

IV. HOW FRIAR GILES PRAISED OBEDIENCE MORE THAN PRAYER 226

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1: The Little Flowers of Saint Francis of Assisi

CHAPTER IV. How Friar Giles praised obedience more than prayer. ONCE a friar was in his cell at prayer, and his Guardian sent unto him bidding him by virtue of obedience to go and beg for alms.

Tower Piscina Aside from the ministries of teaching and pastoral work, it is most probable that some of the friars concerned themselves with working the land. Most of the monasteries are known to have possessed lands connected to their friaries. However, their farming operations were not anywhere near as large as those of the Cistercians. Nonetheless, they would have been large enough to serve the needs of the monastery. It is perhaps in this way that the ministries performed by the friars were supported. As noted above, the benefices of a vicarage often could not support a priest. The farming done by the members of the community certainly would have subsidized the good works of the friars. At the turn of the seventeenth century, the Third Order communities seemed to have been exclusively male. There is some evidence however, to suggest that in the first half of the fifteenth century there may have been communities of both men and women, although living in separate buildings of the same friary. In , an already mentioned indult granting the privilege of celebrating mass and the divine office during times of interdict, is addressed to "fratibus et sororibus tertii ordinis Poenitentia nuncupati in Hibernia". Another papal document, dated and pertaining to a visitor of the Third Order from the monastery of Killeenbrenan which shall be treated shortly, states that "the Third Order is for both sexes, dwelling under religious habit". It also grants that the appointed visitor will visit "all of the houses of the said order and persons of both sexes dwelling therein". Furthermore, in a document that was issued in October , a license for a house of friars and sisters of the Third Order at Court was granted by Pope Nicholas V. This permission was given in response to the "petition of Andrew Ocluman, priest, and the rest of the friars and sisters of the third order of St. Francis, called the order of Penance dwelling in the diocese of Achonry". The document notes that "the said Andrew has begun to build a house or church for the use and habitation of the said friars and sisters in the said place". It then grants the license to "Andrew, the friars and sisters to complete the said house or to build another with church, bell, bell-tower, cemetery, dormitory, refectory, etc" and to "transfer themselves thither". It is quite possible that in the first two documents the references to the "brothers and sisters of the Third Order" are merely formulaic and employed by the Holy See as a matter of course in addressing religious orders whose membership includes both sexes. Further, these two documents are general in character, the latter being a brief description of the nature of the Third Order and the former granting an indult to all of the Third Order brothers and sisters in Ireland. However, the document concerning Court is much more specific, granting to a particular person and a specified community the right to build in a certain locale. This would strongly suggest that the mentioning of brothers and sisters in this document is not merely a matter of form, but rather is a response to an individual and an actual community consisting of both men and women. It is quite possible then that at Court and possibly also at Killeenbrenan, there existed a "double-monastery" for both men and women of the Third Order. There is certainly a great monastic tradition of this sort in ancient Ireland. Brigid herself was the abbess of a monastery of both men and women. Given that Court and Killeenbrenan are both located in the Gaelic west, this would not have been unheard of and probably would have been quite acceptable. It is suggested that other such monasteries of the Third Order may have existed in those parts of Ireland that had not been anglicized. If such monasteries did exist, there is no mention made of them after. The Calendar of Papal Registers mentions a number of members of the Third Order who for the most part are priests. Generally, those mentioned therein are resigning canonical offices and the benefices connected to them in order to become professed members of the Third Order. There is one case in which a priest-friar must have forgotten to resign his canonry and renounce its accompanying benefits. A document dated July 4, given by Pope Nicholas V, notes that the said friar, without any canonical title, unduly detained possession of the title of canon of Achonry for three years after entering the Order at Rosserk. However, a document given that same year, dated August 31, allows another friar of the

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Third Order of St. Francis to hold a perpetual vicarage whose value would not exceed four marks sterling, his religious profession notwithstanding 40. Doubtless, this money was needed for the support of the monastery and the good works of the friars. From the existing documentation, most coming from the Calendar of Papal Registers, one would be led to believe that the friars of the Third Order of St. Francis in Ireland were all priests. However, these documents usually concern themselves with those resigning canonical titles and therefore would apply primarily to those in the clerical state. Needless to say, lay brothers had no need to apply for such dispensations and thus go largely unmentioned. Francis of the Tuam diocese and Thomas MacDuorchan, professed priest of the Third Order in the same diocese who were both granted plenary indulgences in "articulo mortis" by Pope Eugene IV on August 21, Friar Magonius was no doubt a lay brother. He surely was not the only one who numbered among the friars of the Third Order in Ireland. Unfortunately, there is a paucity of historical documentation surrounding them. There is no evidence detailing any specific ministries belonging to them. They undoubtedly participated in the good works of the community and may have worked the land to support the life and ministries of the friary. It would seem however, that there were a good many priests in the Third Order Regular in pre-Reformation Ireland. There are three Third Order friaries which bear the name Ballynasaggart, which means "priest-town". There is some uncertainty about another friary called Ballynabrahair, "na brahair", meaning "of the friars" and thus, "friars-town", as to whether it belonged to the First or the Third Order Canice Mooney notes that the "usual designation" for Third Order friaries was Ballynasaggart, priest-town This would suggest that the friars of the Third Order were distinguished from those of the First Order by their predominant number of priest-friars. There is evidence pointing to at least one member of the Third Order in Ireland having been ordained a bishop. Writing in , Vincente Salgado notes that a certain Cornelius, bishop of "Kilaloe" and of the Third Order Regular, retired to the convent of the same Third Order in Lisbon where he is buried It identifies him however, as a member of the Friars Minor Observant. It also notes that he died in in Lisbon It would seem unlikely however, that a Bishop from the First Order, fleeing his diocese because of the religious suppression, would have retired to a Third Order friary to live out his remaining days. There certainly was no dearth of First Order friaries on the continent. Cornelius Ryan was probably "minorized" in the compilation of the list of hierarchy completed in The remains of medieval friaries belonging to the Third Order of St. Francis, indicate that individual communities varied greatly in size. In a monastery such as Rosserk or Slane, perhaps there were as many as twenty or thirty friars. Other communities may have been as small as two or three in number. It is known that at Slane there was a hermitage constructed around , thought to have been built for the Third Order of St. In when the abbey was rebuilt, there were but two friars living in this hermitage While there were a number of fine stone churches and monasteries belonging to the Third Order, such as those at Slane, Court and Rosserk, there were also many that amounted to little more than a few clay and wattle huts or a few low thatched cabins The Third Order houses were generally smaller and less pretentious than those of the First Order The Third Order in Ireland flourished between the mid-fifteenth century and the first half of the sixteenth century. Bordoni, the second most numerous province in the entire order was to be found in Ireland 50. Donagh Mooney gives a list of thirty-two foundations and admits that there were more in Ulster, recommending that a diligent inquiry be undertaken to ascertain their identity 51. The success of the Third Order in Ireland was perhaps due in part to its response to the needs of the local church. Both sacramental and educational ministries were greatly needed. At this time, in both England and Scotland, colleges of secular priests were being formed to respond to existing educational needs. It has been suggested that the regular life of the Third Order was more attractive to the Irish than was collegiate model of living. Further, this was a time when earlier forms of monasticism, monks and canons regular, were on the decline and often too exclusive It is also believed that there was a good deal of cooperation between many of the houses of Third Order. The above mentioned license given in 53 , to erect the three houses of Tisaxon, Rosserk and Ballymote suggests widespread organization and cooperation between the houses Likewise, the close proximity of the houses at Clonkeenkerrill, Kiltutiagh and Templemoyle, all being on a line of only fourteen miles, is evidence not only

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of the rapid expansion of the Order in the fifteenth century but also of the response of the local people to the life and mission of the Third Order. The success of the Order is further indicated by the appointment of a visitor from their own ranks. In this document it is known that Thomas was a priest and an expert in canon law, and also given the task of visiting all of the houses of the Third Order in Ireland. The reason given for his appointment was that "on account of the distance of places and the dangers of the roads Mooney was unaware of this when writing in . This bull of recognizes that there were also other friars in the Order capable of performing this office, and grants in perpetuity, that after the death of the said Thomas, the right of the members of the Order to elect as their visitor "a priest of their own or other order". The right of visitation may have only reverted back to the First Order with the promulgation of the Third Order Rule of by Pope Leo X which stipulated this. In any case, there is at least one known visitor from the Third Order itself in Ireland. His title given at the beginning of the letter is "Tertiariorum Divi Francisci Minister in eodem". Even if the tertiaries were juridically subject to the First Order, the fact that Donatus Cossaeus is ranked among the provincials of the other mendicant Orders of that time and that he is referred to as "Minister of the Franciscan Tertiaries in the kingdom of Ireland", points to a certain autonomy from the First Order. The friars of the Third Order Regular in Ireland were to meet their end with the coming of the Reformation. His policy from that time forward was to anglicize the people of Ireland. Therefore, the adoption of the "reformed religion of Henry VIII" by the people of Ireland was of great political importance. The first casualty for the Third Order was the friary and church at Slane which were confiscated in . The church in the Gaelic west was separately organized and thus continued to exist as it had prior to the legislation of Henry VIII. It was not until the reign of Elizabeth I that there was a concerted effort to establish the Protestant religion in Ireland. This met with great resistance in those areas of the country still under Gaelic control. This resistance lasted for nine years, . The climax of this was to come at the battle of Kinsale in which the Gaelic lords of Ulster, in league with Spain and other Catholic forces were defeated by the English crown. This would mean the end of Gaelic rule in Ulster and consequently the demise of the Third Order Regular in Ireland which had enjoyed protection under the Gaelic lords. Ulster had been the last stronghold of the tertiaries. By the time of the suppression, there were about twenty tertiary foundations in Ulster Province. However, with the "Flight of the Earls" to the Catholic continent, there would no longer be anyone to protect the life and ministry of the friars. Just as uncertain as the date of the establishment of the Third Order Regular in Ireland is the date of their disappearance. In spite of the fact that the Gaelic Earls fled Ireland in , it is known that ten years later, there were still some tertiaries existing in Ireland.

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2: The Little Flowers of St. Francis

IV. How Friar Juniper gave whatever he could to the poor, for the love of God How Friar Giles praised obedience more than prayer V. How Friar Giles lived.

Papal conclave, Benedict XVI was elected the th pope at the age of On 2 January , Time magazine quoted unnamed Vatican sources as saying that Ratzinger was a front runner to succeed John Paul II should he die or become too ill to continue as pope. On the death of John Paul II, the Financial Times gave the odds of Ratzinger becoming pope as 7â€”1, the lead position, but close to his rivals on the liberal wing of the church. In April , before his election as pope, he was identified as one of the most influential people in the world by Time. At the conclave , "it was, if not Ratzinger, who? And as they came to know him, the question became, why not Ratzinger? And I still remember vividly the then Cardinal Ratzinger sitting on the edge of his chair. Dear brothers and sisters, after the great Pope John Paul II, the Cardinals have elected me, a simple, humble labourer in the vineyard of the Lord. The fact that the Lord knows how to work and to act even with insufficient instruments comforts me, and above all I entrust myself to your prayers. In the joy of the Risen Lord, confident of his unfailing help, let us move forward. On 7 May, he took possession of his cathedral church, the Archbasilica of St. Pope Benedict XV was pope during the First World War, during which time he passionately pursued peace between the warring nations. Benedict of Nursia was the founder of the Benedictine monasteries most monasteries of the Middle Ages were of the Benedictine order and the author of the Rule of Saint Benedict , which is still the most influential writing regarding the monastic life of Western Christianity. The Pope explained his choice of name during his first general audience in St. Filled with sentiments of awe and thanksgiving, I wish to speak of why I chose the name Benedict. Firstly, I remember Pope Benedict XV , that courageous prophet of peace, who guided the Church through turbulent times of war. In his footsteps I place my ministry in the service of reconciliation and harmony between peoples. I ask him to help us all to hold firm to the centrality of Christ in our Christian life: May Christ always take first place in our thoughts and actions! The cardinals had formally sworn their obedience upon his election. He began using an open-topped papal car , saying that he wanted to be closer to the people. Pope Benedict continued the tradition of his predecessor John Paul II and baptised several infants in the Sistine Chapel at the beginning of each year, in his pastoral role as Bishop of Rome. However, in an audience with Pope Benedict, Camillo Ruini , Vicar General of the Diocese of Rome and the official responsible for promoting the cause for canonization of any person who dies within that diocese, cited "exceptional circumstances" which suggested that the waiting period could be waived. Cardinal Ruini inaugurated the diocesan phase of the cause for beatification in the Lateran Basilica on 28 June

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3: Franciscan Friars T.O.R. - History by Patrick www.enganchecubano.com, T.O.R.

The Little Flowers of St. Francis, IV. How Friar Giles praised obedience more than prayer. V. being in prayer, beheld the soul of Friar Giles go to the.

Vices and sins are a venomous and a mortal poison, but virtues and good works are a salutary medicine. One grace leadeth on to another; and one vice leadeth on to another. Grace asketh not to be praised, and vice cannot endure to be despised. The mind repositeth tranquilly in humility, of whom patience is daughter. Holy purity of heart seeth God, and true devotion enjoyeth him. If thou lovest, thou shalt be loved. If thou servest, thou shalt be served. If thou fearest, thou shalt be feared. If thou doest good to others, fitting it is that others should do good unto thee. But blessed is he who truly loves, and desireth not to be loved again. Blessed is he who serves, and desireth not to be served. Blessed is he who doeth good to others, and desireth not that others should do good to him. But because these things are most sublime and high perfection, therefore they that are foolish cannot understand them nor attain thereto. Three things there are that are very sublime and very profitable, which he who has once acquired shall never fail. The first is, that thou bear willingly and gladly, for the love of Jesus Christ, every affliction that shall befall thee. The second is, that thou humble thyself daily in every thing thou doest, and in every thing thou seest. The third is, that thou love faithfully with all thy heart that invisible and supreme Good which thou canst not behold with thy bodily eyes. Those things which are most despised and decried by worldly men are most truly pleasing and acceptable to God and to his saints; and those things which are most loved and esteemed, and are most pleasing in the eyes of worldly men, are most despised, condemned, and hated by God and by his saints. This foul disorder proceedeth from human ignorance and malice; for wretched man loveth most those things which he ought to hate, and hateth those which he ought to love. Said Brother Giles one day to another friar, "Tell me, dearest brother, is thine a good soul? All the saints and wise men who have passed away, and all those who are now in this present life, and all those who shall come after us, - all those who have spoken or written, or shall speak or write of God, - shall never be able to show forth so much of him as a grain of millet in comparison with the whole extent of heaven and earth; nay, a thousand thousand times less. For all that is written of God is but as the lispings of a mother to her babe, who could not understand her words did she speak after any other manner. Brother Giles said once to a secular judge: What harm or what injury could any temporal adversity in this present life do to the man who, with firm faith, looketh forward to that eternal and supreme and most perfect blessedness? And what can any prosperity, or temporal good in this world avail the wretched man who looketh forward to eternal woe! Nevertheless, let no man, how sinful soever he be, despair, so long as he liveth, of the infinite mercy of God; inasmuch as there is not a tree in the world so twisted and knotted and gnarled but may be fashioned and polished and beautiful by the hand of man; so likewise there is no man in this world so wicked and so sinful but God can convert him, and adorn him with singular graces and many gifts of virtue. All the perils and grievous falls which have happened in this world have arisen from nothing else but the uplifting of the head - that is, of the mind - by pride. This is proved by the fall of the devil, who was driven out of heaven; and by that of Adam, our first parent, who was banished from paradise by the uplifting of his head - that is, by disobedience. We see it also in the example of the Pharisee, of whom Christ speaketh in the Gospel, and in many others also. And so also the contrary truth - namely, that all the great blessings which have ever been bestowed upon the world have proceeded from abasement of the head, that is, from the humiliation of the mind - is proved by example of the blessed and most humble Virgin Mary, the publican, the good thief on the cross and many others in Holy Scripture. And, therefore, good it were if we could find some great and heavy weight, which, being tied round our neck, would draw us down to the earth, and force us to humble ourselves. A friar once said to Brother Giles: And again, if thou wilt meditate on thy defects and thy manifold offenses against God, in all this thou wilt find reasons for humbling thyself. But woe to those who desire to be honoured in their unworthiness! He hath one degree of humility, who knoweth himself to be opposed to his

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own true good. He hath a second, who restoreth the goods of another to their proper owner, and doth not appropriate them to himself. For every virtue and every good thing which a man findeth in himself, instead of appropriating it to himself, he is bound to refer to God, from whom all graces and all good things do proceed. But every sinful passion of the soul, and every vice which a man findeth within himself, he should attribute to himself, considering that they all proceed from himself and his own malice, and from no other source. If the most holy and perfect man in the world were to esteem and account himself to be the vilest and most miserable sinner in the world, this would be true humility. The holy fear of God orders, governs, and rules the soul, and prepares it to receive his grace. If a man possesses any grace or any divine virtue, it is holy fear which preserves it to him. And he who has not yet acquired grace or virtue, acquires it by holy fear. The holy fear of God is a channel of divine grace, inasmuch as it quickly leads the soul wherein it dwells to the attainment of holiness and all divine graces. No creature that ever fell into sin would have so fallen had it possessed the holy fear of God. But this holy gift of fear is given only to the perfect, because the more perfect any man is, the more timorous and humble he is. Blessed is the man who looks upon this world as his prisonhouse, and bears in mind continually how grievously he has offended his Lord. Greatly ought a man to fear pride, lest it should give him a sudden thrust, and cause him to fall from the state of grace in which he is; for no man is ever secure from falling, so beset are we by foes; and these foes are the flatteries of this wretched world and of our own flesh, which, together with the devil, is the unrelenting enemy of our soul. A man has greater reason to fear being deluded and overcome by his own malice than by any other enemy. It is impossible for a man to attain to any divine grace or virtue, or to preserve therein, without holy fear. He who has not the fear of God within him is in great danger of eternal perdition. The fear of God makes a man to obey humbly and to bow his head beneath the yoke of obedience: The gift of prayer is no small gift, to whomsoever it is given. The virtuous actions of men, how great soever they may seem to us, are not to be reckoned or rewarded after our judgment, but according to the judgment and good pleasure of God; for God looketh not to the number of works, but to the measure of humility and love. Our surest way, therefore, is always to love and to keep ourselves in humility; and never to trust in ourselves that we do any good, but always to distrust the thoughts which spring up in our own mind under the appearance of good. Everything which a man doth, be it good or evil, he doeth it unto himself. Therefore, be not thou offended with him who injures thee, but rather, in humble patience, sorrow only for his sin, having compassion on him, and praying fervently for him to God. For, in so far as a man is strong to suffer and endure injuries and tribulations patiently for the love of God, so great, and no greater, is he before God; and the weaker a man is to endure sufferings and adversities for the love of God, the less is he in the sight of God. If any man praise thee, speaking well of thee, render thou that praise unto God alone; and if any man reproach thee, speaking evil of thee, do thou help him by speaking of thyself still worse. If thou wouldst maintain thine own cause, strive to make it appear evil, and maintain that of thy companion good, ever accusing thyself and sincerely excusing thy neighbour. When anyone strives and contends with thee, if thou wouldst conquer, lose thy case, and losing it thou shalt conquer; for if thou wilt go to law to obtain the victory, when thou believest thou hast obtained it, thou shalt find thyself shamefully defeated. Wherefore, my brother, believe me assuredly that the certain way to gain is to lose. But if we endure not tribulation well, we shall never attain to consolation eternal. It is a meritorious thing and far more blessed to endure injuries and reproaches patiently, without murmuring, for the love of God, than to feed a hundred poor men, or to keep a perpetual fast. But what profits it a man, or how does it benefit him, to afflict his body with many fasts, vigils and disciplines, if he cannot endure a little injury from his neighbour? And yet from this might he derive greater reward and higher merit than from all the sufferings he could inflict upon himself of his own will; for to endure reproaches and injuries from our neighbour with humble and uncomplaining patience, will purge away our sins more speedily than they could be by a fountain of many tears. Blessed is the man who has ever before the eyes of his mind the remembrance of his sins and of the favours of God; for he will endure with patience all tribulations and adversities for which he expects so great consolation. The man who is truly humble looketh for no reward from God, but

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endeavours only to satisfy him in all things, knowing himself to be his debtor; every good thing which he hath he acknowledges to come from the free bounty of God, while every evil that befalleth him proceedeth from his sins alone. If thou didst but know, indeed, how much and how grievously thou hast offended thy Creator, thou wouldst know that it is meet and right that all creatures should persecute thee, inflicting pain and sorrow upon thee, that so the offenses which thou hast offered to their Creator might be avenged. But still greater virtue would it be if a man suffer himself to be overcome by all other men, for thus would he become victor over all his enemies, to wit, sin, the devil, the world and his own flesh. If thou wilt be saved, renounce and despise every consolation which all the things of this world and all mortal creatures can give thee, because greater and more frequent are the falls which arise from prosperity and consolation than those which come from adversity and tribulation. But it seems to me that thou art not willing to bear reproach in this world for the love of Christ, and yet desirest in the next world to be with Christ; thou art not willing in this world to be persecuted and evil spoken of for Christ, yet in the other world thou wouldst fain be blessed and welcomed by Christ; thou willest not to labour in this world, and thou wouldst repose and take thy rest in the other. I tell thee that thou dost grievously deceive thyself, for it is by the way of shame, humiliation and reproach that a man attaineth to true celestial glory; and by patiently enduring derision and contumely for the love of Christ, doth a man attain to the glory of Christ. For the worldly proverb saith well: And to the end that thou mayest do this which I say, it is needful above all that thou overcome thyself; for little will it profit thee to lead and draw other souls to God, if thou be not first drawn and led to him thyself. It is impossible for a man to acquire any virtue without diligence and great labour. When thou canst stand in a place of safety, stand not in a place of danger. He standeth in a safe place who painfully and diligently labours and toils in God, and for the Lord his God, not for fear of punishment or hopes of reward, but for the love of God. The man who refuses to labour and suffer for the love of Christ, truly refuses to share the glory of Christ; and thus, inasmuch as diligence is useful and profitable to us, so is negligence hurtful and dangerous. As sloth is the way to hell, so is holy diligence the way to heaven. Most solicitous and diligent ought a man to be in acquiring and preserving virtue and the grace of God by constant faithful co-operation with the grace vouchsafed to him; for it often happens that he loses the fruit among the leaves, and the grain amid the straw. On some our good God graciously bestows fruit with but few leaves; to others He gives fruit and leaves together; others, again, there are, who have neither fruit nor leaves. It seems to me a greater thing to know well how to guard and secretly to preserve the fruits and graces vouchsafed to us by God, than to know how to obtain them; for though a man know well how to acquire and gather up wealth, yet, if he know not well how to store it up and to preserve it, he will never be rich; while another, who carefully treasures up what by little and little he has acquired, becomes a man of great wealth. Oh, how great a quantity of water the Tiber contain, did none of it flow away in other channels! Man asks of God an infinite gift, a gift which hath no measure and no bound, yet he will but love God by measure and within bounds. He who desires to be loved by God, and to receive from him an infinite, immense and superabundant reward, ought to love God supremely and immensely, and to serve him without limit or cessation. Blessed is he who loves God with all his heart and with all his mind, who labours and suffers with mind and body for the love of God, and yet seeks no reward under heaven, but accounts himself only to be his debtor. If one man were exceedingly poor and needy, and another were to say to him: And so I say to thee, that the thing which God hath lent to us is our body, which is his goodness he hath lent for three days; inasmuch as our whole life here below may be compared to three days. If, then, thou wouldst be rich, and eternally enjoy the sweetness of his divine presence, strive to make the best profit thou canst of this loan from the hand of God for the space of these three days, to wit, of this thy body, which he hath lent thee for the brief space of thy mortal life; for if thou art not diligent to labour and traffic in this present life whilst yet thou hast time, thou shalt never enjoy everlasting riches, nor repose eternally in the peaceful rest of heaven. But if all the wealth of the world were in the hands of a man who made no use of it, either for himself or others, what would it profit either him or them? Assuredly it would be of no use or benefit whatsoever. On the other hand, a man who possesses little, by turning that little to good account, may bring forth abundant fruit, both for

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himself and for others. There is a proverb of this world which says: Said a begger man once to Brother Giles, "Father, I pray thee, give me some little consolation"; to whom Brother Giles made answer: Brother Giles said once to his companions: Believe me, my brethren, for I can swear it in all truth, that the more a man shuns and avoids the yoke of Christ, the more grievous he makes it to himself, and the more heavily it weighs upon him; while the more generously a man takes it up, lending himself willingly to its weight, the lighter and the sweeter will he find it to bear. Now it is the will of God that man should labour in this world for the good of the body, provided he neglect not the good of his soul; for soul and body, without any manner of doubt, shall be united together to suffer or to enjoy for all eternity; to wit, either to suffer eternally in hell inconceivable pains and torments, or to enjoy with the saints and angels in Paradise perpetual joys and unspeakable consolations, as the reward of good works. But if a man do good without humility, it shall be turned into evil; for many there are who have done works good and praiseworthy to the eye, but because they wanted humility the works have become corrupt, thus showing that they sprang from pride; for such as have their root in humility never decay. I would have thee to know then, my brother, that the most noble art in the world is that of well-doing; and who can know it except he first learn it?

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4: Full text of "The little flowers of the glorious Messer St. Francis and of his friars"

how brother giles praised obedience more than prayer As a brother was one day praying in his cell, his superior sent him an obedience to leave his prayer and go out to beg. The friar went forthwith to Brother Giles, and said to him: "Father, I was at prayer, and the guardian had bade me go forth to beg; now it seems to me far better that I.

In this book are contained certain Little Flowers, Miracles and devout ensamples of the glorious mendicant of Christ, Messer St. Francis, and of certain of his Holy Companions, to the praise of Jesus Christ. Of Friar Bernard of Quintavalle, first companion of St. How for an evil thought which St. Francis had against Friar Bernard, he commanded the said Friar Bernard to tread with his feet three times upon his throat and upon his mouth 6 IV. James, where he found Friar Bernard and told him this story 9 V. Francis to Bologna, and there founded a monastery 14 VI. Francis blessed the holy Friar Bernard, and left him as his vicar, when he came to pass from this life 17 VII. Francis passed a Lent in an island of the lake of Perugia, where he fasted forty days and forty nights, and ate no more than one half loaf 19 VIII. Francis and Friar Leo were on a journey, he expounded unto him those things which are perfect joy 21 IX. Francis taught Friar Leo to make answer ; and how he was never able to speak save the contrary to that which St. Francis desired 24 X. How Friar Maseo, as if in raillery, said to St. Francis that all the world followed after him, and he replied that that was to the confusion of the world and grace of God 26 XI. Francis laid upon Friar Maseo the service of the gate, of alms-giving, and of the kitchen-; and thereafter at the prayer of the other friars, relieved him of them 30 XIII. Francis and Friar Maseo placed the bread which they had begged upon a stone hard by a fountain, and St. Francis praised poverty much. Thereafter, he prayed God and St. Paul, that He would cause him to be enamoured of holy Poverty ; and how St. Paul appeared to him 32 XIV. Francis and his friars spake of God, He appeared in the midst of them 36 XV. Clare ate with St. Francis received the counsel of St. Clare, and of the holy Friar Sylvester, that he ought by preaching to convert much folk ; and how he founded the Third Order and preached to the birds and made the swallows keep silence 39 XVII. How a boy friar, while St. Of the marvellous chapter which St. How from the vineyard of the priest of Rieti, in whose house St. Francis prayed, the grapes were taken away and gathered by the much folk which came unto him, and how thereafter that priest miraculously made more wine than ever before, even as St. Francis had promised him. Of a very beautiful vision which was seen by a young friar, who held the cowl in so great abomination that he was minded to put off the habit and to leave the Order 52 XXI. Of the most holy miracle which St. Francis set free the friar who was in sin with the demon 59 XXIV. Francis miraculously healed one who was a leper both in soul and body ; and that which the soul said unto him as it went into heaven 63 XXVI. Francis converted three robbers which were murderers, and how they became friars ; and of the very noble vision which one of them, who was a most holy friar, saw 66 XXVII. Of an ecstasy which came to Friar Bernard whereby he abode from morning even until nones without coming to himself 78 XXIX. How the devil in the form of Christ Crucified appeared many times to Friar Rufimo, telling him that he was losing the good which he did, because he was not among those elected to eternal life. Of the beautiful sermon which St. Clare, at the bidding of the Pope, blessed the bread which was upon the table ; whereby the sign of the holy Cross appeared on every loaf 89 XXXIV. How, on Christmas Eve, St. Clare being sick was miraculously carried to the Church of St. How Jesus Christ the blessed, at the prayer of St. Francis, caused a rich man to be converted and to become a friar, the which had shown great honour and liberality unto St. Of the marvellous sermon which St. Antony of Padua, a minor friar, preached in the Consistory XL. Of the miracle which God wrought, when St. Antony, being at Rimini, preached to the fishes of the sea XLI. How the venerable Friar Simon delivered from a great temptation a friar, who for this cause was minded to depart out of the Order XLII. Of beautiful miracles which God wrought through the holy friars, Friar Bentivoglia, Friar Peter of Monticello and Friar Conrad of Offida ; and how Friar Bentivoglia carried a leper fifteen miles in a very short time ; and how to the other St. How Friar Conrad of Offida converted a young friar, who annoyed the other friars. And how the said young friar,

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after his death, appeared to the said Friar Conrad, beseeching him to pray for him ; and how by his prayer he delivered him from the very grievous pains of purgatory no XLIV. How the Mother of Christ and St. How Friar James of Massa, saw in a vision all the minor friars of the world, in a vision of a tree, and knew the virtue and the merits and the faults of each of them XLIX. Francis and of their Considerations. Friar Juniper cut off the foot of a pig, only to give it to a sick man II. How, through procurement of the devil, Friar Juniper was condemned to the gallows IV. How Friar Juniper gave whatever he could to the poor, for the love of God V. How Friar Juniper plucked off certain bells from the altar, and gave them away for the love of God VI. Ensamble against the temptations of the flesh VIII. How Friar Juniper, to abase himself, played at see-saw X. How Friar Juniper once cooked for the friars food enough for fifteen days XI. How Friar Giles went to St. James the Greater III. How Friar Giles praised obedience more than prayer V. How Friar Giles lived by the labour of his hands VI. How Friar Giles was miraculously provided for in his great need, when by reason of the snow he could not go to beg alms VII. How a holy man, being in prayer, beheld the soul of Friar Giles go to the life eternal IX. How through the merits of Friar Giles, the soul of a friend of a certain Preaching Friar was delivered from the pains of Purgatory X. An ensample of Friar Leo, how St. Francis bade him wash the stone II. How Friar Leo saw a terrible vision in a dream Digitized by Google.

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5: The Little Flowers Of St Francis Of Assisi - Sermon Index

CHAPTER IV. HOW BROTHER GILES PRAISED OBEDIENCE MORE THAN PRAYER. As a brother was one day praying in his cell, his superior sent him an obedience to leave his prayer and go out to beg.

English Catholicism was strong and popular in the early s, and while there were those who held Protestant sympathies, they would have remained a religious minority if political events had not intervened. Derived from the writings of John Wycliffe , a 14th-century theologian and Bible translator, Lollardy stressed the primacy of Scripture and emphasised the preaching of the word over the sacrament of the altar , holding the latter to be but a memorial. Unable to gain access to the levers of power, the Lollards were much reduced in numbers and influence by the 15th century. They sometimes faced investigation and persecution and rarely produced new literature after Humanists downplayed the role of rites and ceremonies in achieving salvation and criticised the superstitious veneration of relics. Erasmus and Colet emphasised a simple, personal piety and a return ad fontes , back to the sources of Christian faith—the scriptures as understood through textual and linguistic scholarship. In this view, only faith , itself a gift from God, can secure the grace of God. Justification by faith alone threatened the whole basis of the Roman Catholic penitential system with its doctrine of purgatory , prayer for the dead , indulgences , and the sacrificial character of the mass. Not only did purgatory lack any biblical basis according to Protestants, but the clergy were accused of using fear of purgatory to make money from prayers and masses. Catholics countered that justification by faith alone was a "licence to sin". Printed abroad and smuggled into the country, the Tyndale Bible was the first English Bible to be mass produced; there were probably 16 copies in England by Tyndale translated the Greek word charis as favour rather than grace to de-emphasize the role of grace-giving sacraments. His choice of love rather than charity to translate agape de-emphasized good works. When rendering the Greek verb metanoete into English, Tyndale used repent rather than do penance. The former word indicated an internal turning to God, while the latter translation supported the sacrament of confession. Heretical ideas were openly discussed, and militant iconoclasm was seen in Essex and Suffolk between and In order to promote and defend the Royal Supremacy, Henry VIII embraced the language of the continental Reformation and relied on men with Protestant sympathies, such as Cromwell and Cranmer, to carry out his religious program. Cranmer and Henry felt obliged to seek assistance from Strasbourg and Basel , which brought him into contact with the more radical ideas associated with Huldrych Zwingli. In January , the King made Cromwell his vicegerent in spirituals. Even the Archbishop of Canterbury answered to Cromwell. He persuaded Henry that safety from political alliances that Rome might attempt to bring together lay in negotiations with the German Lutheran princes of the Schmalkaldic League. The negotiations did not lead to an alliance, but it brought Lutheran ideas to England. These established a semi-Lutheran doctrine for the church. Justification by faith, qualified by an emphasis on good works following justification, was a core teaching. The traditional seven sacraments were reduced to three only—baptism , Eucharist and penance. Catholic teaching on praying to saints , purgatory and the use of images in worship was undermined. In August , the same month the Ten Articles were published, Cromwell issued a set of Royal Injunctions to the clergy. The rationale was partly economic as too many holidays led to a loss of productivity and were "the occasion of vice and idleness". The clergy were also ordered to place Bibles in both English and Latin in every church for the people to read. It lacked royal approval, however. In September, Cromwell issued a second set of Royal Injunctions ordering the destruction of images to which pilgrimage offerings were made, the prohibition of lighting candles before images of saints, and the preaching of sermons against the veneration of images and relics. He once again instructed each parish to acquire an English Bible. Dissolution of the Monasteries For Cromwell and Cranmer, a step in the Protestant agenda was attacking monasticism , which was associated with the doctrine of purgatory. Between and , 18 Carthusians were killed for doing the same.

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6: LITTLE FLOWERS OF SAINT FRANCIS: PARTS II, III, IV

How Brother Giles praised obedience more than prayer ¶ V. *How Brother Giles lived by the labour of his hands* ¶ VI. *How Brother Giles was miraculously assisted in a great necessity when, by reason of a heavy fall of snow, he was hindered from going out to quest* ¶ VII.

Of holy spiritual prudence XIII. Of knowledge useful and useless XIV. Of good and evil speaking XV. Of holy perseverance XVI. Of true religious life XVII. This is a good four centuries after the princeps edition of the Fioretti Vicenza, , and a half century after the "standard" Italian edition by Antonio Cesari Verona, The tardiness of Anglo-Saxon recognition of this, one of the raciest, most spirited, and most beloved of the Italian classics is not to be grasped out of hand. Religious considerations, obvious as they might seem could not account for the indifference of the fathers of English printing. Once published, moreover, the Fioretti made their way in their own right. The present century has witnessed numerous other translations in England and America and dozens of reprintings in America alone. I suspect, rather, that it was a strange case of editorial oversight, a nugget of gold that was there for anyone, yet was for centuries overlooked. The title may have had something to do with it. The phrase "Little Flowers" has, in English, a vague aroma of sentiment and propaganda, and by virtue of the diminutive it has acquired a similar flavor even in Italian. Suppose this collection of tales had been called the "Franciscan Anthology", a title at once more exact and more majestic in its associations? Or suppose, somewhat facetiously, but still within its spirit, it had been known as the "Selected Miracles of Saint Francis and his Brethren"? The story as regards the English-speaking world might, I believe, have been different. I have called the Fioretti "tales"; and tales they are, fixed upon Saint Francis and his earliest disciples in the way in which legend accumulates about any celebrated character in history. But, in this case, and in contrast with the situation that usually prevails in folklore, the "stories" have a certain authority as history. One hundred years of Franciscan scholarship enable us even to evaluate the authenticity of the Little Flowers. Saint Francis died in But his amanuensis, secretary, and confessor, his beloved brother Leo who is quoted extensively in the Little Flowers , lived on till the year The Friar, Giovanni dalla Penna, one of the early missionaries of the Order in Germany, and another of the sources, did not die till In the year had come the great crisis in the Franciscan Order, whereby the Church, frowning darkly on an orgy of religious "revival" which enabled humble, ignorant and sometimes stuttering peasants to talk with God in His Three Persons sicut amicus cum amico, had given a more ecclesiastical temper to the Franciscan "Rule", and aimed at representing mystical and miracle-working activity among the friars. This debate was conducted bitterly and with some show of force. Already two conceptions of Saint Francis himself were current in the Order; and his biography was being recounted in different ways. Meantime, one thing is clear: The harsh words hurt. They hurt directly men who had seen God walking in person among the hills of Umbria and believed He had rebegotten His Only Begotten in the guise of a lad of that humble countryside. That was why, perhaps as early as the year , and not much later than the year , a monk of the March of Ancona, friend to the missionary, Giovanni dalla Penna, and know, or rather unknown,, as Ugolino of Montegiorgio, began writing his Floretum, or "garden of flowers", the flores being simply "notabilia", or "more noteworthy things", things omitted from the formal biographies of the Saint, and the omission of which distorted and misrepresented, as old-timers knew, the spirit and the fact of those glorious days when the Saint was still on earth. The Floretum of Ugolino of Montegiorgio, in the form in which that devoted monk composed it, has been lost to the world, though a copy of it seems to have been extant as late as , when Wadding, the great Franciscan annalist, was writing his history of the Order in the Convent of Saint Isidore in Rome. Just what it contained is not known with certainty. Its text has to be reconstructed by inference from the numerous re-workings of it made at later times. The direct re-workings - they are substantial enlargements - are two in number: Though the Actus and the Fioretti, as we know them at present, stand in such close relation that they could be word for word translations one of the other, the Actus contain twenty-two chapters not

appearing in the Fioretti, and the Fioretti six chapters not appearing in the Actus. It seems necessary to suppose that they derive from some previous, and undiscovered, source, more comprehensive than either of them. Of this unknown anthology of Franciscan miracles something nevertheless may be said. While the Floretum of Ugolino did not extend beyond the year , the source of the Actus-Fioretti dealt with episodes occurring late in ; and its compiler knew Ugolino personally and probably utilized other writings of Ugolino, which the latter had not exploited in the Floretum. As it natural with a collection of wonder-stories, that same tendency to growth which is manifest in the Actus-Fioretti as compared with the re-constructed Floretum, is just as apparent in the history of the Fioretti themselves. Two themes in particular were provocative of such developments: These similitudes in the Fioretti are, with characteristic humility, three; Bartolommeo Pisano, by the end of the fourteenth century, increased them to forty; while Pedro Astorga, a Spanish monk of the seventeenth century, who wrote with all the characteristic vim of the Decadence, raised the number to four thousand. Meantime there was a tendency to make the Fioretti an archive of all Franciscan miracles - even at an early day those of Saint Anthony of Padua began creeping in. That naive briskness, that contagious chuckle, which is hidden in every paragraph of the fresh and vigorous Tuscan original of the Fioretti was not long in producing additions in the spirit of broad humor. We are encroaching on this sphere in the familiar stories of Brother Juniper. As regards, therefore, the many texts of the Fioretti, some of very ancient authority, which circulate in the various editions, it may be necessary to remember that, whatever the relation of the original of the Actus-Fioretti to the Floretum, the Fioretti, proper, must have contained fifty-three chapters, plus the five "considerations" on the Stigmata of Saint Francis. This content, in fact, aside from internal evidence, is vouched for by twenty-six manuscripts of the fifteenth century and some of the early printed editions. Without entering into the question of the varied adjuncts that were supplied at one time or another from one source or another, we may note, simply, the derivations of those additions which were accepted, with unsurpassed discernment and for their intrinsic merits of spirit or beauty, by Father Cesari in his classic edition of the Fioretti Verona, The "life" of Brother Juniper comes from an early Latin manuscript containing also a "life" of Brother Giles , independent of the Actus-Fioretti, but which had been accreted to the Fioretti also in the fifteenth century. The "instructions and notable sayings of Brother Giles" are by a known Florentine author, Feo Belcari, who died in Despite the several hands that must have tinkered with the substance of the Fioretti before they reached their more extensive forms, one would not go far amiss in recognizing in a work of such surpassing literary charm the imprint of two unusual personalities. The one must be that unknown monk of Tuscany why translated these stories or compiled them, as the case may be in such a sparkling and vivacious Tuscan idiom, an idiom as simple, direct, and limpid as may be imagined, but with an unflinching instinct for the enduring elements in a still future Italian language, and an idiom, withal, that retains the full vigor and picturesqueness of a peasant intelligence, wise in its worldly wisdom but unspoiled by any involutions of culture. The second must be that same Ugolino of Montegiorgio, who somehow managed to condense into the pages of the old Floretum such a distillation of the pure spirit of early Franciscanism as to strike a tone and establish a mood which no later re-workings of his text could vitiate. In the sphere of fact, we may say that through Ugolino, who borrowed from Jacopo dalla Massa, an "eye-witness", and from legends going back to Brother Leo, these stories arrive at the very days of Saint Francis, without, for that matter, attaining any very great amount of historical plausibility. But it is a case where the truth of art transcends the truth of fact, and creates a verity more real than science or scholarship could by themselves attain. To possess the Fioretti is to re-live the early period of Franciscanism much as it was lived by the friends and disciples of the Saint. But, in this connection, one must raise a warning against reading the Little Flowers with that long face of piety which is so easily put on in the presence of any literature that has a sacred look. Such sentimentalism, which blinds so many devout Christians to the art of the Bible for instance, is a variance with the shrewd simplicity of this folk masterpiece of Central Italy. What we have here, let us insist on the point, is humor; and one who cannot - I will not say laugh - one who cannot smile, will have read the Little Flowers in vain. I am not so sure that this smile did not, on occasion, play about the lips of Brother Ugolino himself. The

world of humility, self-denial and "love" is one thing; and the world of self-assertion and competition is another thing; and they are things so antithetical to each other, in their perfection, that the wisdom of the one is the lunacy of the other, and vice versa. One need not and perhaps should not further analyse the motivation of the smile, which is the smile the sophisticated must always have for the naive. The naive is always humor because it tends to simplify the majestic and the complex, making it mechanical, but at the same time more approachable and more lovable. The smile cannot be a laugh. A tear lingers just behind it. The artless art of Ugolino if it be his was pure art in the sense that it presents concepts as image, each image replete with conceptual suggestiveness. As the pictures multiply, the mood deepens in beauty and richness - and we must not forget to smile, meantime; for the perfection of humility and Christian love which the friars exemplify is attained by the most humble and direct of mechanical means. One can well understand the ancient quarrel in the Order. These untutored converts of Saint Francis were playing with a magic art, which evoked the Devil when it was black, and constrained the appearance of the Divinity when of brighter hue XLIX. There is little, if any, theology about these simple friars. Such questions belonged to those who were lettered and knew people off in the big towns, Rome, perhaps. They cared little about such things, having found in faith at all times, and now and again in "rapture", a direct access to the benign powers. One feels a sort of regional secretiveness in this technique of virtue, which also was practised in individual secretiveness, lest pride success give Satan his chance. The sweetness of this child-like literalism resides in part, I believe, in an absence of a note of spiritual "arrivism", or spiritual "climbing", which one so minded can find even offensive in a Dante or a Savonarola. These straightforward souls of the brotherhood of Saint Francis wanted to keep out of Hell because it was hot, and to get out of Purgatory because it was uncomfortable. Yet they, too, like Jesus, visioned a love so great that willingly the least of them would have accepted damnation so only the world might have been saved. If one seek the moral theme in this early Franciscanism, one finds at least a morality that is made always for oneself and not for other people. Here again on earth were men who judged not, who loved the lost even more than the virtuous, and the bandit as much as the cavalier. Thus warmly had Jesus thought of the world in His time - a projection, perhaps, as Renan suggests, of a verdant Galilee blossoming in the Syrian desert. This "naturalism" of the early Franciscans, so beautifully expressed in the lauds and in the "Canticle" of the Saint himself, finds surely in the Little Flowers its most complete and beautiful expression. To savor this naturalism in its full freshness one need only turn to some expression of the naturalisms of a later day, that of the Rousseauians or of our own Emerson or Thoreau. These two were efforts to bring God back into the world from which He had been exiled by Cartesian logic. But how vain the effort! How unsatisfactory a God that is only Nature, and how literary and metaphorical a Nature which we must think of as God! It is a more real and understandable thing, this Nature of the early Franciscans, the "useful", "humble", "comfortable" invention of a God who could be used, if one treated Him right, for the humble commonplace needs of common everyday people. And we have said nothing about Frate Lupo! There are those who say he was a man, perhaps a bandit by that name. Anyone who can read the Little Flowers without understanding that Frate Lupo was a wolf, will, like those who cannot smile, have read them in vain! This text is in the public domain. Provided by Kathy Sewell.

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7: Pope Benedict XVI - Wikipedia

Here Beginneth the Little Flowers How Brother Giles praised obedience more than prayer: , by the merits of Brother Giles, the soul of the friend of a Friar.

At that time St Francis appeared as a new herald of Christ to give an example of holy living, of humility, and penance. Then, two years after his conversion, a man named Bernard, endowed with marvellous prudence and very rich in temporal goods, with Peter Cattani, was drawn by his example to the observance of evangelical poverty. By the counsel of St Francis they distributed all their temporal possessions, for the love of God, among the poor, arraying themselves, in the glory of patience and evangelical perfection, with the habit of the Friars Minor; and all their life did they keep their promise then made with the greatest fervour and perfection. Eight days after their said conversion and distribution, Brother Giles, being still in the secular habit, and seeing the contempt of earthly things manifested by these noble knights of Assisi, to the great admiration of the whole world, on the Feast of St George in the year , very early in the morning, as one in earnest about his salvation, went in great fervour of spirit to the church of St Gregory, where was the monastery of St Clare. Being greatly desirous to see St Francis, he went, as soon as he had finished his prayers, towards the hospital for lepers, where St Francis dwelt apart in profound humility, with Brother Bernard and Brother Peter Cattani. Being come to a crossway, and not knowing which road to take, he prayed to Christ our precious guide, who led him straight to the hut. And as he pondered upon the cause of his coming, he met St Francis returning from the forest, where he had been praying. Then Brother Giles threw himself at his feet, and besought him to receive him into his company for the love of God. And St Francis, beholding the devout countenance of Brother Giles, answered and said: If the emperor were to come to Assisi, and propose to make one of its citizens his knight or private chamberlain, would not such an offer be joyfully accepted as a great mark of honour and distinction? How much more shouldst thou rejoice that God has called thee to be his knight and chosen servant, to observe the perfection of his holy gospel! Therefore, do thou stand firm in the vocation to which God hath called thee. St Francis, not knowing where to find anything for the poor woman, turned to Brother Giles with an angelic countenance, and said: St Francis having procured the cloth, and caused the habit to be made, received Brother Giles into the Order, and he became one of the most glorious religious whom the world has ever seen in the contemplative life. Immediately after his reception, St Francis went with him into the March of Ancona, singing with him and greatly praising the Lord of heaven and earth. And he said to Brother Giles: Moreover, St Francis had not yet begun to preach publicly to the people, but only admonished men and women as he met with them by the way, saying, with loving simplicity: And as he went asking alms, and finding none who would give to him, he came one evening by chance to a barn, where a few beans lay scattered on the ground. These he gathered up, and supped on them; and in this barn he passed the night, for he loved to abide in solitary places remote from the haunts of men, the better to give himself to watching and prayer. And God so strengthened him by this supper, that if he had eaten of ever so rich a banquet he could not have been so well refreshed. Proceeding then upon his way, he met with a poor man, who asked an alms of him for the love of God. And Brother Giles, charitable as he was, had nothing to give but the habit he wore. So he cut the hood from his cloak, and gave it to that poor man for the love of God, and so journeyed on without a hood for twenty days together. And as he was returning through Lombardy, a man called to him, to whom he went willingly, expecting to receive an alms; but when he stretched out his hand, the man put a pair of dice into it, inviting him to play. Brother Giles replied very humbly, "God forgive thee, my son. So Brother Giles, desiring to live by his labour, got a vessel, and, filling it with water, he went around the city, crying: Then he passed over the sea, and with great devotion visited the Sepulchre of Christ and the other Holy Places. And as he returned, he abode for some days in the city of Ancona; and because he was accustomed to live by his labour, he made baskets of rushes, and sold them, not for money, but for bread for himself and his companion; and he carried the dead to their burial for the same wages. And when even this

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failed him, he begged at the table of Jesus Christ, asking alms from door to door. And with so much labour and in poverty, he returned to St Mary of the Angels. The friar went forthwith to Brother Giles, and said to him: True prayer is to do the will of our superior; and it is great pride in him who has submitted his neck to the yoke of holy obedience to desire to follow his own will in anything, in order, as he thinks, to perform a work of greater perfection. The perfectly obedient religious is like a horseman mounted on a mettlesome steed, which carries him swiftly and fearlessly on his way; but the disobedient religious, on the contrary, is like a man seated on a meagre, weak, or vicious horse, who is in danger of perishing by the way, or of falling into the hands of his enemies. I tell thee that, though a man were raised to so high a degree of contemplation as to hold converse with angels, yet were he interrupted in that colloquy by the voice of obedience, he ought immediately to leave communing with the angels, and obey the command of his superior. Early in the morning he heard Mass with great devotion: One day as he was bringing home his load of wood, a lady met him and offered to buy it; so, having agreed with her as to the price, he carried it to her house. The lady, notwithstanding the agreement, seeing that he was a religious, gave him much more than she had promised. Then said Brother Giles: Brother Giles always showed the life scrupulous integrity in all his dealings. He helped the labourers to gather the olives and pluck the grapes. Being one day in the market-place, he heard a man asking another to help him to beat walnuts, offering him reward for so doing; but the other excused himself because the place was far off and difficult to access. Then Brother Giles said to him: When he had finished beating, he gathered up more for his share than he knew how to carry; so taking off his habit, and tying the sleeves and the hood, he made a sack of it, and filling it with walnuts, he took it upon his back and carried it to Rome, and with great joy gave the walnuts to the poor for the love of God. When the corn was reaped, Brother Giles went with other poor persons to gather the ears of corn; and if any one offered him a handful of grain, he would say: When once he went to the fountain of San Sisto to fetch water for the monks of that place, a man asked him some water to drink. Then borrowing a large vessel, he came back forthwith to the fountain, and finding the man there, he said: Brother Giles was once staying in Rome, at the house of a Cardinal, when Lent was drawing near; and being unable there to enjoy the quiet of mind which he desired, he said to the Cardinal: This is a time of great scarcity, and thou art not well accustomed to these desert places; wherefore I beseech thee remain with me, for I account it a singular grace to be permitted to provide for thy wants for the love of God. They were not known in the place, wherefore little reverence or consideration was shown to them, so that they were in great poverty, and moreover a heavy fall of snow came on, which lasted many days. They could not leave the church; they had no food with them, neither was any thing brought them from without; and thus they remained shut up for three days and three nights. Brother Giles, seeing that he could earn nothing for his livelihood, nor go out to beg alms, said to his companion: A certain man, casting his eyes upon the church where Brother Giles and his companion were shut up, said to himself by an inspiration from God: Many, therefore, after his example, brought them bread and wine for the love of God, besides other things necessary for food, arranging also among themselves that, during that whole Lent, all things needful were provided for them. And Brother Giles, reflecting on the great mercy of God and the charity of these people, said to his companion: Another friar, who was a friend of his, said to the sick brother: He died on the same day with Brother Giles, and after his death, he appeared to the living Friar Preacher, and said: But after a time this same friar fell sick, and immediately suspecting that God had struck him because he had not revealed the virtue and the glory of Brother Giles, he sent for the Friars Minor; and there came to him ten, two by two; and they being gathered together with the Friars Preachers, he declared to them with great devotion the aforesaid vision; and, diligent inquiry having been made, it was found that the two had indeed passed from this life on one and the same day. He wrought many miracles, both in his lifetime and after his death, as appeareth by his legend, and he passed from this life on the Feast of St George, in the year He is buried at Perugia in the convent of the Friars Minor. This text is in the public domain. Provided by Kathy Sewell.

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CHAPTER IV HOW BROTHER GILES PRAISED OBEDIENCE MORE THAN PRAYER As a brother was one day praying in his cell, his superior sent him an obedience to leave his prayer and go out to beg. The friar went forthwith to Brother Giles, and said to him: "Father, I was at prayer, and the guardian had bade me go forth to beg; now it seems to me far better.

9: Little Flowers of St. Francis: Contents

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