

## 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 (and 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.

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## 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

personal, intimate. Perhaps that is why God treasures it even more than ordinary vocal prayer. Even the nicest greeting card carries only a stock message. It lacks the personal touch of a written love note.

But whatever be the reason of its attractiveness for God, every spiritual writer and doctor of the Church stresses it as a must for the interior life. If you want to be happy, if you would know yourself if you would root out vice, if you would suffer patiently, if you need courage, self control, says St. Bonaventure, "be a man of prayer." "Religious without mental prayer," Philip Neri insists, "is an animal without reason." St. Alphonsus says: "When a soul abandons mental prayer, modesty, humility and devotion disappear. The water of grace no longer pours into the soul." St. Ignatius tells us "mental prayer is the shortest road to Heaven." St. Teresa of Avila reminds us that if it is a short road, it is difficult to climb and progress is slow, but it repays all our efforts. Other writers point out that mental prayer keeps step with our progress in the religious life. It is a kind of spiritual barometer. When it drops, expect stormy weather.

In religious orders a definite time of the day is set apart for meditation. Usually some impossible hour, such as five o'clock in the morning before you've got your eyes open or at the end of the day when you're all worn out. At any rate, so it seems at times. But no matter what hour you'd pick, it would make little difference. At least in the long run. It might be a little hard to get off to a good start at 5:00 A. M. But like an early morning fishing trip, the first moments are a little rough, but if you've really set your heart on it, you'll make out.

As St. Teresa insisted, you must work at this thing. Nothing worthwhile comes easily. There is no substitute for effort. And she adds this bit of wisdom. "Don't become discouraged if you seem to make no progress. Resolve never to give up. It will make you fight better. She herself tried to jump the traces for a while until God Himself got her in hand once more.

But if you're going to make good at it, you should not go at it in hit and miss fashion. You need the know-how. Usually in the novitiate you are instructed in these matters. But it is good to go back occasionally and pick up some book on the subject. You'll get more out of it when you know from experience what to avoid and what to look for.

In this connection, it is good to recall that while mental prayer of itself is not confined or limited to any special technique, nevertheless able spiritual writers and directors of souls have worked out certain successful methods. For beginners especially it is good to follow some system to keep from simply day-dreaming away this precious time.

On the other hand, every technique needs to be adapted to the individual religious; and the method that works best not only varies from individual to individual but also for different stages of one's religious life.

A meditation is something like a speech. It's a success if the introduction is good, the body is good, and the conclusion is good. The introduction consists in putting yourself in the presence of God. This is a very simple matter if you make your meditation in the chapel. It's enough to glance up at the tabernacle and tell Jesus you're here. You might say, "He knows that." Certainly He does,—but do you? Sometimes it helps to recall the fact that you are His bride. It's very important for a young bride to realize that while she may have been working all day for her husband or his children, sweating over a hot stove, cleaning the house, doing the laundry, or a dozen other odds and ends that make up housekeeping, this is not enough. She should freshen up a bit and no matter how tired or worn out she feels, put on a smile and have a welcome kiss for her husband when he comes home. Remember, that no matter how much you have been working for Christ—in your daily tasks in the classroom, kitchen, laundry or hospital ward, these things are only a means to an end. Like Martha someday you can put all these things aside and simply sit at His feet like Mary in loving contemplation. And when you come into the chapel to pray, especially for your half-hour of meditation, recall that Jesus has been looking forward to this moment all day—hungering for your presence, eager for your love. Don't come in then with a meaningless greeting, like a "well-let's-get-it-over-with" kiss, with your mind still on the work you've been doing or what you have still to do. If you start your meditation off right, even though you may get distracted later, it will always be easier to come back, and God will know that despite human frailty, you really were glad to see Him again and be with Him.

As to the body of the meditation, it consists of two basic parts—thinking and loving. Thinking or contemplation is really preparatory. We consider certain truths about God, Heaven, Hell, and the like. We picture Christ, for instance, study His actions, His works, etc. Or if we are considering some virtue, we examine its nature, properties, beauty, the means of practicing it, motive, etc. If you have difficulty in thinking things out in this fashion, it helps to use some spiritual book—reading it slowly, carefully, making personal applications as you go. This is the work of the mind; the intellectual part. But it is only the preparation—remember this! Meditation or mental prayer is not just thinking; and if you don't get beyond this stage, you're not praying. We need this element, it is true. Most of us aren't like the

woman who could put her brain in neutral and let her tongue idle or To talk to God, to pray—we must keep our mind on it; we must talk sense. But this is the preliminary part, a prelude to the second and important part—loving God.

Sometimes this first part is called a conversation with self. We must know the meaning of some truth, discuss its value, its importance, with ourselves. It is essentially a loving conversation with God. Many subdivide this prayer part into two sections: one dealing with the affection (acts of faith, hope, love, contrition, petition, etc.); the other with the resolutions. For affective love should become effective love. Spiritual writers point out that all our thinking and loving should be directed towards a single end, such as acquiring some virtue, or uprooting some vice.

For beginners in the spiritual life, half or most of the time may be devoted to the conversation with self, the thinking about God, eternal truths, importance of virtue, and such like. This can be combined with spiritual reading. The analogy is that of a new bride getting to know her life partner, learning his likes and dislikes, discovering what actions of hers displease or annoy him. But even the beginner should not spend all her time in thinking. Talk to God. Don't worry if it seems to be a monologue. For after all, has not a monologue been defined as a conversation of a wife with her husband.

But as you progress (in the illuminative way) these fundamental truths become a part of you. You don't have to reason about them, or argue to convince yourself or correct erroneous notions. A short or momentary reflection suffices to recall some divine truth, the nature or importance of some virtue you know Christ wants to see in your soul. Hence, the affective acts should predominate. You can still use some book to keep your mind on the subject, but at this stage spiritual reading that you combine with meditation should be different. It should not be an informative book, but one apt to stir your affections. It should be a source of inspiration, not knowledge. You see what the saints did to show their love; you try to give Christ the same love. Finally, in the unitive way, the prayer of simplicity is recommended.

It is called such by Bousset because it aims at simplification. Though its two essential acts are again thinking or looking at God, and loving Him, there is a triple simplification. First of all, there is a diminution or suppression of reasoning. The soul no longer needs to acquire profound convictions. Our whole thinking is saturated with such persuasions as that of the providence of God, His loving fatherhood, the stupidity of sin, the need of humility, the fact that knowledge is no substitute for virtue, the conviction of our own weakness, and so

on. Secondly, our affective life is simplified. Love becomes the unifying, the dominating note of our existence. We no longer ask for this or that special favor, or if we do it is always with this condition, "if it makes me love You more my God." We hesitate to make our own choice, or decision, but leave everything in God's hands. All virtues appear as a means to, or manifestation of, the love of God. In short we surrender ourselves to love, letting this one affection absorb our whole life. Thirdly, our life itself undergoes a simplification. If we really have surrendered our will completely to God, we no longer have strong attachments to any possession, or position, or to health. A great calm comes over us. Whatever happens we accept with composure. Death is no longer feared. In fact we look forward to it at times with eagerness, especially when we recognize our own weakness. Like Paul we long to be delivered "from the body of this death" that we may love God perfectly in the life to come. In confession, we see our basic faults at a glance. But all that we have and are, we offer to God in the easy way of a friend.

How do we know we are called to this form of prayer? It is always prudent to consult your spiritual director. General signs are distaste for discursive prayer or a multiplicity of affections. We want to rush through this to get at the heart of the problem—telling God how much we love Him and how we will show that love in the future. But note the difference between a lazy and a fervent soul. Distaste for discursive prayer in itself is not enough; it must also be coupled with little profit therefrom plus a positive attraction for a simplified prayer together with the ability to sustain this form of prayer for longer periods of time.

Regarding the prayer of simplicity itself, there is really no strict method. Still the following advice is helpful. Some feel the need of fixing the senses on something, e.g. the crucifix or tabernacle. If you are a person with a lively imagination, it helps to picture some Gospel scene. Others like to repeat some text of Scripture or beautiful prayer—even as Francis seemed almost to taste the sweetness of expressions like "our Father." Affectionate souls simply pour out their hearts in acts of love. The strong willed love to submit their will to God, abandoning themselves to Him completely, willing to spend this time with Him even though they are dry and feel no affection. But even in using the prayer of simplicity, it is recommended that we prepare our meditation as usual so that if we grow distracted, we can fall back on some familiar method. But we should not hesitate to turn away from such fixed form, if the Holy Spirit inspires us to do so. Our resolution should also be determined in advance. It too may be simple: the

determination to refuse God nothing; to choose the most perfect or pleasing way of acting, to live in His presence, to do all for love of Him.

Then a word about some of the difficulties in mental prayer. We should distinguish between substantial and accidental devotion. The former is a readiness, a promptness, a generosity of will that makes us want to love God, not to offend Him, to carry out His will. Such devotion is normally seasoned with a certain relish or sweetness, called accidental, or incidental devotion. If this sweetness remains in the soul without passing to the senses, it is called incidental spiritual devotion. If it moves you to tears, emotions, and such like, it is called sensible devotion. But even if this incidental sweetness is lacking, you can still have substantial devotion if you do your duty willingly. If your mind can't think, and you feel all dried up and can't talk to Our Lord, you can still make the effort. And this is the prayer of aridity.

Here you might recall that there are two valid forms of meditation that are not always recognized as such. The first I like to call "the prayer of keeping awake," for prayer it is, and especially for beginners, it may serve all the essential purposes of a good meditation. Few things are more difficult, disagreeable or exasperating than trying to keep your eyes open or get your mind into even low gear, before that morning cup of coffee. Or there are times at the end of the day when you would almost be tempted to sell your soul for the opportunity to drop on a bed and just lie there for twenty minutes or so. Suppose you come to meditation in a mood like that. But instead of just giving up you tell our Lord: "Even if Mother Superior or the other sisters weren't checking up on me, or I could go back to bed if I wished, I wouldn't go. Lord, if you want me here at this atrocious hour, come hell or high water I won't 'chicken out.' Maybe I can't think or pray, but I can suffer—and fighting slumber isn't exactly a picnic. But I'll not waste these moments with you by dropping off to sleep. Let my drooping lids, my sagging back, my exhausted mind, be themselves the sign-language of my love for you."

Surely such an attitude impresses on your mind one of the most important truths of the spiritual life (the aim of conversation with self in meditation). For are you not telling yourself, as well as telling God, how concerned you are not to let this precious time you spend in His presence be wasted. And if you succeed in keeping awake under such trying situations, who will say this is not itself a triumph of unselfish love.

Even if, despite your best efforts, you do drift off, recall what G. K. Chesterton once said: "The very first things that attracted me to Catholicism were the things meant to repel me. Somebody on the

Daily News gave as an example of the lifeless formality of the Roman religion that some French bishop had told a number of soldiers and workmen who could only go to early Mass under conditions of great exhaustion that God would be glad of the presence of their bodies and would forgive the fatigue and distraction of their minds. I said to myself: 'What a lot of common sense these people seem to have.' If a man walked ten miles to please me, I should be pleased even if he fell asleep when he got there."

The second "unusual" form of a valid meditation is graphically described by Dom von Zeller under the title of "the prayer of futility." He wisely points out that we shouldn't grow too worried if we don't seem to be making progress in mental prayer. In fact it would be a bad sign if we did, for we should go to prayer not because we love it, but because we love God.

He pictures an imaginary dialogue between the devil and Our Lord. "See this dilapidated prayer," says the devil, "and tell me, Lord, whether You don't think it has been a waste of time. Those yawns, for instance, and those furtive glances at the watch . . . And what about that lengthy digression on the subject of his health? Then that argument which would have been so convincing if it had in fact taken place instead of being a fanned up piece of self-justification existing only in the mind. And those plans for August. Followed by at least ten minutes when nothing seems to have gone on at all. Surely, Lord, You got very little out of that prayer today. Especially if you take into consideration those memories and imaginations I suggested to his muddy mind . . . Even the attempts at returning to Your presence, Lord, were so half-hearted and infrequent. Add that confessedly bored attitude of mind in which the whole thing was conducted, and You will admit that I have won hands down." But the Lord replies: "For all the distraction, he didn't pick up a novel or go back to bed. He did go on. Discouraged as he is at the results (and unreasonably so) you'll find him back again tomorrow morning. His object all along has been, and still is, to please Me and though he imagines he isn't doing it, he has no intention of pleasing you. While certainly he isn't pleasing himself." Like poverty of spirit, the prayer of futility has its place to play in our spiritual life—it keeps us humble.

And so in conclusion, let me say, don't get discouraged at the lack of results. Keep on working at it. Don't waste meditation time (meditate on the mysteries of your rosary if nothing else). But the important thing is, be there—day after day. As a wise mother said after listening to her son say his prayers: "Never mind giving God instructions, Son. Just report for duty."

# Crosses Over Nagasaki

Gerard Huber, O.F.M.

Tr. by Sr. M. Hildemar, S.M.I.C. and  
Sr. M. Frances, S.M.I.C.

(Continued)

## IV. UNDER THE PROTECTION OF THE TAIKOSAMA

A few days after the audience with Hideyoshi, the Franciscans left Nagoya on the ship that he had placed at their disposal. The weather was beautiful and a calm sea made the voyage to Osaka a delight. There in Osaka the foreign visitors were shown the new castle that Hideyoshi had built after coming to power. It was one of the largest and most splendid buildings in Japan. From Osaka the journey led up the Yodogawa River through the so-called Naniwa district, the region of Japan most famous for its colorful history and beautiful scenery. In Fushimi, one league south of Kyoto, they left the ship, and after seeing the great citadel then being built, continued the trip by sedan chair.

Kyoto, the capital of the country, the sacred city of Japanese Buddhism, made a deep impression on the Friars with its splendid palaces and enormous gorgeously decorated temples, but they thought more about the thousands of pagans who dwelt there in the "Paradise of Japan" and yet knew nothing of the true joy of the children of God, the only true and lasting human happiness. According to Hideyoshi's order, the summer house of a certain daimio had been prepared as a residence for the Friars. It was situated in the center of a beautiful park and was furnished in princely style. Rich gifts for the guests were displayed in every room; a full staff of servants was at their disposal, and costly garments of silk were offered them in exchange for their coarse habits. Fr. Peter Baptist, expressed his gratitude, but refused the gowns explaining that they were not in accord with the Rule of his Order. As a matter of fact the sons of the Poverello, accustomed to the narrow, modestly-furnished cells of their friaries, felt ill at ease in such elegant surroundings. But they had to make the best of it all, at least temporarily, lest they offend Hideyoshi, for whose benevolence and generosity they were sincerely grateful.

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After they had rested a little, they paid their first visit to the vice-provincial of the Jesuits, Fr. Peter Gomez. He was lying ill in bed. Another priest, Fr. Perez, and three Japanese lay brothers, Vincent, Paul, and John, were with him. These five members of the Society of Jesus had received Hideyoshi's permission to live in Kyoto. Their church, however, had been destroyed in 1587 and had not yet been rebuilt; neither did they dare preach or hold public services, for the edict of persecution issued in 1587 had not yet been revoked. They could only administer the Sacraments in the homes of the Christians, and even that had to be done secretly.

Immediately, on this very first visit, the Jesuits asked the Franciscans to promise to celebrate Mass only in the privacy of their own house and to permit none of the Japanese Christians to be present. The Jesuits wished that the Christians assist only at their Masses. They also reserved for themselves the right to administer the Sacraments to the Japanese. To this Fr. Peter Baptist agreed.

During their stay in Kyoto, the Friars concentrated on the study of Japanese under the guidance of Brother Gonzales. The text-book they used was a gift of Fr. Peter Gomez, *De institutione grammatica*, written by the Jesuit Father Alvarez and printed by the Jesuits in Amakusa in 1593. It was of great help to them.

But try as they would to avoid the public, the Franciscans attracted attention and the number of Japanese who called on them increased from day to day. This was all the more conspicuous since they lived in one of the most distinguished houses in the most thickly populated section of Kyoto. The Bonzes watched them closely and with no little hostility, spying on them day and night. Annoyed by this constant invasion of their privacy, the Friars quietly moved out of the summer house one day and rented a modest place for themselves in another part of the city. Then they began to live like true Friars Minor, begging throughout the city from pagans and Christians alike, distributing to the poor all that was not strictly necessary for their own sustenance. As a result the people became even more drawn to them, and their reputation for self-renunciation and charity soon spread throughout the entire city. But Hasewaga, the courtier whom Hideyoshi had sent to Kyoto to protect and assist the Friars, feared the indignation of his sovereign if he should learn that they were begging in the streets for their livelihood and he made them return to the unwelcome luxury of the summer house.

The Friars had just settled themselves again in the summer house when they heard that Hideyoshi was on his way to Kyoto. In September, 1593, his wife Yodogimi had borne him a son, his first and only child.

When he received this news in Nagoya his joy was boundless. He sent 50,000 soldiers to Kyoto, ordered the erection of twelve triumphal arches, broke up headquarters in Nagoya and hastened to Kyoto. A splendid reception was given him there. The whole city celebrated the happy event with a series of magnificent festivals such as had never before been seen in Japan. Hideyoshi gave a banquet for the great nobles of the country, and also invited Fr. Peter Baptist. On this occasion Hideyoshi formally presented the Friar-ambassador his respects to the governor of the Philippines, and asked that Captain Caravajal depart for Manila at once. Cleverly taking advantage of Hideyoshi's expansive mood, Fr. Peter petitioned him on behalf of the Jesuit priests and brothers who were living in extreme want. Hideyoshi responded generously and ordered his nephew Hidetsugu to see that two hundred sacks of rice were delivered immediately to the Jesuits. In a letter to the governor of the Philippines Fr. Peter wrote "From many nobles of Hideyoshi's court we have heard that out of respect for us the sovereign has given the Jesuits permission to remain in Japan."

How highly Hideyoshi esteemed the Franciscans is shown by the fact that a few days after the banquet he paid a personal visit to them as a mark of favor that hardly any one of the daimio in the whole of Japan could boast of. He inquired carefully about their welfare and invited Fr. Peter Baptist to pay him a return visit. This invitation was an unprecedented honor, and Fr. Peter gladly accepted it. Within a few days he made the promised visit. Again Hideyoshi gave a sumptuous banquet to which Captain Caravajal, who was about to set sail for Manila, was also invited.

Fr. Peter Baptist gave the Captain a letter to his superiors in Manila, in which he reported the success of his diplomatic mission. He also gave high praise to the Japanese people who, he said, were rarely gifted and ready to accept Christianity. The present moment offered the best opportunity for preaching the Gospel; he therefore recommended that more Friars be sent over. He intended to make Kyoto the center of Christianity in Japan, and from there spread it throughout the country in all directions. He suggested that six Friars be sent first. Four he would station in Nagasaki, and two he would keep with him in Kyoto.

Hideyoshi was becoming ever more friendly toward the Franciscans. He showered them with favors, and always inquired about their well-being. But since in their modesty and simplicity they never asked anything for themselves, Hideyoshi kept himself secretly informed about their way of living. Thus he came to know that in the midst

of abundance and luxury they used only the most necessary for themselves, observed their vow of voluntary poverty most strictly, divided their day's work between study and prayer, interrupted their night's sleep to pray and meditate, scourged themselves, and performed many other works of severe penance. When the proud and earthly-minded Hideyoshi heard all this, he remarked to the courtiers in his company: "There must be another world indeed. If not, how could these highly educated men take upon themselves such renunciation and despise all the good things of this life? I have forbidden other Christian priests to spread their doctrine, but these priests, who live so humbly and desire only to be poor, are not men to be feared. They may preach to the poor and baptize them."

Hideyoshi's expressions of praise and esteem for the Franciscans soon became known everywhere, and was the best recommendation for the Friars in the eyes of the people. Fr. Peter Baptist thought the time had now come to work openly for the spread of the faith. But in order to be entirely sure of his ground, he inquired once more of the governor of Kyoto whether or not the Franciscan Fathers were allowed to preach publicly and baptize. The governor replied in writing: "When the sovereign forbade the Fathers of the Society of Jesus to make Christians, he did not do so out of hatred of the doctrines of Christianity, which really seem good to him, but out of fear that the Jesuits would make Christians only among the high lords of the Empire. These, he feared, might rebel, and therefore he banished the Jesuits. If the Franciscans, however, make Christians only among the poor, then there is nothing to fear and the taikosama will not object."

But the Franciscans were still living in the palatial summer house. Fr. Peter Baptist considered this a serious hindrance not only in the matter of living the religious life but especially for their work among the people, since they had taken as their motto the words of Christ: "The Lord has sent me to preach the gospel to the poor." He remembered that Hideyoshi had once promised to give the Friars a house of their own in which they could live more freely and independently. One day Hideyoshi passed through the streets of the city in solemn procession. He was seated on a wheeled platform drawn by white oxen with gilded horns, and accompanied by courtiers and many soldiers. As the people were paying him homage, he noticed Fr. Peter Baptist and his companions standing in the midst of the crowd. At once he ordered the procession to halt and summoned Fr. Peter Baptist. He inquired kindly if they were well and if they had need of anything. Fr. Peter thought this was an opportune moment to ask for a friary. Humbly and simply he presented his request. Hideyoshi not only

granted the petition but the very next day ordered the governor, Maeda Geni Hoin, to assign to the Franciscans a suitable plot of land for the erection of a church and friary. Maeda assigned them a large section where a Buddhist temple had once stood—one of the temples that Oda Nabunaga had destroyed. Hideyoshi was the first to contribute to the building fund by giving a large donation in money. He was followed by the governor, many nobles, and particularly the Christians. A Christian lady-in-waiting named Magdalena, serving Hideyoshi's consort, donated 500 gold pieces. A pagan noble gave 200 gold pieces. Hideyoshi himself came to inspect the construction and on that occasion rice and other foods were distributed among the laborers. On August 1, 1594, the church was solemnly consecrated and placed under the patronage of the Queen of Angels.

On August 27, 1594, three more Franciscans landed in the harbor of Hirado, where they were received by the Christians with joy. So great was the reverence of the people for the sons of the Poverello that many kissed their habits, their cords, and even their foot-prints. The Friars were Fr. Jerome of Jesus, Marcellus of Ribadeneira, and Fr. Augustine Rodriguez. A fourth priest, Fr. Andres of St. Anthony, had died on the voyage. In Hirado, where the Friars stayed for some time, they baptized many children, but refused baptism to adults, though many pleaded for it with tears. The Fathers explained that since they could not remain in Hirado to watch over new converts and guide them in Christian living, they dared not impose upon them the obligations of baptism.

Fr. Marcellus wrote a valuable report about the arrival of this second band of Franciscans in Japan. Part of his account follows:

"We boarded ship in Manila and set sail. Before long two pagan members of the crew were moved by grace, through God's mercy, to ask for instruction in the truths of salvation. They were solemnly baptized on the ship. This was an unexpected joy for us, but it was only a foretaste of the many more joys that awaited us at the end of the voyage.

"As soon as we landed at Hirado, we learned of the great esteem in which our confreres in Miyako (Kyoto) were held by the people, and especially by Hideyoshi. After a few days of rest in the house where our confreres had previously been received, and where the Christians came to visit us with very evident happiness, we went on to Nagoya. The governor of that city gave us a royal welcome and took care of our conveyance to the capital. Thus we arrived safely. In the fraternal embrace of Fr. Peter Baptist and his companions we found

more than ample reward for the hardships we had endured, and also strength to accept all the sufferings that would soon come upon us.

"After greeting our confreres, we proceeded to the city of Fushimi, where the Taikosama had withdrawn, in order to present to him the gifts which the governor of Manila had sent. We were informed, however, that he could not receive us until his new residence, which was still in the process of building, was completely finished. We therefore returned to Miyako.

"Since we now formed a community, we could begin to chant the Divine Office in choir, meditate and sing the praises of God together. All these spiritual exercises filled the people with admiration, and many from all parts of the city hastened to our church to observe us."

The newly arrived Friars had brought a large bell from Manila. Its mellow voice sang out over the city for the first time on the Feast of St. Francis, October 4. On the same day the friary was blessed. From then on the bell faithfully reminded the Christians of prayer and called them to the church for Mass and other services. Hideyoshi made no objection, for he had agreed to allow the Franciscans to live according to the customs of their Order. It was even said that he listened secretly one night to the Friars chanting the midnight Office, and was deeply stirred by it.

After some time had elapsed, Hideyoshi summoned the new band of Friars for an audience. Fr. Marcellus described the visit in some detail. "The taikosama," he wrote, "had been keeping himself informed about us all the time. A nobleman of his court, Genin Hoin, came for us and conducted us to Hideyoshi, who received us informally in his palace garden. It is indeed a wonderful place, with shady trees and sparkling brooks. He received our gifts with pleasure, and addressed a few words to us through an interpreter. He seemed genuinely pleased that we had come to Japan. We were entertained at a lavish dinner, after which we returned to the city.

"The days passed in prayer, penance, and holy conversation centering about the history of the Order. Usually our discussions revolved around the missionary activities of our confreres in earlier centuries, and the success they had among the infidels through their life of evangelical poverty. Clearly, if we wished to have the same success in Japan we would have to hold fast to the same way of life. Therefore, even though the faithful were overwhelmingly generous toward us, we were careful to use only what was strictly necessary for our sustenance. Our daily occupation consisted in teaching Christian doctrine to the pagans by means of interpreters, baptizing catechumens,

guiding the new Christians and fortifying them in the fulfillment of their duties.

"Our church, which was built on a very large plot of land, we kept poor and simple, knowing from experience that this increased the devotion of the Christians and inspired the pagans with respect for Christianity. Some of the Christians travelled many miles to assist Mass, sometimes just to listen to a sermon. The pagans suffered from not knowing what we were doing.

In order to secure a more rapid spread of the Faith, we concentrated our efforts on training intelligent Christians as catechists. Since I had learned the language quickly, this task was assigned to me. While I instructed the catechists in Christian doctrine, I also endeavored to ground them firmly in humility and mistrust of self. They all took part in the midnight Office, performed various exercises of penance, devoted themselves to mental and vocal prayer, and received the Sacraments frequently."

Soon after the completion of the friary, Fr. Peter Baptist began to build a hospital on the same grounds. It was to be open to all, particularly to the poor and the lepers. It was placed under the patronage of St. Anne. This fifty-bed asylum was soon filled. A second was built, which was filled just as quickly. The first hospital was placed under the supervision of a Japanese tertiary named Leo. The second, which was much larger and dedicated to St. Francis, was supervised by another tertiary named Paul, and his wife, who lived near the mission. The Friars visited the two hospitals every morning, washed the leper's feet and dressed their fetid sores. This aroused such admiration among the pagans, and inspired the Christians with such heroic imitation that the whole city was talking about it. "I can speak about this," wrote Fr. Marcellus, "as an eye witness. It is a moving spectacle. Only the glory of martyrdom is lacking to its perfect consummation."

Profound indeed was the impression the Friars were making on the people, and their success increased from day to day. Fr. Francis Montilla reported that many who had fallen away from the Faith during the time of persecution returned weeping with remorse and begging for pardon. But even more numerous were those who, stirred by the word and the example of the Friars, asked for Baptism. In April, 1595, a Japanese estimate set the number of men and women converted by the Franciscans to be more than 10,000. The writer added, "The taikosama knows all this and approves of it." The Franciscan provincial in the Philippines, Fr. John Garrovillas, wrote in a report dated June 13, 1595: "Since house and church have been completed

the Friars preach daily by word and example. They hear the confessions of the Christians, baptize the pagans, and are constantly sought after by both men and women. What used to be done by the Jesuits behind locked doors is now done by the Friars with the permission and full consent of the Emperor, who forbids the acceptance of the Catholic faith only to his nobles and knights . . . Christians frequently scourge themselves in their homes in memory of the Passion of Christ, rise at night like the Friars to praise God and to devote themselves to prayer. Some go to church to stand before God together with the Friars, adoring Him and praying to Him with tears."

Once during Holy Week Fr. Francis of St. Michael preached on the Passion of Our Lord. His sermon moved the Christians to tears. On Holy Thursday he had representations of the instruments of the Passion erected in the church. He knelt down in front of them, in the eyes of the Christians, and had a pagan servant scourge his shoulders and back. The servant executed his task so well that blood flowed through the Friar's clothing. But he kept his eyes fixed on the Crucifix and prayed: "My God, I beg Thee, open the hearts of the heathen. Let them come to know the love of our Lord Jesus Christ, which He has revealed in His suffering and death."

(To be continued)



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

(Continued)

### CHAPTER VI

#### *The Threefold Power of Divine Love*

Thirdly, these stigmata were impressed by the power of love which perfected, united and transformed. The divine love and ardor has threefold power in its effects. First it has the power of softening. The charity of Blessed Francis toward Jesus Christ crucified was so ardent that when the fiery Jesus, resplendent with divinity and glowing with flaming charity, appeared in a human form. He poured out upon his heart and body such a powerful and flaming fire that his heart became like molten wax. Second, this love has a moulding power, like wax flowing into the form of a signet. Blessed Francis was melted with such ardor in mind and flesh that he wholly flowed into the form of the wound appearing in Jesus, and the lover was transformed into the Loved One by the power of this love. Therefore through Christ the whole Trinity says this in Genesis 1: "Let us make a man to our image and likeness," because He impressed the image of His Passion on his body and the likeness on his mind. Third, this love has a liberating power for feeding on earthly material, it always tends to higher things. Such a love, feeding on the heart of Blessed Francis and setting his flesh aflame, formed it like the Crucified by enkindling it. And in him was completed that which he had previously most earnestly begged, saying, "Please O Lord, let the fiery and sweet force of Your love take up my spirit from everything that is under heaven: so that I may die for love for You, who deigned to die for love for me." So with the Apostle speaking to the Galatians, he could say, "It is now no longer I that live, but Christ lives in me." And again in the last Chapter to the Galatians "Henceforth let no man give me trouble, for I bear the marks of the Lord Jesus in my body." Pope Nicholas III in his declaration on our Rule understands that this expression is spoken about Blessed Francis as is contained in the Prologue to "Exiit, qui seminat", paragraph six since neither about Paul, nor any other saint, is it read by the authority

of the Church that he carried these holy wounds in his body. Therefore, it can rightly be said with the Prophet: "My heart hath been inflamed, and my reins have been changed and I am brought to nothing." (Ps. 72).

### CHAPTER VII

#### *The Threefold Dignity of the Stigmata and What it is.*

Thirdly these sacred stigmata indicate on the part of Blessed Francis a very sublime dignity. There is a threefold dignity in his stigmata. First, the formation of the stigmata. Second, the multiplication of wonders, third, the amazement at his privileges.

The first dignity of those wounds is their formation. For in the Lesser Life, the Lord Bonaventure says, that after the appearance of the Seraph, of which we spoke, when the vision disappeared after that secret and intimate conversation, it interiorly inflamed his mind with a seraphic ardor, and exteriorly signed his flesh with a likeness of the Crucified, as if the impression of a seal had followed the melting power of fire. For immediately there began to appear in his hands, and feet, the signs of the nails. Their heads appeared on the inner part of his hands and on the upper part of his feet, and their points were on the other side. The heads of the nails in his hands and feet were round and black. But their points were long, turned over and bent down. They arose from the flesh itself, and stood out from the rest of the flesh. The part bent back under his feet was so high and reached out so far that not only was he unable to put his feet on the ground freely, but also within the arch of their points one could easily insert his finger, as I have heard from those who saw it with their own eyes. His right side also was scarred with a red wound as though pierced with a lance, and this wound often flowed with his sacred blood and dampened his tunic and drawers, with such an abundant flow that afterwards the friars who washed them noticed that, as in his hands and feet, so also in his side the servant of Christ had a likeness of the Crucified manifestly impressed.

### CHAPTER VIII

#### *The Twelve Wonders of the Stigmata of Blessed Francis*

The second dignity of the stigmata of Blessed Francis is the multiplication of wonders. From the things said above by Bonaventure twelve wonders can be noted and enumerated in the stigmata of

Blessed Francis. The first is that his hands and feet not only appeared pierced but also nailed, because nails appeared in them.

The second is that the heads of the nails were round and black like iron, whereas they should have been like the flesh and sinew in which and from which they arose.

The third is that the points of the nails were long, turned over and bent down, whereas there was neither an anvil nor a hammer there but only the fire of the Holy Spirit and the hammer of the omnipotent Christ.

The fourth is that these nails, as can be gathered from the foregoing, were made by the hands of Christ, either from the material of Blessed Francis' own flesh, or from newly created matter, as is attested by Pope Alexander IV on the privilege of the sacred stigmata. If anyone had part of a true garment of our Lord Jesus Christ by which His sacred body was clothed and was certain about this, or if he had something which the hands of the Blessed Virgin had made or had at least handled, or if he had anything like this, he would think he had a great treasure and would venerate it with great pomp and devotion, for very often such veneration is shown to many relics of Christ and the Blessed Virgin and other Saints, even when one is not very certain about them. So, how much greater devotion and veneration is to be displayed to the relics which not only touched the most sacred body of Christ, but were made or created by His most holy hands. But, as is evident from what we said, such were the nails of the stigmata of Blessed Francis, which Christ Himself made and created by His own hands, as Pope Alexander IV attests. I do not recall ever having read or found that anything was made by the very hands of Christ, which was approved by the Church, except these nails and sacred wounds.

The fifth is that these stigmata were made not in a soft part of the body but in a bony part, and so they cannot be attributed to a strong imagination but to a miracle of God, as is evident from the foregoing.

The sixth is that the nails of the hands and feet, even though they were made of flesh and sinew, were hard, solid and strong almost like iron.

The seventh is that the nails were not short as though they had only heads and points, but they were long, passing through the hands and feet and extending a little beyond.

The eighth is that the nails were turned back on the upper part of the hands and those on the feet were curved back on the lower part. But this bending back was so high on the feet that a finger could be inserted within the area.

The ninth was that his right side was opened and pierced as though by a lance and was scarred with a red wound.

The tenth is that the wound of the side, often flowing with his sacred blood, stained his tunic and drawers so that they had to be washed.

The eleventh is that over such a long period the wound in the side did not become infected.

The twelfth is that beyond the powers of nature, Blessed Francis lived for two years with his open side.

## CHAPTER IX

### *The Twelve Privileges of the Stigmata of Blessed Francis*

The third dignity of these holy stigmata is the admiration of the privileges. There are twelve privileges with which Blessed Francis was adorned when he received these holy stigmata. The first is called sanctification, the second multiplication, the third suppression, the fourth confirmation, the fifth likening, the sixth consolation, the seventh martyrdom, the eighth perfection, the ninth canonization, the tenth exaltation, the eleventh honor, the twelfth glorification.

The first privilege is called sanctification, because when he received these stigmata he was so sanctified by the Holy Ghost that, like the Apostles, he would no longer sin mortally. For such a transformation of body and soul and such a stigmatization, which lasted in him until death, does not seem capable of existing with mortal sin.

The second is multiplication. For I believe that more abundant grace was given to him than he had before because, perhaps, his previous grace would not have been sufficient for such and so great a transformation, just as the Doctors say of the Blessed Virgin who was full of grace before the Incarnation of the Word. For though her grace would have been sufficient for her sanctification, it was not sufficient for the Incarnation of the Eternal Word. So, a second sanctification was given to her which was sufficient for such a mystery. And the same can be said about Blessed Francis.

The third was suppression, because through grace the seeds of sin were suppressed in him. It is devout and probable to believe that the seraphic hand of Jesus cleansed his flesh from all rebellion and that from that time forward he had no inclination to evil. Moreover, he had every incitement to good, especially as regards his union with and adherence to God. By this he was made one spirit with God and

all the seeds of sin were suppressed and deadened in him. For the Apostle says in I Corinthians 6, "He who cleaves to the Lord, is one spirit with Him."

The fourth is confirmation, that is, so that he would never fall from grace. For even to Magdalene it is said in Luke 10: "Mary has chosen the best part, and it will not be taken away from her." Therefore it can be piously believed that, through this seal of the living God the Most Holy Father received the pledge of remaining in grace and the hope of eternal beatitude, since he already knew by revelation that the Lord had forgiven his sins.

The fifth is likening or expression. Through this stigmatization there was made in him a likeness and form expressive of Christ Crucified. For His Passion was impressed on Francis' members by Jesus Himself, as though in this mystery the whole Trinity had seen through Jesus this phrase of Genesis I, "Let us make man to our image and likeness." For He impressed the image of His Passion on Francis' body and signed his mind with His likeness.

The sixth is consolation. For the mental and physical cross of Christ had a length of joy and a width of sorrow, because He sorrowed and rejoiced for God's will and for our redemption. These are like the two beams and love was their connecting nail, so that the two claim it as their origin. Therefore, when Christ shared this Passion and Cross with the glorious Francis it was necessary that Francis should feel these three things and be totally transformed into them. So he experienced three emotions toward the cross of Christ, that is, the emotions of sorrow and joy, according to the quantity and proportion of divine love. The Apostle exhorted him and all others to feel these things when he said to the Philippians 2, "Have this mind in you which was also in Christ Jesus."

The seventh is martyrdom which arises from the preceding dignity. For the mental suffering and bodily pain of Christ's Passion was very bitter. Through a sympathetic transformation Francis bore the mental pain of Christ's Passion for two years after he had received the holy stigmata, that is, until the time of his death, and he led a life of continual martyrdom in both mind and body. Therefore, Exodus 15 is mystically referred to Blessed Francis: "Who is like to these, among the strong, O Lord," that is, among the other saints? "Who is like to you," in suffering of mind and pain of body, and in the Holy Stigmata, except the glorious Francis, who is "glorious in holiness, terrible," to the devils because of his stigmata, "and praiseworthy," to the angels and men, "doing wonders?"

The eighth is perfection. These stigmata were the signs of very high perfection in his soul and body. For a dirty mirror and troubled or muddy water do not reflect an image as well as do a polished mirror and very clean and quiet water. O how perfectly a mirror would reflect a figure if it were so perfect that even lead would reflect as beautiful and clear an image as the glass does. The soul of the glorious Francis was like glass, his flesh was like lead. What beauty and perfection there must have been in his soul to reflect the image of the Crucified, when the image of our Redeemed was so resplendently fashioned even in his own flesh? Such a likening was an inestimable sign of his perfection, which breathed forth this likeness in his flesh. For he had come to such sincerity of mind and purity of body that he seemed to have attained the state of innocence. For in his Life we read how he commanded almost all creatures, even the inanimate, so that in this degree he surpassed natural innocence. For the fire cooled its heat and the night air gave a clear light, and the water changed its taste and the dry rock gave forth a tasteful spring. And so it is evident that all the elements obeyed and served the innocent Francis.

The ninth is canonization and approval by God. For this holy stigmatization of Blessed Francis was the approval and authentication of his sanctity by a Bull of the Living Crucified. Several Popes in their declarations have confirmed this by various privileges. The first of them was Gregory IX, who not only enrolled Blessed Francis in the catalog of the Saints, but also wrote several Bulls about his stigmata. The first begins "Confessor Domini gloriosus". He wrote the second against some detractors and opponents of the stigmata and it begins, "Usque ad terminos orbis terrae praesumptionis tuae signa praetendent, etc."

The second Pope was Alexander IV who wrote three Bulls about the stigmata. The first begins, "Grande et singulare miraculum". The second, "Benigne divinae operatio voluntatis". The third is "Si novae laetitiae Ecclesiae." These Popes asserted in their letters that they had not only seen the stigmata with their own eyes, but had received proofs of them from trustworthy witnesses.

The third Pope was Nicolaus III, who approved the Bull of Gregory. This is also in the declaration of our Rule in paragraph six, of "Exiit, qui seminat, etc.", as was said above at the end of the first part. The same is clear.

The fourth Pope was Benedict, who gave a Bull to our Order that a Feast of the Stigmata should be celebrated. From these things it is clear that here is a solemn and authentic canonization of the glorious Francis and his stigmata.

The tenth privilege is exaltation. For by the stigmata he was made a chancellor of Jesus, the keeper of His seal "which is the seal of the Living God" (Apoc. 7), by which the elect are preserved from the wrath of God, (Ezechial 9). He became also the legate and standard-bearer of the Most High King. Therefore Gregory says in his poem which he wrote in praise of Blessed Francis which begins, "Caput Draconis".

Verum de Christi latere,  
Novus legatus mittitur:  
In cuius sacro corpore,  
Vexillum crucis cernitur.  
Franciscus Princeps inclytus,  
Signum regale baiulat.

(But from the throne of Christ  
A legate new is sent:  
His holy body shows  
the standard of the cross.  
Francis, famous Prince,  
Bears the royal sign.)

He was like the leader of the new knighthood of Jesus Christ. Prudent kings have their most valiant knights carry the royal emblem in dangerous battles. Therefore, because Francis bore the sign of the Most High King in his body, he merited to be singled out by a strong uprightiness. For the Apostle says in 2 Timothy 2, "The sure foundation of God stands firm, bearing this seal." Francis stood in the war of temptation like a very strong foundation. Did he not, as a renewed foundation, stabilize the structure of the Church, as the Lord Innocent understood in a vision? He is the first foundation of our Evangelical religious Order. Humility dug out this foundation, patience squared it up, poverty cleansed it, charity cemented it together, prayer and contemplation built it into a building. "Set up the standard in Sion," as Jeremias 4. The Sion which mirrored and relived the life of Jesus Christ, was the soul of the glorious Francis. There, as on the high spot, Christ placed the banner of his cross. For although it is in a lofty position and easily seen, it is not in danger of a fall. For the same thing is high which is deep, for as Luke 9, says, "He who humbles himself will be exalted." And where humility is, there is Christ's wisdom.

The eleventh privilege is honor. Truly these stigmata were the emblems of the most excellent dignity and honor in Blessed Francis. O what an honor it would be to be clothed in the same garments

Jesus, the King of heaven. Therefore what Ecclesiasticus 45 says, can be applied to him, "A crown of gold upon his head wherein was engraved Holiness, an ornament of honor: a work of power, and delightful to the eyes for its beauty."

The twelfth privilege is glory. For as Francis was the Standard-bearer of Jesus Christ in the Church Militant, so after the Resurrection, according to the Doctors, he will be the Standard-bearer in the Church Triumphant, since these marks will remain in his body.

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

(To be continued)

†

## ALVERNA

The laughter of the high hills,  
music of the wild rills,  
a singing lark,  
one lone white star  
preceeding dark,  
Then radiance, pure stabbing light,  
new dawn precipitated into night,  
five passion flowers,  
five burning lamps glow red  
with blood stained kiss,  
Forever wed  
are Pain and Poverty!  
While deep in piteous flesh  
Love finds again integrity.

Sister M. Josephine, F. SS. S.

## FRANCISCAN BRIEFS

## FRANCISCAN SANCTITY

Fr. Byron Witzemann, O.F.M.

(Continued)

17th Century

## SAINTS

## I Order

45. S. *Seraphin of Montegrano* (1540-1604) Capuchin brother, confessor; Can: Clement XIII, 1767; feast: Oct. 13. (RTFR).
46. S. *Francis Solanus* (1549-1610) priest, confessor; Can: Benedict XIII, Dec. 27, 1726; feast: July 13. (n:24).
47. S. *Joseph of Leonissa* (1556-1612) Capuchin priest; confessor; Can: Benedict XIV, 1746; feast: Feb. 4. (RTFR).
48. S. *Lawrence of Brindisi* (1559-1619) Capuchin priest; confessor, Doctor of the Church; Can: Leo XIII, 1881; feast: July 23. (RTFR).
49. S. *Fidelis of Sigmaringen* (1577-1622) Capuchin priest, confessor; Can: Benedict XIV, 1746; feast: April 24. (RTFR).
50. S. *Joseph of Cupertino* (-1663) Conventual priest; confessor; Can: Clement XIII; feast: Sept. 18. (Roman Seraphic Breviary).
51. S. *Charles of Sezze* (1613-1670) brother, confessor; Can: John XXIII, April 12, 1959; feast: Jan. 19. (n:76).

## III Order

49. S. *Camillus of Lellis* (1550-1614) confessor, founder of the Servants of the sick, said to be a III Order member; Can: Benedict XIV, June 28, 1746; feast: July 18: (TMP: 239; GPO: 102; SBT: 182).
50. S. *Hyacintha Mariscotti* (1585-1640) virgin, III Order regular; Can: Pius VII, May 24, 1807; feast: Jan. 30. (n:1).

51. S. *Jane Francis Fremiot de Chantal* (1572-1643) virgin, foundress of the Visitation nuns, said to be III Order member; Can: July 16, 1767 by Clement XIII; feast: Aug. 21. (TMP: 239; GFO: 102; SBT: 182).
52. S. *Mary Ann of Jesus of Paredes* (1618-1645) virgin; Can: Pius XII, July 9, 1950; feast: May 26. (n:42).
53. S. *Joseph Calasance* (1556-1647) confessor; founder of the Piarists, said to be III Order member; Can: July 16, 1761 by Clement XIII; feast: Aug. 27. (TMP: 239; SBT: 182).
54. S. *Vincent de Paul* (1660) confessor; founder of the Lazarists and Daughters of Charity; said to be a III Order member; Can: June 16, 1737 by Clement XII; feast: July 19. (TMP: 239; GFO: 102).
55. S. *Louise de Marillac* (1591-1660) foundress of the Daughters of Charity; said to be III Order member; Can: March 11, 1934 by Pius XI; feast: March 15. (TMP: 239; SBT: 182).
56. S. *Francis de Sales* (1567-1662) confessor; said to be a III Order member; Can: 1665 by Alexander VII; feast: Jan. 29. (SBT: 57).
57. S. *Germaine Cousin* (1579-1601) virgin; said to be a III Order member; Can: June 29, 1867 by Pius IX; feast: June 15. (SBT: 181; TMP: 238).
58. S. *John Eudes* (1601-1680) confessor; founder of the Eudists; said to be III Order member; Can: Pius XI; feast: Aug. 19. (TMP: 239; GFO: 103; FH 113: 289; SBT: 181).
59. S. *Margaret Mary Alacoque* (1647-1690) virgin; Can: Benedict XV, May 13, 1920; feast: Oct. 17. (FH 8: 334).

## BLESSEDS

## I Order

68. B. *Sebastian of Aparicio* (1502-1600) brother, confessor; Beat: Pius VI, May 17, 1789; feast: Feb. 25. (n:32).
69. B. *Andrew of Hibernon* (1534-1602) brother, confessor; Beat: Pius VI, May 22, 1791; feast: April 18. (n:34).
70. B. *Julian of St. Augustine* (1553c-1606) brother, confessor; Beat: Leo XIII, May 23, 1825; feast: April 8. (n:42).
71. B. *Peter of the Assumption* (-1617) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:53).
72. B. *John of St. Martha* (-1618) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:54).

73. *B. Apollinaris Franco* (-1622) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:52).
74. *B. Richard of St. Ann* (1585-1622) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:55).
75. *B. Peter of Avila* (1592c-1622) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:56).
76. *B. Vincent of St. Joseph* (1597-1622) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:57).
77. *B. Francis of St. Bonaventure* (1622) cleric, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:58).
78. *B. Peter (Paul) of St. Clare* (Didac of St. Clare) (-1622) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:59).
79. *B. Francis Galvez* (1576-1623) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:60).
80. *B. Louis Sotelo* (1574-1624) bishop-elect; martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:61).
81. *B. Aloysius Sosanda* (-1624) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:62).
82. *B. Benedict of Urbino* (1560-1625) Capuchin priest, confessor; Beat: Pius IX, 1867; feast: May 14. (RTFR).
83. *B. Francis of St. Mary* (-1627) priest, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:63).
84. *B. Bartholomew Laurel* (-1627) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:64).
85. *B. Anthony of St. Francis* (-1627) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:65).
86. *B. Dominic of Nagasaki* (of St. Francis) (-1628) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:67).
87. *B. Anthony of St. Bonaventure* (1588-1628) priest; martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:66).
88. *B. John of Prado* (1560-1631) priest, martyred in Marocco; Beat: Benedict XIII, May 24, 1728; feast: May 24. (n:11).
89. *B. Gabriel of St. Magdalene* (1612-1632) brother, martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10. (n:68).
90. *B. Humilis of Bisingnano* (1582-1637) brother, confessor; Beat: Leo XIII, Jan. 29, 1882; feast: Nov. 27. (n:77).
91. *B. Agathangelus Nourry of Vendome*, (1598-1638) Capuchin priest, martyred at Abyssinia; Beat: Pius X, 1905; feast: Aug. 7. (RTFR).

92. *B. Cassian Vas Lopez Netto of Nantes* (1607-1638) Capuchin priest, martyred at Abyssinia; Beat: Pius X, 1905; feast: Aug. 7. (RTFR).
93. *B. Bernard of Corleone* (1605-1667) Capuchin brother, confessor; Beat: Clement XIII, 1768; feast: Jan. 19. (RTFR).
94. *B. Bonaventure of Barcelona* (1620-1684) brother, confessor; Beat: Pius X, Nov. 21, 1906; feast: Sept. 11. (n:89).
95. *B. John Wall* (Joachim a S. Anna) (1620-1679) priest, martyred in England; Beat: Pius XI, Dec. 15, 1929; feast: May 22. (n:103).
96. *B. Bernard of Offida* (1604-1694) Capuchin brother, Beat: Pius VI, 1795; feast: Aug. 26. (RTFR).

### III Order

43. *B. Hippolyte Galantini* (1565-1619) confessor; Beat: Leo XII, June 12, 1825; feast: March 20. (n:15).
44. *B. John Carcander* (1576-1620) priest, martyr; maybe III Order member; Beat: Pius IX, Sept. 11, 1859; feast: March 17. (TMP: 238; SBT: 181).

The following Blessed were martyred in Japan; Beat: Pius IX, July 7, 1867; feast: Sept. 10:

45. *B. Leo Satzuma* (-1622) (n:21).
46. *B. Lucia Freites* (1560-1622) widow (n:22).
47. *B. Aloysius (Louis) Baba* (1624) (n:23).
48. *B. Thomas O Iinemon (Yinyemon)* (-1627) (n:24).
49. *B. Francis Kufloye (Huhyo)* (-1627) (n:25).
50. *B. Michael Kizayemon* (-1627) (n:26).
51. *B. Luke Kiyemon (Kiemon)* (-1627) (n:27).
52. *B. Louis Matsuo Soemon* (-1627) (n:28).
53. *B. Gaspar (Caspar) Vaez* (-1627) (n:29).
54. *B. Mary Vaez* (-1627) (n:30).
55. *B. Martin Gomez* (-1627) (n:31).
56. *B. Thomas Sakijuro (Tzugi) priest* (-1627) (n:32).
57. *B. Aloysius (Louis) Maqui, (Maki)* (-1627) (n:33).
58. *B. John Maqui (Maki)* (-1627) (n:34).
59. *B. Cajus Yiemon (Iemon)* (-1627) (n:35).
60. *B. Aloysius (Louis) Nifachi (Nigashi)* (-1628) (n:36).
61. *B. Francis Nifachi (Niashi)* (-1628) (n:37).
62. *B. Dominic Nifachi (Nigashi)* (-1628) (n:38).
63. *B. John Tomachi* (-1628) (n:39).
64. *B. Dominic Tomachi* (-1628) (n:41).

65. *B. Michael Tomachi* (-1628) (n:40).
66. *B. Thomas Tomachi* (-1628) (n:42).
67. *B. Paul Tomachi* (-1628) (n:43).
68. *B. Matthew Alvarez* (-1628) (n:44).
69. *B. Michael Yamada* (Jamada) (-1628) (n:45).
70. *B. Lawrence Yamada* (-1628) (n:46).
71. *B. Roman of Japan* (John) (-1628) n:47).
72. *B. Aloysia (Louise) of Japan* (-1628) (n:48).
73. *B. Jerome of the Cross Torrez* (-1632) (n:49).

## CAUSES FOR BEATIFICATION

### I Order

72. *SG. Sebastian of St. Joseph* (1566-1610) priest, martyred in Oceana (n:96).
73. *SG. Anthony of S. Ann* (1610) brother, martyred in Oceana. (n:96)
74. *SG. Angelus of Calatajerone* (1540c-1610) priest, confessor. (n:20)
75. *SG. Frederick Bachstein* and his 13 companions, martyred Prague by the heretics; priest. (n:50); his companions:
  76. *SG. Bartholomew from Lombardy* (1611) priest;
  76. *SG. Bartholomew from Lombardy* (1611) priest;
  77. *SG. Simon from France* (1611) priest;
  78. *SG. John Martinez* (1611) priest;
  79. *SG. Jerome from Milan* (1611) deacon;
  80. *SG. Gaspar from Lombardy* (1611) subdeacon;
  81. *SG. Clement from Germany* (1611) cleric;
  82. *SG. James from Germany* (1611) cleric;
  83. *SG. John from Germany* (1611) cleric novice;
  84. *SG. Christopher from Germany* (1611) brother;
  85. *SG. John from Monte Piano* (1611) (brother);
  86. *SG. Emmanuel from Germany* (1611) (brother);
  87. *SG. Didacus from Germany* (1611) brother;
  88. *SG. Anthony from Germany* (1611) brother novice;
89. *SG. Cornelius O'Devany* (-1612) bishop, martyred in Ireland (n:176).
90. *SG. Ignatius of Monzeon* (1532-1613) Capuchin priest; confessor (RTFR).
91. *SG. Aloysius a Cruce* (-1615) brother, confessor. (Index, p. 7)
92. *SG. Thomas Fitzgerald* (-1617) priest, martyred in Ireland (n:176).

93. *SG. John Honan (McConnan)* (1617c) priest, martyred in Ireland. (n:176).
94. *Ven. Francis Gonzaga* (1546-1620) Confessor; Minister General; Bishop of Mantua. (n:47).
95. *SG. John Cathan (O'Kane)* (-1622) priest martyred in Ireland. (n:176).
96. *Ven. Lawrence of Revello* (1580-1623) brother, confessor. (n:72).
97. *Ven. Honore (Honorat) of Paris (Champigny)* Capuchin priest, confessor. (RTFR).
98. *Ven. Jeremy of Valachia* (1556-1625) Capuchin brother, confessor. (RTFR).
99. *Ven. Francis of Bergamo* (1536-1626) Capuchin priest, confessor. (RTFR).
100. *Ven. Bartholomew Agricola de Ambergu* (-1627) Conventual priest, (Index 29).
101. *SG. Jerome of Camerata* (1549-1627) Capuchin priest, confessor. (RTFR).
102. *Ven. Innocent of Clusis* (1557-1631) brother, confessor. (n:58).
103. *SG. Thaddeus of Tocco* (1533-1639) brother, confessor (n:99).
104. *Ven. Thomas (John Baptist) Bullaker* (1604-1642) priest, martyred in England. (n:177).
105. *SG. Francis O'Mahoney* (-1642) priest, martyred in Ireland. (n:176).
106. *SG. Hilray Conroy* (-1642) priest, martyred in Ireland. (n:176).
107. *Ven. Arthur (Francis) Bell* (1590-1643) priest, martyred in England. (n:177).
108. *Ven. Henry (Paul) Heath* (1600c-1643) priest, martyred in England. (n:177).
109. *SG. Christophehr Dunlevey* (-1644) priest, martyred in Ireland. (n:176).
110. *Ven. Francis of Precetto* (1564-1645) Capuchin priest, confessor. (RTFR).
111. *Ven. Charles Mahoney (Mehanie)* (-1646) priest, martyred in England. (n:177).
113. *SG. Boetius Egan* (-1647) priest, bishop of Ross, martyred in Ireland. (n:176).
114. *SG. Richard Butler* (-1647) priest, martyred in Ireland. (n:176).
115. *SG. James Saul* (-1647) brother, martyred in Ireland. (n:176).
116. *SG. Thomas of San Donato* (1578-1648) Capuchin brother, confessor. (RTFR).
117. *SG. Bernard O'Horumley (O'Gormley)* (-1649) priest, martyred in Ireland. (n:176).

118. SG. *Richard Synott* (-1649) priest, martyred in Ireland. (n:176).
119. SG. *John Esmond* (-1649) priest, martyred in Ireland. (n:176).
120. SG. *Paulinus Synott* (-1649) priest, martyred in Ireland. (n:176).
121. SG. *Raymond Stafford* (-1649) priest, martyred in Ireland. (n:176).
122. SG. *Peter Stafford* (-1649) priest, martyred in Ireland. (n:176).
123. SG. *Didacus Cheevers* (-1649) brother, martyred in Ireland. (n:176).
124. SG. *Joseph Rochford* (-1649) brother, martyred in Ireland. (n:176).
125. SG. *Eugene O'Leman* (1650c) priest, martyred in Ireland. (n:176).
126. SG. *Francis Fitzgerald* (-1650) priest, martyred in Ireland. (n:176).
127. SG. *Anthony Musaeo* (Hussey) (-1650) priest, martyred in Ireland. (n:176).
128. SG. *Walter de Wallis* (Walsh) (-1650) priest, martyred in Ireland. (n:176).
129. SG. *Nicholas Wogan* (-1650) priest, martyred in Ireland. (n:176).
130. SG. *Denis O'Neilan* (-1651) priest, martyred in Ireland. (n:176).
131. SG. *Philip Falsberry* (-1651) priest, martyred in Ireland. (n:176).
132. SG. *Francis O'Sullivan* (-1651) priest, martyred in Ireland. (n:176).
133. SG. *Jeremy de Nerihini* (McInerny) (-1651) brother, martyred in Ireland. (n:176).
134. SG. *Thaddeus O'Caraghy* (-1651) priest, martyred in Ireland. (n:176).
135. SG. *William Hickey* (-1651) priest, martyred in Ireland. (n:176).
136. SG. *Roger de Mara* (McNamara) (-1651) priest, martyred in Ireland. (n:176).
137. SG. *Hugh MacKeon* (-1651) priest, martyred in Ireland. (n:176).
138. SG. *Daniel Clanchy* (-1651) brother, martyred in Ireland. (n:176).
139. SG. *Neil Loughran* (-1625) priest, martyred in Ireland. (n:176).
140. SG. *Anthony O'Farrel* (-1652) priest, martyred in Ireland. (n:176).
141. SG. *Anthony Broder* (-1652) deacon, martyred in Ireland. (n:176).
142. SG. *Eugene O'Cahan* (O'Kane) (-1652) priest, martyred in Ireland. (n:176).
143. SG. *John Ferall* (-1652) priest, martyred in Ireland. (n:176).
144. SG. *Bonaventure de Burgo* (Burke) priest, martyred in Ireland. (n:176).

145. SG. *George of Geel* (1617-1652) Capuchin priest, martyr. (RTFR).
146. SG. *John Kearney* (1653) priest, martyred in Ireland. (n:176).
147. Ven. *Bernardin of Calanzano* (1591-1653) priest, confessor. (n:32).
148. SG. *Benard Connaeus* (-1654) priest, martyred in Ireland. (n:176).
149. SG. *Innocent of Calatajerone* (1589-1655) Capuchin priest, Minister General, confessor. (RTFR).
150. Ven. *Benedict of Podio Bonitio* (1591-1659) priest, confessor. (n:29).
151. SG. *John Francis of Lucca* (-1665) Capuchin priest. (Index p. 116).
152. Ven. *Francis of Gessi of Burghetto* (-1673) Conventual priest. (Index p. 77).
153. SG. *Louis of Breno* (1616-1679) priest, confessor. (n:76).
154. Ven. *Francis (Ignatius) Levison* (1646-1680) priest, martyred in England. (n:177).
155. SG. *Francis of Licodia* (1600-1682) Capuchin brother, confessor. (RTFR).
156. Ven. *Dominic Girardelli of Muro Lucano* (-1683) Conventual priest, confessor. (Index p. 58).
157. Ven. *Joseph of Carabantes* (1628-1694) Capuchin priest. (RTFR).
158. Ven. *Mark of Aviano* (1631-1699) Capuchin priest, confessor. (RTFR).

### II Order

7. Ven. *Anna of the Holy Cross* (Anna Ponce de Leon) (1527-1601) widow. (n:105).
8. SG. *Angela Margarita Seraphina of Manresa* (1543-1608) Capuchiness. (RTFR).
9. Ven. *Geraldine of the Assumption* (1550-1630) virgin. (112).
10. SG. *Mary do'Lado* (-1633) virgin. (n:121).
11. Ven. *Mary of Jesus* (1579-1637) Conceptionist, virgin. (n:116).
12. SG. *Joan of Jesus of Neerink* (1576-1648) virgin, foundress of the Penitents of S. Clare. (n:113).
13. SG. *Cecilia Nobili* (1630-1655) virgin. (n:109).
14. Ven. *Mary of Jesus of Agreda* (1602-1665) virgin, Conceptionist. (n:117).
15. Ven. *Angela Mary Astorch of Barcelona* (1592-1665) virgin, Capuchiness. (RTFR).
16. Ven. *Jane Mary of the Cross* (1603-1675) virgin. Urbanist. (n:14).
17. SG. *Ann Mary Antigo* (1602-1676) virgin. (n:106).



## III C

6. SG. *Frances Trinci of Serrone* (1557-1607) virgin. (n:150).
7. Ven. *Prudentiana of Zagroni* (-1609) (Index p. 197).
8. SG. *Ghellini* (1559-1615) priest, confessor. (n:200).
9. Ven. *Ann of Jesus* (1577-1620) virgin. (n:159).
10. SG. *Jocentia Ricci of Grimaldi* (1599-1624) virgin. (n:152).
11. SG. *John and Dungan* (-1628) bishop, martyred in Ireland.
12. Ven. *Philip of St. Joseph of Bethencourt* (1626-1667) confessor.
13. SG. *Christopher of St. Catharine* (1638-1690) priest, confessor.

The Franciscan Histories and Martyrologies name 993 sons and daughters of St. Francis who died with a note of sanctity in the XVII century.

## LINES TO AN EVANGELIST

Your speech of Him  
 Unlocks a magic door;  
 Swift up the ladder of your words  
 I run.  
 Your telling mines  
 A pure and crystal pool  
 That looks beyond all time and stars,  
 Bearing the image of His face.  
 Then in the cavern of my heart  
 A flame leaps up!  
 A voice, His eyes,  
 His love I find!

Sister M. Josephine, F. SS. S.

## Saint Francis and Christian Piety In The Middle Ages

Fr. Lothar Hardick, O.F.M.

When toward the end of his life St. Francis saw his friars moving ever farther away from his ideals, he sadly resigned his authority in favor of men more gifted to rule than he. Yet he never ceased to exhort the friars to cling to the form of the Brotherhood as he had given it to them and to reject firmly whatever tended toward monasticism or any other religious ideal. "My brothers, my brothers," he cried, when pressed for legislation, "do not mention to me any Rule at all—neither of St. Augustine, nor of St. Benedict, nor of St. Bernard, nor any other manner or form of life except that which the Lord in His mercy has shown me and given me."

These words of Francis give full expression to his point of view. They do not imply any disparagement of the other religious Orders; they merely express his firm conviction that God had called him to fulfill a new and specific role in the Church and that for the Friars Minor there must be no dependence on or going back to any of the older forms. The members of his Order were not to be monks, nor cenobites, nor hermits, no canons regular, nor anything whatsoever except Friars Minor, whose specific role in the Church was to glorify God by "serving Him in this world in poverty and lowliness" (*Rule*, C. VI). Nowadays there seems to be a kind of passion for judging the objective value of the various forms and expressions of Christian piety. Basically, this is dangerous, for it leads to a sectarian mentality. When St. Francis says clearly and emphatically that his way of perfection is the way to which he obliges his followers exclusively, he affirms only that it is the most valuable way for himself and for those who wish to follow his ideal. His way of evangelical perfection is not objectively better than others; it is simply different.

This present study is an attempt to show how the Franciscan way of life differed from other forms of piety and gave to medieval Christianity a new point of view. To do this it will be necessary first to take a glance at the spiritual attitudes of the early Middle Ages.

When feudalism rose from the ruins of the devastated Roman Empire, there came into being a parallel concept of spirituality. The