

THE PICTURE OF PEACE

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PEACE IS VERY MUCH LIKE A TRIANGLE. It has three sides or aspects and all three are required if true peace is to be possessed. Failure to recognize the threefold character of peace has caused men to prolong for centuries, their search for it.

In order that success may crown their search, men must first answer the question, "What is peace?" If they do not know their objective, their quest is in vain. History has often proffered a peace which men accepted as genuine, only to discover shortly thereafter, that what they had received was counterfeit. Experience has taught men in a negative way the meaning of peace. It has taught that it cannot consist in a mere interim between wars. It has taught that it cannot consist in the fool's gold of a false prosperity which breeds selfishness, greed, and pride and paves the road that leads to war. It has taught that it cannot consist in mere independence from all restraint, for such freedom is the foundation of tyranny, rather than peace. In what, then, does peace consist? Do history and experience give us no example?

The best and easiest explanation is often an image or picture. If we were looking for someone with whom we were not well acquainted, we might first study his characteristics and then try to find a picture of him. We do this not only in searching for people, but also in searching for an understanding of abstract concepts. The concrete is much easier for us to understand and so we constantly try to concretize abstract ideas. Thus, in seeking to explain what we mean by innocence, we might fumble over a definition and then point to a little child and say, "There is the picture of innocence." In attempting to explain unselfishness, we might point to our parents and say, "There is the picture of unselfishness." Honesty is rather difficult to explain, and so in trying to define it, we often follow the example of Diogenes and look for an honest man. We show by example the meaning of abstract concepts. So it is with peace. If we wish to know its meaning, we must first consider some of its general characteristics and then try to exemplify them in someone who is their personification.

MAN THE ANIMAL

In order to understand peace, we must first understand *man* who is to enjoy it. Man may be considered under two aspects. He may be considered as man, as a rational animal, abstracting from the fact of whether or not he here and now has knowledge; or he may be considered as a knower, as a being which here and now has knowledge. Just as there is something which causes man to be man, i.e. his "form" or his rational soul, so there is something which causes man to be a knower and this latter is called a "form of knowledge."

A form is that which constitutes a thing to be what it is. That which constitutes a rose to be a rose is the "form" of a rose. We might coin an expression and call it "roseness." That which constitutes a clock to be what it is, is the form of a clock. We could say that the form of a clock is contained in the expression, "a mechanized instrument for computing time." Objects which lack knowledge have only one form, that which makes them to be what they are. Thus a stone has only one form, "stoneness." A tree has only the form which makes it a tree and nothing else.

Objects which have knowledge, not only have the form by which they are constituted to be a certain species of thing, (a dog or a cat or a man) but they also have the form by which they are equipped to be knowers. A cow in a pasture has one form by which it is constituted to be a cow (cowness) and another form by which it is made to be a "knowing cow." The greenness of the grass coming in contact with the eye of the cow, causes the cow to know that in front of her there is grass. This sensation in the cow is called sense knowledge and that which causes the sensation is called the "form of knowledge."

Now upon every form there follows an inclination. This may sound very complicated, but it is really quite simple. A watch spring is so constructed that a tight spring tends to unwind. We can say then that it follows from the very makeup of a tight watch spring that it should unwind. Upon the form of a tight watch spring, there follows an inclination to unwind. An arrow is so constructed that it has a sharp point. Therefore, an arrow tends to pierce the object with which it comes into contact. We say then that there follows upon the very form of an arrow, an inclination to pierce its object.

When something is known by sense knowledge, a new form is present, the form which caused the sense knowledge. But the sense is not satisfied merely to know an object. This form of knowledge brings with it an inclination to tend toward and possess the object known. The cow sees the grass and having seen it, she bends her head

to eat it. Having known the grass, she has an inclination to tend toward and possess it.

Man is truly an animal. He too has sense knowledge. He can see, hear, touch, taste, and smell. These senses are the immediate avenues of sense knowledge and lead ultimately to intellectual knowledge. Upon this sense cognition, there necessarily follows an inclination or tendency toward the object known. This inclination toward the singular individual objects known by the senses is called the sense appetite (from the Latin *appetere* i.e. to seek) and the motion of this appetite is called a passion.

Passion is a word ill treated in modern vocabulary. It is often tainted with a sinister meaning. Strictly speaking, however, the word passion means nothing more than the motion of the sense appetite toward something good which is apprehended by the senses. This sense appetite is inclined only to that which is good. This is done positively by tending toward something which is good in itself or negatively by avoiding or repelling something which is evil. Avoiding evil is in itself something good. There are two kinds of sense appetites, the concupiscible or "easy" appetite and the irascible or "difficult" appetite.

The concupiscible appetite is concerned with a good which is easily obtained or an evil which is easily avoided. In the concupiscible appetite there are six passions or motions toward a good or away from an evil. The first of these passions is *love*. This is a simple complacency in some good which is easily obtained. It completely abstracts from any consideration of whether or not the good is present or absent. If the good which is loved is absent, there follows upon love a wish to obtain the good and this is known as the passion of *desire*. After the good which is loved and desired is finally possessed, the passion of *joy* is present. An example might help to clarify this. I like blueberry pie. It is something which is good; it is easily obtained; and it is pleasing to me. Therefore, I may be said to "love" blueberry pie. Here and now there is no such delicacy present, yet I wish that it were. I "desire" it. This evening at supper, the desired pie will be present on the table in front of me and I will "enjoy" it. Every father may be said to love his family. When he says that he loves them, he abstracts from whether they are present or absent. He loves them wherever they are. When he is away from them he desires to be with them and when he returns home, he enjoys their company.

The concupiscible passions are also concerned with avoiding evil. *Hatred* is a passion which might be defined as a repugnance or dissonance of the appetite against that which is apprehended as harmful

to it. We try to get away from those things which we hate, and so there follows upon hatred the passion of *flight*. If the evil is already present, the passion of *sadness* comes to the fore. Again, this may be seen from examples. To a lazy man, there is nothing more evil than work. He "hates" work. He does everything he can to avoid it. He "flees" from every occasion which might lead to his employment. When he is finally forced to go to work, he is "sad." A child hates to have a tooth pulled. He makes every excuse possible to avoid it. If it is finally necessary that the tooth be extracted, the child is sad.

The second type of sense appetite is known as the irascible appetite. It is always concerned with those things which have about them the notion of the difficult. It is concerned with some good which is seen as difficult to obtain or with some evil which is difficult to avoid. There are five passions or motions of the irascible appetite. The first is *hope* which is a motion toward a good which is difficult, but nevertheless possible to obtain. The medical student has "hope" of becoming a doctor. The mountain climber has hope of reaching the top. Hope is opposed to the passion of *despair* which is motion away from a good which is seen as impossible of attainment. Judas thought that forgiveness was impossible and gave himself to despair. The rebel army in "Richard IV" had hope of victory, but when the battle was over, the rebels despaired of such success.

The irascible appetite is also concerned with evil as well as good. The motion of the appetite away from a future evil is the passion of *fear*. The rich man "fears" that a depression will come and that he will lose his wealth. Radio manufacturers fear that new improvements in television will end all business in radios. Fear always has about it the notion of *future* evil. However, we do not always flee from evil. Sometimes there is a tendency to fight against it when there is a hope of overcoming it. When such a motion is present, we are said to have the passion of *daring*. The fireman who goes into a burning house with the hope of overcoming the blaze is called daring. The "daring young man on the flying trapeze" is so called because he is confident of overcoming the great hazards to his life which his profession offers.

The last of the passions is concerned with both good and evil. It is the passion of anger. By this passion, man seeks to take vengeance upon those who have committed some wrong against him. Anger is concerned with evil for the one upon whom the vengeance is wrought is thought of as evil. It is concerned with good, since the wreaking of the vengeance is considered as something which is necessary and desirable. The storekeeper who throttles the boy who has

just broken his shop window is said to be angry. The housewife who scolds the butcher for weighing his thumb along with the lamb chops is also "angry."

As has been said, man is truly an animal. He has sense knowledge and upon this knowledge there follows the sense appetite with its eleven basic passions. Although passions are things which man shares with the other animals, we must now consider them precisely as they are passions of *man*. As such, they cannot be treated adequately when considered apart from man's total makeup. In themselves, the passions are good and are meant to be of assistance to man. The concupiscible passions are part of his everyday equipment. The passions of the irascible appetite are held in reserve for difficult times. The passions belong to the animal part of man's nature, nevertheless, they are meant to be subservient to man's higher nature, his rationality.

MAN THE RATIONAL ANIMAL

Man is gifted with a higher type of knowledge than that of sense. He has intellectual knowledge. The senses know things only in the particular. The eye can see only the particular individual color of this red apple. The eye cannot know what makes this red object before it to be an apple. To know this would be to know the essence or nature of the apple and this kind of knowledge is proper to the intellect. The ear can hear only particular individual sounds. The ear can hear an orchestra and can also hear the shrill cry of a fish vender. Yet it is not the ear which knows the latter as the call of a huckster and the former as music. The ear knows only that it has heard two particular sounds. The intellect penetrates to the meaning of the various sounds heard and thereby distinguishes between them.

It is obvious that seeing and hearing are far different from thinking. What is this difference? Perhaps we can see from an example. My eye can see the American flag, the British flag, the Spanish flag, the French flag, and the Irish flag. My eye sees the different colors of these various standards. Although each of the flags differs, we call all of them "flags". Therefore, there must be something common to all of them and at the same time something proper to each one of them which distinguishes it from all the others. Since my eye tells me that all these emblems are different and yet my mind recognizes that they are all flags, there must be in my mind some idea of flag which is so wide in scope as to include every flag that ever was or ever will be made. Now just as we call military training "universal" because it includes in its range all the young men of the country, so our idea of flag which can be applied to all flags is called a "universal

idea." The eye sees what is particular and individual in each flag, i.e. the various colors and their arrangement; the mind sees what is common to all of them, i.e. the fact that they are flags. Sense knowledge is always about the singular. Intellectual knowledge is always a knowledge of things which is brought about by means of universal ideas.

Just as consequent upon sense knowledge there follows an inclination to the good object known by the senses (sense appetite), so upon intellectual knowledge there follows an inclination to the good object apprehended by the intellect. The cow sees the grass and desires to eat it. The man knows the meaning of independence and desires to be free. The inclination must have something in common with the knowledge from which it proceeds. Sense knowledge is concerned with singulars and so the sense appetite is inclined only to singular objects whose goodness is perceivable to the senses. Intellectual knowledge is universal. As a result the inclination to tend toward the object known by the intellect must also have about it the notion of universality. This intellectual appetite, or *the will* as it is more commonly called, tends not to any particular type of good, but to all things that are good. Whatever has about it the notion of goodness can be the object of the will.

A good object is a thing which is desirable. It is desirable because it can make man happy. The sense appetite moves toward anything that will give man a certain complacency in a sensitive way. The objects of the sense appetite provide man with only a partial and very incomplete happiness. For example, man desires food and sleep, but his complete happiness can never consist in merely eating and sleeping. The will, on the other hand, seeks that which will make man happy in every way. The object of the will is man's complete happiness. The sense appetite seeks the happiness of the animal part of man. The will seeks the happiness of the whole man.

The general of an army commands the entire army and moves it toward attaining the goal of victory. A corporal has command of only a few men. The same men who are under the control of the corporal are also under the command of the general. The general is concerned with the total victory; the corporal is concerned with victory in only one sector of the battle.

So it is with the will and the sense appetite. How often have we heard the will referred to as "will power." The phrase is very significant. The will, like a general, is very powerful. It has as its goal or objective the total happiness of man. It can command and move toward all those things which will bring about this objective. The

sense appetite, on the contrary, is restricted to acquiring for man only a partial happiness. As the corporal of the army can direct his commands to only a restricted number of men, so the sense appetite can move toward only those objects which are desirable to the senses. Again, the general can command the corporal and concern himself with all the men under the latter's charge. The will can dominate the sense appetite and the objects of this appetite may also be the objects of the will.

A corporal should carry out the orders of his general, although it is within his power to disobey and thereby bring about disorder. The sense appetite with its passions, being inferior to the will, should be under the latter's command. However, the dominion of the will is by no means despotic. The passions should obey the commands of the will, but often they act independently of this command and bring about disorder within man. A heavy smoker may will to give up cigarettes, yet he continues to smoke a pack a day. A traffic officer may will to be calm, yet he gets violently angry with the speeding driver. St. Paul sums up very well the limited control of the will over the passions when he says,

"For the good which I will, I do not;
but the evil which I will not, that
I do."¹

If man is to have order within himself, he must be constantly on guard to keep his passions subject to his will.

The will must also be ordered to something. It must have an ordination to the intellect. The will depends upon the intellect like a blind man on his guide. Before the will can tend toward that object which will make man happy, it must first know this object. The Zulu in Africa who knows nothing of television, has no desire to buy one. Willing follows knowing and knowing is the work of reason.

Reason can judge correctly or it can make a mistake. It can falsely conclude that man's true happiness consists in wealth, or honor, or sensual pleasure and the will, following this judgment, will desire and tend toward the acquiring of these things. Reason can rightly conclude that man's only true happiness consists in attaining to God and consequent upon this judgment, the will seeks God and those things which lead to Him.

Therefore, if man is to have order within himself his passions must be subjected to his will and his will must be directed by reason which has correctly judged in what man's ultimate happiness consists.

¹ Romans 7, 19.

MAN THE SOCIAL ANIMAL

It is not sufficient that we understand man as he is in himself. We must also consider him in his relationship with others. Man by his very nature is a social being. He must live with others. He depends upon others. The most obvious proof of man's sociality is his gift of speech. Speech is the medium for the communication of ideas. Animals have no ideas to communicate and therefore, they do not talk. Nature is not prodigal with her gifts and since she has given man a means of conversing with others, she has also intended that man live in the company of other men. Nature has made man social.

Man's rationality also proves his social nature. Man has a natural desire to know the truth. Yet he cannot attain to a complete knowledge of things all at once. He must follow a step by step process. We cannot know all at once what makes an automobile run. We study the mechanism part by part in a slow and gradual process until, after much labor, we finally see the meaning and function of each bit of machinery and the relation of the parts to the whole motor. The skilled mathematician did not learn in a day how to master all the complexities of algebra. Throughout his years of schooling, the professors led him from the very simple to the more complicated material until finally he was able to solve the most difficult problems.

In the process of learning, our progress is greatly aided by the guidance of others. Without the help of teachers, few people would be able to arrive at many of the basic truths that are required for daily life. Few, for example, would be able to master the art of building and be able to provide adequate shelter for themselves. Few would come upon the truths of the various experimental sciences such as medicine and how few would arrive at a knowledge of the existence of God. Nature has made man to be dependent on others. She has equipped him to live and profit by society.

Man then has a relation to the other men with whom he must live. He has certain rights and duties of his own and his neighbor has equivalent rights and duties which must be respected. There is an order, then, not only within man himself, but a balance of order must also be maintained between each man and those about him.

MAN THE CREATURE

There is still another order which is more important than those already treated and upon which they depend. This is man's relation to his Creator.

Man is a creature. He was created from nothing by the omnipotent power of God. God created man to His own Image and Likeness

and is therefore the cause of man's existence. He gives to parents the power to take part in the work of creation by disposing the matter which will be the body of their children. The immortal soul of each man is directly created and infused by God. It is only through the power of God that man exists. Hence it is that man depends upon God for his very being.

Man also depends upon his Creator for continued existence. Only God can cause man to exist. Therefore, only God can cause man to continue to exist. Only fire can cause a house to begin to burn. Only fire can cause a house to continue to burn. Only the hardness of the stone can cause a stone wall to begin to be strong. Only the hardness of the stone can cause a stone wall to continue to be strong. In every action which man performs from the greatest intellectual achievement to the blinking of an eye, he must be sustained by the power of God.

Man is dependent upon God not only in the natural order, but also in the supernatural order. Man's life on earth is nothing more than a constant motion toward a goal. The goal is a very lofty one. It is God Himself. The goodness and perfection of the finite things of life are not sufficient to satiate man's longing for the infinite perfection of total Goodness. Man cannot deny that the world is good, but he must also admit that he has been destined for higher things.

Man cannot attain to his ultimate goal by his own unaided power. His final objective is something supernatural, i.e. above his nature. He needs help to attain it. A child going to a parade is destined to see the spectacle, but he can see it only if he is lifted above the crowd. A sailboat going across a lake is destined for the other shore, but it will reach it only if it is moved by the wind. God is above and beyond the power of man. Man can attain to Him only with help. Just as the wind has no obligation to move the sailboat, so God has no obligation to move man toward his ultimate goal. God's help is a gift. Man attains to God only by obeying the Divine Will and utilizing the means which God has ordained. There is a definite order between man and his Creator and it is an order which man must respect.

TRIPLE TRANQUILITY

We have seen that man has a certain order within himself; that he must maintain a definite order with the other members of the society in which he lives; and that man as a creature must respect the order of dependence which he has to his Creator. What has all this to do with the meaning of peace? It is only from a knowledge of

this threefold order that we can come to some understanding of what peace really means.

Peace is defined as, "tranquility of order."² It consists in relegating to its proper place, each of the parts which go to make up a whole. Thus we call a stream peaceful when its waters flow along smoothly and remain in their place within the limits of the banks. If man is to be at peace, he too, must render to all things their proper place. The mind of man must be subject to God. The animal part of man's nature must be under the control of his will and reason. Finally, man must give to others that which is their due and thus bring about order with his neighbors.³

St. Thomas in his commentary on the words of Our Divine Lord, "My peace I give to you," provides, with the help of St. Augustine, a beautiful description of peace.

"Peace is nothing else than tranquility of order . . .

In man there is a threefold order, namely, of man to himself, of man to God, and of man to his neighbor; and thus there is a threefold peace in man. [The first is] a certain intrinsic peace according to which he is at peace within himself. Another is that by which he is at peace with God, being totally subjected to His ordination. . . . The third peace is that peace which is toward neighbor.

"Within us three things must be ordered; namely the intellect, the will, and the sense appetite; so that the will is directed according to the mind or reason; the sense appetite according to the intellect and will. Therefore, St. Augustine in defining . . . peace says,

'Peace is serenity of mind, tranquility of soul, simplicity of heart, the bond of love, companionship of charity.'

"*Serenity of mind* refers to reason which ought to be free and not bound up or absorbed by any inordinate affection; *tranquility of soul* refers to the sensitive part which ought to be freed from the disturbance of the passions; *simplicity of heart* refers to the will which ought to be totally drawn to God its object; *the bond of*

² *Summa Theologica*, I, 29, 1, ad. 1.

³ St. Thomas, *Super Evangelium S. Matthaei Lectura*, Marietti, Rome 1951, n. 438.

love refers to our neighbor; *companionship of charity* refers to God."⁴

If man, then, is to be at peace with himself, his passions must be constantly under the control of his will and his reason. He must use them for the good of the whole man. True it is that the passions belong to the animal part of man, nevertheless, man must use them as man and not as a mere animal. A man who hates something truly evil is to be commended, provided his hatred does not conquer his reason. Daring is one of the greatest weapons of any soldier, provided it is kept within the bounds of reason and not allowed to disintegrate into foolhardiness. Anger itself is good, for the Gospel reports that even Christ had a just anger against the money changers.

Fire can destroy a house or it can make the steel which builds one. Fire in itself is good and is dangerous only when not used properly. It can kill a man and cause havoc, or it can serve man and be of great aid to him. The passions can either enslave man and cause his ruin, or they can be dominated by his will and thus bring man peace within himself.

But internal peace is not enough. Man must also be at peace with God. Music flows in a tranquil manner when the members of the orchestra follow the directions of the conductor and the pattern of notes contained in the score. Man is at peace with God when he attunes his will to the Divine Will of his Maker. God has laid down a definite pattern by which each man may arrive at his ultimate objective, the happiness which consists in union with God Himself. The general outline of the pattern is essentially the same for all men. However, this plan is amplified and tailored by Divine Providence to fit each individual. The Commandments bind all. All men are bound to know and love God. All are bound to render justice to their neighbors. One does these things as a bank president, another as a street cleaner. Another may fulfill this pattern as the mother of a family. Still another as a missionary sister imprisoned for the Faith in Communist China. As long as each one follows the plan composed for him by God and obeys the divine direction, he will be at peace. Peace which would deny God is moronic for it is only the fool who says in his heart there is no God.

The third type of peace, that with our neighbor, is really a further elaboration and result of our peace with God. God has willed

⁴ St. Thomas, *Super Evangelium S. Joannis Lectura*, Marietti, Rome, 1952, n. 1962.

that we should render to each man that which is his due. He has commanded that we do to others as we would have them do to us. Peace with neighbor implies a certain union by which we love our neighbor and wish to comply with his will as though it were our own. A man at peace with those about him not only renders to them their just claims, but also helps them by doing over and above that which is required. He forgives them their misdeeds and constantly strives for their betterment.

True peace can only be had among good men. Peace with evil can only be a sham and a semblance of that which is genuine. Peace is only for the saintly. Those who would make peace with evil are well described in the Book of Wisdom, "They lived in a great war of ignorance, they call so many and so great evils peace."⁵

TRANQUILITY PERSONIFIED

True peace, then, is characterized by a threefold order. He who is at peace has order within himself by subjecting his appetites to reason and the will. His will is ordered to the Will of his Creator and he is at one with those good men with whom he lives. Characteristics are rather obscure when separated from the personality to whom they belong. Here as in other abstract considerations, we might well ask for an example. Is there no one who has had the threefold order requisite for true peace? Is there no one whom we might call peace personified?

Whenever we think of a human perfection, the example of Christ immediately suggests itself. Yet we often shy away from this example being somewhat awe-struck by the divinity which is united to the human nature of the Son of God. We continue to search for another exemplar of perfection who is perfect and yet not divine. Our quest is ended by a glance at the one who, with the exception of Christ, is the "solitary boast" of human nature and whose perfection as a creature is overshadowed only by that of the Son Whom she bore. Our exemplar is Mary, the Mother of God.

Peace finds, in a very special way, its complete fulfillment in Mary. First of all, she had perfect order within herself. After original sin, man's appetite and passions declared an unending war on his reason and will, a war in which they would all too often be victorious. The Mother of the Savior, because of her sublime privilege of the Immaculate Conception, was untainted by the stain of original sin and was also preserved from all other sin throughout her entire

⁵ *Book of Wisdom*, 14, 22.

life. Mary's victory over the lower part of her nature was assured from the first moment of her conception because of the special graces which God would give her. The presence of passions perfectly subjected to reason is seen numerous times throughout the life of our Blessed Mother. She was fearful when the angel visited her at the Annunciation. After this visit, she was undoubtedly fearful of what Joseph might think when he learned that she was with child. Yet her fear was always subjected to her will to do that which the Most High had commanded. Her joy at the birth of the Savior does not make her any less conscious of the great responsibility she has accepted in becoming the Mother of God. Her love for her Son is never so intense that she will wish to keep Him only for herself and discourage Him from leaving her to go and minister to others. At the feast of Cana she has hope that her Son will grant her request. On the road to Calvary Mary must have had a deep hatred for the outrages committed against the God-Man, but she had no hatred for the men of all ages whose sins had caused her Son such suffering. On the contrary, in the shadow of the cross, she was to accept them as her adopted children. In fine, Mary knew sorrow on Good Friday, but it was never to lead to despair. The Gospel tells us that she "stood" at the foot of the cross. It makes no mention of her being overcome with anguish. In every instance, Mary shows the proper place of human passions as man's servants. They are always under complete domination. Mary's life is a shining mirror of internal peace.

But what of Mary's relation to God? God Himself through the words of His angel has given us the answer. "Hail, full of Grace, the Lord is with thee." Mary was more intimately united with God than all other mere creatures. Because of her divine maternity, she was to receive the plenitude of all grace which would make her ever pleasing in the sight of God. Her nearness to God was, as it were, to show forth in a physical way, for the Divine Son was to take flesh from her who was "Full of Grace".

That Mary's will was always completely united to the will of God is proven from her own words uttered in the Magnificat. "My soul doth magnify the Lord." Her will was but the reflection of the One Who was Mighty Who had done great things to her. The oneness of Mary's will with that of her Creator is also clearly brought out in what might well be called her autobiography. It is the shortest life history ever written. The entire story of Mary's life is well summed up in a single Latin word. *Fiat*. Let it be done. Mary's life was a constant "fiat" by which she gave her consent to carry out the will of God. Her entire existence on earth was one supreme act of

utter submission to the role she was to play in the plan of Divine Providence. When God willed that she should be the Mother of God, her answer was, "fiat". When without warning she was told to take her new-born Son and flee into a strange land, her answer was, "fiat". When Simeon told of the sword of sorrow which would pierce her soul, her answer was, "fiat". When Christ was to leave her for the active ministry, her answer was, "fiat". The final test came when her beloved Son was dragged off to be crucified. It would seem that mother love would have impelled her this once to cry out against the will of God. Again she was completely submissive to Divine Providence. She did not merely consent that her Son should die for our salvation, she *willed it* because it was the will of God. Mary's answer to the crucifixion was a last heroic "fiat".

Finally, what was our Blessed Mother's relation to those with whom she lived and to all the rest of mankind? Here again, she completely fulfills the requirements for perfect peace. We see from the Gospel that Mary was always ready to come to the assistance of others. She wasted no time in going to visit her cousin, Elizabeth, when she learned that her kinswoman had need of her. At Cana she saved a newly-wedded couple from embarrassment, even though it meant asking for a miracle.

Mary's favors were not limited to her contemporaries. They were to be extended to all men of all times. She it is who gave to all men far more than was their due. Mary brought into the world and gave to mankind Him Who is Goodness itself. Mary showed herself ever ready to forgive the offences of others. This forgiveness was to extend even to those who had slain her Son. The sins of men had caused the way of Calvary. Christ from the cross forgave all his executioners. His mother could do no less. She forgave them and accepted the entire human race as her adopted children. Mary it is who has shown men the only way to true happiness. She pointed to her Son and admonished, "Whatsoever He shall say to you, do ye." Mary is also the channel through which all grace comes to men.

Peace is for the saintly, and Mary is the Queen of all saints. It is true that the good can never be at peace with evil, but Mary, the refuge of sinners, is always ready to obtain for those who ask, the grace of repentance. Mary has ever shown and continues to show her love and care for all her children. She is at peace with all who will accept her goodness.

THE MEANING AND THE PICTURE

If man is to find peace, he must first know its meaning. He can learn this meaning in two ways. The first is to study the threefold order which characterizes the very essence of peace. Yet this is rather difficult and so we look to the second and easier way. We can make the abstract qualities of peace very tangible and easy to grasp. We can easily learn from an example. Even a child can learn from a picture. Mary is the picture of peace.