

PIUS



Episcopus

Servus Servorum

Dei Ad Perpetuam

Rei Memoriam

In thesauris sapientiae intellectus et scientiae negotiorum (Colo. 3. 4.) huiusmodi
vires, una res et Salomonis illaminalis resbus profundi mirum exhibet in
veniem, quia a Deo ipse sapientiae possessionem petebat (1. Reg. 3. 9.) quia non
per sapientia ipsa intine animam cum Deo coniungit, bonaque amara in
perat, inque antecellit, et simplici altius purius et clarius modo ex hinc non
et vitae perfectio simulque sapientiae studii corda felicitate suorum, ex
quintur, ut per te qui instructi in caritate et in omnes dignitas plenitudinem
illius, in agnitionem regni Dei, Patris et Christi, Iesu, in quo sunt
omnes thesauri sapientiae et scientiae absconditi (Colo. 2. 3.) Ite, qui
quis magis per sapientiam ad Deum quilibet, et alius spiritus domi
num creabit in se; sapientia doctrix enim est disciplina Dei, et electio
operum illius (1. Pet. 1. 2). Dominus autem Sapientiae exemplum homo
rum proprius accedit, quo magis et viventi et agenti Sabbariorum
exemplum imitatur, enunciantis: Qui fecit et locum est hic magnum
exaltatur in regno caelorum (Matth. 5. 12). Hinc quidem Domine
Nostrum Iesu Christi vestigia persequens, praeclarissima gloria efful
sit. Albertus ille, Silesius Praedicatorum alumnus, in theologia
magister, episcopus quondam Relisbo, vixit, qui vitae contempla
tive atque actione rationes miri modo concitavit, et talis fuit
hominibus posterisque vere magnus apparuit, sicut quique et de
himae eminentiam ac multiplicem rerum omnium peritiam. Rapi
cognovimus insignitus est. Id quidem, sacrali decore secundo exornate,
Lutetiae in Suevia, in Augustana Diocesi, ex huiusmodi insti
tutis rebus subleat, etiam habuit. Et patrine et le perfectiorum stu
diorum causa discedens, in Italiam profectus, et ad Salaria in
bonales disciplinas, medicinarum ac scientias naturalis sedulo mirum
brevit. Et et nascentem Italiam Praedicatorum Edidit, cognovit
et ad amavit, quem, amantuli sui devota relictantia, barbarelli Bar
to. Dolante, de Saxonia, eisdem Silesius, Magistro Generali et
fidelissimo Iesu Christi praecone, amplexus est, ac inter Sancti de
mineri filios et discipulos. In omnibus Deo deditus atque honorifica
Saxoniis Virgineum devotione emicans, dilectus mox C. C.
namque Appipinam ad exemplum theologiae studii mirum est, cum
tempore nimis puritati ingenioque exco. Luit, et virtute in vita
tem profectus, quasi opus ad eundem tam vixi impense creabit.
Cultum gladium multum praecor miente, intellectum totumque vitae et

[illegible]

Indigotum omnipotentis tibi et beatissimi Petri et Pauli, apostoli
primi Crispi, socii et successorum. Beati Romae sancti Basilii
et Leonis, viri domini, millesimo nonagesimo longino priores, sic
beati octo mensis decembris, Pontificatus nostri annodivini, etc.

Ego Pius
Catholicae Ecclesiae Episcopus



The Authors End. Written the
even the Heart's Vowment
1796. Presented

Finesthus Bianchivigne
Canellaria, Barchina, Spain
Joseph Wilpert Dec. 20. 1874.
Hesperus Canellaria Barchina, Spain

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Expedita,
die legerima ratione accutatis
Tunc decimo.
Coffinis. Maria. Humbert.

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A NEW DOMINICAN SAINT

JAMES CONATY, O.P.



IN the fifteenth day of November of the year 1280 the bells of Cologne sounded the solemn dirge and the mournful notes of the death-knell. To a waiting populace they announced the passing of a beautiful soul and the death of a Saint. Out over the great city, from mouth to mouth through the narrow streets, into the market-place, and up to the great halls of the University, went the message of the bells: *Friar Albert is dead*. Long after their solemn echo had faded away, and far into the night, men whispered those words: *Friar Albert is dead*, women and children poured out their grief in tears, and all Cologne mourned the loss of one beloved and honored as its own.

Albert was born Count of Bollstadt at Lauingen, Swabia, on the fourteenth of November, 1193.¹ His early training, fostered by devoted parents, was completed and perfected at the University of Padua. A promise made, early in life, to dedicate himself to the service of Mary found its expression and fulfillment in his resolve to enter the Dominican Order. On the advice of Blessed Jordan, saintly successor of Dominic and Prince of Vocations, he became a Friar Preacher sometime during the year 1223. Completion of his studies in the Studia of the Order found Albert appointed professor of theology, an office successfully filled at Hildesheim, Freiburg, Ratisbon, Strasburg and Cologne during the years 1228-1245. In 1245 he went to Paris, taught at its famed University and received

¹ Historians disagree as to the date of Albert's birth. Both 1193 and 1206 have been advanced by reputable historians.

its coveted degree of Doctor, to return in 1248 for the opening of the new General Studium of the Dominicans at Cologne. In 1254 he was elected Provincial of his Order in Germany; he served in Rome as Master of the Sacred Palace during 1256, and in 1260 was honored by the Pope through his appointment as Bishop of Ratisbon. The dignity of the episcopacy weighed heavily upon Albert and in 1262 he resigned his See to resume the duties of professor. In 1274, at command of Pope Gregory X, he took an active part in the discussions of the Council of Lyons. Four years later he put aside all active work, made his last testament, and began to prepare for the final rest, which came upon him so peacefully on that November day of 1280.

The news of his death which had so deeply moved the people of Cologne soon spread throughout all Europe. High officials of Church and State, who had recognized his wisdom and relied on his counsel, mourned the passing of a friend; university professors, theologians and philosophers, who had known him as a teacher and honored him as a leader, were struck with grief; the great mass of the common people, who had looked to him as a pastor, and loved him, not for brilliant scholastic attainments, but for simple, human kindness of soul, bowed their heads in sorrow. His memory lived in their hearts long after sorrow had given way to a loving veneration and grief had found its solace in a devotion that was to grow with the years. His name was handed down with a reverence and a respect and an honor that brought him to the hearts of a later generation, not as Friar Albert, but as Blessed Albert the Great. Truly, too, was this humble old Dominican called Great, for he was just that: great in intellect, great in accomplishments, and, more than all else, great in soul.

Albert was great in intellect. In an age and a century which produced such outstanding scholars as Thomas Aquinas, Bonaventure, Roger Bacon, Scotus and a host of others, he stands out, not alone for the brilliance of his writings but also for the marvelous breadth and scope of his learning. His works, as collected and printed today, fill twenty-seven volumes and consider almost every branch of human science. He was a theologian of the first rank, discoursed wisely on the science of God, and first brought to that study the Scholastic method, now universally approved for Seminary curriculums. In the field of philosophy he built his synthesis upon the works of Aristotle, purged, however, of their errors and adapted to the Christian ideal and mode of thought. He sought to make

the wisdom of the Greeks better known and better understood in his Western world and succeeded admirably in a cause that was to be further developed and perfected by Aquinas. Sacred Scripture claimed his attention in no small way; his written commentaries number nineteen and contain exegetical treatises on the major and minor Prophets of the Old Testament, on each of the Four Gospels, on the Epistles of St. Paul and the Apocalypse of St. John. In the field of natural science, however, he was destined to win his highest recognition. No branch of human knowledge seems to have escaped his encyclopedic mind. He wrote well and in a scholarly fashion on astronomy, physics, mechanics, architecture, chemistry, anthropology, zoology, and botany. He has left us a discussion on the science of medicine; he taught the principles of navigation, and even considered the fine points of the dramatic arts. Albert could take these studies, place them in their true relation to faith in the Lord and Maker of all things, and harmoniously join the study of nature with the principles of revelation. Long before the modern development of laboratories, with their microscopic instruments and highly tested appliances, he recognized the value of experiment in scientific pursuits. True it is that some of his theories are fantastic, that others are unsound, yet more true is it that many of his discoveries had far-reaching effects. In the face of great opposition, he held for the sphericity of the earth, a theory which meant so much to the later progress of civilization. Denying the existence of a stone, capable of changing base metals to gold, he nevertheless conceded the possibility of such a change by scientific means. Today modern scientists believe that they are close to the discovery of such a means. Again, the idea of chemical affinity and its attempted explanations by the modern electron theory was broached and developed in his treatise on chemistry. These, and many other theories apparently so modern in their conception, unfold the genius of Albert and the greatness of his mind.

Albert was great in accomplishments. If alone he had developed the genius of Saint Thomas Aquinas, his name would have been ever honored and yet, as professor of theology, he trained countless young men in the Sacred Sciences. Well and wisely, he ruled the province of Germany to make its love of observance the model of the entire Dominican Order. His brilliant defense of the Mendicant Orders against William of St. Amour led to the latter's condemnation by Pope Alexander IV and Albert's appointment as Master of the Sacred Palace. As Bishop of Ratisbon, he thoroughly

restored and revived a see that had long been neglected and over-run by common abuses. Scarcely had he resigned his see to seek again the quiet of the cloister than he undertook the preaching of a Pilgrimage throughout Germany and Bohemia. At the Council of Lyons in 1274 he helped much towards the reconciliation of the Greeks, not to mention his successful advocacy of the cause of Rudolph of Hapsburg before Pope Gregory X at this time. All during his life he labored unceasingly whether in the cause of civil peace and accord, or in the furtherance of the interests of the Church in Europe.

Albert was great in soul. His entire life he dedicated to the honor and glory of God and to the advancement of His Name through teaching and preaching. In him were centred all the virtues; prudence, humility, patience, fortitude; all that makes the soul of man saintly—joined with a love of and a fidelity to the vows of his chosen calling. Even as a Bishop, he remained always the friar, dedicated to poverty and zealous for obedience. His love for Jesus Christ in the Blessed Sacrament was beautiful in its simplicity; so devoutly did he write of the Real Presence that he has been compared to the Bard of the Eucharist, Saint Thomas Aquinas. Aquinas wrote of the Blessed Sacrament in words that appeal to the subtle intellect and are understood better by the trained mind; Albert spoke of the Divine Presence in the language of the common people and in the thoughts of a child-like faith. This love of Jesus poured itself out in devotion to Mary, His Mother. To the Immaculate, Albert had consecrated his vocation; he wore her habit; he sang her praises; he extolled her virtues in two great tracts, which form a scholar's tribute to his beloved Mother. Finally, this love of God was fruitfully expressed in love of his neighbor, that made him the champion of the lowly and the idol of all who knew him. His love and friendship for Thomas Aquinas form one of the most beautiful chapters in a beautiful life. From their first meeting in the halls of the University of Paris, the love of Albert for Thomas was that of a father for his son; in the progress of his beloved pupil the old professor took always a holy pride. The death of Aquinas was to leave upon his soul wounds of grief so deep that only his own death would heal their scars. In 1277, certain scholars at Paris, failing to understand the subtleties of Thomas, sought to condemn his teachings. Albert, an old man, broken in body and weary in soul after a life of labor, made the long journey, on foot, from Cologne to Paris, to defend the memory of the man he loved. It was a gesture of

loyalty so noble as to be at once an inspiration and an ideal; it was the true expression of the sentiments of a great and beautiful soul.

This then was Albert. Popular devotion, which named this humble friar, Blessed Albert the Great, was first officially recognized by Pope Innocent VIII. In 1484, the Holy Father granted to the Dominicans of Cologne and Ratisbon the privilege of erecting an altar in honor of Albert and of dedicating to his name a liturgical Feast. The same privilege was later extended to the clergy of the Cathedral at Ratisbon by Gregory XV in 1622; Urban VIII, in 1631, granted the right to the clergy of Lauingen, birth-place of Albert, and in 1635 to the Friars Preachers throughout all of Germany. Clement X, in 1670, prescribed for the universal Dominican Order the Feast of Blessed Albert, to be duly solemnized by a Mass and Office. Finally, Pius IX, in 1856, granted the celebration of the Feast of Blessed Albert to the entire diocese of Cologne; the Feast was later given to several dioceses of Germany, and, in France, to the Archdiocese of Paris. The cult of Albert was now officially recognized through many parts of Europe and became so wide-spread in other sections that steps were taken to secure his canonization. The Vatican Council found the German bishops anxiously petitioning his cause. In after years, letters and petitions poured into the Holy See from all countries of Europe and all classes of people, seemingly to no avail and yet destined, in due time, to secure their end.

The year of 1931 was to bring to Albert this highest of honors. The exercises of Albertine Week, held in Rome and covering the period from November 9 to November 15, seemed to form a fitting prelude to the official acknowledgment of his sanctity. Leading scholars of Rome and Europe gathered together during this week to honor Blessed Albert in his works. His unique genius, the soundness of his doctrine, and his contribution to contemporary and modern thought formed the subjects of daily conferences by eminent and capable authorities. One month later, on December the sixteenth, Our Holy Father Pius XI issued the Bull "*In thesauris sapientiae*" declaring the equivalent canonization² of Albert and naming him Saint and Doctor of the Universal Church.

This Bull, the only one of its kind ever published for an equivalent canonization, is itself a beautiful tribute to the memory of the

² An equivalent canonization takes place when the Pope, omitting the judicial processes and ceremonies, orders some servant of God to be venerated in the Universal Church, when such a saint has been from a remote period the object of veneration, when his heroic virtues are related by reliable historians, and when the fame of his marvelous intercession is uninterrupted.

Saint. It considers briefly his life, outlines the vast scope of his works and writings, and even draws on the statements of modern scholars in proof of the influence of his discoveries. The Holy Father presents Albert as a Saint whose ideals may find their application in our own age and time. To a world, seeking peace and, even in its search, torn by war, the principles of Albert the Great can and should point out the true path to the harmonious intercourse of nations. From this intellectual giant of the Middle Ages, modern science and modern scholars may learn the true lesson of knowledge: the building of all science upon the bulwarks of Faith. He, in his life and works, was able to reconcile Faith with science, sanctity of soul with intellectual endeavor, and must ever stand as a personal refutation to the obstinate advocates of materialistic learning. Albert the Great becomes Albert the Saint at perhaps the most opportune time in the history of world affairs.

On January 14 of this year, the original copy of the Bull was formally presented by Pope Pius XI to the Master General of the Dominican Order. His Holiness received the Master General and his Curia in a private library at the Vatican, expressed his complete satisfaction with the presentation of the cause, and spoke of his personal happiness over the canonization of Albert. Into the hands of the Most Reverend Father Gillet he delivered the beautiful parchment folio, which grants to Albert the Great the title of Saint and Doctor. Its title page, illuminated in the customary manner, bears the words *Pius Episcopus Servus Servorum Dei ad Perpetuam Rei Memoriam* and is marked by the shields of both the Holy Father and the Order of Preachers. The text of the Bull, written in neat and legible script, covers fourteen pages. On three corners of each page are inscribed the three letters *L*, *C*, and *A*³ signifying that the document has been read and corrected by the Cardinal Chancellor, Andrew Cardinal Fruhwirth. Cardinal Fruhwirth, himself a Dominican, has long been the ardent advocate of the cause of Albert before the Holy See. For him, the canonization of the Saint marks the fulfillment of a life-long desire, his own signature on the Bull of Canonization, the completion of and a fitting climax to many years of zealous effort. The document is signed first by the Holy Father with the very solemn formula *Ego Pius Catholicae Ecclesiae Episcopus*, used before, by Eugene IV at the Council of Florence. Immediately below his signature is the *rota* or wheel, characteristic of

³ The *L* denotes *lectum* (read); the *C* *correctum* (corrected) and the *A* *Andreas* (Andrew).

all Bulls and bearing, beside a text of Scripture, the name of the Pope. Below the wheel and on either side are the signatures of Cardinal Fruhwirth and Cardinal Laurenti, Prefect of the Congregation of Rites. The signatures of various other officials follow, among them that of the *Plumbator*, who affixed the *bull*, or leaden seal, and that of the Apostolic Scribe, who wrote the Bull. This priceless treasure will be preserved in the Archives of the Dominican Order at Rome.

Tradition has placed, in the courts of heaven, the great army of Dominican Blessed beneath the flowing mantle of the Virgin Mother of God. Of these chosen souls, fourteen have always stood out, brilliant beneath the aureola of sanctity and honored in a special way by the Church of Christ upon earth. Today another joins their number, to take his place beside the son of his genius, Saint Thomas Aquinas. A friendship begun upon earth is perfected in Paradise and, into eternity, walk Thomas and Albert, both Saints, both Doctors, models for all students, patrons of all schools, powerful intercessors for all those who, dedicated to the cause of truth in the Order of Dominic, must seek spiritual perfection in intellectual endeavour. Confessor, Bishop, Doctor, Saint—Albert, we salute thee. Pray always for those who, like you, have given their lives to the pursuit of knowledge and the search for truth.