

THE PAULINE FOUNDATION OF DOMINICAN PREACHING

GABRIEL WESTPHALL, O.P.

ESUS CHRIST, concluding His discourse to the apostles after the Last Supper, addressed a sublime prayer to His Father. Two sentences of this sacerdotal prayer are of paramount importance to us. "The words which Thou gavest me, I have given to them" (Jn. 17, 7); and again, "Thy word is Truth" (Jn. 17, 17). In these divine words are contained the pivotal elements of a preacher's dignity and responsibility. His word must reflect 'the truth' which the Father gave to the Son. It is as though the minister of the word must be identified spiritually with the Father in His eternal generation of the Word in the Trinity, for the salvation of souls. For by his preaching, he assists in generating the Word in the souls of his hearers.

For St. Paul and St. Dominic, these words of our Lord are points of departure and of return. Both received their inspiration and spiritual strength for their missions in such convictions. St. Paul, whom the liturgy seven times hails 'preacher of truth,' wrote to the Galatians, "for neither did I receive it (the gospel) of man, nor did I learn it but by the revelation of Jesus Christ" (Gal. 1, 12). Twelve centuries later, St. Dominic whom God, "wished to renew the apostolic form of living," founded an Order of religious men dedicated to preaching. They were to be in the words of Pope Honorius III, "champions of the faith and true lights to the world." Their light was to shine in the world under the shield of the Order, namely, Truth.

The truths which the preacher delivers are of the supernatural order. They go forth to the ends of the world. By reason of their supernatural origin, grave obligations devolve upon the preacher. These are assumed not so much for themselves, but insofar as they are the practical ramifications of the doctrine of the Mystical Body of the Church. "As all priests," writes Pope Pius in his famous encyclical, *Mystici Corporis Christi* "hold first and chief place in this Body." He further emphasizes this point by remarking, "and (this) must be maintained uncompromisingly." Again His Holiness gives the reason for these statements. "It is through them (the priests) com-

missioned by the Divine Redeemer Himself that Christ's apostolate as teacher, king and priest is to endure."

The obligations are these; first, the obligation of the preacher towards God Who sends him; secondly, the preacher's obligation towards himself; and thirdly, the obligation of the preacher towards those to whom he is sent. Regarding these, we will first summarize their implications since this will form the background for the discussion on Sts. Paul and Dominic. An application of each obligation will be made in order to understand the mind of St. Paul concerning them. When the thought of St. Paul is expressed, we will indicate St. Dominic's adoption of it as the basis for his Order of Preachers.

THE PREACHER AND GOD

In the gospel of St. John, Christ tells His apostles, "As the Father hath sent me, I also send you" (Jn. 20, 21). They were sent to preach the gospel to every creature. The preacher in consequence stands in relation to Christ as Christ did to His Father. Therefore, what is asked of the preacher is a perfect representation of the Son, Christ Jesus our Lord. Jesus, the High Priest, is the supreme Head of His body the Church. As the Supreme Head, He sends all His coadjutors to preach His gospel of truth. "That of all he hath given me, I should lose nothing," and "that everyone who seeth the Son and believeth in him may have life everlasting" (Jn. 6, 39, 40). This is the manifest will of the Father for His Son and also for the representatives of His Son. To each preacher is given a part of the Body of Christ, of which he should 'lose nothing'. To each preacher is given the work of presenting Christ to the flock to be seen and believed. "Let this mind be in you that was in Christ Jesus" (Philip. 2, 5).

THE PREACHER AND HIMSELF

The personal obligation of the preacher with respect to himself is proportionate to the end of his ministry. He is the chosen instrument of God for the salvation of souls. For this essentially divine work, the instrument must dispose itself to assist the principal agent which is God. Thus first of all, personal sanctification is required to divinize the human instrument.

This work of personal sanctification involves a number of elements which do not bind upon the faithful. The preacher has the official work of communication of supernatural truths. Not only does this presuppose a fund of theological knowledge, but also the art of transmitting these truths. His holiness, Pope Benedict XV in his

encyclical, "On the preaching of the Word of God," indicated one of the reasons for the fact that, "men are slipping back more and more into . . . paganism" as the "deplorable fact that the ministers of the Word do not apply thereto an adequate remedy."¹ Pope Benedict further declares, "If that weapon (Word of God) does not everywhere produce its effect, the blame must be laid to those ministers of the Gospel who do not handle it as they should."²

THE PREACHER AND SOULS

Members of the Mystical Body are lost when shepherds are lacking. They then are as those Jews of old upon whom Christ had compassion; for "they were as sheep not having a shepherd" (Mk. 6, 34). These are the sheep who also must 'make up what was wanting of the sufferings of Christ' (Col. 1, 24). No beginning can be made unless first they know of the sufferings of Christ. They can know only when they hear. For them to hear, the preacher must touch their hearts. In order to touch their hearts, the preacher must realize that it is part of Christ that he touches in them. Pope Pius XII again in his celebrated encyclical, *Mystici Corporis Christi*, stresses the intrinsic principle of unity which binds all parts of the Body of the Church. The Supreme Pontiff says, "it exists effectively in the whole and in each of its parts." Thus the bonds uniting the preacher and the faithful is the Spirit of God. The preacher and the faithful are both in Christ and Christ is in both; yet upon the minister lies the duty of preaching Christ to the other members in Christ.

St. Paul and St. Dominic had a universal mission in the Church. Each, one by divine command, the other by Papal authority, were to undertake a doctrinal apostolate to convert souls. They were to propagate and to preserve Divine Truths. In so doing, they were aware of the heavy responsibilities inherent in their work. St. Paul learned from God how to discharge them. St. Dominic, whose apostolate so closely approximated St. Paul's, drew upon the Apostle's outlook. It is not an accidental choice which St. Dominic made, but a deliberately willed likeness. Just how strong this likeness to St. Paul is will be seen by an examination of their convictions regarding the preacher's duty to God, to himself and to his people.

ST. PAUL'S RELATION TO GOD

Writing to the Corinthians, St. Paul affirms his relationship to God. "For Christ therefore we are ambassadors." He is an ambassa-

¹ *The Popes and the Priesthood* (Grail Publication, 1953), p. 29.

² *Ibid.*

dor because, "He (God) hath placed in us the word of reconciliation . . . God as it were exhorting by us" (2 Cor. 5, 19, 20).

An ambassadorship implies in its notion a sameness or oneness of outlook between the superior and his representative. This similarity of mind is affected by a mutual understanding and trust. The ambassador standing in the place of the king will carry out his commission in complete conformity to the mind of the king.

St. Paul's ambassadorship was preaching the word of reconciliation, as 'if it were God'. Paul frequently alludes to his commission by God. To the Galatians he wrote that his apostleship, "was not of or by men but by Jesus Christ and God the Father" (Gal. 1, 6). Again to the Thessalonians, "But as we were approved by God that the gospel should be committed to us" (1 Thess. 2, 4). The implications of the commission caused Paul to exclaim, "Woe is to me if I preach not the gospel" (1 Cor. 9, 16). A similar necessity was laid upon the shoulders of Christ to bear witness to the truth (Jn. 18, 37). St. Paul bore witness to the truth that whatever he received he gave. "I delivered unto you first of all which I also received" (1 Cor. 15, 3). That which St. Paul received was, "Jesus Christ and Him Crucified" (1 Cor. 2, 2).

The ambassador of Christ is expected to do the work of an envoy—not as some temporal minister, but as the minister of God in perfect conformity of will and mind. The perfection of a worldly minister is not sufficient. He works solely from motives springing up in the natural order. God's ambassador works in the order of grace and therefore the perfection demanded of him is that of grace. Herein lies the consummation, completion of the work of Christ. Such a perfection would be tantamount to becoming another Christ—an alter Christus. St. Paul achieved even this sublime height so that in all things he should please the Father (Jn. 8, 29). Paul though not in a boasting manner, wrote the Phillipians, "For me to live is Christ" (1, 21). A more unique relationship of a minister of the word to the Word is difficult to conceive. The perfect ambassador, the perfect *alter Christus*—this is a tremendous advance from the day on which, in a state of bewilderment, he implored, "Lord, what wilt thou have me do," (Acts 9, 6).

ST. DOMINIC'S RELATION TO GOD

The relationship of St. Dominic to God was that of a champion of truth—one who espouses a cause of another to defend and to promote that cause. The ultimate perfection required of a champion of truth is that of an ambassador; to be conformed to Christ Who came

into the world to cast a fire (Lk 12, 49). St. Cyril's comment upon this passage in Luke is "The fire refers to holy and sacred words which through the gospel and by the power of the Spirit cleanses the minds of those who believe in Him . . . this is therefore the salutary and useful fire by which those living on earth, cold and deadened by sins, are inflamed to a life of piety." Blessed Jordan of Saxony records in his life of St. Dominic the vision of Dominic's mother. She saw that she "had in her womb a dog who held in his mouth a burning torch with which he set fire to the world."³ St. Dominic's mission as a champion was prefigured. He was to cleanse the minds of the peoples of his day by the holy and sacred words of the gospel. The title of champion was given to St. Dominic and his Order by Pope Honorius III in the bull confirming the Order. The Pope wrote, "We believing that the Brothers of your Order will be champions of the Faith and the true lights of the world, confirm your Order." Thus the stamp of Divine approval and commission was given to be ambassadors of the Word inflaming the world to a devout Christian life.

At the time of St. Dominic's baptism, one of the bystanders, (some think his godmother), beheld a bright star on the forehead of the infant. "It was a star very resplendent which enlightened the whole world." The character of St. Dominic's role was not solely the spreading of the gospel through preaching. His special trait was championing the doctrinal and intellectual message of Christ by means of the word.

Intimately allied to this attitude of the preacher towards God is his concern for his own welfare. This personal concern flows naturally from the preacher's realization of his position and responsibility to God. The teaching of Christ in the sermon on the mount, "Be ye therefore perfect as also your heavenly Father is perfect," (Mt. 5, 48) applies with special force to the ministers of the Father.

ST. PAUL AS PREACHER

Christ said to the apostles of all time, "You have not chosen me, but I have chosen you . . . and have appointed you that you should go and should bring forth fruit" (Jn. 15, 16). To bring forth fruit without prayer is an impossibility. Simply to be called does not suffice. The admonition of our Lord, "Watch and pray" (Mk. 14, 38), stands especially for His preachers. St. Paul knew this very early in his

³ Bl. Jordan of Saxony, *A New Life of St. Dominic*, annotated by Fr. Louis Getino, O.P., translated by Fr. E. C. McEniry, O.P. The Columbian Press, 1926, p. 25.

Christian life. For Paul, after the crisis on the road to Damascus, was found in the house of Judas praying (Acts 9, 11). Later in writing to his Churches throughout Asia, he repeats constantly, "I have made a remembrance of you in my prayers night and day" (Tim. 1, 2).

Prayer essentially affects the ministry of a preacher. Through this powerful lever, grace is won, as Paul often told the Corinthians. "Therefore, neither he that planteth is anything, nor he that watereth: but God that giveth the increase." (1:3, 7). Pope Benedict XV in his encyclical, "On the preaching of the Word of God", touches upon this cardinal role of prayer. "Therefore he who is little given to prayer or neglects it altogether, vainly spends his time and labor in preaching, for in God's sight his sermons profit neither himself nor those who hear him."

The necessity for prayer bespeaks the importance of humility. St. Paul attests to this in his second letter to the Corinthians. Here he stresses the unfathomable wisdom and power of God by His use of weak men to confound the world. For the world is confounded by the power which radiates from the "base . . . foolish . . . weak things of this world" (2 Cor. 4, 20). When taking leave of his churches in Asia he said to the bishops, "You know in what manner I have been with you, serving the Lord with all humility" (Acts, 20, 19). All of these things served St. Paul that his preaching should not become as sounding brass (1 Cor. 13, 1), nor that he himself should become a castaway (1 Cor. 9, 27).

ST. DOMINIC AS PREACHER

When St. Dominic was in Rome for the third time he won confirmation of his Order from Pope Honorius III. In thanksgiving he went to St. Peter's to pray; and while in prayer he had a vision. The apostles, Sts. Peter and Paul appeared to him—St. Peter giving Dominic a staff, St. Paul giving him a book saying, "go and preach for to this ministry thou art called."⁴ This vision, traditionally accepted, manifests the part of prayer in the intense life of St. Dominic.

In the Constitutions approved by the Church, the first section treating the office of preaching states, "Be mindful that the sacred work of preaching is the select office to which they have been especially called . . . let them carefully prepare themselves . . . faithfully

⁴ Augusta T. Drane, *Life of St. Dominic* (5th edition), Burns & Oates, Ltd. London, p. 74.

and zealously carry it out" (par. 740). To carry out this duty of preaching, faithfully and zealously, one must be instant in prayer as his Father Dominic. Blessed Humbert of Romans cites this duty as one of the principal means by which justice is done to the ministry of preaching, "prayer addressed to God".⁵ Father Garrigou-Lagrange, O.P., writes in a similar vein, "it depends not only on the effort put into it by the priest himself, but also on the hidden workings of God's grace which has to be obtained through prayer."⁶ All mirror the mind of St. Dominic who nightly kept vigil in Church while the brethren retired. Bl. Jordan wrote that St. Dominic always spoke either of God or to God. Augusta Drane in her biography wrote, "he was accustomed to pray in imitation of Christ in the Garden, with his face on the ground."

The prologue to the Constitutions gives paternal advice to all Dominican preachers to be mindful of the rock from which they have been hewn. This mindfulness refers to the qualities that were manifested in St. Dominic. One of the dominant traits of the personality of Dominic was his deep humility. At the first general chapter of the Order at Bologna, Dominic tried to relinquish his control over the government of the Order. The brethren according to Bl. Jordan were surprised and refused to allow anyone to govern them save St. Dominic during his lifetime. After Dominic's death, one of the witnesses to the process of canonization declared, "never did I see a man so humble in all things as was Brother Dominic."

That this fundamental basis for all preaching be not lost, the Constitutions direct that, "they (preachers) should return frequently into the convent . . . that they may provide for their own sanctification lest they themselves gradually fall away" (par. 751). Again in the prologue the tone is set, "they should intellectually consider of great importance, love with their whole hearts . . . and fulfill in very deed," the means set by St. Dominic for the sanctification of the brethren (par. 4).

ST. PAUL AND SOULS

Everything in preaching is ordered to the end that souls be drawn to God and saved. St. Paul wrote to the Colossians, "(God) Whom we preach admonishing every man and teaching every man all

⁵ *Treatise on Preaching*, translated by Dominican Students, Washington, D. C., Newman Press, Westminster, Maryland (1953), p. 31.

⁶ *The Priest in Union with Christ*, translated by Rev. G. W. Shelton, Newman Press, Westminster, Md. (1952), p. 139.

wisdom that we may present every man perfect in Jesus Christ" (1, 28). The Ephesians read this, "... doing the truth in charity, we may in all things grow up in Him Who is the Head even Christ" (4, 15). For "all leads to the glory of God" (1 Cor. 10, 31).

The concern of the Apostle for the salvation of souls was pre-eminent throughout his ministry. It dominated his thoughts. And by reason of it, he employed all manner of means to accomplish it. St. Paul wrote of this interior motivation to the Phillipians, "So that by all means . . . Christ be preached" (1, 19).

A prime element of St. Paul's manner was a lofty regard for the dignity of those whom he addressed. His sincere regard for their persons is notable in all his epistles. For Paul took to heart that which he taught concerning the Mystical Body of Christ. He teaches that members of the Body of Christ "be mutually careful one for another," for he continues, "you are the body of Christ and members of member" (1 Cor. 12, 25, 27). St. Thomas explains this phrase, 'members of member' as having a threefold interpretation. The first sense of the words is taken to mean a dependency upon Christ in His humanity as Head of the Church.⁷ This dependency which St. Paul taught the Corinthians, he himself felt, as he made known to the Colossians, "Giving Thanks to God the Father who hath made us worthy . . . and hath translated us into the kingdom of the Son of his love; in whom we have redemption through his blood, the remission of sins" (1, 12, 14). Because all were to St. Paul so intimately united in the Head, Christ; he addressed them invariably as 'saints'.

Yet this did not keep St. Paul from the duty of his apostolate. There were those whom the Apostle censured severely, others whom he praised. "O senseless Galatians, who hath bewitched you that you should not obey the truth?" (3, 1). Of the Corinthians, "I praise you brethren that in all things you . . . keep my ordinances as I have delivered them to you" (1 Cor. 11, 2).

To all souls, the preacher of truth acquitted himself according to their condition and understanding. To his fellow Jews, Paul spoke with authority from the Scriptures. "God, who at sundry times and in divers ways, spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son" (Heb. 1, 1, 2). When in pagan Lystra he was the idol of the people for a miracle he did among them; he began to explain the true God, "Who gives rains and fruitful seasons, filling our hearts with food and gladness" (Acts 14, 16). In addressing the Athenians, Paul appeals to their

⁷ *Commentary on the Epistles of St. Paul* (8th edition), Marietti (1953). Vol. I, p. 377, para. 753.

intellectual curiosity in his famous speech in the Areopagus. "Ye men of Athens, I perceive that in all things you are too superstitious. For in passing by and seeing your idols, I found an altar also, on which was written: to the unknown god. What therefore you worship without knowing it, that I preach to you" (Acts 17, 22, 23). St. Paul deals with his own Churches according to their capacity. The first letter of his which the Corinthians received contained, "I gave you milk to drink, not meat for you were not able as yet" (3, 2).

Throughout St. Paul's apostolic life he was conscious of the way in which he delivered his messages. Allusions to this appear scattered among his epistles. Paul confessed, "although I be rude in speech," yet the "truth of Christ is in me" (2 Cor. 11, 6; 5, 10). This awareness that was St. Paul's is fortunate for us. It gives us the basic norms for sermons. For the less weight given to ornate style the greater will be attributed to the divine element.

The Corinthians were given an indication of this in Paul's first letter to them. "I came to you not in loftiness of speech or of wisdom" (2, 1). "My speech and my preaching was not in the persuasive words of human wisdom but in the shewing of the Spirit and power" (2, 4). The Thessalonians also read similar passages. "For neither have we used at any time the speech of flattery, as you know: nor taken an occasion of covetousness" (2, 5). "Even so, we speak not as pleasing men but God" (2, 4).

Although St. Paul is at times blunt in correcting his Churches, he always maintains his faith in them. His confidence in the people is but the reflection of his immense faith in the mercies of God. Never does St. Paul succumb to despondency or gloom. After scolding the sensual Corinthians, he said to them, "Great is my confidence for you, great is my glorying for you" (2 Cor. 7, 4). St. Paul at one time called the Galatians senseless and bewitched, yet a bit further on he tells them, "I have confidence in you in the Lord that you will not be of another mind" (5, 10). The confidence of St. Paul seemingly led him to extremes. As he identified himself with all peoples. A Jew of his times would hardly have said, "I became weak that I might gain the weak" (1 Cor. 9, 20). Those who were weak were the Gentiles whom the orthodox Jew avoided. Paul held in no less respect the Law and traditions of his countrymen. The source of the boundless confidence of St. Paul was his tremendous love of Christ Crucified. Our Saviour had said, "And I, if I be lifted up from the earth, will draw all things to Myself" (Jn.12, 32). Imbued with this spirit, St. Paul confided to the Thessalonians, "so desirous of you, we would gladly impart unto you . . . our own souls" (1;2, 8). St. Paul wrote the Cor-

inthians telling them of the yearnings of his soul, "Most gladly will I spend and be spent myself for your souls, although loving you more, I be loved less" (2 Cor. 12, 15). Previously in his first epistle to them, he said, "I made myself the servant of all" (1 Cor. 9, 19).

ST. DOMINIC AND SOULS

St. Dominic left to his sons in the Constitutions of the Order, his mind regarding the office of preaching. The chapter dealing with preaching is explicit and detailed. Nothing was left to chance, everything was ordered and expressly noted for the development and guidance of the preacher.

Father Clerissac, O.P., expressed the fundamental reason for such an emphasis upon this special duty of the Order. He wrote, "The distinguishing marks of the Dominican apostolate from the beginning have been its championing of the truth and its participation in the doctrinal and judicial power of the Church."⁸

The prologue to the Constitutions, at the outset, defines the scope of the Dominican preacher. "Our Order . . . has been founded for the express purpose of preaching and the salvation of souls . . . that we may be of use to the souls of our neighbor" (par. 3, 1). In the section of the Constitutions treating the function of preaching specifically, it tells all preachers to "have alone before their eyes the glory of God" (par. 761). A few paragraphs previously it says, "fearlessly assert and vindicate the most holy rights of the Catholic Church" (par. 752, 2).

Every preacher is reminded that to all, "they are debtors" (par. 758). No one then should forget that those to whom they are sent, "be they learned or unlearned" are the Body of Christ. Each of them is a part of the whole Body, thereby will the honor and dignity of the audience be maintained.

The Constitutions are most explicit when treating of the manner of addressing the members of the Body of the Church. There is a special chapter solely devoted to this aspect of preaching. First and foremost, the brethren are cautioned, "to follow the footsteps of the Saviour" (par. 750). The preacher is directed, "not to cease announcing to the faithful with brevity and facility of speech the virtues they ought to pursue and the vices they ought to avoid." The preachers are to "refrain from profane and abstruse arguments" (par. 753, 1). Likewise they are "to exercise the gospel ministry not in the persuasive words of human wisdom . . . but in the showing

⁸Fr. Humbert Clerissac, O.P., *The Spirit of St. Dominic*, Burns-Oates and Washbourne, London (1939), p. 13.

of the Spirit and power, preaching not themselves but Christ Crucified" (par. 753, 1). Blessed Humbert wrote, "the preacher is actually the voice of Christ in this world and he ought to have in his words a fulness proportionate to the subjects that he will treat". Therefore he will avoid, "the profane display and finery of vain and ambitious eloquence" (par. 753, 1). As if to re-emphasize this thought, the Constitutions further on again warns, "the avoiding of that which savers of the theatre" (par. 761, 2).

The preacher has to be prepared to come into relations with all levels and grades of life. The Constitutions states that they, "propound the word of God to people of whatsoever age or condition" (par. 757). This section continues on to enumerate the various groups which come within the ministry of the preacher: conferences for the people in larger cities; catechization of children and students; establishing of associations for men and women. It concludes that the "doctrine of the Church shall be propounded even to non-Catholics..."

CONCLUSION

Years before Paul and centuries before Dominic, a small babe was born in a hillside cave. The heart of that Child, lying in the manger, encompassed the world. Whole courses of ages came within Its gaze. And in silence, the Child yearned for the salvation of souls.

The voice of the Infant was not heard. The voice of the Infant grown to manhood was unheeded. The hearts of the people were as hard as the walls of the hillside cave and as indifferent as the wintry sky at night.

Yet the voice of the Christ was heard through the voices of chosen men, men who in the power and spirit of God would cast their voices out into the world and convert it. Two such chosen souls cast their voices so mightily that today they are still heard.

Sts. Paul and Dominic fulfilled the perfect apostolic life. Theirs was the same course and the same goal; "dogma quickened to life and action; divine truth loved and taught for its own sake."⁹ They kept the same faith. They were of kindred spirits, "a passionate longing for the wisdom of the Cross, an heroic love for Jesus Crucified." Theirs was the mission to universalize the gospel, to free the truth. For St. Paul this was to free "the action of grace from the bondage of the law and deliver it as the common heritage." St. Dominic, "restored and put in a new light the doctrine and universal character of the apostolate." This new light "was a dedication not only to truth as

⁹ Clerissac, *op. cit.*, p. 16. The remaining quotations in the conclusion are from this work.

embodied in the articles of belief and the moral law, but to the very idea of truth as being the primordial character of the Divine life and of the Christian revelation; the source of all moral law and holiness in the Church; and the "fundamental reason of her authority and prerogatives."

St. Paul and St. Dominic heard the voice of the Infant in the hillside cave. The Voice was Truth. Paul, the preacher of truth, carried its doctrinal message to the first century world of Jews and Gentiles. St. Dominic under the banner of Truth, sent his Order over the face of the earth. They carried the doctrinal message to a schism-racked Church. Both labored in the same field that, "Christ might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Ephesians 5, 27). St. Paul and St. Dominic assisted in this work, "to sanctify it, cleansing it by the Javer of water in the word of life."

GOD'S LAWS

"The laws of God are no mere whims, like the laws of some stupid despot. They are, on the contrary, the expression by God of His own knowledge of man's nature and destiny. He knows the kind of being man is, for He made him. And for the same reason He knows what man is made for. God's laws, then, are a precise statement of how this particular kind of being may avoid destruction and reach his particular goal. The man who makes an engine is not limiting your freedom when he tells you not to run it beyond a certain speed. He knows that if you do you will smash the engine. . . . God's laws then are best thought of as 'maker's instructions,' directions for the right use of ourselves."

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