of supernatural virtues which is characteristic of Francis' spirituality is deeply rooted in humility. Its two main branches are obedience and simplicity. The shining virtues of chastity and penance are the fragrant blossoms of this wonderful tree. And finally though not a virtue in the proper sense of the word, but the fragrant aroma of all the Franciscan virtues, "the everlasting spring-charm of Franciscan life and the bright golden atmosphere of the entire Franciscan movement", is that distinctive joy which pervades the entire spirit of the Poverello of Assisi.

Though Francis loved all the virtues, he still stressed certain ones which he used as keys to open the way more fully to Christ. Aside from his high ideal of poverty and his sublime humility, this great saint loved and practiced the beautiful virtue of Holy Simplicity which he called "the daughter of grace, the sister of wisdom and the mother of truth". In the office of the Feast of Saint Francis, Holy Mother Church sings of him, "His most high poverty overflowed into rich treasures of simplicity". Hence a deeper insight into the virtue of simplicity, especially as found in the spirituality of Saint Francis, should show us how he used this virtue to bring himself yet nearer to Christ.

I

SIMPLICITY OF ST. FRANCIS

At Baptism, besides *being* adopted by God and made heirs of Heaven, there were also implanted in our souls the seeds of those virtues, which, if cultivated in our lifetime, would bring to perfection our interior life and prepare us for eternal beatitude. Francis nurtured these seeds in his soul until they blossomed to perfection. He was like the sturdy tree (virtues) which was planted near the running water (grace) and brought forth fruit in due season. (Ps. I). St. Francis attained to a sublime union with God and hence mastered, unified and perfected his spiritual life. The Poverello acquired the perfect mastery of the art of loving God. He perfected himself as well as others. In perfecting, he simplified. In the beginning of his spiritual life complications and difficulties abounded but at the end he found among other choice things, a Holy Simplicity. For we are told that perfection is simplicity, since simplicity is one of the attributes of God who is infinitely perfect.

The virtue of simplicity then has its basis in those infused virtues we receive at baptism. More specifically it stems from veracity, a virtue attached to justice which leads a man to tell the truth always and to act in conformity with it. Simplicity as an aspect of veracity is opposed not only to duplicity but "to every useless complexity, to all that is pretentious or tainted with affectation, like sentimentality, which affects a love that one does not have". Simplicity is not an isolated or indescribable element, nor does it mean a stupidity, dullness of intellect or an inability to understand. Rather, simplicity is a sincerity, a certain directness of mind or as St. Thomas tells us, "Simplicity is called by that name in opposition to duplicity, which is a defect by which our exterior conduct does not harmonize with the interior sentiments of the heart. Simplicity means sincerity, honesty of mind and uprightness because it does not follow envious ways but goes straight to its goal". Such was the love of St. Francis for his Creator, a love that was sincere and went straight to its goal. Or as Thomas of Celano tells us: "Not all simplicity found grace in his eyes, but only that which is content with the possession of God and despises all else, only that which glories in the fear of God, and knows no evil either in word or deed." But Francis penetrated even more deeply the simplicity Christ Himself expressed: "Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves." St. Bonaventure writes of the marvellous effect on the soul of Francis in his practice of Evangelical simplicity through his exalted poverty: "The Holy man

of God, by his love for most high poverty, acquired such treasures of holy simplicity, that although he possessed nothing of his own with regard to earthly things, he appeared in the sight of his Creator to be the possessor of all good. With the eyes of a dove, namely, the simple sight of mind and the pure perception of contemplation, he referred all things to the Creator, in Whom he recognized the origin of all things created, and so loving and praising Him, it happened that by the grace of the supreme goodness, he possessed all things in and through God."

II

NATURAL AND SUPERNATURAL SIMPLICITY IN
ST. FRANCIS

Since we can possess natural as well as supernatural virtues, so too can we possess a natural as well as a supernatural simplicity. Both do not exclude but intensify each other. A natural simplicity which comes from an intimate disposition and makes a person good natured, frank and candid, facilitates and prepares the way for the practice of a supernatural simplicity. As a moral virtue it proceeds from grace and blossoms through the efforts we make in responding to its inspirations. A natural simplicity cannot of itself make us pleasing to God or make us worthy for Heaven. Both kinds of simplicity found their fullest expression in St. Francis. He was good natured to the extent that he would allow robbers to attack him without defending himself. He was frank and candid in telling his friars that they put no gloss on the Rule or upon his words. But Francis realized how weak his natural simplicity of itself would be if he failed to make it facilitate and prepare the way for the practice of supernatural simplicity. He realized how far he was from that simplicity which was Divine. And finally, he realized the magnitude of his capacity to partake of God's simplicity in some way. His natural simplicity was elevated to a supernatural level to the point where even the animals would listen to his simple praises of the Lord and His creatures. As St. Bonaventure tells us, "By the influence of this supernatural virtue even the untamed animals felt themselves drawn to him, just as if this holy man, by his simplicity and righteousness, had reverted to the state of original innocence."

III

THE VIRTUE OF SIMPLICITY IN THE LIFE OF ST. FRANCIS

The early life of Francis reveals to us how he also practiced the other virtues of the Franciscan tree that was rooted deeply in humility. His literal obedience to the will of God and his chaste and mortified life expressed in a joy of spirit, led Francis to return to that original simplicity, which constituted his real self as the image of God. But Francis knew that he could never succeed in "being himself" until he attained Heaven; hence he realized his task would be to rid himself of the overlying layer of duplicity which was not his "real self". If we were to page through the life of Francis we could take innumerable examples of his beautiful simplicity which was expressed in his uncompromising mortification with regard to his lower appetites, his interior senses, his intellect, and finally his will.

Francis' simplicity was expressed through his sincerity, a sincerity which consisted in a frank awareness of his own shortcomings. His sincerity showed itself remarkably well at one point when he was at a hermitage near Rieti. At that time, about Christmas, a large number of people came to hear him preach. Before his sermon he spoke the following words: "You believe me a holy man, and that is why you have come devoutly hither. But I confess to you that during all this fast, I have been eating food seasoned with lard." The power of this type of sincerity rests not so much in the words themselves but in the fact that Francis often ascribed to pleasure what had been a concession to infirmity.

Again, Francis' simplicity expressed itself through his sense of meekness and his self effacement, in a word, his humility. We are told that both humility and simplicity are so closely related that only the keenest eye can detect the difference. "He is humble who desires to be accounted no more than he is; simple who desires to appear no other than he is. To be accounted more than one is, detracts from simplicity; to appear other than one is, detracts from humility. And thus Francis frequently mentions simplicity and humility in one breath and speaks of the former with such rapturous enthusiasm that a child of the world is justly astounded." And hence we read the beautiful account of Francis' humility shining through his other virtues as related by St. Bonaventure in his Vita: "The man of God was filled to overflowing with humility, which is the glory and the guardian of all other virtues. In his own estimation he was a grievous sinner, though he was in truth the mirror and glory of all sanctity

Upon this foundation he studied to build himself up; having laid as a wise architect, that foundation which he had learned from Christ. He was wont to say that the Son of God had descended from the bosom of His Father to our lowliness, that so, by His example, as well as by His words, He, our Lord and Master, might teach us humility; and therefore, as the true disciple of Christ, he sought to abase himself, both in his own eyes and in the eyes of others, remembering the words of our divine Master: 'That which is highly esteemed among men is hateful in the sight of God.' And he had these words continually in his mouth: 'What man is in the eyes of God, so much he is, and no more.' "

And again, we see how Francis strove to rid himself of everything that was useless and unnecessary toward his ultimate purpose, namely, the recovery of the divine image and union with God. Hence we see here his simplicity being expressed through his total and uncompromising mortification, especially, of his lower appetites. We read of the simplicity in his food; in his clothing; in his dwellings; in his labor and in the general manner of his life as laid down in his rule, testament and admonitions.

With regard to his food we read that after his conversion he begged for his food and in all simplicity ate what he received even when, "he saw his bowl full of odds and ends, he was filled with loathing; but then he thought of God, conquered himself, and ate the food with delight of spirit." We also read another representative account in regard to his simplicity in looking upon the food he and Brother Masseo had just begged: "When they had finished begging, they met outside the town in a place where they could eat, where there was a beautiful fountain beside a fine broad stone on which they each set out the alms they had collected. When St. Francis saw that the pieces of bread received by Brother Masseo were far better and larger than his own he was overjoyed and said: 'O Brother Masseo, we are not worthy of so great a treasure.' He repeated these words several times, and brother Masseo said: "Dearest Father, how can one speak of a treasure where there is such poverty and so great a lack of the things we need? Here is no tablecloth, no trencher, no bowl; no house, no table, no man or maid to serve us.' Then Francis said: 'And that is what I call a real treasure, that there is not one thing prepared by human hands, but what there is has been prepared by Divine providence, as we see by the bread we have collected, by our table of so beautiful a stone and the fountain so limpidly clear. Therefore I would have us pray God that he make us love with all our heart the treasure of holy Poverty, who is so noble that God Himself becomes her servant.' "

There are many other instances where Francis expressly states the

simplicity we must have in our fare, even to go as far as to state in his rule.

Again we see the simplicity of Francis expressed in his attitude toward his apparel. Outside his citation in the Testament where he admonishes his friars to mend their clothes, one example will suffice here to show his interior as well as his exterior simplicity: On one occasion when he suffered from a weakness of the chest, the superior proposed that he have a piece of fox fur sown on the inside of his habit, so as to keep him warm: "On one condition," the holy man replied, "and that is that you sew also a piece on the outside, so that the luxury which is applied on the inside may be visible also on the outside." Concerning Francis' simplicity with regard to dwellings we know that he consistently militated against large and special houses. "On a certain time when he was at Siena for the weakness of his eyes Dom Bonaventura, who gave the land to the brethren on which the friary was built, said to him, "What thinkest thou of this place? And Blessed Francis said to him, "Wilt thou that I tell thee how the dwellings of the friars should be built?" He answered, "I do wish, Father." And the Holy Father said, "When Friars go to any city where they have no dwelling, and come upon any one willing to give them a place to build a house, and have a garden and all things necessary they should firstly consider how much land is sufficient for them, having regard always to the poverty and the good example which in these things we are bound to show. . . Having considered therefore the land necessary for a dwelling, the friars should go to the bishop of the city and say unto him, 'Lord, such a one would give us so much land for the love of God, and for his soul's health, that we may build therein a dwelling. Wherefore we come to you in the first place, because you are father and lord of souls of all the flock committed unto you, and of all our brethren who shall sojourn in that place; we would favor you therefore, with God's blessing and yours, build there.'" And finally he said, "The Lord hath called us to the aid of His Faith, and of the clergy and prelates of the Holy Roman Church. And therefore, we are bound as much as we may, always to love and to honor and to reverence them."

Francis practiced a certain manner of working and hence stated simply in his rule a formula he wished his friars to have. "Those friars to whom the Lord has given the grace of working should labor faithfully and devoutly, so that in banishing idleness, the enemy of the soul, they do not extinguish the spirit of Holy Prayer and devotion, to which all temporal things should be subservient. But for the recompense of their labor, they may receive for themselves as

their Friars the necessaries of the body, except coins or money; and this humbly, as becometh the servants of God and the followers of most holy poverty."

And finally, in his general manner of life as laid down in his Rule, testament and admonitions, as well as many of his writings and sayings we see the whole spirit of simplicity pervading them, especially at the outset of his Rule where he begins with simple and few words summing up what the Rule and life of the Friars Minor is: "The Rule and the Life of the Friars Minor is this, namely, to observe the Holy Gospel of Our Lord Jesus Christ by living in obedience, without property, and in chastity." Francis even went so far as to expressly state the necessity of preserving simplicity. In his last will and testament, which he left as a "remembrance, admonition, exhortation," he says, "And I strictly forbid under obedience all my brethren, both clerics and lay brothers, to put any gloss upon the rule, or upon these words of mine saying: Thus they are to be understood; but as the Lord has granted me to speak and to write the rule, and the words simply and plainly, so let them be understood simply, plainly and without gloss, and with the Divine assistance observe them unto the end."

Having considered Francis' exterior or lower senses in manifesting his simplicity let us now see how the mortification of his interior senses and intellect effected a simplicity. Thomas of Celano gives us a clear picture of the interior St. Francis, "Oh, how beautiful, how glorious, how lofty did he shine by the innocence of his life, the simplicity of his speech, the purity of his heart, his love for God, his brotherly affection, his fervent obedience, his affability, his angelic mien and appearance.

"He was meek in his manners, peace-loving by nature, affable in his conversation, persuasive in his admonitions, faithful in his promises, prudent in counsel, enterprising and resolute, friendly to all.

"He was possessed of a keen intelligence and of a gentle nature; sedate in temperament, disposed to contemplation, constant in prayer and fervent in all things; steadfast in his resolutions, solid in virtue, persevering in grace, and equable of temper under all circumstances.

He was by nature lenient and able to accommodate himself to varying conditions. Keen of intellect, he also had a faithful memory; clear in reasoning, prudent in his decisions, and yet simple withal; severe with himself, yet he was lenient with others and withal completely unassuming. His countenance displayed cheerfulness and joy. Indolence and conceit were totally unknown to him." This sketch of the interior Saint Francis expressed itself in the simplicity of his devotions, his

attitude towards studies, and especially in his methods of prayer attracted by the simplicity of the Liturgy.

The simplicity of St. Francis' devotions rested not so much in that they were distinctive of him but rather that they were distinctive of those devotions fostered and encouraged by the Church. He had devotion to the Angels, to Our Lady, to the Nativity of Our Lord, to the Lord's Body, to the relics of the saints, to the Cross and above all tender devotion to the "Love of God". We read of a beautiful account in Celano of this last and crowning devotion: "It will perhaps be neither unprofitable nor unfitting to touch briefly on the special devotions of St. Francis. Though as one who enjoyed the unction of the Spirit he was devout in all things, still, he felt a special emotion with regard to certain special things. Among other expressions in common use he could never hear the words "love of God" without undergoing a kind of transformation; for immediately on hearing those words he was aroused, stirred, inflamed, as though some inner corner of his heart were being touched by the plectrum of an outward voice.

Another aspect of Francis' interior simplicity was his attitude toward studies. Study for Francis was to be subservient to the spirit of prayer, if it is taken as a form of work. Francis desired humility in his own friars before anything else and hence he was led to exclaim: "There are many friars who place all their study and care in acquiring knowledge, leaving their holy vocation and wandering with mind and body out of the way of humility and of holy prayer." But he simply states the attitude one should have in approaching studies without any complexity: "Some companions of the Holy Father, to whom it was related that several very learned men from Germany, Italy and France had accepted the religious habit of the Friars Minor, asked him if he thought it right that his friars should apply themselves to the study of Holy Scripture. 'Certainly,' he answered, 'provided that, according to the example of Christ, they give more time to prayer than to reading, and do not lose the taste for prayer. They must not content themselves to study how to speak, but at the same time they must put into practice what they have learned from books and must see that others practice what they teach. I want my followers to be true disciples of the Gospel, so that they advance rapidly in the science of true wisdom, continue in the path of Holy Simplicity and be careful never to separate the simplicity of the dove from the wisdom of the serpent since Our Divine Master warned us to keep them together.'"

Francis' attraction for the simplicity of the liturgy is concretely shown in his precautions not to exceed the demands of the Church. Hence Francis states in his Rule: "Clerics shall recite the Divine

Office according to the order of the Holy Roman Church . . ."

Francis' first thought before anything else in adorning the House of God was that it be always kept clean and simple: "One time when he was staying at St. Mary of the Portiuncula, and there was as yet but few friars, Blessed Francis went by those villages and Churches in the neighborhood of Assisi announcing and preaching to men that they should do penance, and he carried a broom to sweep out unclean churches. For the Holy Father grieved much when he saw any Church not so clean as he wished. And therefore when the preaching was finished, he always made all the priests who were there gather together in some remote place, lest he should be overheard by the lay folk, and preached to them of the salvation of souls, and especially that they should be careful to keep clean the Churches and altars, and all things which pertained to the celebration of the Divine mysteries."

And finally, we see the simplicity of Francis shining through his whole attitude toward prayer. We have many of his prayers but probably the one which best expresses his simplicity is his paraphrase on the Our Father. There are many others which are equally illustrative of the simplicity of Francis' prayer. Being the perfect mirror of Christ we find his brethren entreating him on the manner of prayer. "At that time the Brethren entreated St. Francis to teach them to pray because, walking in the spirit of Simplicity, they knew not as yet the offices of the Church. And he said to them: 'When you pray, say, 'Our Father' and 'we worship Thee, O Christ, here and at all Thy Churches which are in all the world, and we bless Thee for that by Thy Holy Cross Thou hast redeemed the world!' And this the Brethren, dutiful disciples of their master, were most careful to observe, for not only those things which Blessed Francis told them by way of brotherly advice or Fatherly command, but even those things which he was thinking of or meditating on, if they could get to know them by any token, they strove most effectually to fulfill . . . Moreover in whatsoever place a church might be built, even if they were not present there yet, if they could in any wise see it from afar, they bowed down toward it flat on the ground, and inclining the inward and the outward man, worshipped the Almighty, saying, 'We worship Thee, O Christ, here and at all Thy Churches'; as the Holy Father had taught them. And a thing not less to be wondered at, wherever they beheld a cross, or a mark of a cross, whether on the ground, on a wall, on trees or in hedges on the way, they did that same thing. For Holy Simplicity had so filled them, innocence of life was so teaching them, purity of heart so possessed them that they were utterly ignorant of duplicity of mind. For as they were one in Faith, so they were one in spirit, one in will, one in Charity:

agement in disposition, harmonious behaviour, the practice of the virtues, conformity of mind and piety in action ever prevailed among them."

And finally, through the mortification of his will, Francis received the crown of Simplicity. It was through his realization of the power of the will in the spiritual life that Francis attained that true simplicity which colored and dominated his spiritual outlook. Hence we see him subjecting his whole order to the Pope and the Church: "Friar Francis promises obedience and reverence to the Lord Pope Honorius and to his successors canonically elected and to the Roman Church; and the other Friars are bound to obey Friar Francis and his successors. Francis also enjoined upon his Friars that they obey their Ministers because he knew the value of obedience in attaining a liberty of soul and simplicity: "For their blessed Father used to tell them that true obedience is not only uttered, but thought out; not only enjoined but desired. That is, if a subject brother should not only hear the voice of a superior brother but should understand his will, he ought to concentrate himself on obedience and do what he understands by any sign to be the superior's will."

"And I, firmly wish to obey the Minister General and that Guardian when it may please him to give. And I wish to be captive in his hands, so that I cannot go forth or act beyond his will, because he is my Master." Francis realized that his will was a great stumbling block in his attainment of union with God in perfect Simplicity; hence he sought to destroy his own will. And for this reason we see him continually stressing the value of obedience, first to the Church and the Holy Father, then to his superiors, and finally, realizing the import of this virtue, he went so far as to state that he would be subject to a novice of an hour's standing. He not only said this but carried it out in practice when he said speaking to Peter Catani: "I ask thee for God's sake to entrust thy charge as concerning me to one of my companions, to whom, as to myself, I may yield reverent obedience. I know the fruit of obedience and I know that to one who has put his neck under the yoke of another, no time passes without gain." In obedience Francis saw that simplicity would result which would be synonymous with docility, as the trustful obedience of a child towards its Father. Francis also knew that a supernatural and joyous obedience would prove his love for Christ by seeing Him in His representatives.

Thus we have seen, through a few examples, how simplicity encompassed all of Francis, interiorly as well as exteriorly. Francis' simplicity was pleasing to God. Pleasing to God he shared in the wisdom of God, in that he experienced a loving familiarity with the

Creator of Whom Scripture tells us: "His communication is with the simple." In such loving familiarity Francis was the object of God's loving Providence.

Francis' Simplicity was not only pleasing to God, but also pleasing to men. Francis was loved by all. Hence we can apply to Francis the words of Holy Scripture: "(He) was beloved of God and men: whose memory is in benediction."

Besides also begetting a confidence in himself through this virtue, since Our Lord revealed Himself with preference to the simple and humble, Francis also received another quite extraordinary blessing which it pleases God to grant at times to the truly simple soul: "When a soul has cleansed itself completely from its hereditary wickedness through self-denial, prayer and love, and has arrived at that state of extraordinary simplicity which is proper to the saints and which proceeds from the purity of the heart, it frequently pleases God to grant to that soul a special favor, namely, to become endowed with all the privileges of original innocence. To such a soul nature not only becomes an open book which speaks of God continually, a friend with whom it is in constant communion, but nature becomes for such a soul a kingdom in which it commands at will. All creatures, attracted and dominated by the charm of the soul, rush eagerly to serve it with joy. They become subject to it as they are subject to God. It is as if man resumed that dominion over creatures which God had given to our first parents in the beginning of the world. Among all the Saints there is perhaps none who possessed this extraordinary privilege as did our Seraphic Father Saint Francis of Assisi."

And thus we can understand the sentiments of Celano when he writes of Francis: "Who shall grant to human wisdom to follow him even now that he is reigning in heaven with the zeal wherewith pious Simplicity copied him on earth? What can I add but this: Simplicity followed the Saint in life and went before him into life."

IV

SIMPLICITY IN THE FOLLOWERS OF SAINT FRANCIS

It is evident that Francis wished the virtue of Simplicity to be characteristic of his early followers and of those in his order. We can find innumerable examples in the lives of his early followers whom he educated to an almost incredible degree of simplicity. To mention

just a few whom Francis commended for their simplicity would be enough to convince us of this fact. There was Brother Masseo whom Francis commanded to turn in a circle until he became dizzy and fell to the ground; there was Brother Ruffino whom he sent to Assisi to preach without a habit; there was Brother Giles "whose entire life was a picture of simple wisdom and wise simplicity"; and Brother Juniper, whose simplicity caused St. Francis to exclaim: "My Brothers, would that I had a whole forest of such junipers!" Brother James the "Simple" and Brother John the "Simple" both whom Francis rebuked for the excessiveness of their simplicity, yet he always admired it in them; and finally but not least were the early Friars in England who blended true learning with childlike simplicity in all that they accomplished.

How the Friars became proficient in this virtue can be seen from the writings of Celano: "Holy Simplicity had taken possession of them to such an extent, the innocence of their lives had instructed them so thoroughly, purity of heart had mastered them so completely, the insincerity of mind was totally unknown to them. For as there was but one Faith, and one truth in them, they were all animated by the same mind, the same will, the same love, the same affection of heart, the same harmony of conduct, the same zeal for the practice of virtue, the same disposition of mind in prayer and work."

That Francis wished simplicity to be a distinctive mark of his order is shown from two concrete facts. Firstly, when he was urged to adapt himself and the Order more to the life of the Benedictines, Cistercians or Augustinians, he on several occasions answered: "My Brothers, My Brothers, the Lord has called me to the way of simplicity and humility, and this way He has revealed to me in truth for myself and for all those who wish to follow me."

Finally and more conclusively we have his actual words in the Rule and Testament on what should be the general spiritual character of his Friars: "And I counsel, admonish, and exhort my Friars in the name of the Lord Jesus Christ that when they go through the world they neither quarrel nor contend in words, nor judge others; but let them be gentle, peaceful and modest, meek and humble, speaking uprightly to all as it becometh." And again: "And we very willingly remained in poor and abandoned churches; and we were simple and subject to all. . . . But the Lord granted me simply and purely to declare and write the Rule, and these words, you may understand them in like manner simply and purely, without gloss, and with the Divine assistance observe them to the end."

CONCLUSION

Today, there are either of two spirits leading men about. One is the spirit of the world and the other the spirit of Christianity. The characteristic of one is duplicity, the responsive note in the other is Simplicity.

Duplicity has given birth in our modern age to: "Pretense and boastfulness, hypocrisy and deceit, double-dealing not only in commerce, politics and worldly culture, but also in the mutual conventions of society; even the most intimate relations of family life are infected by this virus. We have forgotten to be honest, upright and simple with ourselves and with God. Duplicity is in fact the true spirit of the world and of our time."

Simplicity on the other hand, is the spirit of Christianity and is the distinguishing mark of the Saints and even if ". . . duplicity or hypocrisy could be charged against them, (the Saints), all virtues would not counterbalance this one defect. The character of Simplicity was impressed especially on the Christian culture and Mysticism of the Middle Ages. And its most charming blossom was St. Francis of Assisi."

Simplicity is the Franciscan message to this modern complex civilization. The simplicity we need today is an integral simplicity; not just an exterior simplicity but also an interior vitalization of this beautiful virtue. This is the Simplicity Francis gives to us, consisting not only in fearing God and avoiding evil, but in a positive Simplicity like St. Francis' which expresses a Seraphic Love of God and diffuses goodness.

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The Sacred Stigmata shows that there were three divine things in Blessed Francis

Let us consider the second mystery concerning these holy wounds, namely, what they indicate on the part of the Saint. First, a most ardent charity. Second, a very perfect unity. Third, a very sublime dignity.

CHAPTER I

The seven flames of most ardent charity which were in Blessed Francis.

First, these holy stigmata indicate on the part of Blessed Francis a most ardent charity. A furnace is very overheated when the flames break out violently through its sides. O with what love Francis burned for whom the space of a very ample heart was not sufficient, but the flame of his love had to escape through five openings in his body. For by its violence that fire made windows, since it could not be closed up within the soul of Francis. Therefore it penetrated and set fire to the surrounding flesh, and in the end enkindled all the regions of the earth. For this reason, someone said the following to him: The heart of the lover is so transformed into that which is loved that the power of love breaks forth externally through the members. Indeed, great is the force of that fire which sets aflame the damp soil. O how the realm of his mind burned, after all worldly love had been dried up, when the dampness of his flesh burned and glowed with the fire of the Holy Ghost. Therefore, in the last chapter of Canticle of Canticles, Chapter 8, the Lord says to the glorious Francis. "Put me a seal upon thy heart, as a seal upon thy arm, for love is stronger than death, jealousy as hard as hell, the lamps thereof are fire and flame. Many waters could not quench charity." In these most holy words the seven flames of very ardent love are expressed in order. With the Blessed Francis was most ardently set on fire. The first is called meditation, the second imitation, the third separation, the fourth emulation, fifth the state of being afire, sixth the giving of good example, and seventh the state of being unconquered.

CHAPTER II

Blessed Francis by a threefold power gained the sacred stigmata in his body.

Secondly, these stigmata indicate the most perfect unity and conformity of Blessed Francis with Christ. For Blessed Francis was set afire with such ardor for the loving Jesus that the fire of the Holy Ghost broke forth into flames of fire by a threefold power, through the five openings in his body.

First, by the power of a disposing imagination, second, by the power of a disposing admiration, thirdly, by the power of love, uniting, perfecting and transforming. First, I say by power of a disposing imagination. For according to the wise men of the world it sometimes happens that things that are very strongly imagined come true. For the body follows the soul very much in its actions. Therefore, the continual imagining of the Passion of Christ, which the glorious Francis did from the very beginning, was a great disposition that he should come to this reality. I do not say that such an imagination would have produced this effect, because the Holy Church reproves such an error and true reason confutes and condemns it. Because by the power of imagination no matter how strong, no change of solid flesh is brought about, as was done in the holy stigmata of Francis, as will be explained below.

Furthermore although fluid matter may be changed and altered by a strong imagination and nature and become obedient to the soul, nevertheless, where the matter is solid it does not obey the imagination, according to the opinion of Augustine, De Trinitate II. Further, if the strong imagination should have imprinted the stigmata, this would have happened before all to the Blessed Virgin, who more than anyone stood next to the Cross in the Lord's Passion, in suffering and affliction, but neither the Church nor any of the Doctors affirm this. Many apparitions of the Cross and Passion of Christ gave a great disposition for this mystery. We will add a little about them.

CHAPTER III

The eight apparitions of the Cross

The first happened before the conversion of Blessed Francis to Christ, when he had stripped himself and clothed a poor knight in his armor. On the following night when he went to sleep he saw a great and beautiful palace, with knightly armor emblazoned with the sign of the Cross. And someone said to him, as a future friend of the Cross,

that all these things would be his and his knights', if he would dauntlessly take up the banner of the Cross.

Second, when he was still in the world, and went to the Church of Saint Mary of the Porziuncola and wept deeply, he was asked by certain spiritual man why he wept so bitterly. He replied, that he was weeping over the Passion of the Lord Jesus, for which he would be ashamed to go weeping throughout the whole world. This is contained in the Legend of the Three Companions.

Third, when he was praying, alone and in hiding, Christ appeared to him as though nailed to the cross. At sight of Him Francis' heart was melted, and the memory of Christ's Passion was so intimately impressed in the depths of his heart that he almost always looked upon the wounds of his beloved Jesus with the eyes of his mind and could hardly keep himself from tears and sighs.

Fourth, Christ crucified appeared to him in the Church of Saint Damian. While he was praying, the Lord said from the Cross, "Francis go repair My House which, as you see, is totally in ruins."

Fifth, while Friar Sylvester was still a secular priest, he saw a golden cross issuing from the mouth of Blessed Francis. Its top touched the heavens and its arms extended to the ends of the whole earth. This brilliant appearance put to flight the heinous dragon.

Sixth, at the castle of Saint Severin in the Marches, Friar Pacificus saw Blessed Francis wonderfully adorned with two veils of shining swords. One of them went from his head to his feet, the other passed across the breast from hand to hand like a cross.

Seventh, the same Friar Pacificus saw a sign of the cross on the forehead of Blessed Francis, distinguished by a variety of colors. It made his face wonderfully beautiful.

Eighth, while Blessed Anthony was preaching in the Chapter House at Arles about the inscription on the Cross, Friar Monaldus saw Blessed Francis in the form of the Crucified at the door of the Chapter Room. He was blessing the Friars, even though the Blessed Francis was at that time in a distant place. Moreover the Blessed Francis well observed the sign which was spoken to him by the Lord, in Exodus 13, "It shall be a sign in thy hand," that is, your virtue of penance, and the cross which consists of joy and pain, will be a sign of future things. As it follows: "and like a memorial" which shall be before your eyes for a remembrance, namely, the Crucified Jesus, so that as what hangs before one's eyes can not in the least be forgotten, so neither can the Passion of Christ, if we always meditate on it. For the Prophet said in his person, "I will set the Lord always in my sight," that is, the Crucified Lord.

These eight testimonies are very worthy of belief and they give proof for this ninth apparition when Christ impressed on him the Sacred Stigmata, and they aptly precede it as a preparatory disposition. Therefore, as the Lord Bonaventure says in the Greater Legend: Christ Jesus crucified constantly and wonderfully abode like a bundle of myrrh between the breasts of Blessed Francis' mind and Francis, through the fire of exceedingly great love, wished to be totally transformed into Him. Therefore the mystery of the Cross is great and wonderful, for in it are veiled with great profundity the charisms of grace, the merits of virtues and the treasures of the wisdom and knowledge of God. They are veiled so that his mystery is hidden from the wise and prudent of the world. But it was so fully revealed to this little poor man so that his whole life savored of only the sweetness of Christ and preached only the glory of the Cross.

CHAPTER IV

On The Apparition of The Seraph

Secondly, these stigmata were impressed on Blessed Francis by the power of an effective admiration. For the sheep of Jacob, at the sight of the rod, bore lambs of various colors. To Francis Jesus appeared in the form of a Seraph. For as Bonaventure said: when Francis was on a high place, which is called Mount Alverno, on its eastern side, one morning at dawn about the Feast of Exaltation of the Holy Cross he was inflamed with a very ardent fire of celestial desire and he began to feel very fully the action of heavenly gifts. So, while he was lifted up to God by the seraphic ardor of his desires and while his affections, by a compassionate tenderness, were being transformed into Him Who was pleased to be crucified in His exceeding charity, Francis, praying on the mountainside, saw the form of a Seraph. He descended from the height of heaven with wings shining like fire, and with a very quick flight he came to a place in the air near to the man of God. He appeared not only winged, but also crucified. He had his hands and feet extended and fixed to the cross. But the wings were arranged around his body in a wonderful manner so that two reached above His head, two were extended for flying and with the other two he surrounded the rest of his body and covered it. When Blessed Francis saw this he was thunderstruck with amazement, and a joy mixed with sorrow rushed into his mind. At the gracious glance of Him Who appeared so wonderfully and yet so familiarly, he conceived an excessive joy, and the nailing to the Cross, which was so horrible to behold, pierced his soul with a sword of compassionate sorrow.

Interiorly he heard the voice of Him speaking Who appeared exteriorly. Although the infirmity of suffering does not at all agree with the immortality of a seraphic spirit, such a vision was presented to his sight so that the friend of Christ might foreknow that he was to be totally transformed into the expressed likeness of Christ Jesus crucified, not through the martyrdom of the flesh, but through the fire of the martyrdom.

CHAPTER V

The Mystery of the Six Wings of The Glorious Seraph

The splendor of the wings indicates the radiant enlightening of the intellect of the glorious Francis. The fieriness of the wings shows the ardor of his heart and affections. The six wings have a mystical signification in Blessed Francis. Hence the first two in regard to God are the beholding of truth and the drink of charity; the two in respect to our neighbor are the power of enlightening and inflaming them; the two in respect to one's self are innocence and justice, or custody and diligence, which were all in Blessed Francis. But because all the ardor of the Holy Spirit which is to be eternally diffused upon human nature, has its origin in the ardor of the cross and the wounds of Christ's immeasurable love, therefore, the Crucifixion of Christ is shown between the bright and fiery wings of that Seraph. Blessed Francis, therefore, suspended in admiration of these wonders, was totally changed that he was signed with the likeness of the Seraph.

Trans. by S. Fr. Fintan Warren, O.F.M.
Fr. Marian Douglas, O.F.M.

(To be continued)

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FRANCISCAN BRIEFS

FRANCISCAN SANCTITY

Fr. Byron Witzemann, O.F.M.

(Continued)

16th Century

SAINTS

I Order

23. *S. Peter of Alcantara* (1499-1562) confessor, priest; Can: Clement IX, April 28, 1669; feast: Oct. 19. (n:20).
24. *S. Salvator of Orta* (1520-1567) confessor, brother; Can: Pius XI, April 17, 1938; feast: March 18. (n:48).
25. *S. Nicholas Pieck* (1534-1572) priest, martyred at Gorcum by the Calvinists; Can: Pius IX, June 29, 1867; feast: July 9. (n:35).
26. *S. Jerome of Werden* (1522-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:36).
27. *S. Nicasius of Heeze* (Jonson) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:38).
28. *S. Theodoric of Emden* (Loet) (1499-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:37).
29. *S. Willehad of Denmark* (1482-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:39).
30. *S. Godfrey of Merville* (1512-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1867; feast: July 9. (n:40).
31. *S. Anthony of Werden* (1522-1572) priest, martyred at Gorcum with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:41).
32. *S. Anthony of Nornaer* (-1572) priest, martyred with St. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:42).
33. *S. Francis Rhodes* (1548-1572) priest, martyred with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:43).
34. *S. Peter van Asche* (1530-1572) brother, martyred with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:44).
35. *S. Cornelius of Dorestat* (1572) brother, martyred with S. Nicholas; Can: Pius IX, June 29, 1869; feast: July 9. (n:45).

36. *S. Felix of Cantalice* (1518-1587) brother Capuchin, confessor; Can: Clement XI, 1712; feast: May 18. (RTFR).
37. *S. Benedict the Moor* (S. Philadelpho) (1524c-1589) brother, confessor; Can: Pius VII, May 24, 1807; feast: April 4. (n:22).
38. *S. Paschal Baylon* (1540-1582) brother, confessor; Can: Alexander VIII, Oct. 16, 1690; feast: May 17. (n:22).
39. *S. Peter Baptist Blasquez* (1545-1597) priest, martyred at Nagasaki, Japan; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:29).
40. *S. Martin Loynaz of the Ascension* (1567-1597) priest martyred with S. Peter Baptist; Can: Pius IX; feast: Feb. 5. (n:30).
41. *S. Francis Blanco* (1567c-1597) priest martyred with S. John Baptist; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:31).
42. *S. Philip of Jesus* (1574-1597) cleric, martyred with S. John Baptist; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:32).
43. *S. Francis of S. Michael* (1543-1597) brother; martyred with S. John; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:33).
44. *S. Gonsalvo Garcia* (1557-1597) brother, martyred with S. John Baptist; Can: Pius IX, June 8, 1862; feast: Feb. 5. (n:34).

III Order

20. *S. Jane of Valois* (1464-1505) widow, co-founder of the Annunziata; Can: Pius XII, May 28, 1958; feast: Feb. 14. (n:41).
21. *S. Francis de Paul* (1416-1507) confessor; founder of the Minim; said to be III Order member; Can: May 1, 1519 by Leo X; feast: April 2. (TMP: 39; GFO: 102; SBT: 182).
22. *S. Catharine Fieschi-Adorno of Genoa* (1447-1510) widow; Can: Clement XII, June 16, 1737; feast: Sept. 15. (SBT: 19).
23. *S. Thomas More* (1478-1535) martyred by Henry VIII of England; Can: Pius XI, May 19, 1935; feast: July 30 by III Order Regular. (GFO: 102; SBT: 163; PRT: 412).
24. *S. Angela Merici* (1474-1540) virgin, foundress of the Ursuline; Can: Pius VII, May 2, 1807; feast: June 1. (n:13).
25. *S. Cajetan* (1480-1547) confessor, founder of the Theatine; Cardinal Carafa; said to be III Order member; feast: August 15. (GFO: 102; SBT: 183; TMP: 239).
26. *S. John de Deo* (1495-1550) confessor, founder of the Hospitaller Brothers of Mercy; said to be III Order member; Can: Alexander VIII, Oct. 16, 1690; feast: March 8; (TMP: 239; SBT: 182).

27. *S. Francis Xavier* (1506-1552) confessor, priest; said to be a III Order member; Can: Gregory XV; feast: Dec. 3. (GFO: 100).
28. *S. Ignatius Loyola* (1491-1556) priest, confessor, founder of the Society of Jesus, said to be a III Order member; Can: on March 12, 1622 by Gregory XV with S. Francis Xavier; feast: July 31. (TMP: 239; FH: 10: 333; 447; SBT: 182; FHF 35: 350; Cord 6: 222).
29. *S. Charles Borromeo* (1538-1584) confessor, bishop of Milan, Cardinal; Cardinal Protector of the Franciscan Order; Can: Paul V, Nov. 1, 1610; feast: Nov. 4. (n:7).
30. *S. Aloysius Gonzaga* (1568-1591) confessor; Can: Benedict XIII, 1726; feast: June 21. (GFO: 100).
31. *S. Philip Neri* (1515-1595) confessor, priest, founder of the Oratory of Divine Love; said to be III Order member; Can: March 12, 1622 by Gregory XV; feast: May 26. (GFO: 102; TMP: 239; SBT: 182).

The following Saints are Japanese who were martyred with St. John Baptist Blasquez. They were canonized on June 8, 1862, and celebrate their feast on February 5:

32. *S. Paul Sutzuki* (Susuzuki) (-1597) (n:14).
33. *S. Gabriel Duisco* (Ize) (1597) (n:15).
34. *S. John Kitzyua* (Kinuya, Kimoia) (1597) (n:16).
35. *S. Thomas Danki* (Dank) (1582-1597) (n:17).
36. *S. Francis Meaco* (Miyakoensis, Miyako) (1551-1597) (n:18).
37. *S. Thomas Cotsaki* (Koskai) (1582-1597) (n:19).
38. *S. Joachim Sakiye* (Saccachibara) (-1597) (n:20).
39. *St. Bonaventure of Meaco* (Miyako) (1597) (n:21).
40. *S. Leo Caratsuma* (Karazuma) (-1597) (n:22).
41. *S. Matthias of Meaco* (Miyako) (-1597) (n:23).
42. *S. Anthony Deynan of Nagasaki* (1584-1597) (n:24).
43. *S. Paul Yuaniqui* (Ibaraki) (-1597) (n:25).
44. *S. Louis Ibaraki* (-1597) (n:26).
45. *S. Michael Cotsaki* (Cozaki) (-1597) (n:27).
46. *S. Peter Suketsiko* (Xukexico) (-1597) (n:28).
47. *S. Come Takia* (Takeyo) (-1597) (n:29).
48. *S. Francis Fahelante* (-1597) (n:30).

BLESSEDS

I Order

57. *B. Bernardin Amici of Fossa* (1420-1503) confessor; priest; Beat: Leo XII, March 26, 1828; feast: Nov. 27. (n:43).
58. *B. Timothy of Monticulo* (1444-1504) confessor, priest; Beat: Pius IX, March 10, 1870; feast: Aug. 26. (n:71).
59. *B. Ladislav of Gielniow* (1440c-1505) confessor, priest; Beat: Benedict XIV, Feb. 11, 1750; feast: May 21. (n:17).
60. *B. Vincent of Aquila* (1430c-1504) confessor, brother; Beat: Pius VI, Sept. 19, 1789; feast: Aug. 13. (n:31).
61. *B. Francis of Calderola* (1403-1507) confessor; priest; Beat: Gregory XVI, Sept. 1, 1843; feast: Sept. 28. (n:47).
62. *B. Giles of Lorenzana* (1443c-1518) confessor; brother; Beat: Leo XIII, June 24, 1880; feast: Jan. 14. (n:74).
63. *B. Lawrence of Villamagna* (1476-1535) confessor, priest; Beat: Pius XI, Feb. 28, 1923; feast: June 9. (n:92).
64. *B. John Forest* (1471-1538) priest, martyred in England under Henry VIII; Beat: Leo XIII, Dec. 9, 1886; feast: May 2. (n:78).
65. *B. John Baptist Righi of Fabriano* (1469c-1539) priest, confessor; Beat: Leo XIII, Sept. 7, 1903; feast: March 11. (n:87).
66. *B. Nicholas Factor* (1529-1583) priest, confessor; Beat: Pius V, Aug. 27, 1786; feast: Dec. 14. (n:29).
67. *B. Godfrey Jones* (Godfrey Mauritius Buckley—John Jones) (1559-1598) priest, martyred in England; Beat: Pius XII, Dec. 15, 1929; feast: May 22. (n:102).

II Order

17. *B. Louise of Savoy* (1463-1503) widow; Beat: Gregory XVI, Apr. 12, 1839; feast: Sept. 9. (n:12).
18. *B. Paula Montaldo* (1443-1514) virgin; Beat: Pius IX, Sept. 1866; feast: Aug. 18. (n:17).
19. *B. Margaret of Lorraine* (1463-1521) widow; Beat: Benedict XV, March 20, 1921; feast: Nov. 6. (n:20).
20. *B. Baptista Varani* (1458-1524) virgin; Beat: Gregory XVI, Apr. 7, 1843; feast: June 8. (n:13).

III Order

40. *B. Louise Albertonia* (1443-1503) widow; Beat: Clement X, Jan. 28, 1671; feast: Feb. 28. (n:4).
41. *B. Mark dei Marconi* (1480-1510) confessor, hermit; Beat: Pius X, March 2, 1906 (cult approved); feast: Feb. 25 at Mantua. (BDS: 663; TMP: 174).
42. *B. Paula Gambarara-Costa* (1473-1515) widow; Beat: Gregory XVI, Aug. 14, 1845; feast: June 15. (n:17).

CAUSES FOR BEATIFICATION

I Order

12. *B. Peter de Guarda* (1435-1505) brother, confessor; cult confirmed. (n:88).
13. *Ven. Francis Ximinez* (1436-1516) bishop, confessor, cardinal of Toledo, Spain. (n:49).
14. *Ven. Francis Cervini* (-1519) priest, Conventual, confessor (Index 74).
15. *B. Balthassar of Castronovo* (1460c-1525) confessor, priest; cult confirmed. (n:27).
16. *Ven. John Gomez* (-1530) brother, confessor. (n:63).
17. *B. Gilbert Nicolai* (Gabriel Mary) (1463c-1532) priest, confessor; cult confirmed. (n:52).
18. *Ven. Anthony Brookby* (1537) priest, martyred in England. (n:177).
19. *Ven. Thomas Belchiam* (-1537) priest, martyred in England. (n:177).
20. *Ven. Thomas Cort*, (-15537) priest, martyred in England. (n:177).
21. *Ven. John* (Francis or Nicholas) *Waire* (Maire) (-1539) priest, martyred in England. (n:177).
22. *Ven. Anthony Scalmato* (1479-1559) confessor, priest. (n:22).
23. SG. *Daniel of Alkmaar* and his five companions:
24. SG. *Cornelius Van der Straten a Diest*
25. SG. *Louis Voet of Aquen*
26. SG. *John of Woerden*
all four priests;
27. SG. *Adrian of Gauda*
28. SG. *Engelbert Terborg*
both brothers: all were martyred in the Netherlands in 1572. (n:36).

29. SG. *Fergal Ward* (-1575c) priest, martyred in Ireland. (n:176).
30. SG. *Roger (Rory) Congaill* (-1575c) priest, martyred in Ireland. (n:176).
31. SG. *Conor Macuarta* (M'Court) (-1575c) priest, martyred in Ireland. (n:176).
32. SG. *John O'Lochran* (-1576) priest, martyred in Ireland. (n:176).
33. SG. *Donough O'Rourke* (-1576c) priest, martyred in Ireland. (n:176).
34. SG. *Edmund Fitzsimon* (-1576c) priest, martyred in Ireland. (n:176).
35. SG. *Thaddeus O'Daly* (Thomas) (-1579) priest, martyred in Ireland. (n:176).
37. SG. *Patrick O'Healy* (-1579) bishop of Mayo, martyred in Ireland. (n:176).
38. SG. *John O'Dowd* (-1579c) priest, martyred in Ireland. (n:176).
39. Ven. *Francis of Torres* (-1580) confessor, priest. (n:46).
40. SG. *Daniel Himrean* (-1580) priest, martyred in Ireland. (n:176).
41. SG. *Maurice O'Scanlon* (-1580) priest, martyred in Ireland. (n:176).
42. SG. *Philip O'Lea* (-1580) priest, martyred in Ireland. (n:176).
43. SG. *Daniel O'Neilan* (-1580) priest, martyred in Ireland. (n:176).
44. SG. *Charles MacGoran* (-1582) priest, martyred in Ireland. (n:176).
45. SG. *Roger O'Donnellan* (-1582c) priest, martyred in Ireland. (n:176).
46. SG. *Peter O'Quillan* (-1582c) priest, martyred in Ireland. (n:176).
47. SG. *Patrick O'Kenna* (-1582c) priest, martyred in Ireland. (n:176).
48. SG. *James Pillauns* (John) (-1582c) priest, martyred in Ireland. (n:176).
49. SG. *Roger O'Hanlon* (O'Hanly, Mac Enlea) (1582c) priest, martyred in Ireland. (n:176).
50. SG. *Thaddeus O'Meran* (O'Morochue or Murphy) (-1582) priest, martyred in Ireland. (n:176).
51. SG. *Henry Delahoyde* (Armstrong) brother, martyred in Ireland. (n:176).
52. SG. *Phelim O'Hara* (-1582) brother, martyred in Ireland. (n:176).
53. SG. *John O'Daly* (-1584) priest, martyred in Ireland. (n:176).
54. SG. *Donat O'Hurley* (O'Murley) priest, martyred in Ireland. (n:176).
55. Ven. *Cherubin of S. Lucia* (1545-1587) priest, confessor. (n:35).
56. SG. *John Cornelius* (O'Connor) (-1587c) priest, martyred in Ireland. (n:176).

57. SG. *Thaddeus O'Boyle* (-1588) priest, martyred in Ireland. (n:176).
58. SG. *Calfridus O'Farrel* (-1588) priest, martyred in Ireland. (n:176).
59. SG. *Cornelius O'Dougherty* (-1588) priest, martyred in Ireland. (n:176).
60. SG. *John O'Molloy* (-1588) priest, martyred in Ireland. (n:176).
61. SG. *Thomas and his companion* (-1588) brother, martyred in Ireland. (n:176).
62. SG. *Dermitius O'Mulroney* (-1588) priest, martyred in Ireland. (n:176).
63. SG. *Patrick O'Brady* (Ward) (-1589) priest, martyred in Ireland. (n:176).
64. Ven. *Anthony Pagani* (1526-1589) priest, confessor. (n:25).
65. Ven. *Rayner of Borgo San Sepolcro* (1511-1589) brother, Capuchin, confessor. (RTFR).
66. SG. *Matthew O'Leyn* (-1590c) priest, martyred in Ireland. (n:176).
67. SG. *Terence Magennis* (-1591) priest, martyred in Ireland. (n:176).
68. SG. *Lochlonin Mac O'Cadha* (-1591) priest, martyred in Ireland. (n:176).
69. SG. *Magnus O'Fodhry* (1591) priest, martyred in Ireland. (n:176).
70. Ven. *Angelus del Pas* (1540-1596) priest, confessor. (n:21).

II Order

6. Ven. *Mary Lawrence Longo* (1462-1542) widow, II Capuchiness (RTFR).

III Order

3. SG. *Christopher Colombus* (1451-1506) confessor, discoverer of the New World. (n:147).
4. SG. *Jeremy Lambertenghi* (-1513) priest, confessor; III Order Regular; cult confirmed (Index p. 104).
5. SG. *Jane of the Cross* (1481-1534) virgin, III Order Regular. (n:130).

For the XVI Century, the Century of the Reformation, the Franciscan Histories and Martyrologies name 1784 sons and daughters of St. Francis who are renowned for their sanctity.

BOOK REVIEW

THE MARROW OF THE GOSPEL.

A study of the Rule of Saint Francis of Assisi by the Franciscans of Germany. Translated and Edited by Ignatius C. Brady, O.F.M. Chicago: The Franciscan Herald Press, 1958. Pp. xiv-346. \$5.00.

This is unquestionably one of the most important studies of the Franciscan Rule to appear in recent times. Here at last we have a commentary that is not merely a collection of legalistic interpretations, but rather a penetrating and scholarly analysis of the kind that helps us to see the Rule in correct historical perspective and to understand the reasons behind its precepts and the spirit that originally gave them life and meaning. In addition to the presentation of the historical milieu, the authors have included a sound and challenging evaluation of the Rule in relation to the problems of modern religious life.

The book is divided into four parts. Part I, *The History of the Rule and its Early Observance*, by Fr. Lothar Hardick, O.F.M. is the historico-legislative section, an excellent synthesis of the vast scholarship of this very thorny field. Part II, *The Franciscan Rule in the Light of Current Papal Declarations*, by Fr. Joseph Terschluesen, O.F.M., continues the legislative history of the Rule, emphasizing the constructive work of St. Bonaventure and examining the value of Papal Declarations for the Order today. Part III, *"Melius Catholice Observemus,"* by Fr. Cajetan Esser, O.F.M., is a chapter by chapter commentary on the Rule itself. This is a wholly admirable study, combining both historical and spiritual interpretation and controlled primarily by the words and examples of St. Francis and his closest followers. Part IV, *The Value*

of the Franciscan Rule for our Today, by Fr. Eberhard Scheffer, O.F.M. continues the chapter by chapter commentary, but the slant is toward application of the various precepts of modern Part V, *Retrospect and Summary*, by Fr. Cajetan Esser, presents an exhortation to seek the spirit and contained so abundantly in the Rule offered so freely to those who are willing to receive it.

A serious study of this book is bound to dispel many of the erratic notions about Franciscan spirituality that are frequently held up as authentic and so. More important, however, than the expulsion of error is the positive induction of solid spiritual ideals should result from this study. Once we have grasped the historical significance of the deep spiritual value of our Rule, our life as Franciscans must of necessity (it would seem) take on fresh vigor and purpose. After all, it is only by living a genuinely Franciscan life that we can hope to fulfill our role in the Church in society; *The Marrow of the Gospel* provides a powerful aid and stimulus in this direction.

Although the book is a commentary on the Rule of the First Order, it is highly recommended to all Franciscans, even if not especially religious women who follow the Rule of the Third Order Regular. Ultimately, the Rule of the Third Order can be fully understood only in the light of the Rule of the First Order.

The book is well indexed and contains a useful bibliography.

Fr. Ignatius Brady, the translator, and Fr. Mark Hegener, the director of the Franciscan Herald Press, deserve our sincere gratitude for making *The Marrow of the Gospel* available to us in English.

SMF

MONTHLY CONFERENCE

Mental Prayer

Fr. Allen Wolter, O.F.M.

One day a reporter was interviewing the wife of Albert Einstein. "Mrs. Einstein," he asked, "Do you understand your husband's theory of relativity?" "No," she replied, then added with a smile, "But I understand Albert." As a religious you are wedded to Christ, your heavenly bridegroom. You'll never know all that goes on in His head. Nor does He expect it. But He does expect that you understand Him, that you know His needs, His wants, His likes, His dislikes, and that like a wise home-maker, you devote your life to satisfying the desires of His Sacred Heart.

Perhaps of all the ways and means in religious life of understanding Christ, there is none to compare with the practice we call mental prayer. Through meditation the Gospel story comes to life. His own virtues win your heart. The eternal truths He was so concerned about become important in your life because they were so terribly important to Him. With happily married couples, the longer they live together the less need there is for a great deal of talk or lengthy explanations. A woman understands her husband's needs before he voices them—a kind of instinctive love, a wordless communication. And so, too, as you progress in the spiritual life, meditation should become something simple, natural and easy. A wordless communication with God, something you fall into instinctively when you step into the chapel so that you feel a sense of relaxation and peace, that makes you love to linger in His presence, to speak to Him spontaneously of the love in your heart.

And yet, as a rule, this loving converse with God is not something you just stumble upon by chance. Like any acquired art or skill, it becomes easy only after studied practice. And still it is so important to our spiritual welfare that we dare not afford to neglect it. Let us then, recall some fundamentals about this form of prayer.

Mental prayer is opposed to vocal prayer. It is talking to God without going psswss, wss, wss. It is not something written down in books or printed on cards, but is something you make up yourself. Something that springs spontaneously from your heart. Something