COVER AND ILLUSTRATION CREDITS

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A REVIEW EDITORIAL

The Search for God

THIS EXTRAORDINARY series of talks was delivered by Pope Paul in 1970. Although the title has somewhat speculative resonances, the book itself is quite solidly pastoral in intent and in execution. Speaking of contemporary atheism on p. 29, e.g., the Holy Father says that he will refer to atheistic points "only briefly . . .not so much in order to provide a doctrinal reply . . . as to warn you about them here and help you to defend yourselves against them." Again, on p. 43, we read: "I want to give you a sign of my love, a love which is the very essence of my ministry, a love of a pastor for the man of our times."

Having read these nine brief talks, I must agree that Father Jean-Francois Six has well summed up their structure and purpose in his brief Introduction to this volume. Four of the talks do indeed deal with modern man's *"temptations* in the face of the God question": that of abandoning the search for God, that of considering God "out of date," that of finding a substitute for him (in horizontal spiritualities, secularization, etc.), and that of despairing to know his transcendent Reality. Three of the talks, in turn, deal with our "*search* for God" today. It is not enough, Pope Paul insists, to mouth the words, "I believe in God." We must seek the *reality*—the *presence* of God. "Into His presence means

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What Must God Be Like? By Pope Paul VI. Trans. Thomas Matus, O.S.B. Cam. Denville, N.J.: Dimension Books, 1975. Pp. Cloth, $4.95.

sary Being, His most personal and most blessed life" (pp. 51-52).

obtaining some sense of His infinity, His totality, His otherness, His transcendence and immanence, His mystery, His absolute and necessary Being, His most personal and most blessed life" (pp. 51-52).

There is no intention, in the course of this brief volume, of giving a detailed metaphysical *or* experiential approach to God—only the hope of indicating the path such approaches should take. And the path is deftly indicated: analogy, negative theology, mystical experience, trusting faith—all are valid and fruitful means to attain the solution to modern man's most pressing question.

The jacket of this book bears the subtitle: "A personal testament of faith by one of the most inspired and yet most misunderstood men of Christendom." Yes—and we misunderstand his role and his message at our own peril.

Fr. Michael D. Maihack, ofm

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Super Flumina

By the streams of Babylon * we sat
and wept;
How could we sing * everything
taken from us!
Daughter of Babylon * you
destroyer,
Happy the man who shall sieze
and smash * your wanton crimes
against the Rock;
Happy the man whose love shall
take everything from you *
that you, as I, may find Christ.

SISTER M. MERCEDES, P.C.C.

Reflecting on the Rule of Saint Francis

WAYNE HELLMANN, O.F.M. Conv.

THOSE WHO FIRST came to St. Francis to live with him and be with him by embracing his way of life did so because they sensed that Francis was indeed a "man of God." They knew he had something to say, and so the first friars and later St. Clare and her holy ladies sought him out in order to let themselves be instructed, encouraged, admonished and led to the Gospel way of life.

In the Rule (1223) Francis wrote for his friars, he continues to speak to all who search out a concrete way to lead the Gospel life as he envisioned and understood it. In the Rule he shares with us his divine inspiration, and he speaks to us. The Rule is Francis speaking to us as a director and pastor of souls and sharing with all those who follow him his spiritual experience. So one way to come to a deeper understanding of what he says to us in the Rule is to listen to what he says about himself. This Francis does in his *Testament*, which he dictated to those friars who were gathered about him as he approached his Sister Death.

Before he died he reflected upon his own life and his own personal exodus event. In the *Testament* Francis describes his passing from sin to faith in "his churches." All of what the Rule is to do for us is to help us achieve in our own lives that which Francis describes in the first paragraph of his *Testament:* a passing from sin to faith.

These words of his *Testament* are very important, because here we have a dying man speaking to us. As a dying man he speaks as openly and honestly as any man can speak as he recalls what has happened to him in his life. In Francis's recall, our goal as his followers becomes clear as we desire to have happen in our life what happened in his own. This is what the Rule is. It is a way of living, an approach to life, a disposition of heart, and an attitude of mind to facilitate within us that same exodus event which the word worked in our spiritual Father.

First of all, what is it that happened to Francis? In the first paragraph of his *Testament,* he tells us:

> This is how God inspired me, Brother Francis, to embark upon a life of penance. When I was in sin, the sight of lepers nauseated me beyond measure; but then God himself led me into their company, and I had pity on them. When I had once become acquainted with them, what had previously nauseated me became a source of spiritual and physical consolation for me. After that, I did not wait long before leaving the world.

Francis tells us God inspired him, and at this divine inspiration he left the world. Upon being overwhelmed by the immediate action of God in his life, Francis began something new. He says, "God inspired me"; "God himself led me into their company." Francis found God in his life, and this experience of God changed everything. What Francis experienced internally he expressed and lived externally: he embraced the leper; what was once bitter became very sweet. The experience of God effected a total and radical change of values. He left the world. This is what the Rule calls us to do.

Francis was acutely aware of God's freedom in the direct way He deals with his children, and every breath of the Rule presumes the friar's union with God and the action of God within the life of each friar. Those who come to the Order come because God inspired them, and the Rule is to foster and guide that initial inspiration. It is therefore no surprise that within the text of the Rule, Francis repeatedly alludes to the freedom of each friar to respond to the workings of God within him. We find that for the most part Francis only admonishes and exhorts. Every concrete prescription such as fasting, shoes, mending garments, allows for (1) exception of manifest necessity, (2) dictates of conscience, and (3) the way the Lord inspires. Even the work the friars do is a grace God given, and whatever they do the friars are to do "with God's blessing" and "for the sake of God." This is Francis's basic premise. Without the movement of grace within the soul there can be no conversion and therefore no leaving the world. The life of the Friar Minor is a life which, by the force of internal conversion, finds expression and fullness in the external act of "leaving the world."

The way Francis left the world is not vague, nor is the visible sign of his leaving obtruse. In the *Testament* Francis gets explicit as to just how he left the world. It is twofold. Listen to what he tells us: "God inspired me with such faith in his churches that I used to pray in them saying: 'We adore you, Lord Jesus

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Christ, here and in all your churches in the whole world. . .' " Francis gets more explicit: "God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy church of Rome." In the churches where he finds priests, he wishes also that the holy Sacrament of his Body and Blood be honored and venerated. The writings of God's word are to be honored in a suitable place.

The first dimension of Francis's leaving the world is that he went into the churches and into the sacramental life within them. There, in the churches, he finds the Word of God, and then we have the second dynamic: ". . . the Most High himself made it clear to me that I must live the life of the Gospel." Yes, God inspired Francis to embark upon a life of penance, to leave the world. And what concrete form does this take? The visible (1) life of the church and the (2) life of the Gospel, or the life of the Gospel and the life of the Church. Either way it makes no difference. For Francis the one can be found only within the other. Unlike other movements of his day, Francis brings the *forma evangelii* and the *forma ecclesiae* together and identifies them one with the other.

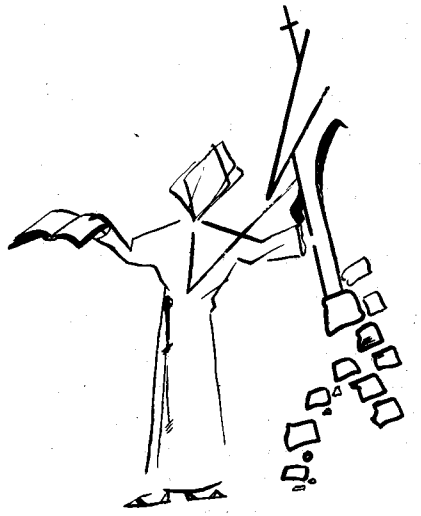
Thus the Rule which leads us to Francis's way of life begins and ends on this very point. This twofold dynamic of church and Gospel form the Alpha and Omega point of the Rule. The very first sentence and the last sentence of the Rule are basically one and the same:

> The Rule and Life of the Friars Minor is this: namely to observe the Holy Gospel of our Lord Jesus Christ by living in obedience without property and in chastity; Brother Francis promises obedience and reverence to his Holiness Pope Honorius and his lawfully elected successors and to the Church of Rome . . . .
>
> And so firmly established in the Catholic faith, we may live always according to the poverty, and humility, and the Gospel of our Lord Jesus Christ, as we have solemnly promised.

Which comes first? Gospel or Church? In the opening sentence it is the Gospel; and in the Rule's closing sentence, as in the *Testament*, it is the Church and then the Gospel. It makes no difference, as both are inseparable and together they form the core of Francis's life and thus the beginning and the end of our Rule. Everything else which the Rule contains flows from and points toward the living of the Gospel life within the community of the Church of Rome.

Francis describes the relationship of a life lived according to the Gospel and in the Church as one of obedience; and he therefore places himself, and through himself each friar, into a personal relationship to the Lord Pope. Francis's mission and the mission of his friars is one with and identical to the mission of the Church. All that a friar does, he does in union with the Church, and that is the universal Church as served by the Bishop of Rome. Francis thus breaks from the local bonds of a monastery into the highways of the whole world. All that gives a friar a place or a home is his simple relationship of obedience to his minister general and through him to the Pope. Obedience weds the friar to the universal Church so that he may live the Gospel.

According to the Rule, the friar's union with the Church is also one of faith and one of prayer. Thus any candidate must be examined in the Catholic faith and in the sacraments of the Church. The life of prayer for the friar is not just any prayer, but it is the Divine Office according to the rite of the Roman Church. Of the many different rites of his day Francis insisted upon the one used personally by the Pope in order to seal a prayerful union with him. This was very important to Francis. Even for those who could not read, he divided up the Our Fathers according to the pattern of the Roman Breviary: 24 for Matins, 5 for Lauds, etc. Visible union with the



Church begins with obedience, but it is fulfilled in the sharing of her official prayer, the Divine Office.

Even those friars who give themselves to secluded prayer and isolation must, according to the *Rule for the Hermitages*, come together for the Divine Office. As recorded in the *Testament*, even the Francis who lay sick and blind does not excuse himself. He writes, "Although I am ill and not much use, I will always want to have a cleric [here this does not refer to ecclesiastical state, but to one who can read] with me who will say the Office for me, as is prescribed in the Rule."

Most of the elements of the Rule are exhortations, admonitions, and a call to discern the inspiration of God's work from within the soul. Obedience to the

Church and prayer with the Church are, however, the visible expression, externalization, or incarnation of that internal inspiration or experience of God's presence. This obedience and prayer are the fundamental visible signs that one has left the world and embraced the life of the Gospel. Without obedience, prayer of the Divine Office, and faith in the sacraments, Francis cannot envision a Gospel life, because without these, the friar is not living a full ecclesial life.

What did Francis find as he followed his internal inspiration to leave the world by embracing the Church and the Gospel? He found, as he writes in his *Testament*, brothers. "God gave me some friars." He found brothers who came to him and wanted to be with him. His internal inspiration and his full living of it gave birth to a new and universal brotherhood. *To be a brother:* This is the Rule and Life of which Francis writes. All of the lines between the first and last sentences of the Rule deal with brotherhood. Brotherhood joins the Alpha and Omega points of the Rule because brotherhood flows from the ecclesial Gospel life, and it is brotherhood which leads to the experience of what the Church and the Gospel are all about. Brotherhood preaches the kingdom and rebuilds the Church. Thus, as our new Constitutions state, the primary apostolate of the Franciscan Order is simply to be and act as brothers, one to another.

What does Francis say about his brothers? In the *Testament* he says they gave everything they had to the poor, they were satisfied with one habit, and they refused to have anything more. They were submissive to everyone. So in the Rule we find Francis describing for us the way to live as brothers who have left the world.

The Rule is very clear that the primary condition for those who embrace this fraternal life is to "go and sell all that belongs to them and endeavor to give it to the poor." With this giving of all they truly leave the world and are "received into obedience"—into a new spiritual and personal relationship whereby they keep nothing for themselves, not even their own (1) desires, (2) plans, or (3) whims. All is left behind in order to become a brother.

So those who come to Francis are brothers united into one fraternity, bound together not by (1) place, (2) convent, (3) province, (4) nationality, (5) interest, (6) talent, nor (7) apostolate; but simply in their mutual love, a love which is fostered and made possible by their common renunciation of all things. This renunciation of all is also understood as obedience to one another, and especially to the minister of the whole fraternity.

By obedience to Friar Francis and his successor, the friars share in the intimacy of a universal brotherhood which extends to whatever place in the world another friar is found as he goes about preaching, even to the far and distant places of the Saracens.

Poverty builds the radical brotherhood Francis founded. As the friars are to appropriate nothing for themselves, neither (1) house, nor (2) place, nor (3) anything, they have nothing but one another. Brotherly love is their house and the place where they are at home. Among their brothers, the friars are to speak in familiar terms so that they truly find their personal needs understood and can speak of them without fear or embarrassment.

> Whenever the friars meet one another, they should show that they are members of one family, and they should have no hesitation in making their needs known to one another. For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly.

This tender care applies to all, but Francis gives special mention to the needs of the friar who is sick and to the needs of the friar who has sinned: "If a friar falls ill, the others are bound to look after him as they would like to be looked after themselves." Furthermore, he writes, ". . . the friars too and especially the ministers must be careful not to be upset because a friar has fallen into sin."

Such fraternal and tender care is possible only where there is a real poverty, and this is above all an interior poverty where self-interest is dead, the "ego" of one's flesh has been replaced by the Spirit of the Lord. Only then are we spiritual brothers able to heed the earnest plea of our Seraphic Father not to be quarrelsome or take part in disputes with words or criticize others; but rather gentle, peaceful and unassuming, courteous and humble, speaking respectfully to everyone.

This is a brotherhood which reveals the kingdom of heaven. Prior to Francis there were many communities in the Church, but there was never a fraternity such as this. Its very soul is poverty, a poverty which overturns the pattern of the worldly ways of of men. There is poverty of position and status; in fact, ther is no position or status. No matter who or what one is, minister, priest, educated or ignorant, it is of no consequence. Those who minister the necessary authority by which we have our union with the Church are to be servants and slaves and thereby take the last place. The subjects are the masters. All of this is a poverty for the sake of our Lord Jesus Christ, who by his poverty made

us heirs of the kingdom of heaven. In Francis's brotherhood the friar is to taste that kingdom, and by living it as a brother he is to proclaim it.

So in all that the friar does, he is to show by his life that he has left the world and is of the kingdom. His motivation in what he does cannot, then be determined solely by his own desires. He is rather dependent upon his brothers in all that he does. To preach he needs permission of the minister. For his work he may accept no recompense except to meet his own needs and those of his brothers. Such a work done unselfishly is the work called "fideliter et devote." To work for one's brother is an expression of poverty and prayer.

Now, since this brotherhood takes its members out of the world, the friars are pilgrims and strangers. They possess nothing except the joy that comes from living out what God has inspired them to do. Thus, at every door, they can announce, "Peace be to this house."

Every line of the Rule between its Alpha and its Omega speaks of brotherhood and the *minoritas* which builds up and makes possible the fraternity. *Minoritas* means to follow in poverty and penance the footsteps of the poor Christ, who teaches us to be brothers. In fact, the very name of our fraternity, Friars Minor, contains the central message. "Minor" is an adjective qualifying and pointing toward the quality of the noun, "friar." We are poor; that is, we have left the world to become brothers. The Rule shows us how that poverty, which according to the world is bitter, is rather for us something very sweet. It makes us brothers.

Poverty makes us like Francis, who in the Rule identifies himself as *Brother* Francis. He considered himself and all his followers to be brothers to each other. No, this cannot be stressed too much. The word *fratres* occurs in the Rule more than forty times. This is more than any other given noun. "To be a brother" was uppermost in Francis's mind, as it indicated for him the very heart and soul of the Gospel life.

Francis doesn't too readily speak of *fraternity* as such. This is a little too abstract for him. He would never speak of "the Province," "the Order," as we so often do. He can only think of his friars, his brothers. That is, Francis is concrete, more personal, as he realizes that the term "brother" is not abstract but speaks of real personal relations; and so he always uses the plural, *brothers*. Alone one cannot be a brother. Without my brother I cannot be a brother. So only in a mutual, real, reciprocal relationship of

brother to brother can the Rule and Life of the Friars Minor be lived. A global look at all of Francis's writings reveals that Francis uses the term *brothers* 232 times, and he mentions the individualistic word "religious" only a mere 15 times. Yes, perhaps the *religious in us must decrease considerably, and the brother* in us increase.

These few reflections show us that the Rule is indeed a great document. Unlike older Rules in the Church, Francis's does not list directives that are to be done and juridically carried out. There are no penalties, no ordinances for silence, times for prayer, pious practices. There are no job descriptions. Even the role of the ministers is not clear except that they are to receive kindly those who come to embrace our way of life.

The Rule, then, is not something we follow. It is rather an invitation from Francis to embark upon a risk, a risk in faith. Yes, it is a risk rooted in faith, because it begins with a divine inspiration deep within our hearts calling us (1) to embark upon a life of penance, (2) to embrace the lepers of our society, and (3) to give our whole concern to serve the needs of our brothers. We are called to make room for the Spirit of the Lord and his holy operation through which the Church is rebuilt and the Gospel made real.

To reflect on the Rule in the light of the *Testament* and in the light of all of Francis's writings helps make the Rule a personal encounter with our spiritual father who urges, admonishes, and directs us along the Gospel way of life. The Rule becomes a way along which we pass in order to share in the experience of Francis's conversion. The Rule helps us stop letting ourselves be driven by the things of this world: its goods, honors, luxuries, comforts. It rather calls us to begin letting ourselves be led by the Spirit of the Lord who inspired Francis and continues to inspire us to faith in "his churches" and to "observe the Holy Gospel."

We can live in unity with our brothers only as we begin to let the measure of ourselves be no longer ourselves, but rather God. When he, the Most High, is our measure, we can no longer see ourselves as great but rather as the smallest and least of all, true minors. Only as a minor, overwhelmed by the majesty of God, can we come to do what Francis did: embrace the leper and love our brothers more tenderly than a mother loves her son.

Franciscans and the Religious Roots of America

SHAUN J. SULLIVAN, O.F.M.

IT IS POSSIBLE to misunderstand the title of this article; so I shall begin by clarifying what I intend to do. I am not going to treat the Franciscan contribution to the religious tradition of our country. My intention is to deal with the religious roots of America: the religious ideas, values, concepts, and symbols that have served to motivate Americans since the beginning and by which we have interpreted our history; and in doing so to incorporate ideas from St. Francis and from Franciscan tradition which might help us to clarify the responses we as Franciscans could make to this ongoing interpretation.

All nations and peoples strive to understand themselves and their histories by interpreting events religiously; we are no exception to this practice. My procedure here will be to focus on the understanding we have had of our destiny as a nation, our future for ourselves and for the rest of the world. There are in a people's history particular events which are viewed as uniquely revelatory. In America's case there are the Revolution and subsequent Constitution-creating period, the Civil War and its aftermath, and the period from the 1950's to the present. These are three times of crisis, the first two of which have given much to the nation's self-understanding. The current crisis has potential in this area, but as yet it is not widely realized. I will draw on all three crises to illustrate my points, but before that we need to go back prior to these times to uncover the roots which provided the symbols and ideas by which these events were interpreted.

One of the major characteristics of Francis of Assisi was his refusal to bind the future to the limitations of the past. He had his own vision and committed himself to it: a new vision of a new life-style freely chosen, a commitment to a call from God, a special task and destiny that he would not allow to be blocked. There is a similar vision among the early settlers of America. They were convinced that the new world was a place where

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they could concretize their vision and live out the destiny which was theirs from God. The most self-conscious pursuit of destiny under God was undertaken by the Puritans of the Massachusetts Bay Colony. They envisaged their journey to America as a mission for the building of a model Christian society. They believed that they were especially chosen by God, as had been Israel of old, to settle a new land, a promised land, to be an example for the nations, especially for England. Their "New England" would serve as a working model for "Old England." If they succeeded, it would be a turning point in history, and they would be imitated by others. If they failed, they would fail not only themselves but their God and the course of history.

One of the earliest and clearest expressions of this sense of destiny was given by John Winthrop, first governor of the Bay Colony, aboard the ship *Arabella* as it brought the Puritans to the Promised Land in 1630. His sermon is entitled "A Modell of Christian Charity." The last paragraphs state:

> Thus stands the cause betweene God and us. Wee are entered into Covenant with him for this worke, we have taken out a Commission, the Lord hath given us leave to draw our owne articles, wee have professed to enterprise these Accions upon these and these ends, we have hereupon besought him of favour and blessing. Now if the Lord shall please to heare us, and brings us in peace to the place wee desire, then hath he ratified this Covenant and sealed our Commission [and] will expect a strickt performance of the Articles contained in it, but if wee shall neglect the observacion of these Articles which are the ends we have propounded, and dissembling with our God, shall fall to embrace this present world and prosecute our carnall intencions seekeing great things for our selves and our posterity, the Lord will surely break out in wrathe against us, be ravenged of such a perjured people and make us know the price of the breache of such a Covenant.
>
> Now the onely way to avoyde [this] shipwracke and to provide for our posterity is to followe the Counsel of Micah, to doe Justly, to love Mercy, to walke humble with our God. For this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly afeccion, wee must be willing to abridge our selves of our superfluities, for the supply of other necessities, wee must uphold a familiar Commerce together in all meeknes, gentlenes, patience and liberality, we must delight in each other, make others Condicions our owne, rejoyce together, mourne together, labour and suffer together, allwayes haveing before our eyes our Commission and Community in the Worke, our

Community as members of the same body, soe shall wee keepe the unitie of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us as his owne people and will commaund a blessing upon us in all our wayes, soe that wee shall see much more of his wisdome, power, goodness and truthe formerly wee have beene acquainted with. Wee shall finde that the God of Israell is among us, when tenn of us shall be able to resist a thousand of our enemies, when he shall make us a prayse and glory, that men shall say of succeeding plantacions: the Lord make it like that of New England: for wee must Consider that wee shall be a Citty upon a Hill, the eies of all people are upon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, we shall shame the faces of many of gods worth servants, and cause theire prayers to be turned into Curses upon us till wee be consumed out of the good land wither wee are going: And to shutt upp this discourse with that exhortacion of Moses, that faithful servant of the Lord in his last farewell to Israell, Deut. 30. Beloved there is now sett before us life, and good, deathe and evill in that wee are Commaunded this day to love the Lord our God, and to love one another, to walke in his wayes and to keepe his Commaundements and his Ordinance, and his lawes, and the Articles of our Covenant with him that wee may live and be multiplied, and that the Lord our God may blessee us in the land whither we goe to possesse it: But if our heartes shall thurne away soe that wee will not obey, but shall be seduced and worship . . . other Gods, our pleasures, and profitts, and serve them, it is propounded unto us this day, wee shall surely perishe out of the good land whither wee passe over this vast Sea to possesse it; Therefore lett us choose life, that wee, and our Seede, may live; by obeyeing his voyce, and cleaveing to him, for hee is our life and our prosperity.[1]

Winthrop sums up the hopes and fears of the colonists in the face of an unknown land: the ocean is the Red See, Massachusetts Bay is the Promised Land. But he reminds them that before they left England, which they felt was corrupt in both Church and State, they made an agreement in Cambridge and bound themselves to a New Covenant with obligations to both God and one another. They were to fulfill their destiny by creating a holy commonwealth that would be a "city on a hill" for all to see, observe, and imitate. They also were in possession of a transcendent reference by which their endeavors could be evaluated; God would judge them. Without such a transcendent judgment, the tendency would be to ignore narrowness, evil, failure. As we trace the religious roots of America's sense of destiny, we will see that distortions and failures are most evident when the notions of covenant and judgment are for the most part forgotten. I say "for the most part" because there were always people calling for a return to the covenantal ideals and reminding of the negative judgment of God on his chosen people.

The Revolutionary War announced the coming of independence and awakened a new sense of destiny. Victory was viewed not only as a hard-earned opportunity for self-determination, but also as a proof of God's blessing on America's cause: freedom. Constitutional government was seen as a step toward insuring basic human freedoms and establishing the American model for the Old World. Such conviction of God's favor would result in a rather frequent confusion between the rightness of America's great cause and the righteousness of its every move.

At the dawn of the new republic both preachers and Founding Fathers were firm advocates of America's providential destiny. In 1783, Ezra Stiles, minister and president of Yale University, preached to the General Assembly of the State of Connecticut. He chose as his text Deut. 26:19: "And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God." Here are a few lines to give you a taste of a sermon over one hundred pages long!

> . . . I have assumed the text only as introductory to a discourse upon the political welfare of God's American Israel, and as allusively prophetick of the future prosperity and splendour of the United States . . . .
>
> . . . already does the new constellation of the United States begin to realize this glory. It has already risen to an acknowledged sovereignty among the republicks and kingdoms of the world. And we have reason to hope, and I believe expect, that God has still greater blessing in store for this vine which his own right hand hath planted, to make us "high among the nations in praise, and in name, and in honour."[2]

John Adams may serve as an illustration of the sentiment of men like Franklin and Jefferson. He wrote in 1765: "I always con-

[1] *Winthrop Papers*, vol. 2, The Massachusetts Historical Society, 1931, pp. 294-95, as quoted in Conrad Cherry, ed., *God's New Israel* (Englewood Cliffs, N.J.: Prentice-Hall, 1971), pp. 42-43.

[2] Ibid., pp. 83-84.

sider the settlement of America with reverence and wonder, as the opening of a grand scene and design in Providence for the illumination of the ignorant, and the emancipation of the slavish part of mankind all over the earth."[3] America would work out its destiny for the benefit of all the world and thus fulfill its special task in God's design.

America's understanding of its divinely given destiny was decisively shaped in the nineteenth century by westward expansion. The vastness and natural resources of the western wilderness deepened the certainty that Americans were chosen people; their election was confirmed by the progressive mastery of their resources. H. Richard Niebuhr has summarized the profound shift that is involved here:

> The old idea of American Christians as a chosen people who had been called to a special task was turned into the notion of a chosen nation especially favored . . .as the nineteenth century went on, the note of divine favoritism was increasingly sounded.[4]

This notion of favoritism was perhaps best sloganized in the nineteenth century's adoption of the idea of "Manifest Destiny." This concept embodied "a dogma of supreme self-assurance and ambition."[5] It was applied to the dispute with England over the boundaries of the Oregon Territory and reached a crescendo during the Spanish-American War and the debate over the acquisition of the Philippine Islands. As an illustration of Manifest Destiny we will rely on some remarks to the United States Senate by Senator Albert Beveridge in January, 1900, given upon his return from a tour of the Philippine Islands. He referred to the wealth of the islands and their importance to the United States, the indolence of the natives and their incapacity for self-government, to the United States Army's attempt to subjugate the Filipino independence movement (adding that the American people's opposition to the war was the chief factor in prolonging it, our recent past saw a revival of such a charge in conjunction with our fighting in Viet Nam) Then, as justification for annexing the islands, he said:

> God has not been preparing the English-speaking and Teutonic peoples for a thousand years for nothing but vain and idle self-contemplation and self-admiration. No. He made us master organizers of the world to establish system where chaos reigned. He has given us the spirit of progress to overwhelm the forces of reaction throughout the earth. He has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force as this the world would relapse into barbarism and night. And of all our race He has marked the American people as His chosen nation to finally lead in the redemption of the world.[6]

American imperialism, as exemplified here by Beveridge, never took firm hold in terms of overseas holdings; but the construing of destiny as a mission to promote American ideals and institutions abroad would have a long and eventful future.

The nineteenth century also produced the second of America's principal events for self-understanding: the Civil War. At the beginning both Northern and Southern apologists identified their separate causes with the destiny of the nation. Few people were able to transcend these sectional interpretations and regain the earlier Puritan vision which could see the Civil War as a judgment of God falling on the nation as a whole. As the war dragged on and the body-count (to use a more current phrase) rose, Abraham Lincoln was able to rise above narrowness and self-righteousness. In 1862, he wrote in a personal note: "In the present civil war it is quite possible that God's purpose is something different from the purpose of either party——and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose."[7] Later, in his Second Inaugural Address, Lincoln put this thought as follows:

> If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years

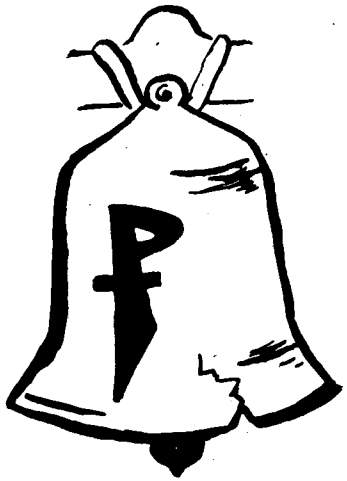
[3]Ernest Lee Tuveson, *Redeemer Nation: The Ideal of America's Millennial Role* (Chicago: University of Chicago Press, 1968), p. 25.

[4]H. Richard Niebuhr, *The Kingdom of God in America* (New York: Harper & Row, 1957), p. 179.

[5]Albert K. Weinberg, *Manifest Destiny* (Gloucester, Mass.: Peter Smith, 1958), pp. 1-2.

[6]Tuveson, p. vii.

[7]Cherry, p. 158.



of unrequited toil shall be sun, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "the judgements of the Lord are true and righteous altogether."[8]

The judgment which Lincoln intuited had reference especially to the ideal of freedom, that freedom which it was America's destiny to beam forth to the world. As he put it in the Gettysburg Address: "It is for us the living . . . to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion . . . that this nation, under God, shall have a new birth of freedom."[9]

As I have said, few people could rise as high as Lincoln. The aftermath of the devastation of the Civil War saw both Northerners and Southerners fall into what Robert Penn Warren has called the psychological traps of "the Great Alibi" and "the Treasury of Virtue."[10] The "Great Alibi" for Southerners allows them the feeling that their attitudes and behavior are to be excused because history has conspired against them. The "Treasury of Virtue" lets the Northerners believe that history has redeemed them; victory gives the gift of virtue—automatically. Both the fatalistic complacency of the "Alibi" and the self-righteous smugness of the "Treasury" make almost impossible any sense of the responsibility that Lincoln, as others before him, believed an intimate part of American destiny under God.

Following the Civil War, the dominant mood of the country was optimism, basking in God's good graces and looking toward a bright and prosperous future.

[8]Robert N. Bellah, "Civil Religion in America," in *Religion in America*, ed. William G. McLoughlin and Robert N. Bellah (Boston: Beacon Press, 1968). p. 12.

[9]Cherry, pp. 158-59.

[10]Robert Penn Warren, *The Legacy of the Civil War* (New York: Random House, 1964), p. 53.

It was a period of expanding economic wealth, the accumulation of fortunes, especially through the consolidation of large corporations. It was an era of laissez-faire economics and rugged individualism. The Gospel of Wealth, receiving much religious and moral justification, was preached by capitalists and clergymen: the acquisition of wealth "sweetens" the national character and promotes cultural development; wealth was considered a sign of a morally upright and divinely favored person.

This was the dominant mood, but not the only one in the late nineteenth century. There was also a trend toward progressive social legislation, and the Social Gospel movement arose to oppose unrestrained capitalism. But still there remained the link between the advancement of God's kingdom and the progress of America's mission in the world.

The understanding of America's God-given destiny in the twentieth century is divided, as it always has been, between manifestation abroad and at home. The question of America's role in the world has been colored by the major armed conflicts of the century: two world wars, Korea, Viet Nam. We began the century as a rather isolationist nation and came to see ourselves as the guardsmen of freedom throughout the world, the bastion of democracy against tyranny, fascism, and communism. But the nagging questions which have arisen since mid-century and were crystallized by our involvement in Viet Nam have made us pause. What is our role in a world clouded over by a tenuous balance of terror? Are there limits to our role as guardians of democratic freedom? Do we have any mission at all, given the history of our behavior and motivation? Have we, as Senator J. William Fulbright says in his book *The Arrogance of Power*,[11] confused power with virtue and identified benign national circumstances with the blessing of God? Is our mission not to convert the world to the American way of doing things, but to give the service of our example?

At home we are also keenly aware of certain perennial questions about the groups of people who do not share fully in the benefits of our society. Whether nineteenth-century slaves or twentieth century ghetto prisoners, exploited industrial workers and fledgling unionists or farm workers and the alienated of our cities: is this the Promised Land of liberty, equality, and op-

[11]J. William Fulbright, *The Arrogance of Power* (New York: Random House, 1966).

portunity? If we listen to the cries at home we find that Black leaders, specifically the late Martin Luther King, Jr., are viewed as new Moses' calling their people out of the bondage of segregation and discrimination. We find the leaders portraying their peoples as a remnant of the New Israel called to redeem America for her destiny of freedom and equality, calling for the nation to step beyond what has been a far too limited understanding of our national possibilities. The religious roots of our conception of our destiny are continuously being watered.

At the beginning of this article I referred to Francis as refusing to bind the future to the limitations of the past. I also attributed a similar attitude to the early settlers, especially the Puritans, who wanted to create a community unencumbered by the weight of European centuries. In our time we need a like attitude; we need not be bound to carry the total burden of the distortions that have recurred in the understanding of America's destiny. We need not be confined to a self-understanding that includes a Gospel of Wealth, a basking in God's special favor, an extreme laissez-faire individualism, an excessive national egotism, a cultural and instituional imperialism. It is possible for us to regain a sense of covenant and judgment, a sense of gift, opportunity, responsibility, and special task. These notions are present in our historical self-understanding, but they have been subordinated to what an increasing minority considers to be a corruption of the American ideals. It is this refocusing on the American ideals that I believe the Franciscan vision can help to illuminate.

The founding impulse among the Puritans, who were to leave a strong legacy to this country, was strongly couched in terms of covenant, responsibility, and judgment. The same realization surfaced strongly in the person of Lincoln, and we have ourselves been witnesses to a recent upsurge in interest for these concerns. But there is a difference in the current scene: the motivational factors are quite different. Because of the progressive secularization of our culture and the extensive pluralization of beliefs among people (issues we cannot deal with here), the covenantal and judgmental motifs no longer draw their authority from the pointedly religious tradition of our forerunners. It would seem that these motifs refer rather to the ideals of this nation. These ideals were originally formed out of the Christian heritage; today they have taken on a life of their own. The covenant has been made with the ideals of freedom, equality, democracy, individualism, communnalism (yes, opposites which need to be kept in creative tension can share space in the universe of ideals), and so forth. When these ideals are not actualized into the life of the society, then they themselves serve as judges upon the society. The judgment comes from the ocietal ideals, and not from some supernatural source.

As Franciscans we may not subscribe to a judgment that comes solely from the ideals themselves. We might want a more transcendent, even divine source for the judgment. That is certainly acceptable, at least among ourselves and certain segments of our pluralistic society. But we must not degrade the support our vision receives from more "secularized" supporters of these ideals.

Rather briefly, I would like to indicate three areas of concern for these ideals to which our Franciscan heritage can speak.

The first reflects upon the notion of destiny as exhibited in the concentration on wealth that arose in the late nineteenth century, with the accompanying philosophy of laissez-faire individualism and capitalism and the idea that poverty is a consequence of sin. Obviously, what speaks to this is our tradition of poverty. We, again obviously, cannot deal adequately with this multi-faceted question. But we can, borrowing from Mario von Galli,[12] make reference to the idea of money and possessions being symbols of self-sufficiency, of the person of means being self-sustaining and in line for special accolades from others. For Francis poverty was a matter of style which showed God that he trusted in Him and enabled him to embrace work as a service to others; thus Francis could tap the liberality of both God and the people of his time. Francis, if nothing else, was a man who recognized his dependence, his need for others and the Other. It is this sense of interdependence which is surfacing today among those who call for a more just relationship between our nation and the have-not nations of the world (e.g., in feeding the starving), who call for an equitable sharing at home (e.g., an adequate income for the poor), who call for an acknowledgment that none of us is self-sufficient or self-made—whether we take that individually or collectively. It is a call that restates the thought of John Winthrop in 1630: "... we must be knitt together in this worke as one man ... wee must be willing to

[12]Mario von Galli, *Living Our Future: Francis of Assisi and the Church Tomorrow*, trans. Maureen Sullivan and John Drury (Chicago: Franciscan Herald Press, 1972(, PP. 85-89.

abridge ourselves of our superfluities, for the supply of other necessities . . . ." We today must, for survival, learn from Francis that the way to life is not to ground oneself in what seems to be a secure self-sufficiency; life is the way of mutual dependence, of reciprocal trust.

Secondly, an essential element of any vision of America's destiny is the ideal of equality, a fundamental recognition that every person is basically a person of worth and dignity, to be revered and acknowledged. Whether we focus on our relationship with other nations or on the relationships between various classes and strata within our own society, we can learn from Francis. From the start, when Francis released himself from his own father, his concern was to reserve the father image, the authority-image, to God. There was only the brother-sister relationship left for the rest of us: equality between human beings was to be taken seriously: "All men are created equal" is the way our founding Fathers put it. This outlook could not be totally implemented in Francis's time. The possibility for carrying it through today is much greater; but we must listen, listen especially to our young people (whether in age or outlook) who refuse to accept any of the artificial constructions that allow some to lord it over others in the name of some superiority. This refusal is the road to the end of social bondage.

Finally, I would like to return to something said earlier about America as example over against America as Messiah to the world. Francis was not one to force his vision on anyone else; he was not a person who latched onto an ideology which could then be imposed on others as either the only or the best way for everyone. He was convinced of his own vision and the way which followed from it. He was adamant that no one, whether pope, bishop, family, friends, or enemies would turn him from his path. But he was not an acrimonious man. He was not bitter, attacking, or imperialistic. He knew what he had to do, but he also knew that while his action could serve as an example to others, those others would have to discover for themselves what they must do. I do not think it is stretching this posture of Francis to say that it was an attitude reflected in the notion of the early settlers of this country that their experiment would become a "city on a hill" for others to look at and learn from as they worked out their own destiny. For them the God-given gift of this abundant land was a challenge to offer to other nations an image that would be worth emulating. As we review our religious roots and vibrate positively with certain motifs of our tradition, we need to respond most sincerely to this notion of our country as an exemplar to the rest of the nations. Exemplar, not Messiah, is our role; helper, not redeemer, is our task; encourager, not savior, is our service. These stances are not dominant in our national history, but they are there. We as Franciscans have a tradition which encourages us to illuminate and resurrect them. As we approach our bicentennial as a democracy dedicated to freedom, equality, and all the other ideals which convey the best that is in humankind, we must rediscover our responsibility to our contemporaries and to the destiny of God's creation. Whether we prefer it or not, because the historical development of our destiny has made it so, we are a "city on a hill," and the eyes of all people are upon us.

That Your People May Live

Ask, You have said, and I'll give you
We still don't believe You Lord.
With faith as a grain of mustard
We could change the world at Your word.

Since two thousand years You have told us
To tell of Your love for us all.
But we've hardly believed it ourselves Lord
So how could we answer Your call?

Just as we are You love us,
And all that we are we give.
Take us and use us Jesus,
That Your people may live.

Sister Olive Goody, F.M.M.

Faithful to His Trust

SISTER BARBARA MARIE, O.S.F.

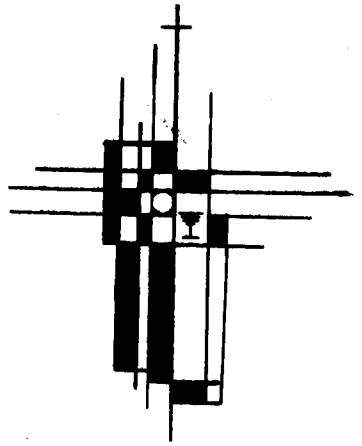
ONE OF THE greatest consolations in this life is to have found a friend whom we can trust absolutely. But trust must be mutual, just as love—without which trust is impossible—must be mutual. So rare is this gift of true friendship that many of us wonder whether we will ever be able to find such a treasure. We consider the friendships of Jonathan and David, of Saint Teresa and Saint John of the Cross, of Saint Francis and Saint Clare, and perhaps some of the people we know. We are afraid that we will never be able to give the love and trust demanded by such friendships. When Saint Francis fell in love with Christ, he too was filled with fear as he considered the great love of the Lord toward himself and the great trust that was being placed in him when he was asked to "rebuild the Church." How could he, Francis, live up to the trust that the Son of God placed in him? "How much trust the God of man has in his creatures. In the Eucharist and in the Nativity, we grew up because God placed himself in our care. We came out of ourselves if we were aware, because we now had responsibilities for God Himself. Not alone the earth to till and creation to subdue, but now God to care for."[1]

There must be many times in our lives when we wonder if we are living up to the expectations of Christ. We realize that he knows our frailty and how far we fall short of our great desires. But if our love and trust are genuine we know that, in spite of our frailty, he can bring to fruition the seeds of desire he has planted in us.

May he accept us as he accepts the bread and wine at the Offertory of the Mass. May he bless us to become worthy of the trust he places in us. May he strengthen us for the breaking which comes to those he trusts. So, when the Lord has accepted us, blessed us, and gently broken our health, our plans, or our hearts with sorrow, we will be able to trust him still, for he himself was broken for love of us. Indeed, in the breaking is the real test of our trust and the proof that he trusts us enough to follow him, not only to Tabor, but also to Calvary. "I am the true vine and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more" (Jn. 15:1-2).

Blessed are we who accept the pruning knife with a joyful trust, knowing that we are being made more fruitful. When we realize how much mercy the Lord has shown us by condescending to trust us and by giving us the means to trust him, how easy it should be to show mercy to others! Then we begin to understand the fifth beatitude. "The humility indigenous to true mercy, whether given or received, turns out the pockets of the heart with all their accumulated hoardings, and also scales pettiness off our being with a beautifully relentless blade."[2]

When we joyfully place our trust in him who has accepted, blessed and broken us to conform to his image and likeness, we will find the peace we are all seeking so desperately. Having found the peace which the world cannot give, we will long to be an instrument of peace to others.



We can, with sincerity, say with Saint Francis:

Lord, make me an instrument of peace—

Let me be an instrument which is totally useless without its Master;

An instrument which patiently awaits the touch of your divine hand;

An instrument willing to lie with apparent idleness if such be your will;

An instrument which is active and even daring when moved by your Spirit;

An instrument wholly docile and sensitive to your slightest touch;

An instrument which understands that true peace lies in your will alone;

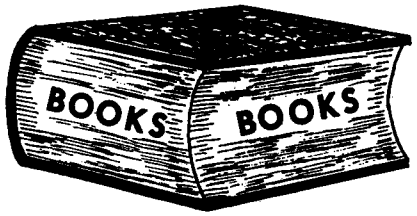
Even though, not understanding, it is crushed beneath your power,

Let it always realize that it is in the hands of the Lord of Peace.

[1]Murray Bodo, *Francis, the Journey and the Dream* (Cincinnati: St. Anthony Messenger Press, 1972), p. 95.

[2]Mother Mary Francis, P.C.C., "Blessed Are You," THE CORD 25 (1975), p. 167.

Sister Barbara Marie, O.S.F., is a member of the staff of St. Anthony Hospital, Pendleton, Oregon, and a frequent contributor to our book review section.



Ascending Flame, Descending Dove: An Essay on Creative Transcendence. By Roger Hazelton. Philadelphia: The Westminster Press, 1975. Pp. 128. Paper, $3.75.

Reviewed by Dr. Johnemery Konecsni, a member of the Dominican Third Order Secular and Assistant Professor of Philosophy at Caldwell College, Caldwell, N.J.

It is difficult to assess a book whose very title "essay" confesses both its valiant attempts and a possible concession-in-advance of failure. This difficulty is increased by my own ignorance of Professor Hazelton's religious affiliation; it therefore becomes a challenge to make such a guess from the contents of the present book.

"Transcendence" is a technical term which is susceptible of a variety of analogical meanings. The person who can remain calm enough to let the outside world enter without the interference of subjective emotions is practising a *solteria* which allows for transcending his own locked-in existence. The artist, or fanatic, who is capable of totally losing himself in his cause, has not only transcended himself but faces the possibility of obliterating himself in an almost Oriental nihilation. The God of the Bible whose ways are not our ways and whose thoughts are not our thoughts (Isaiah) is the ultimate expression of transcendence in its fullest sense: a God we cannot bribe

Hazelton has discovered the trap in this last presentation: it easily becomes the clock-maker god of the deists who wound up the world and then walked away. The alternative Bonhöffer god-who-is-us is no better, because we wind up worshipping ourselves.

Avery Dulles, S.J., once preached a sermon where he made reference to a waving banner on the pulpit which said "God is other people." After complimenting the craftsmen's creation, he noted an omitted comma; it should read "God is Other, people." Hazelton, like Dulles, takes art as his jumping-off point and mixes and mingles the different kinds of transcendence in a most bewildering way. He must quote everyone who has written since 1912 (his earliest source) and his style does not clearly show whether they are being cited for the record, for approval, or for his disapproval.

Gilson once called the history of philosophy "the philosopher's laboratory" in which he could test his theories against past experiments. Bainton and other Protestant theologians have complained that Roman Catholicism has tended to manufacture its doctrines out of its own tradition. Hazelton writes like a Catholic using an especially small laboratory (the 20th Century) or a Protestant just discovering the positive aspects of the Renaissance Christian Humanists. His highly complimentary concluding remarks about current Catholic theologians, apparently without awareness of their earlier Thomistic training; his citation of little between the Bible and Luther; and his use of Dorothy Sayers and Jacques Maritain without mention that their quotes were Thomistic: all these make me wonder if he is discovering a medievalism he knows nothing of or if he is hiding a medievalism he feels he knows too much about.

This book is a difficult curiosity, overloaded with "names," fighting its way out of an intellectual thicket. When Hazelton fights his way back to his home ground of theology, his sentences and his sentiments become clear, and the reader should feel that the trip was worth it, even if Hazelton's navigation is a little bit rocky. I'm only sorry he omitted the creative mystics who found the transcendence of God *and* the fullness of themselves.

The American Revolution and Religion. By Thomas O'Brien Hanley. Washington, D.C.: Consortium Press, 1971. Pp. 260, incl. index. Cloth, $13.95.

Reviewed by Thomas O. Kelly, II, candidate for the Ph.D. at Fordham University, Associate Professor of History at Siena College and Director of the College's American Studies Program.

The thesis of the author is that the American Revolution led to an improved level of religious life in Maryland and that the relationship was intimate and direct. "There was a positive aspiration to a Christian state stirring simultaneously with the political ferment, both movements . . . fusing in the Revolutionary War and the era . . . it created."

In support of this contention, the author has assembled an impressive bibliography and somewhat less impressive arguments. Surely it is ingenuous to devote a longish paragraph to the day of prayer of April 1775, recurrent references to appeals to the Almighty and the conclusion, "In this spirit a chaplain was requested to render a daily prayer" (p. 48). If this is truly convincing, then the Congressional Record for 1975 will show the U.S. Senate as a bastion of modern religious feeling. Similarly, when post-Revolutionary Episcopalians joined dissenters to prevent passage of a Clergy Bill, their motives are assessed as the victory of the "Christian," as opposed to the "Confessional," state. The possibility of any baser motive, e.g., to save tax monies, is never even raised. In a similar fashion, young Anglicans are seen as aspiring, prior to the Revolution, to "more religion and less church at the state's hands." Other than Samuel Chase, Thomas Johnson and William Paca, the group is not identified. Further, Chase, as an example, was born in 1741 and is only three years younger than the conservative cleric Jonathan Boucher, who was born in 1738 (though not, be it said, in Maryland).

The quality of literary style is uneven. In the first half, in particular, it seems cloudy and difficult to follow. In other parts, Chapter 5 on Methodism and Chapter 7 on Catholicism, it is clear and vigorous. Presumably this is because, in a quantitative sense, these chapters lend most support to the author's thesis.

In that regard, a more critical attitude would have been comforting to the reader. For example, the vitality of the new Christian state is seen in the ability of the Anglicans to stabilize after the war, of the Methodists to grow, improvements in Church organization among Lutherans and in the benevolent works of Quakers.

Nevertheless, we are never given to understand how Methodism's success in Maryland is qualitatively different from its success in England —which is not widely separated in time. That is the sort of comparative data which is never presented. We never find out if there is direct economic correlation with denominational success or failure. Not until the last fifteen pages do we get even a vague picture of the predominance of any sect in any geographical region. Little is done with demographics. More attention to these matters would have gone far toward a genuine test of the thesis. As it is, the best he can be given is the Scots' verdict: "not proven."

As seems to be increasingly true, the author has been badly served by a large number of technical errors (on pp. 5 footnote 4 appears twice and "set" is rendered as "seat"); the index is also poor.

The work will be of value largely to those whose knowledge of 18th century Maryland is already substantial enough to provide immediate identification of men and events and possible alternatives to the author's theoretical constructs.

The Catholic Cult of the Paraclete. By Joseph H. Fichter. New York: Sheed & Ward, 1975. Pp. xv-183, incl. index. Cloth. $6.95.

Reviewed by Brother Robert E. Donovan, O.F.M., Ph.D. (Theology, Fordham University), who has taught theology for four years at St. Bonaventure University and has just been professed as a member of Holy Name Province.

Anyone surveying recent developments in the post Vatican II Church is bound to be interested in the constantly expanding and continually controversial movement known as the "Charismatic Renewal." Begun by a group of laymen at Duquesne University in 1967, the Catholic Pentecostal Movement has become a world-wide one, with a "cardinal protector" (Leon-Josef Cardinal Suenens), a board of directors, the Service Committee (located at Notre Dame, Ind. and Ann Arbor, Mich.), its own periodical, *New Covenant*, and a recently held international congress in Rome at which they received guarded support from Pope Paul VI.

A movement that is more concerned with the reformation of the individual, with that individual's being open to the Spirit and His gifts (charisms), than with structural or institutional change hardly seems the likely subject for a sociological survey, but that is precisely what this book is, tables and all. Remarking at the outset that he is not out to measure the power of the Spirit (p. 5), Father Joseph H. Fichter nevertheless maintains that this movement which he defines as a "cult" within the larger Church can be measured by listening to what the members say about themselves.

To find this out he, with the cooperation of the "leaders" of the "Charismatic Renewal," polled a number of its adult lay members (744 questionnaires were returned). Only lay members were polled because Fichter believes that "although the Catholic clergy and religious sisters and brothers are attracted in growing numbers to the charismatic renewal, the organizers and managers of the movement, as well as the great majority of its membership, are lay people" (p. 12). What is presented is, then, the result of this poll, along with the results of a good deal of reading on and about the "Charismatic Renewal."

In sum Fichter finds that this cult, which came as a surprise to sociologists, is a "group of Roman Catholics who associate for the purpose of intensifying their own spiritual life and of sharing with others the ecstatic experience of the gifts of the Holy Spirit" (p. 23). Having its roots in Protestant Pentecostalism, this Catholic cult of the Paraclete is more middle-class and less sectarian. Although the spontaneity of the movement is still stressed, the original enthusiastic spontaneity has evolved into institutional behavior and routinized structure. As Fichter sees it "from one point of view, everything is left to God, but from another point of view, nothing is left to chance" (p. 146).

On the positive side Ficher claims, and I think rightly, that the movement engenders in many of its members a real sense of personal conversion, a sense of new life, and regeneration most often exhibited in the recognition of the gift of tongues. Almost 86% of those responding to the survey report receiving this gift (p. 124). Although for some this "conversion" is not lasting, for others it leads on to a more complete sharing in the special graces and gifts of the Spirit such as prophecy and healing and for the rest in an increase of devotion to the presence of Jesus in Word and Sacrament. Secondly, the movement strongly inculcates a sense of community and sharing. As Fichter documents, "the concept of 'sharing' is very popular among them and they frequently express this willingness to 'share' and experience, an idea, a prayer or teaching, or a prophecy. They seem to feel a longing for community . . . ."

On the negative side Father Ficheer has demonstrated some problems. First of all, there is the threat of heterodoxy in a movement that tends to be too orthodox and possibly fundamentalistic in its interpretation of Scripture. Much of this, says Fichter, is due to an "inadequate and poorly prepared teaching ministry within the charismatic movement" (p. 57). Secondly, most of those involved in the renewal are interested in apostolic works on an individual, one-to-one, basis (corporal works of mercy) and not in sweeping social changes. Though there are many reasons for this, it is still to be bemoaned. Thirdly, most of the membership is white middle-class. Could the reason for his just be the attraction of the Spirit? Finally, the appearance of the extraordinary gifts of the Spirit such as tongues and more concretely healing raised the

question of why gifts come to some and not others. The charismatics have no satisfying answers to these questions and leave some of their members who don't receive the gifts with self-doubt.

In general I would agree with Fichter's analysis of the Charismatic Renewal. It's young and growing. It has many good points and many confusing and possibly dangerous leanings; but grown to maturity it could lead the whole Church to a recognition of the need for constant *metanoia*, constant experiencing the ongoing Pentecostal event. More specifically, I found that occasionally Fichter contradicted himself. In a discussion of the contact people or leaders of Charismatic Renewal he used to distribute the questionnaire, for example, there were 95 clerics and religious and only 60 lay persons. This would seem to belie his presupposition that the movement is lay run. Secondly, he tends to be awfully repetitious. He is constantly, for example, harping on the theme that the goal of the renewal is personal spiritual reform, not organized social reform. Finally, not being a sociologist, I don't know whether 744 responses which Fichter says is not a random sample (p. 13) are sufficient to draw conclusion for the whole group.

One must though, I feel, stand amazed at the phenomenon: a movement that started on a weekend retreat in 1967 has become worldwide, a group that is trying to renew the Church and the world by regenerating each person is held in suspicion by some Church leaders, a group that says it is more spontaneous than organized is studied by the scientists of organization, a group that says it is led by the Spirit is having authority (human authority) problems. It stands as an object lesson in the continuing quest for charism to shine through institutions; but, alas, it is succumbing, as Fichter says it must, "to the recognition of the need for rational organization" (p. 145). I can only hope that, as I said before, its growth to maturity will be fruitful.

Preparing for the New Rite of Penance: A Homily and Teaching **Guide.** By Joseph M. Champlin. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 49. Paper, 1.50.

Reviewed by Father Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), a member of the faculty at Christ the King Seminary, East Aurora, New York.

Once again Father Champlin, drawing upon both his liturgical expertise and his pastoral experience and orientation, has offered the American Church a valuable liturgical aid, this time in reference to the intelligent celebration of the sacrament of Penance according to the revised rite.

This booklet concerns itself with the all-important preparation, on the parish level, for the new ritual of Confession. The preparation assumes the form of six homilies, each treating a specific dimension of the sacrament of Penance (sin, sorrow, forgiveness, reconciliation, spiritual growth). In conjunction with each homily, Father Champlin also provides pertinent material for publication in the parish bulletin, relative to the sermon topic. In addition, the author offers a brief precis or summary of the next sermon for inclusion in the weekly bulletin so as to arouse parishioner interest in the upcoming sermon as well as to indicate the rationale behind the order of treating the different Penance-related topics.

Regarding the choice of Sundays for the homilies and the allied question of the assigned Scripture readings for those Sundays, the author wisely recommends that the priest, using the Lectionary, select those Sundays whose readings would be constant with one of the six topics, and he gives examples drawn from the A series of Scripture passages (unfortunately, the A readings conclude in November, 1975, and the bulk of parish preparation for the new rite will occur in 1976).

Beyond the homilies and suggested bulletin announcements are the general principles offered by father Champlin which should guide and underlie the preparation of the parish for the new rite. Indeed, these guidelines are of immense value in the delicate process of introducing *any* liturgical or structural change within the Church community. The first of these principles emphasizes that for most of the laity, a knowledge of Church history and traditions is limited; linked with this, I would add, is the resultant equation, in their minds, of essentials and accidentals. In other world, an educational/informational effort is required as part of any homiletic preparation of the people.

The author goes on to stress that the catechesis must not remain solely on the intellectual level (the mechanics of the new rite) but must be inspirational as well (leading to a willingness to accept and appreciate the new rite). Quoting Toffler's *Future Shock*, that it is not change, even radical change, that disturbs people but rather the rate of change, the author enumerates three characteristics of the catechesis: progressive, persuasive, and gradual. He suggests that it might be psychologically feasible to introduce elements of the new ritual (after they have been explained in the Sunday homily) in the actual administration of Penance in the parish, rather than making the rather abrupt changeover on the mandatory date for use of the new ritual. The final principle envisages that the preparation for the new rite will be executed on several levels; besides the Sunday homily and the bulletin announcements, there are the religion classes for parish students, sessions for parents preparing their children for first Confession, and parish discussion groups —all of which offer suitable opportunities for the necessary instruction and explanation.

The closing pages of the book contain outlines of the new rite for use in individual Confession and in communal penance services; included also is a guide to aid the penitent in using Father Champlin's earlier publication on the new Penance rite, *Together in Peace.*

In summary, the value of *Preparing for the New Rite of Penance* lies not only in its affording help to priests (by providing sample homilies), but also in its offering

something concrete to the faithful themselves (the suggested material for reading and study by the parishioners through the parish bulletin or other media). In this aspect, it resembles Father Champlin's earlier publication on the new Penance rite (mentioned above), which is a guide for both confessor and penitent. Both these works should be worthwhile resources in preparing for the new rite as well as perennial aids to a fruitful celebration of Penance long after everyone has become accustomed to the new way of encountering the forgiving Christ in Confession.

Short Notices

The Vatican II Weekday Missal. Prepared by the Daughters of St. Paul. Boston: Daughters of St. Paul, 1975. Pp. 2400. Leather, $17.95; Leatherette, $14.95; Cloth, $11.95.

This impressive companion volume to the *Vatican II Sunday Missal,* published last year by the Daughters of St. Paul, is as welcome as its predecessor. It contains a wealth of material: all the essential items are here (temporal and sanctoral cycles, votive, ritual and occasional celebrations—even the Latin Mass!); and, in addition, there are excellent literary passages supplied for daily meditation, and a "treasury of prayers" that includes the Stations of the Cross, Morning and Evening Prayers, etc. The idealism of the missalette publishers notwithstanding, given many people's auditory abilities and many churches' acoustical characteristics, it is a distinct relief to have the readings available in full. The only difficulties with this fine publication seem unavoidable in light of the immense amount of material demanded by the liturgical reform: 2400 pages in an inch and three-quarters may necessitate extremely "loving care," and also there was the need to cross reference some biblical readings rather than repeat them in full. Small problems that fade into insigificance beside the awesomeness of this publishing feat!

M.D.M.

An Angel in My House. By Tobias Palmer. Illustrated by Betty Eming. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 62. Paper, $1.95.

This is an exquisitely poetic, whimsical yet stimulating series of reflections for children of all ages. The style is characterized by a fluidity that fosters continual shift between speculative theory and fanciful anecdote, both of which communicate some really fascinating insights. Again, the author makes it plain that he believes in the existence of the pure spirits traditionally referred to as angels, and yet he is able to shift the term's meaning from time to time so as to make it denote human beings who serve as "God's messengers" to others. The book is very highly recommended to all readers.

M.D.M.

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A GUEST EDITORIAL

"Ecumenical" Franciscanism

THE MORE WE RETURN to the fonts of Franciscanism, the more our internal separations of Capuchins, Conventuals, and Observants appear unthinkable. When are we all going to get together finally in one Saint Francis? Certainly the Poverello respected his friars' charisms, but he also prized unity, fraternity, and communion on the part of the little brothers.

Are our differences, between Capuchins, Conventuals, and Observants really greater than our points of unity? Historians stress the differences. Practical-living friars see no difference whatsoever today. And they even find it difficult to explain our division to people outside the Order. Why justify something that should not exist anyway?

How much can the weight of the historical past obstruct our present life? How much history can we carry on our shoulders as a burden to our everyday Franciscan living? Or can the mutual return to the fonts in the thirteenth century cancel out and blot out the historical mistakes we have all made?

Another question relating to Franciscan unity is the role of the Ministers general. They have given us an example in their joint foundation of the worldwide central commission of the Third Order of Saint Francis. They also published a joint letter on the seventh centenary of St. Bonaventure. Some say that the properties of the three Orders are a block to further union. If so, what a shame! More poverty could cultivate more fraternal love. Francis always thought in terms of *both* virtues. Another suggestion on this level is that the next general chapter of the three groups be all together, if at all feasible. It would be a big step in the right direction.

But must we wait for the Ministers general to unite. Or are *they* waiting for action in the grass-roots of the Orders? Fraternal visits to each other's friaries, joint prayer sessions, joint vocational efforts, joint Third Order work, joint national conferences are only some of the ways that the ball can begin to roll. Friars interested in the ideal of unity can think up a thousand and one other ways to become little brothers in Saint Francis. Together now, brothers: Capuchins, Conventuals, Observants—all Franciscans!

Raphael D. Bonanno, O.F.M.

Father Raphael D. Bonanno, O.F.M. is a member of the Team Ministry at Pires do Rio, Brazil.

Francis and the Eucharist

JAMES J. NERO, O.F.M.

TO UNDERSTAND a man and his writings one must view him within his historical context. And so to appreciate Francis and his understanding of the Eucharist, we must first see him in the *Sitz-im-Leben* of the late twelfth and early thirteenth centuries. This age was in many ways a golden age of the Church. It saw the papal claim to temporal supremacy at its peak; it witnessed the birth of the mendicant orders, and it contemplated the flowering of learning.

Yet this epoch was in constant turmoil caused by armed conflict and the spread of heresy. The Church herself, having no place to go, as it were, but down, was in a deplorable state of decline. Simony was rampant, priests failed seriously in their pastoral duties, especially in preaching, and prelates made a show of their wealth—a wealth which was often acquired by the sale of benefices.[1] At the same time, however, there was a "grass roots" movement to return to the original purity of the Gospel, and many lay groups of would-be reformers sprang up. Among the more prominent were the Waldensians, founded by Peter Waldo. Peter had given up a successful business to live a life of poverty and to preach the Gospel. At first his group was approved by Innocent II, who was concerned with Church reform. But many of Waldo's followers overstepped Innocent's approval and attacked the clergy for its laxity, and the validity of the sacraments which they administered.[2] They had the Scriptures translated into the vernacular and used them for preaching spiced with their own commentary. Their personal lives, however, were marked by literal interpretation of the Gospels and by poverty. Unfortunately, as they grew more vehemently anticlerical, they moved further and further away from the Catholic Church.

Another very strong heretical

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1 Omer Engelbert, *Saint Francis of Assisi* (Chicago: Franciscan Herald Press, 1965), p. 101.

2 Steven Runciman, *The Medieval Manichee* (Cambridge: University Press, 1960), p. 125.

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group of the period were the were the Cathari. They practically controlled southern France and had strongholds in northern Italy as well. Their teaching was based on the ancient gnostic doctrine of two creative principles, one good and the other evil. They rejected all matter as evil and, logically, did not accept the Incarnation of Jesus Christ as understood by the Church. They also attacked the real presence of Christ in the Eucharist and denied the need of a priesthood to celebrate the sacraments. To their way of thinking, Christ was not present in the Eucharist in a real sense, but rather only symbolically. Any group of Christians, perhaps we should say Cathari, could celebrate this memorial. On November 29, 1202, Innocent III condemned their opinions,[3] and as heresy continued to spread, Innocent convoked the Fourth Lateran Council in 1215.

The first decree of the Council was a lengthy statement of faith which refuted the errors prevalent at the time. It laid heavy stress on the true humanity of Christ.[4] The Council, in the same statement of belief, did not overlook the errors circulating about the Holy Eucharist. It stressed the real presence of Christ, insisting that the priest, Jesus Christ, is also victim, and that his true Body and Blood are contained in the Sacrament beneath the veils of bread and wine.[5]

Such was the climate of the times in which Francis lived. Engelbert states that in 1203 the city of Assisi itself had a Padrin for *podesta* (a Padrin being an Italian Cathar).[6] It is against such a background that we must begin our study of Francis and the Eucharist. We

[3]". . . munimentum erroris quidam trahere putaverunt, dicentes in sacramento altaris non esse corporis Christi et sanguinis veritatem, sed imaginem tantum, et speciem et figuram"—H. Denzinger, *Enchiridion Symbolorum* (New York: Herder & Herder, 1963), n. 782 (p. 252).

[4]"Et tandem unigenitus Dei Filius Iesus Christus, a tota Trinitate communiter incarnatus, ex Maria semper Virgine Spiritus Sancti cooperatione conceptus, verus homo factus, ex anima rationali et humana carne compositus, una in duabus naturis persona, viam vitae manifestius demonstravit"—Ibid., n. 801 (pp. 259-60).

[5]"Una vero est fidelium universalis Ecclesia, extra quam nullus omnino salvatur, in qua idem ipse sacerdos est sacrificium Iesus Christus, cuius corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, transsubstantiatis pane in corpus, et vino in sanguinem potestate divina: ut ad perficiendum mysterium unitatis accipiamus ipsi de suo, quod accepit ipse de nostro"—Ibid., n. 802 (p. 260).

[6]Engelbert, p. 107.

must not lose sight of these conditions if we are to appreciate Francis's love and concern for the Eucharist. Francis, that *vir catholicus at totus apostolicus*, realized his own vocation squarely within the context of the Catholic Church.

Hilarin Felder begins his chapter on "Francis and the Eucharist" with the following words: "When Francis speaks of the Saviour, he has, above all, the Eucharist in mind."[7] As a corollary to that we would say, "When Francis speaks of the Eucharist, he thinks, first of all, about the Savior."

Francis wrote eight letters which have come down to us, and of these five deal with the Holy Eucharist. In the *Rule* of 1221 he devoted an entire chapter to the Eucharist,[8] and in his Testament he again speaks of this great mystery.[9] Of his *Admonitions*, the first and longest deals with the Holy Eucharist. Actually there are only a few of his writings in which the Eucharist is not explicitly mentioned. This fact is a clear indication of the importance of the Eucharist in his life and leads us to the realization that for Francis the Eucharist was the focal point, the center of his life and devotion. This realization leads to the question, "Why was the Holy Eucharist so central to Francis's faith?" Several times in his writings he himself gives the answer.

> Every day he humbles himself just as he did when he came from his *heavenly throne* (Wis. 18:15) into the Virgin's womb; every day he comes to us and lets us see him in abjection, when he descends from the bosom of the Father into the hands of the priest at the altar. He shows himself to us in this sacred bread just as he once appeared to his apostles in real flesh. With their own eyes they saw only his flesh, but they believed that he was God, because they contemplated him with the eyes of the spirit. We, too, with our own eyes, see only bread and wine, but we must see further and firmly believe that this is his most holy Body and Blood, living and true.[10]

Looking at the Eucharist with "eyes of the spirit," Francis saw there the Word continuing to become flesh. In his *Testament* he tells us the reason for his

[7]Hilarin Felder, O.F.M.Cap., *The Ideals of St. Francis of Assisi* (New York: Benziger Brothers, 1925), p. 38.

[8]*Rule of 1221*, chapter 20, in *St. Francis of Assisi, Writings and Early Biographies; English Omnibus of the Sources for the Life of St. Francis* (Chicago: Franciscan Herald Press, 1972), p. 46. Hereafter referred to as *Omnibus*.

[9]*Testament*, in *Omnibus*, pp. 67-68.

[10]*Admonitions*, n. 1, in *Omnibus*, p. 78.

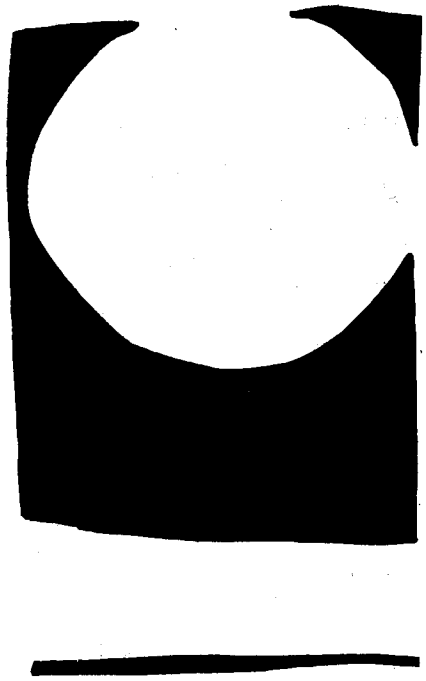
devotion to the Blessed Sacrament: " . . . in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood . . . ."[11] This same idea is expressed also in the *Letter to All Clerics:* "Indeed, in this world there is nothing of the Most High himself that we can possess and contemplate with our eyes, except his Body and Blood . . . ."[12] For Francis the Holy Eucharist was a visible sign of God's abiding presence among men, and it was the locus for his encounter with Him. Here he could be united in a loving union with him whom he sought all through his life. Celano tells us that

> Francis burned with a love that came from his whole being for the sacrament of the Lord's Body, and he was carried away with wonder at the loving condescension and the most condescending love shown there.[13]

The key, perhaps, to a fuller appreciation of Francis's love for the Eucharist lies in his insight into what Jesus Christ had done in becoming man. He admonishes us to "keep nothing for yourselves, so that *he who has given himself wholly to you* may receive you wholly.[14] So it is in the *kenosis* of Christ that Francis's fundamental insight into the Eucharist is to be found. In Philippians 2:5-11, Paul sees the whole of Jesus's mission as a "humiliation." The humility of God in Christ consists in his taking flesh and assuming man's lowly condition without either sacrificing his divinity or in any way destroying his humanity. Jesus is the sublime and primordial example of humility. He has renounced the honor of being equal to God so that God might be glorified and mankind saved, and this process of himiliation has resulted in his exaltation. Paul makes use of an old eucharistic hymn, reminiscent of the Old Testament teaching on the subject of humility, especially with regard to the idea of poverty in relation to humility, to help him to interpret Christ's work in this connection: "Though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:8).[15] Francis's recognition of the wonderful self-giving of Christ in the Eucharist makes him cry out:

> What wonderful majesty! What stupendous condescension! O sublime humility! That the Lord of the whole universe, God and the Son of God, should humble himself like this and hide under the form of a little bread, for our salvation.[16]

Esser points out that in this exclamation of praise and wonder we find in capsule form all that Francis has to say about the Eucharist.[17] Francis sees in the Eucharist the continuing action of God's love for man and his complete self-giving in Christ to us. This was perceived by Francis as something to which his own response could be nothing but total self-return to God. It symbolized for him the complete embodiment of the Gospel life which he wished to live. In the Eucharistic presence Francis saw Jesus Christ as the incarnate suffering Word and also as the Word glorified. It embodied the whole of our salvation. By using the terms "Body" and "Blood" in referring to the Eucharist, Francis demonstrated his belief that this sacrament is the one sacrifice of salvation, the total surrender of Christ to his Father for the sins of men. Only through suffering and death—through a total *kenosis*—could Christ restore the relationship between God and man. In the Eucharist, Jesus again becomes a servant because he humbles himself, he empties himself, to serve as the "Way" between God and man. Christ continues his work of redemption in the present by the continual offering of himself to the Father in the Eucharist. From this Francis draws his own Eucharistic spirituality. He desired to follow Christ perfectly by becoming victim and servant, to humble himself before God the Father as Christ had done, to become totally empty of himself as his Lord had done, so that



[11] *Testament,* in *Omnibus*, p. 67.
[12] *Letter to All Clerics*, in *Omnibus*, p. 101.
[13] 2 Celano, 201, in *Omnibus, p.* 522.
[14] *Letter to a General Chapter*, in *Omnibus*, p. 106.
[15] Alois Stoger, "Humility," *Sacramentum Verbi*, vol. 2 (New York: Herder & Herder, 1970), p. 388.
[16] *Letter to a General Chapter*, in *Omnibus*, p. 105.
[17] Cajetan Esser, O.F.M., and Engelbert Grau, O.F.M., *Love's Reply* (Chicago: Franciscan Herald Press, 1963), p. 68.

he could be filled with God himself.

This same idea is expressed in the *Letter to All the Faithful:*

> And it was the Father's will that his blessed and glorious Son, whom he gave to us and who was born for our sake, should offer himself by his own blood as a sacrifice and victim on the altar of the cross; and this, not for himself, through whom *all things were made* (Jn. 1:3), but for our sins, *leaving us an example that we may follow in his steps* (1 Pt. 2:21). It is the Father's will that we should all be saved by the Son, and that we should receive him with a pure heart and chaste body.[18]

Francis's response to God's overwhelming love was so complete because he fully realized what that love had cost. He desired with all his being to immolate himself in order to become completely transformed in Christ. As a ratification of God's acceptance of his total self-donation, Francis was marked with the sacred wounds of Christ toward the end of his life. "Francis, until his death, was always conformed to the passion of Christ."[19]

The devotion and love for the Eucharist which Francis had, led him to become *Christus reviviscens*. His sufferings, his *via crucis*, joined him not only to the passion of Christ but a also to His glory. Francis's own sufferings and humiliations were the means of his attaining eternal life. The cross brought victory over death and sin and exalted Jesus. In the same way, the life of "radical discipleship" has as its goal the Kingdom of God.[20]

We have mentioned that the element of faith is fundamental to Francis's understanding of Christ present in the Eucharist. This is clearly brought out in the *Letter to All the Faithful:*

> And, moreover, we should confess all our sins to a priest and receive from him the Body and Blood of our Lord Jesus Christ. The man who does not eat his flesh and drink his blood cannot enter into the kingdom of God (cf. Jn. 6:54). Only he must eat and drink worthily because *he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself* (1 Cor. 11:29): that is, if he sees no difference between it and other food.[21]

[18]*Letter to All the Faithful*, in *Omnibus*, pp. 93-94.

[19]*Legend of the Three Companions*, chapter 5, n. 15, in *Omnibus*, p. 905.

[20]Ignatius Brady, O.F.M., "Renewal of the Inner Man," *Conferences on St. Clare of Assisi* (St. Bonaventure, N.Y.: The Franciscan Institute, 1966), p. 57.

[21]*Letter to All the Faithful*, in *Omnibus*, p. 94.

For Francis, the reception of the Eucharist is not simply a matter of eating and drinking bread and wine. True to the Catholic faith, he insists that it is Christ the Lord whom men receive in this sacrament and it is Christ the Lord whom they must recognize. Further on in the same letter, Francis describes what the life of men without faith in Christ is, and he likens these people to blind men, for they cannot see (i.e., believe) the reality which confronts them. "All those who refuse to do penance and receive the Body and Blood of the Lord Jesus Christ are blind, because they cannot see the true light, our Lord Jesus Christ."[22]

Francis begs his friars to heal and ward off this blindness by their preaching:

> In all your sermons you shall tell the poeple of the need to do penance, impressing on them that no one can be saved unless he receives the Body and Blood of our Lord . . . . When you are preaching, too, tell the people about the glory that is due him. . . .[23]

In the *Letter to a General Chapter* (more appropriately, Letter to All the Friars), Francis entreats the brethren "to show the greatest possible reverence and honor for the most holy Body and Blood of our Lord Jesus Christ through whom *all things, whether on the earth or in the heavens*, have been brought to peace and reconciled with Almighty God (cf. Col. 1:20).[24] And in a special way he urges his brothers who are priests to celebrate the Liturgy in a becoming and edifying manner:

> And I implore all my friars who are priests now or who will be priests in the future, all those who want to be priests of the Most High, to be free from all earthly affection when they say Mass, and offer singlemindedly and with reverence the true sacrifice of the most holy Body and Blood of our Lord Jesus Christ, with a holy and pure intention, not for any earthly gain or through human respect or love for any human being, *not serving to the eye as pleasers of men* (Eph. 6:6). With the help of God's grace, their whole intention should be fixed on him, with a will to pleace the most high Lord alone, because it is he alone who accomplishes this marvel in his own way. He told us, *Do this in remembrance of me* (Lk. 22:19), and so the man who acts otherwise is a traitor like Judas, and he *will be guilty of the body and blood of the Lord* (1 Cor. 11:27).[25]

Esser explains that "purity of per-

[22]Ibid., p. 97.

[23]*Letter to All Superiors of the Friars Minor*, in *Omnibus*, p. 113.

[24]*Letter to a General Chapter*, in *Omnibus*, p. 104.

[25]Ibid.

son and with purity of will (*puri pure*) means not only freedom from sin but primarily purity of heart and will, that is, without any self-seeking, self-love, self-centeredness, to be completely open to God and free for him alone."[26] This flows gracefully from what we have said about Francis and *kenosis*. As Christ subjected himself totally to the will of the Father, to please him alone, so the priest, who re-enacts the offering of Christ at the altar, must empty himself of any willfulness or desire to please anyone but the Father. Only in this way will he faithfully celebrate the Eucharist as Christ's repersentative and avoid being "a traitor like Judas."

Francis not only insists that his priests be worthy celebrants of the Eucharist, but he also demands of the laity that every priest be reverenced and respected, for indeed "they may be sinners, but because of their high office [they must be revered], for it is they who administer the most holy Body and Blood of our Lord Jesus Christ. They offer It in sacrifice at the altar, and it is they who receive It and administer It to others . . . and it is the clergy who tell us his words and administer the Blessed Sacrament, and they alone have the right to do it, and no one else."[27] Unlike the Waldensians, Francis realized that the office of priest demanded respect, not the one who holds it. In *Admonition XXVI* he again emphasizes his desire that the clergy be treated with respect:

> Even if they fall into sin, no one should pass judgment on them, for God has reserved judgment on them to himself. They are in a privileged position because they have charge of the Body and Blood of our Lord Jesus Christ, which they receive and which they alone administer to others, and so anyone who sins against them commits a greater crime than if he sinned against anyone else in the whole world.[28]

This insistence upon reverence for the clergy is probably a strong reaction on the part of Francis to the popular heresies of his day. He was anxious lest his friars fall into heresy and so tries to protect them from erroneous opinions. In fact the *Testament* contains several strong corrections of heretical views:

> God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy Church of Rome, because of their dignity, that if they persecuted me, I should still be ready to turn to them for aid. And if I were as wise as Solomon and met the poorest priests of the world, I would still refuse to preach against their will in the parishes in which they live. I am determined to reverence, love, and honor priests and all others as my superiors. I refuse to consider their sins, because I can see the Son of God in them and they are better than I. I do this because in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood which they receive and alone administer to others.[29]

With extraordinary vision, Francis saw the possibility that his friars could come under the influence of the heretical movements of the age. Tirelessly he tried to counter this danger in his spiritual admonitions. Frequently in his writings he becomes almost severe whenever there is a question of keeping pure the Catholic faith of his community.[30]

Francis' love for Christ present in the Eucharist manifested itself in his concern for the proper care of articles associated with it: linens, tabernacles, chalices, etc. Francis could not but notice the abuses pertaining to these matters. Pope Honorius III, who succeeded Innocent III in 1216, deplored the conditions under which the Eucharist was reserved,[31] and in response to Honorius's concern, Francis asks his clerics to have proper, reverential concern for the Eucharist and those things directly associated with the Sacrament: "Remember, my brother priests, that it is written in the law of Moses, that those who transgressed it even in a material way died without any mercy through the Lord's sentence."[32] In a letter directed to all

[26]Esser, p. 66.
[27]*Letter to All the Faithful*, in *Omnibus*, p. 95.
[28]*Admonitions*, n. 26, in *Omnibus*, p. 86.
[29]*Testament*, in *Omnibus*, p. 67.
[30]Kajetan Esser, O.F.M., M-Gladbach, "Missarum sacramenta," *Wissenschaft und Weisheit* 23 (1960), 81-108.
[31]"Sane cum olim vas aureum manna plenum Christi Corpus, Deitatem continens, praefigurans, in arca foederis auro tecta infra Sancta Sanctorum fuerit collocatum, ut munde in loco venerabili servaretur; dolemus plurimum et tristamur, quod in provinciis sacerdotes sanctiones canonicas, immo divinum iudicium contemnentes, sanctam Eucharistiam incaute custodiunt, et immunde, et indevote contrectant, quasi nec Creatorem timeant, vel Recreatorem diligant, aut Iudicem omnium expavescant: quamquam Apostolus terribiliter comminetur deteriora illum mereri supplicia, qui Filium Dei ceonculcaverit, vel sanguinem testamenti pollutum duxerit, aut spiritui gratiae contumeliam fecerit, quam transgressores legis Mosaicae, qui mortis sententia plectebantur"—*Bullarium Romanum*, vol. 3, p. 366.
[32]The Latin is worth citing, for Francis practically quotes Honorius: "Deprecor itaque omnes vos, fratres, cum osculo pedum et ea caritate,

clerics Francis again points out the sorry state of affairs in which the Eucharist was then found:

> We clerics cannot overlook the sinful neglect and ignorance some people are guilty of with regard to the holy Body and Blood of our Lord Jesus Christ. They are careless, too, about his holy name and the writings which contain his words, the words that consecrate his Body .... Those who are in charge of these sacred mysteries, and especially those who are careless about their task, should realize that the chalices, corporals and altar linens where the Body and Blood of our Lord Jesus Christ are offered in sacrifice should be completely suitable. And besides, many clerics reserve the Blessed Sacrament in unsuitable places, or carry It about irreverently, or receive It unworthily, or give It to all comers without distinction .... And so we must correct these and all other abuses. If the Body of our Lord Jesus Christ has been left abandoned somewhere contrary to all the laws, It should be removed and put in a place that is prepared properly for It, where It can be kept safe.[33]

Much more could be said about Francis and the Eucharist. We could examine Francis's understanding of the Eucharist and community, or of Christ's activity in the Sacrament, or of his influence on the devotion of St. Clare. But we leave these for another time and another place. It should be clear, at any rate, by now that Francis was madly in love with Christ and found himself closest to him in the Eucharist. In the few writtings we have by the Saint, he speaks to us unceasingly of the Eucharist and all but begs us to see there the "Body and Blood of our Lord Jesus Christ" and to respond to the Lord's complete self-giving by returning his love through our own self-emptying. It is important to see this because Francis himself saw it so clearly. His love for the Holy Eucharist is a sign and an indication of his terribly great longing for God. So it is also possible to agree with Felder that it is not that whenever Francis speaks of the Savior that he thinks first of all of the Eucharist, but rather, whenever he speaks of the Holy Eucharist, he thinks above all of the Savior.

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qua possum, ut omnem reverentiam et omnem honorem, quantumcumque poteritis, exhibeatis sanctissimo corpore et sanguini Domini nostri Jesu Christi, in quo quae in caelis et quae in terris sunt, pacificata sunt et reconciliata omnipotenti Deo .... Recordamini, fratres mei sacerdotes, quod scriptum est de lege Moysi, quam transgredientes etiam in corporalibus sine ulla miseratione per sententiam Domini moriebantur" —*Opuscula Sancti Patris Francisci Assisiensis* (Quaracchi, 1949), pp. 100-02.

[33]*Letter to All Clerics*, in *Omnibus*, pp. 100-01.

Goals for Community Living

FRANCIS A. LONSWAY, O.F.M. CONV.

THE TITLE of this article suggests something that each of us vowed in religious life and, consequently, feel we know something about. But the notion of community living is elusive and exceedingly difficult to define. At the same time, those in positions of community service, Ministers Provincial, their Councils, and Guardians, realize how important it is to develop goals so that there is a focus to the religious life of their group. But what kinds of goals are appropriate and where and how are they developed? Are there goals so fundamental to the concept of community that should they be absent the reality itself could not exist? My contention is this: whatever we shall come to describe as "community life" will be evident through living the ideals (goals) which served to bring us together.

Everyone believes in goals, but after that simple statement is made, differences immediately appear. Some urge spiritual goals, others behavioral, some theological, and still others, socio-psychological. However, I think that there is an even more basic question than that suggested by this listing. It may be stated as follows. What are those essential goals which form the very heart of a religious community's existence and, secondly, what beyond these are fundamentally critical to the development of day-to-day community living?

I suggest that there are two general categories of goals which must be considered for every community's life. To be as clear as possible, I have labelled them "antecedent" and "consequent." Antecedent goals would be those which, in the mind of the founder and his or her early disciples, formed the cornerstone for their religious order or congregation. Hence, they were drafted when

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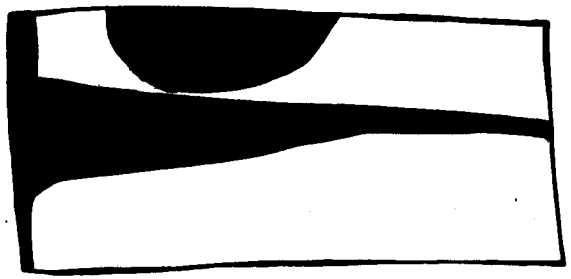

the original members came together to live out their particular vocational style. Consequent goals, on the other hand, would be those which all of us help prepare as we live in a particular fraternity within the larger religious community. These goals represent the particular emphasis of a specific community at a given historical moment.

Antecedent Goals

LET US EXAMINE the notion of antecedent goals. The first common element to be traced through all religious rules and constitutions is an emphasis on individuals living together. The goal is unity, oneness; yet recognition is accorded the diversity of membership. This concept is commonly expressed as brotherhood, sisterhood, or fraternity. An excerpt from the Rule of Saint Francis serves as an example:

> Wherever the friars may be, they should act toward each other as members of one family. Each should confidently disclose his needs to his confrere. If a mother cherishes and loves the son that is born to her, how much more deeply should one love and cherish his spiritual brother [chapter 6].

There is a second antecedent goal which flows immediately from the first and rests on the fact that every community consists of individual members. That goal is responsibility. In a very fundamental way, no one can promote the notion of brotherhood without including the concept of individual and corporate responsibility. An example of this is contained in the work by Eugene Kennedy and Victor Heckler, *The Catholic Priest in the United States: Psychological Investigations*. While writing about priests, they pen a message that is equally applicable to community life in general.

> The priests of the United States are clearly adequate in their function; they could be far more effective personally and professionally if they were helped to achieve greater human and religious maturity. The basic therapy for this kind of problem is the opportunity and encouragement for a deeper and freer participation in life itself [p. 16].

Finally, there is a third goal, which must be added to brotherhood and responsibility, and that is the particular characteristic which distinguishes one religious foundation from another. This, charism, is most frequently expressed in one of the founder's documents—a rule, or constitutions. Citing, again, the Rule of Saint Francis, we can see that the particular characteristic of Franciscans is stated in the following way: "This is the Rule and life of the Friars Minor: namely, to observe the holy gospel of our Lord Jesus Christ, by living in obedience, without property, and in chastity" (chapter 1).

This distinctive goal serves as a measure of the fidelity of all who follow in the footsteps of Francis and of their worthiness to be called his sons. It is easy enough for every religious foundation to search through the writings of their founder and to specify what he or she hoped would be their own particular gift to the larger Christian community.

What must be pointed out as characteristic of each of these three goals is that they are not only succinct in expression, but forthright in concept and, as a result, easily remembered. This in itself is a key to their success. They are not tied down to a particular set of circumstances but, very much as the gospel, transcend the limits of time.

There is an important footnote to the foregoing. No one can presume upon entering a religious community that these fundamental concepts do not exist or that they can be radically changed. Turning the coin to the other side, however, one can presume that goals beyond these three fundamental notions, which provide the essential fabric of the community, are to be developed in every epoch by the members themselves. And this leads to the notion of consequent goals.

Consequent Goals

CONSEQUENT GOALS arise from the membership of the fraternity itself, whether on the level of the order, province, or individual community. They are prepared in a given historical moment and, as a result, they are neither decided in advance of the community coming together, nor is it the prerogative or responsibility of one individual or one group to frame them. Furthermore, because these goals are both historically and socially conditioned, they are neither instituted once for all time nor even once for a given place. To have any rightness and vitality for community living, the

us to do *something* to build up the community.

With some appreciation, then, of both antecedent and consequent goals, a particular religious community can build, full of the spirit, because the essential dimensions of the lives of its members have been consentual and, furthermore, bounded through a common spirit of willingness to define its own mission for today. Such prospects provide great hope for the individual and the community in which he or she lives out a particular style of baptism in the Christian community.

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God's Five Presences

God brings His Presence to the soul
With union as its only goal,
When we are baptized as a son
Of our Father—ever One!

We bring this God present to be
So truly and substantially,
When God's Good News we read and hear;
Where two or three are gathered near.

We find His Presence in the poor,
When serving them, their lot to cure.
At Mass the priest brings Christ anew;
Christ veiled by priest; by gifts we do.

Each Presence seems to coalesce;
Each complement—not one is less.
No better way to holiness—
Our foretaste of God's happiness.

Of all the Five, one is the crown:
God's Presence when He is called down
On altars in the Eucharist—
Where God is Food and man is kissed!

BRUCE RISKI, O.F.M. CAP.

Franciscan Synthesis

RONALD MROZINSKI, O.F.M. CONV.

CONTEMPLATIVE adherence to the *transforming* mystery of the Incarnation and the *transfiguring* mystery of Christ's Redemption *transfixed* the spirituality of Francis of Assisi from one of mere imitation of the life of Jesus, our Brother, to one of intimate communion with Christ, our Savior. In com*munion* there is union. In union there is absorption. In the case of Saint Francis it was not sufficient to be a mere follower or imitator of the Master, but it was imperative to become "Christed" and *be* Christ to a world in need of hearing the "Good News."

Francis is a window to those who have embraced his way of life, through which we can peer and almost pierce the mystery surrounding the incarnate Redeemer (this he bequeathed to his followers only after he himself became transparent).

Peering through Francis and looking at the Christ lends itself to analysis, as does anything else in this world of ours. The *synthesis* of such analysis we call a "spirituality." Notice: Before a particular spirit is offered to men to be lived out, before it becomes viable, it must be synthesized. If we attempt to live out analytics, our lives become further fragmented and disparate. Hence, to imitate the poverty of Saint Francis, his prayer, his fasting, is a matter of analytics. To become impregnated with the word of God, to contemplate the Christ, to bear fruit in love and patient endurance, to *live* the Gospel of the Lord ("This is the Rule and life of the Friars Minor, namely, to live the Gospel of our Lord Jesus Christ" [Rule of 1223]) is the life-giving and life-sustaining quality of Francis's Rule. It is a matter of synthetics!

What has all this to do with "Incarnation" and the "Redemption"? Be mindful of "vertices" and "horizons," and there you shall discover that which is at the core of that spirit in the Church which we call Franciscan. In Francis's spirituality (synthesis) we find a "vertex" and a "horizon." The vertex intersects the horizon and takes us above the horizon; also, it plunges us more deeply beneath the horizon. This is called spirituality in three dimensions: vertical, horizontal, and existential. For Francis as is often the case with ourselves, the vertical dimension of our spirituality (God and me) is very rigid; the horizontal (me and others) often lacks depth; but the existential brings to fruition the best of the other two dimensions. It is in the intersecting of the horizontal and the vertical that the existential springs forth.

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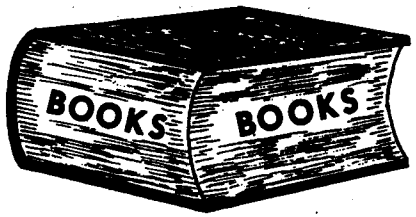
This happens because the intersecting (existential) is not a matter of the analytic. It yields, not insight, but rather *communion*. All this is a way of saying that in the life of Francis of Assisi there are two currents of "spirit" that yield life for Franciscans today. Obviously, these are the incarnational and redemptive processes simultaneously motivating the little poor man of God.

For Saint Francis, however, this was not a matter of intellection. It was *living* in the shadow of the cross which brought together the currents of spirituality in his life. It was living the life of Christ crucified. For is the cross a symbol of the manner in which Jesus died, or is it rather more representative of the way he lived? Is the cross for us who believe, the instrument of death or the means through which life is mediated to the world?

What, then, is the Franciscan synthesis and our boast? "May I never boast of anything but the cross of our Lord Jesus Christ! Through it, the world has been crucified to me and I to the world" (Gal. 6:14).



Evolution and Guilt. By Juan Luis Segundo, S.J. (vol. 5 of *A Theology for Artisans of a New Humanity*). Trans. John Drury. Maryknoll, N.Y.: Orbis Books, 1974. Pp. vi-148. Cloth, $7.95.

Reviewed by Father Raphael D. Bonanno, O.F.M., of Pires do Rio, Goiás, Brazil, where he works on the Parish Team Ministry and the Vocational Team for the Franciscans in Goiás.

This book is the last in Father Segundo's now famous series on theology to form the new laity in Latin America. His theme this time is evolution and guilt—or, equivalently, progress and original sin. He digs deeply into the relation between the two. Rejecting immobilist thinking in favor of evolutionary thought, he sees sin not as an individual, static element but as a dynamic, cosmic power breaking mankind's progress to God. His views on original sin envisage more the sin of all humanity than the offense of a single puny individual.

Segundo lists the positive vs. the negative vectors of evolution: love vs. egotism, grace vs. sin, difficult syntheses vs. facile syntheses, liberty vs. law, minority vs. majority lines of conduct, the driving force of evolution (love) vs. the brake on evolution (sin). Love, grace, life, and God's gift make up the positive vector of evolution (p. 126). On the other side of the coin, deliberate opposition to God's grace has always been called "sin"; and its ultimate motivating force, which leads to the denial and rejection of love, has always been called egotism.

Segundo cites the New Testament writers to support his views. The New Testament did not set up an opposition between Jesus and the sin of one person against another person. As they saw it, Jesus' enemy was a force as great as the universe itself. Saint Paul and saint John use terms like "the world" and "the flesh" in this sense (p. 127). Egotism, sin, and enslavement to the world and the flesh make up the negative vector of evolution. All sin is anti-evolutionary; and in its less conscious and perceptible forms, its restraining influence pervades the whole cosmic process. Thus the fundamental sin under consideration here by Segundo is not man's individual infraction of the law but his political negation of history (p. 56): in other words, man's denial of his ascending march to God as a people.

Segundo's observations on Marxism are interesting. For the last 130 years Marxism has influenced all of us in various ways. It has made us perhaps more conscious of historical evolution, of the people's desire for a utopia, a better life and a better world, a messianic age. Unfortunately, Marxism has not fulfilled what it promised. But it has served to awaken in Christians more love for the poor and the oppressed, more yearning for social justice, more criticism of a capitalism which has gross materialism in its roots. Segundo affirms that God works *with* the sin of human beings, not just *in spite of* it. God knows how to draw marvelous good from heinous evil, to draw a purified Christianity from atheistic communism.

In evaluation of Segundo's last volume, one notes that he never mentions process philosophy or process theology, but that this type of thought is very germane to his point of view.

Also, his interpretation of the Incarnation and Redemption is very Scotist. Redemption is greater than the sin that occasioned it. God did not change his whole magnificent scheme of creation, simply because of the moral derangement of one puny man. The Incarnation was willed for a good, not for an evil. "The development of the theology of the Incarnation and advances in biblical exegesis have enabled us to better gauge and appreciate the arguments of the Scotist school . . . This means that Christ the Redeemer is the decisive force that pervades and directs the entire world: human beings, animals, plants, matter" (p. 83). Jesus "continually fights against entropy, the original quantitative force that brings disruption and degeneration to everything that exists . . . entropy shows up more and more as sin" (p. 84).

Segundo's cross-references in the footnotes of this volume presuppose that the reader has all the volumes of this series immediately at hand. The present volume is important to all pastoral agents because the relation between evolution and divine revelation cannot be ignored. The whole history of humanity proves the need for time to prepare for the Gospel and the need for time to assimilate the Gospel and more time still to live out the Gospel. Sin is

always present to combat the process. The Church, always true to her pastoral mission, will forever purify man of his sin, at the same time that she encourages his march toward the Kingdom of God, on earth and ultimately in heaven. The Church will ever remind man, that, as a child of God, he deserves better days.

Ecstasy: A Way of Knowing. By Andrew M. Greeley. Englewood Cliffs, N.J.: Prentice-Hall, 1975 Pp. viii-150, incl. appendices & index. Cloth, $6.50; paper, $2.45.

Reviewed by Brother Paul Bourque, O.F.M., Chairman of the Religion Department at Bishop Timon High School, Buffalo, New York.

Andrew M. Greeley insists right from the beginning that there is something to religion beyond mysticism, namely loving service. The Good News of Jesus enjoins the Christian to loving service, not religious experience and not mystical ecstasy. If ecstasy interferes with such loving service, it is to be viewed with grave suspicion.

The Christian churches ought to welcome the mystical revival as forcing them to face once again a forgotten component in their own heritage; yet Greeley warns us to be cautious and reserved about ecstatic experiences that are held to dispense one from personal and social responsibilities.

The mystical dimension is part of the structure of the human personality, and it is a part which has been ignored for a number of centuries. The human capacity for mystical insight will persist long after the trend-setters, the fad creators, and the fashion followers have written it off as old hat.

The mystical experience is a breaking away from everyday life and an instantaneous, fantastically powerful immersion into a transformed unity which illuminates the person, exalts him, and transforms him, at least temporarily. He sees things the way they are and finds himself in the possession of a power much greater than he, which overwhelms him with joy. The ecstatic has claimed to see things the way they are, to have penetrated to the absolute depths of mystery. He confirms that there is something (others might say Someone) out there. He stands as a sign that the universe is indeed mysterious.

The mystical experience involves a breaking away from daily experience of time and place and a search for some sort of basic and primitive union with the way things are. The mystical interlude of the ecstatic is implicitly and fundamentally religious. The mystic claims that his experience enables him to get beyond the appearances of ordinary experience and knowledge. He perceives the substance—the essence—of things.

The mystic uses an intuitive, non-discursive form of knowledge. Greeley says that there are four kinds of knowledge: (1) the discursive type, (2) the metaphysical, (3) the mythopoetic, and (4) the mystical.

Ecstasy is a means whereby a man understands the world of which he is a part, but it differs in being a more direct, immediate, and intuitive form of knowledge. The great heresy of the contemporary Western world is that the only kind of knowledge that is to be taken seriously and trusted is discursive, cognitive knowledge, that which is acquired by man's practical or technical reason.

In the mystical episode the person consciously experiences his intimacy with the cosmos. He becomes aware that he is caught up in the processes of the universe; he is in intimate contact with the world, the forces that underpin it, and the basic life force of existence, whatever that force may be called. The mystical interlude is an experience of intimacy with the Ultimate.

For Christians the God we experience is a God already present, immanent to us and to the world, which he supports in being. The ecstatic interlude simply recognizes his presence. For the non-believer, the Immanent Reality he has encountered would be seen as lacking any transcendent dimension; but from the viewpoint of the Yahwistic religious tradition, there is no doubt that the Immanent Reality is also the Transcendent Yahweh.

Mysticism is knowledge. A person breaks through to what he thinks is the basic structure of the universe. The mystic cannot prove to us that the universe is really passionate love, but neither can his critics prove to him that it is random absurdity.

All through the book, Greeley is fond of quoting from Abraham Maslow's *Religions, Values, and Peak-Experiences* (A Viking Compass Book, 1964, 122 pp.) and William James' *The Varieties of Religious Experience* (A New American Library Mentor Book, 1902). Our best description of mysticism comes form James' book; the phenomenon is seen as characterized by inneffability, a noetic quality, transiency, and passivity. And Maslow's study has shown that peak-experiences are eminently positive; in them one has an intense feeling of unity with the universe and of one's own place within that unity. This is an experience which can be so profound that it can change a person's character forever after.

In Search of Spiritual Identity. By Adrian Van Kaam. Denville, N.J.: Dimension Books, 1975. Pp. 415, incl. bibliography & index. Cloth, $14.95.

Reviewed by Father Maury Smith, O.F.M., D. Min., editor of the Franciscan Resource Directory *and Director of the Plan for Franciscan Living Service.*

Adrian Van Kaam is probably the most serious student of the spiritual life that we have among us. In one of his latest books, *In Search of Spiritual Identity,* he presents his "Weltanschauung" of the spiritual life. Throughout the book he writes about what he calls "fundamental Catholic spirituality," and he describes it in relationship to systematic theology, scripture, the science of spirituality, and the language of spirituality. According to Van Kaam there is a distinction

between fundamental, special,, personal, and infused spirituality. He writes at length concerning self-presence, spiritual presence, and spiritual identity. Novice masters will want to read his chapter on Spirituality and Initiation, and also the chapter on Fundamental Spirituality and Spiritual Direction. Students and researchers of spirituality will be particularly interested in the description of Van Kaam's research designs presented in the last two chapters. There is too much contained in this one book to give more than a sketchy idea of what it is about in a brief review.

To my mind the best chapters in the book are the ones on The Psychodynamics of Spiritual Presence and Introspection and Transcendent Self-Presence. The former presents his theory of the self, and the latter discusses two modes of presence important to the spiritual life. I agree with Van Kaam that self-presence has been neglected increasingly in Western Culture. This partly explains the interest in Eastern Spiritualities at the present time. In chapter nine the author talks about the breakdown of spiritual direction and spells out in detail his program for the development of high quality spiritual directors. It is not so much what Van Kaam says that I disagree with, that I vehemently disagree with what he does not say. I do disagree with some implicit Thomistic and Freudian presuppositions that run throughout the book. There is too much of an emphasis on the intellect and on insight, to the neglect of an integrated view of the person which would include a consideration of the will and the actions of a person. Insofar as he seeks to present a philosophical psychology of the spiritual life, Van Kaam succeeds in doing so. He does not, however, present an adequate methodology, let alone a technology for achieving the magnificent theory he is proposing. From the book, I draw the implicit conclusion that Van Kaam either does not know or does not respect the findings of the behavioral sciences which could be integrated in a methodology for achieving what he is talking about at a very abstract level. There is too much "a priorism" and too much subjective existentialism in the book to suit my taste. For example, the chapter on Spiritual Identity and Modes of Incarnation reads like old rehashed and reheated existential themes. Chapters I, II, III, and XI are reminiscent of scholastic manuals.

Basically Van Kaam is promoting an intellectual approach to the spiritual life which is bankrupt of wisdom. At no time does he make adequate use of the human potential studies of Herbert Otto, the technology of Roberto Assagioli's psychosynthesis, the research of small group interaction, the experiential learning methodology of laboratory education or value clarification, or the methodology of Iar Progoff. In fact it seems to me that Van Kaam violates the very principles that he enunciates: he is not experientially oriented, and he is not practical in his approach to the spiritual life. He has laid the foundation for an excellent theoretical approach to spirituality; it is time he turned his attention to developing a methodology and technology to achieve the goals and values of the spiritual life about which he writes.

The Mother of Jesus in the New Testament. By John McHugh. Garden City, N.Y.: Doubleday & Co., Inc. 1975. Pp. xlviii-510. Cloth, $12.50.

Reviewed by Father Juniper Carol, O.F.M., Editor of Marian Studies and author of numerous monographs in the field of Mariology.

Any reviewer attempting a presentation of this veritable encyclopedia of biblical Mariology will be hard put to single out its more important facets. The mere enumeration of the themes treated would fill quite a few pages. A selection becomes imperative, even at the risk of doing an injustice to the work as a whole.

The book is divided into three parts: (I) *Mother of the Savior* (Lk. 1-2); (II) *Virgin and Mother*; and (III) *Mary in the Theology of St. John.* There follows a series of "Detached Notes" in which the author eleborates on previous points, mostly for the benefit of scholars. The rich bibliography at the end takes up no less than 23 pages.

The author, who is a professor of N.T. at Ushaw College and a member of the theology department at Durham University, is well equipped to trace a biblical figure of Mary according to modern critical methods of exegesis. His analysis and interpretation of the pertinent data are bound to impress Catholics

and non-Catholics alike. What follows is a random selection of the author's personal opinions on various controverted questions.

Professor McHugh is convinced that "the substance" of Luke's infancy narrative reflects traditions which were current somewhere in the Church at some time between A.D. 50 and A.D. 100. As to the literary form of the narrative, it is clearly Jewish midrash: Luke expresses the full meaning of the event by interpreting it in the light of O.T. themes. On Lk. 1:28 the author tends to believe that the evangelist was referring to Mary as the eschatological Daughter of Zion. Hence the Angel's greeting should be translated "Rejoice!" instead of "Hail!"

Is Lk. 1:35 an affirmation of the Child's divinity? The author thinks it is reasonable to believe so (p. 60). On Mary's *Fiat*, McHugh notes that it was not a mere acquiescence out of obedience. The Greek uses the optative, which expresses an earnest desire. Commenting on Elizabeth's words, "Blessed are you among women," combined with Lk. 1:48, the author sees in them conclusive proof that the early Church acknowledged Mary's special rank and showed her reverence (p. 71). In Lk. 1:35a Mary is not to be taken as an individual, but as the personification of Israel; the "sword" represents the teaching of Christ which will compel men to reveal their secret thoughts. This does not exclude, but harmonizes with, the classical interpretation which understands the pericope as referring to Mary's sorrows at the foot of the Cross (p. 110). Of the various interpretations of Lk. 2:5, the author prefers the one which sees Mary's ignorance as relating, not to Christ's identity, but rather to the specific manner in which He would fulfill His mission: the Passion and Resurrection (p. 124).

In a lengthy chapter on tradition and the interpretation of the first two chapters of Luke, the author points out that we need not understand the Annunciation as if Mary had actually engaged in a conversation with an Angel named Gabriel. The evangelist is narrating a true event *which happened*, not necessarily *as it happened* (p. 126). And who was the ultimate source of his information on the conception and birth of Christ? It could have been none other than Mary herself, probably *via* Saint John.

In Part II of his book McHugh gives us an exhaustive treatment of the betrothal of Mary to Joseph; the so-called vow of virginity; the problem of the "brothers of Jesus"; the various views on the virginal conception; and the religious significance of Mary's life-long virginity. Here is a brief sketch of the author's opinions. Against the majority of exegetes, McHugh feels that Mt. 1:18-19 does not imply that Joseph suspected Mary of unfaithfulness, or that he wished to extricate himself from a situation he did not understand. Mary had already informed her husband about the virginal conception *before* the Angel appeared to him (pp. 162-72). Mary's words, "How shall this be done since I do not know man?" do not imply a previous vow of virginity; she must have contemplated a normal marriage. It was only after the Incarnation that she chose to remain a virgin. Saint Luke's words, written seventy years after the birth of Christ, are a deliberate assertion, *after* the event, of Mary's perpetual virginity (p. 196).

To the thorny problem of the "brothers of Jesus," McHugh devotes not less than fifty-four pages. After a detailed analysis of the various opinions on the subject, he gives and eloquently defends his own: these "brothers" were first-cousins of Jesus on His foster-father's side, and *not* on His Mother's, as Saint Jerome had suggested against Helvidius (p. 254). On Jn. 1:13 the author prefers the reading in the singular ("who *was* born not of blood, etc.") which he

believes is another witness in favor of the virginal conception (pp. 255-68).

As was to be expected, McHugh deals at length with the virginal conception as such (pp. 278-329). He first points out in detail the many inherent weaknesses of the various theories proposed by others (e.g., that it is a legend of Jewish derivation; or a legend of Hellenistic origin; or a combination of both; or, finally, a Christian *theologoumenon*), and then he sets out to show, with superb scholarship, that it is an *historical* fact. According to McHugh, the historicity of the Virgin Birth is important because of its deep religious significence: it is an outward sign of the Incarnation and Redemption, and it stresses the fact that unaided man is incapable of achieving his own redemption (pp. 330-42).

Part III of the book, on Mary in the Fourth Gospel, deals with an exegetical interpretation of the words, "Woman, what is that to me and to you?" (Jn. 2:4), and "Woman, there is your son" (Jn. 19:26). On Apoc. 12:1 the author thinks that the "woman" is a symbol of the faithful remnant of Zion (whose most outstanding member was Mary), and of the heavenly Jerusalem which is our mother. This last chapter represents a worthy epilog to the monumental work.

The author explains that, in writing his book, he has ever had in mind those non-Catholic Christians who regard Catholic Mariology as unbiblical, if not outright antibiblical. He is confident that his biblical portrait of Mary will help dissipate their traditional negativism in this respect. Have his efforts been an exercise in futility? We think not. In our modest opinion, the author has argued his case forcefully, sometimes brilliantly, and always with an enormously impressive erudition. His assessment of the biblical data is a model of dispassionate, objective, and scholarly workmanship. To what extent our separated brethren will be responsive to his persuasive presentation, only time will tell. In any event, he deserves the highest commendation for his gallant endeavor. It goes without saying that, while we might dissent on some minor point here and there, we warmly recommend his treatise as a valuable and remarkable contribution to the field of biblical Mariology.

A Sense of Life, A Sense of Sin. By Eugene Kennedy. Garden City, N.Y.: Doubleday, 1975. Pp. 191. Cloth, $6.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D. (Philosophy, Fordham University), Head of the Department of Philosophy at Siena College, and Associate Editor of this Review.

Eugene Kennedy's latest book offers a psychological approach to the question of growth as a moral person, characterizing that growth as a greater awareness of life, a greater response to human living. The author tries to sketch out a sensible middle ground between "the traditional tight-fisted view of morality and the new amorphous humanism, which in its manifesto about life, seems more concerned about contraception, abortion, and euthanasia, than

anything else" (p. 36). Basic to that middle ground would be that the sense of sin, the practical awareness of moral good and evil, is a gift of the Holy Spirit in the Church, that sin is not just immaturity, that the why of behavior is all important for its evaluation, that moral progress means celebrating life for ourselves and others rather than a sheer following of rules imposed from outside, a "vocation to find and experience life rather than to clutch it obsessively as a treasure that might easily be lost" (p. 191).

As usual Kennedy writes perceptively of the thinking of much of the over-forty generation of American Catholics. Sometimes, however, I think he has psychologized the "sin mysticism" of the 50's with its glorification of the extremes in sinning. Rather than seeing the power to sin as a great gift of God, I continue to see it as a mystery I struggle with. Furthermore, Kennedy approaches a reductionism, in my judgment: becoming authentic is not the core of Christianity.

Notwithstanding these substantial criticisms, I think the present book has some important things to say; and it does challenge us not to mistake doing for being, and the quest for security and stability for the only road to holiness.

Bread for the World. By Arthur Simon. New York: Paulist Press, 1975. Pp. x-179. Paper, $1.50.

Reviewed by Father Joseph Nangle, O.F.M., missionary in Peru currently on the staff of the U.S. Catholic Mission Council, Washington, D.C.

The most important feature of this book review seems to me that it should appear at all in the pages of THE CORD. One would think that a monthly which is by definition "devoted to Franciscan spirituality" should confine its articles and book suggestions to the "interior life," to "our personal relation to God," to "Franciscanism"—in a word, to the other-worldly end of a dichotomy too often made between the natural and the supernatural dimensions of life.

For one who has lived in a Church forced by a Gospel imperative to face the overwhelming physical and material problems of its people and those among whom that Church found itself, a review of *Bread for the World* in our Franciscan Spiritual Monthly strikes me as a sign of great hope. It says that our theological schizophrenia of love for God separate from love for men and women may be ending. It says that we may be approaching Francis' insight which drove him to follow Christ in embracing poverty because there are poor in the world.

Having said that, let me now attempt to induce you to read this book, or at least take note of it for reference. For it closes the just mentioned theological gap in a ggentle and orthodox manner, as it parades before the reader the reasons for taking Matthew 25 ("I was hungry . . .") literally and seriously today.

Bread for the World serves as a primer for anyone who until now has found the entire "social justice question" a blur of varying and often conflicting causes, demands, and proposals. From the known fact of hunger in today's world, not excluding parts of the United States, Mr. Simon traces the causes which lead to this situation and which enforce its persistence. With no axe to grind, this committed Christian takes up questions such as the "haves and have-nots" of this world, population growth, food production, environment, balances of payments, foreign aid, investment abroad, and military spending as they contribute to or mitigate the reality of hunger around the globe.

Simon's statistics on these subjects provide the newcomer to areas of social concern with a framework within which to further his own investigation into hunger's contributing causes. This in itself caused me to take note of this book.

Whether starvation is imminent, as in the case of millions in Asia and Africa, or chronic (undernourishment and thus starvation by inches), as in Latin America and other Third World areas, its place in our life with God comes home to us quietly yet forcefully through the pages of *Bread for the World*. And, as I said, this is for me the book's chief contribution. We are not harangued by the author on his social "thing"; rather the book cuts across the often silly knee-jerk reactions of so-called liberals and conservatives and goes to the heart of the matter: that today in our world men and women starve by the millions, and we can maintain this morally unacceptable situation or change it.

A warning by way of conclusion. This book will cause its readers embarrassment over our need to control weight at a time when fellow creatures die for lack of calories. The reader will never again take a full meal for granted, hopefully, after seeing how our eating and general way of life is of one ball of wax with individual men, women, and children by the hundreds of thousands who live perilously close to not eating and to having no human way of life.

Man without Tears: Soundings for a Christian Anthropology. By Christopher F. Mooney, S.J. New York: Harper & Row, 1975. Pp. vii-148. Cloth, $7.95.

Reviewed by Brother Robert E. Donovan, O.F.M., Ph.D. (Fordham), Professor of Theology at Christ the King Seminary, East Aurora, N.Y.

In this era of the theology of story, Christopher F. Mooney, the noted Teilhardian scholar and more recently the unwilling presiding officer at the demise of Woodstock College, tells his story. He tries and, I think, succeeds in showing what it means for him to be a Christian in today's world. In this world of technology with its concomitant stress on things scientific, psychological, and sociological, Mooney offers some of the ways he is able to deal with the threatened loss of nerve caused by the premature arrival of the future. His soundings or musings I found very helpful in discovering what it means for me to be a Christian today, and I recommend them to you.

Man right now, says Mooney, is looking for transcendence. Having realized that all is not sacred, modern man is finally having grave doubts about whether it is totally secular either. In this search to add real meaning to his life, to find a hope to cling to (a Teilhardian *issue*), Mooney recommends Jesus, "in whose humanity we see the flower of all our earthly endeavor, and in whose prophetic message we find the words of eternal life" (p. 136). This recommendation should not be seen as "sky-hooking," but as "an effort to situate some fundamental human experiences within the ambit of Christian faith" (p. 118).

These fundamental human experiences: survival, conflict, play, failure, old age, and death—must, first of all, be seen in all their humanness, just as the Christian dimension of these experiences must be seen in its humanness and in its relevance to the experiences of the man of today. For example, in regard to the experience of death, Mooney comments that the Christian can accept death more easily (it is not an easy experience) only if his hope in the resurrection after death is grounded in some "inkling of the resurrection now, some experience of the fullness of life, of self-discovery, love or creativity" (p. 116). In regard to failure and conflict the Christian must accept these as integral and necessary conditions of the "unfinished character of the human creature" (p. 29). Realizing that "human development is not possible . . . unless the individual passes through situations of humiliation and diminishment, of mistrust and doubt and confusion" (p. 74), the Christian steeped in a knowledge of the passion and resurrection of Jesus should insist upon "a superabundance of meaning, an excess of sense over nonsense, even in the most desperate situations" (p. 76). Finally, in regard to play, Mooney points out that a true "play-er" is one who really experiences the peace of Christ active in his life because "only one who feels secure in God can be truly light of heart" (p. 59).

The only real criticism I would have of this book is its predominant reliance—admitted by Mooney—on Teilhard and Erik Erikson. Their thought is used well, but it does not let enough of Mooney's own ideas flow through the material. In the section on Christ, for example, I would haveliked a more complete explicitation of the statement that we need to use words other than those used by Jesus himself to make God and his Christ known to men (p. 119). I would have liked as well a more thorough analysis of the statement, "To deny that Jesus is a human person is thus tantamount to denying that he is a man" (p. 129). But maybe that is to ask too much of a book that is only taking some "soundings."

The Catholic Catechism. By John A. Hardon, S.J. Garden City, N.Y.: Doubleday, 1975. Pp. 623. Cloth, $9.95.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (Philosophy), Dean of Residence Living at St. Bonaventure University.

John A. Hardon has a national reputation as a scholar, a teacher, and a writer. Formerly at Loyola University of Chicago and presently at St. John's University in New York, Father Hardon is a renowned theologian and religious education teacher. He states that his intention in writing the present book was "to meet a widely felt need for an up-to-date and concise source book on the teachings of the Catholic Church" (p. 21). A "prefatory note" to *The Catholic Catechism* was written by John Cardinal Wright, Prefect of the Sacred Congregation for the Clergy. The Cardinal explains that the *General Catechetical Directory*, ordered published by Pope Paul VI on April 11, 1971, "provides the basic principles of theology . . . . Others [he writes] are called upon to apply these principles and produce the catechetical texts that will embody them locally and specifically (p. 18). Father Hardon's *The Catholic Catechism* is just such a text.

The book is divided into three parts of unequal length. The first and longest part deals with "Doctrines of the Faith." The second part is entitled "Morality and the Spiritual Life." The third part, slightly longer than the second, treats of "Ritual and Worship." The subject matter, in order, includes the doctrines Catholics believe on God's revealed word; then, the actions Catholics practice in response to God's manifest will; and finally, the worship of praise and service given to the Creator and Lord and goal of man's destiny. There is a logical sequence in the order of the three parts; yet each part is so clearly presented that the reader can easily grasp the meaning of the subject matter at any point in the text.

Belief, conduct and ritual are present in a method combining history and logic. Of special importance is the historical perspective given to the Catholic teaching in the light of the Second Vatican Council. Scripture and Tradition are constantly used to present a clear understanding of the teachings that Catholics accept as revealed by God and as the foundation for Christian living and Christian worship. Father Hardon not only applies the principles and fills in the outline of the *General Catechetical Directory*, as indicated by Cardinal Wright, but he presents this compendium of Catholic belief and practice in a manner that students can readily understand and teachers can easily adapt in a program of religious education. In readable fashion the author makes understandable the work and decrees of the Second Vatican Council as the Fathers brought the teachings of the Catholic Church face to face with the intellectual and social and political life of the twentieth century.

This reviewer strongly recommends *The Catholic Catechism* not only to every serious-minded Catholic but also to every person interested in knowing what is included in the Catholic faith. A suitable evaluation of the worth of this book can be found in Cardinal Wright's "Prefatory Note": "There is no doubt that the book written by Father Hardon will not only help the traveller on the road of catechetical inquiry to reach his destination but [to]

do so with security and fidelity" (p. 18).

Simplicity: The heart of Prayer. By Georges Lefebvre, O.S.B. Trans. Dinah Livingstone. Glen Rock, N.J.: Paulist Press, 1975. Pp. 73. Paper, $2.45.

Reviewed by Father Giles A. Schinelli, T.O.R., Director of Formation at the St. Thomas More House of Studies, Washington, D.C.

This present decade—however it shall be called—heralds a rediscovery of interest in the transcendent. Harvey Cox's analysis about the tidal wave of secularization proved incorrect, and all over, the plea is sounded: "Teach us how to pray."

One muses from his private armchair about the direction this interest has taken and the varieties of response the urgent plea has received: shrewd and barely wet-behind-the-ears gurus; mantras; fasting; yogis and yoginis; intimate liturgies; shared prayer groups; houses of greater solitude; the directed retreat, and all the rest. Who is to judge. Who would even dare?

The genius of Lefebvre's tiny work is that it neither judges nor dares. It presumes—presumes that prayer simply cannot be taught. Prayer grows out of a relationship and is primarily the human response to a loving God who loves us in spite of ourselves. It can be learned—the man of faith learns in the events of his personal history—but it cannot be taught.

One does not pick up this book, therefore, and expect the results of a primer: an immediate infusion of prayer-jargon, prayer-technique, and instantaneous know-how. One must bring to it faith, personal experience, and above all time for reflection. If one does not, it will prove to be merely an exercise in boredom and futility.

Given the proper ingredients, however, one can slowly begin to enter into the heart of prayer. Prayer is neither ecstasy nor lofty thoughts. It is, very simply, an attitude. An attitude. An attitude that includes both recognition and reverence. One must recognize and accept personal limitations — Lefebvre sees this kind of poverty as crucial. One must reverence the loving goodness offered him by God. This is Lefebvre's thematic; and, in simple fashion, he weaves it through all the complexities of life: fear, darkness, and even joy.

The author makes little reference to the creative power this kind of attitude can generate. There is no discussion of the necessity of inserting this attitude into the fiber of the life of the Church. His approach is decidedly inner-directed. Perhaps this emphasis is merely historically conditioned. Perhaps it is an insightful and instructive comment on the quality of the various responses this interest in prayer has called forth. Perhaps it tells us something about prayer that we would rather not hear.

In any case, Lefebvre challenges us "to become what God sees in us." It is a challenge worthy of response.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our February issue were drawn by Sister Marie Monica, O.S.F., of Pope John XXIII School, Portland, Oregon.

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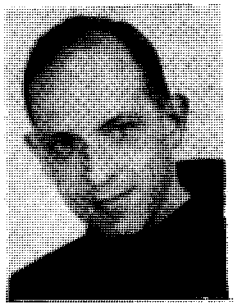

A REVIEW EDITORIAL

Commitment—Forever?

THIS FASCINATING ESSAY on the nature and ramifications of commitment is resolutely grounded in the empirical, yet lavishly enriched with speculative insight. It begins with a discussion of the nature of commitment, drawing on the psychological categories of May, Erikson, and Maslow as well as on philosophical concepts of Joseph de Finance (vertical freedom) and Karl Rahner (the horizon), and it proceeds through speculative theological terrain into a renewed empirical vista of biblical illustration. Father Haughey thus brings to his very important subject the richness of a nearly universal methodology.

In the author's view there is an underlying thrust of the human personality, a "primordial commitment" which is expressed symbolically in concrete acts of choice that serve, in turn, to confirm that more fundamental flow of the person's being. The reality of commitment is well delineated in terms of indwelling and communion, according to which, respectively, two persons become as it were "one spirit," and the richness of their unity flows out onto the larger community in which they live. The unfortunate results of both under-and (at greater length) overcommitment are discussed with a good deal of practical insight and helpfulness.

The question of permanence receives balanced treatment in a separate chapter. If commitment is seen not as a legalistic shackling to the status quo, but rather as a promise made in hope, to grow together with the other (Other), then "permanence" is seen as the best way for a human being to express lack of reservation or condition. It is indeed possible that the relationship of commitment once thought to have been entered into was either never existent or allowed to die; but this is not to be presumed

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Should Anyone Say Forever? By John C. Haughey, S.J. Garden City, N.Y.: Doubleday & Co., 1975. Pp. 166. Cloth, $6.95.

to be the case. (The flower *may* have died in this particular soil; but it probably only needs watering.)

Theologically the deepest and most fruitful model for commitment is the eternal self-gift of the Father to the Son, mirrored in the incarnate Son's total dedication of himself to his Father. After a fine chapter on these fundamental realities, Father Haughey seeks to cast further light on his subject by reflecting on some biblical figures. First, he examines the non-commitment of the upright young man in Mt. 19 (Mk. 10 and Lk. 18), who feared the risk of genuine commitment and took refuge in objective legalism. Then he sees in the self-donation of the Blessed Virgin a radical openness to development in the relationship of indwelling. In the Apostle Paul too there is fascinating evidence of growth, together with a radical shift from the legalism of his earlier life to the personalism of his life in Jesus.

The concluding chapter returns to the earlier topic of permanence, discussed now with the new and very helpful category of *fidelity*. It can do no good and much harm to dwell on the commitment itself, which is rather like a door. Once through the door, one shouldn't continue to dwell on the passage through it, but should instead concentrate on the presence one has thereby entered. There is some superb material here, both on human and, especially, on the divine fidelity—material which serves to focus and recapitulate all that has preceded.

Should Anyone Say Forever? is highly recommended to every reader as a provocative, helpful, and (despite some glaring problems with syntax) readable book on a very timely subject.

Fr. Michael D. Meilach, ofm

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Music Heard So Deeply That It Is Not Heard at All

JOVITA FLYNN

IN 1191, NOT QUITE a decade after the birth of Saint Francis of Assisi, Eisai returned from Sung, China, having traveled there as the first leg of his proposed journey to India for the purpose of studying Buddhism. He was not able to make the journey to India, but still after his return he founded the Rinzai sect of Zen Buddhism in Japan.[1] One of his pupils, Dogēn, who also studied in Sung, China, returning in 1227, set up the Sotō sect, in opposition to the Rinzai.[2] Here are two great men (among others) establishing Zen Buddhism in Japan at approximately the same time Saint Francis is establishing his mendicant order in Italy, half a world away. What did these men share as they developed their concepts in unawareness of one another? What is comparable in Zen Buddhism and the life and work of Brother Francis? To answer this, let us first look at Zen in the Rinzai and Sotō sects. Then, we will briefly examine the concepts of Christian mysticism before dealing directly with the question itself.

According to Thomas Merton, the Zen that came to Japan by way of China was an alliance of Mahayana Buddhism and Chinese Taoism.[3] It was greatly influenced by the division of Chinese Zen into the northern and southern Schools in the seventh century. This split was a result of the choice of a successor for the fifth patriarch, Hung Jen. Shen Hsiu, a respected member of the fellowship, was the expected successor, but instead and uneducated kitchen worker, Hui Neng, was chosen. This was as a result of the verses that had been written by the candidates to express their understanding of Zen enlightenment. The verses follow, first that of Shen Hsiu, then that of Hui Neng, as an expression of the differences between these schools:

> The body is the Bodhi-tree
> The mind is like a clear miror standing.
> Take care to wipe it all the time,
> Allow no grain of dust to cling to it.
>
> The Bodhi is not like a tree.
> The clear mirror is nowhere standing
> Fundamentally not one thing exists,
> Where then is a grain of dust to cling?[4]

The Zen that was brought to Japan reflected this split in thought and the consequent development of two separate schools in Chinese Zen. The Sotō sect was influenced by Shen Hsui, and the Rinzai by Hui Neng.

Reflecting the meaning of Shen Hsui's verse, the Soto school placed great emphasis on meditation (zazen) in order to obtain an emptiness of the mind. Dogēn, who was most influential in spreading this method of obtaining the enlightenment experience, was not satisfied with the discipline of the koān, prevalent in the Rinzai sect.[5] He felt that the koān did not lead to a holistic response. For him zazen involved the physical, mental, and moral aspects of man in his striving toward enlightenment. Attainment of the Buddha-mind was a process involving the disciple in a life-long and slowly growing realization of the satori experience. Father Dumoulin, an interpreter of this Zen school for the West, states that Dogēn "saw in zazen the realization and fulfillment of the whole law of Budda. . . . Every moment of zazen exists in the realm of the Buddha and is infinite."[6] In this way Dogēn hoped to avoid an emphasis on a particular experience which often might prove to be an illusion, and rather to emphasize "life [as] a work of art and Zen [as] the flowering of life—the discipline of creative labor."[7]

In contrast to this the Rinzai school, while not forbidding meditation, replied that meditation and the experience obtained therefrom are certainly not the enlightenment experience—not satori. Meditation presupposes an ego state. In fact, it attains to a higher, more purified

[1]Shoko Watanabe, *Japanese Buddhism: A Critical Appraisal* (Tokyo: Kokusai Bunka Shinkokai, 1968), p. 20.

[2]Ibid., p. 120.

[3]Thomas Merton, *Mystics and Zen Masters* (New York: Dell Publishing Co., 1967), p. 15.

Jovita Flynn is a graduate student at the Florida State University, Tallahassee, Florida.

[4]Ibid., p. 19.

[5]Koān: a seemingly nonsensical statement used by the student to facilitate the attainment of enlightenment.

[6]Merton, p. 35.

[7]Theodore De Bary, ed., *The Buddhist Tradition in India, China, and Japan* (New York: The Modern Library, 1969), p. 361.

ego, but ego nonetheless. This ideal is reflected in the second verse (that of Hui Neng). To help the disciple transcend his ego, the Rinzai sect, which Eisai founded in Japan, developed the koān, a seemingly nonsensical statement which the student used to facilitate his efforts to obtain enlightenment. Often the Rinzai masters would also strike the student, or something external (such as an unexpected sound) would occur which might also help in bringing the student to a realization of the Buddha-mind.[8] In this school there is an emphasis on a specific experience in which the students of Zen respond with that which transcends the subject-object dichotomy. In this way there is a dynamic total response from the individual, a response which "seeks to plunge the Zen disciple into satori . . . it favors the ontological intuition of the ground of being."[9]

I hope, from this brief discussion of Rinzai and Sotō Zen, that the basic concepts of Zen Buddhism have emerged, which I want to contrast to Saint Francis's thought. Zen has no doctrine, no theology, no philosophy. It is "a special tradition outside the scriptures [which] has no dependence upon words and letters." The emphasis in Zen is on a "direct pointing at the soul of man, seeing into one's own nature and [attaining] the buddhahood."[10]

Now let us examine and attempt a brief explanation of Christian mysticism, especially as related to Saint Francis. The mystical experience begins when, after much "active meditation on the scriptures and on the life of Christ,"[11] one perceives in a period of silence the presence of God. Often this is spoken of as "the living flame of Love,"[12] to which one responds with a feeling of powerlessness. The mystics strive to be silent and calm in the experiencing of this flame so that it can grow into an ever greater fire in their hearts. This is followed by great bouts with despair and temptation—the "dark night":

> For to some the angel of Satan presents himself—namely, the spirit of fornication—that he may buffet their senses with abominable and violent temptations, and trouble their spirits with vile considerations and representations which are most visible to the imagination, which things are at times a greater affliction to them than death.[13]

Following this a great peace falls upon the mystic, in which the presence of God is felt intensely and is sometimes expressed in ecstasy.

From Johannes Jörgensen's book, *St. Francis of Assisi*, we can follow the development of St. Francis's spiritual life and find parallels to these experiences. Saint Francis as a young man had led the wild and carefree life that was perhaps expected of the son of a rich merchant. Soon after a serious illness he became dissatisfied with this life. He turned to a spiritual life in God, but it was only after much soul-searching and praying that he was able to attain what he felt was a closeness to God. It was there in the caves outside Assisi that Francis cried out to God. After his conversion, he spent many hours in meditation and prayer before experiencing the presence of God in the silence of the "still point."[14]

He continued this meditation throughout his life, and we find many instances of his experiencing the divine presence, sometimes with great ecstasy. The most awesome of these experiences is, of course, the receiving of the stigmata at La Verna. He expressed his great joy to the brothers there, explaining that the angel of the Lord had come to him and had played once upon his violin, saying, "I will play for thee as we play before the throne of God in heaven." Francis reflected that "if the angel had drawn the bow down across the strings again, then would my soul have left my body from uncontrollable happiness."[15] There at La Verna he received the stigmata, not to be understood as "bodily martyrdom, but that through an inner flame, he should be transformed entirely into the likeness of Christ the Crucified."[16]

This seeking for and experiencing of the presence of God was also manifested in St. Francis's Order. For example, a Spanish friar was found "prostrate with face against the ground, with arms extended like a cross, apparently lifeless, completely carried away in an ecstasy."[17]

Francis also experienced the "night of darkness," moments of deep despondency and tempta-

[8]Ibid., p. 360. [9]Merton, p. 36. [10]Ibid., p. 15.
[11]William Johnston, *The Still Point: Reflections on Zen and Christian Mysticism* (New York: Harper & Row, 1970), p. 29. The title of this paper is taken from "The Dry Salvages," by T.S. Eliot, cited by Johnston in this book, p. 22.
[12]Ibid., p. 30.

[13]Ibid., p. 34.
[14]Johannes Jörgensen, *St. Francis of Assisi* (Garden City, N.Y.: Doubleday & Co., Inc., 1955), p. 243.
[15]Ibid. p. 248.
[16]Ibid., p. 234.
[17]Ibid. p. 231.

tion, such as at Sarteano and at Cardinal Leo's. Often he would

> hear voices in the storms whistling through the mountain forests, the demons would laugh at him, while the owl screeched outside his cell; but worst of all was the almost inaudible ' whispering which, in the deathlike stillness of the hours of the night, would sound in Francis's ears, as if whispered by hateful and spiteful lips, "it is all in vain, Francis! Thou canst implore and pray all thou wishest—yet dost thou belong to me!"[18]

Having thus briefly documented Francis's mystical faith, let us now examine thirteenth century Zen Buddhism and the Franciscan life of the same early period, for similarities they might share even though developed out of different traditions and without mutual direct influence.

There is first the obvious similarity between the division in the Zen sects and the later division in Saint Francis's Order. In Zen there was the division between the Sotō school emphasizing meditation and the Rinzai school emphasizing the koān, as mentioned above. In the Franciscan Order a development took place in which one group, represented by the Paris community, placed a great emphasis on learning and books. They also leaned toward a relaxing of Francis's strictures on poverty and obedience.[19] In contrast to this, Francis and a few of his closest brothers continued in the old tradition. In the Rinzai sect and in Saint Francis's adherence to his beliefs there is an insistence on a total response, a transcendence of self in the response, which attains the desired state, whether it be called enlightenment or salvation.

Because of this basic and most important similarity, it is with the Rinzai sect that Francis and his Order will be compared. In both communities the emphasis was not on attaining salvation through reason or through purity of mind. A method of teaching was therefore developed which hoped to transcend this reliance on reason. Thus Francis emphasized "life in its entirety, not words or theory . . . as the essential in spite of everything.[20] He asked that the response be to "Jesus Christ and him crucified," and to have that be enough. In the Rinzai sect the emphasized method of teaching was the koān. The student responded not by puzzling out the meaning of the koān, but by a holistic grasping of the reality within himself: "Zen is your everyday mind."[21]

[18]Ibid., p. 209-212.
[19]Ibid., p. 195.
[20]Ibid., p. 191.
[21]Merton, p. 33.

We also see between the Zen masters and their disciples and between Francis and his friars, a deep rapport. We see this expressed both through the tenderness which the masters and St. Francis show to their disciples and through their strictness with them. Francis, while expecting adherence to the Rule of the Order, still expressed "fine feelings and tenderness for the Brothers and a deep knowledge of the soul . . . . The Brothers often felt that he was reading their hearts."[22] In Zen the students of the masters might receive actual blows from them to force them to stop relating from the ego. This was done out of great concern for the disciples, and tenderness was expressed in many ways. There is the story of Hakuin, for example, who received so many blows from his master that he thought of leaving him. When he finally attained satori, this same master "tenderly stroked him on the back and said, "You have it now."[23]

In many other ways, the Zen masters and Brother Francis developed their communities along parallel lines. The vows of poverty, chastity, and obedience are another such clear case in point. Francis's insistence on poverty was complete and

very radical for his time. In no other order was there neither individual nor communal property. For survival the Brothers Minor begged in the streets in keeping with their vow to total poverty or worked with their hands in order to earn only enough to suffice them for the day. This, of course, was a tradition within the Buddhist sects. The Franciscan friars could thus rejoice with the Zen monk, Tōsui, when he said:

> If I love this way, I am free and at ease. Even if I wear ragged clothes or have a broken bowl, I am very leisurely. If I get hungry, I eat; if I get thirsty, I drink. Whether the world says it is good or bad, I care not.[24]

The Franciscans and the Zen disciples also shared a similar concept of obedience, as Jörgen-

[22]Jörgensen, p. 235.
[23]Sohaku Ogata, *Zen for the West* (New York: The Dial Press, 1959), p. 42.
[24]Watanabe, p. 37.

sen illustrates by comparing the Zen disciples who let themselves be killed by tigers and Saint Francis, who did not want to put out a fire on his own clothing. "Holy obedience annihilates all will of the body and flesh . . . and makes a man subject to all . . . so that they can do with him what they will, as power for this is given them by the Lord."[25]

Another striking similarity is noted by Thomas Merton. He parallels the "spirit of freedom and abandon" found both in the Rinzai tradition and in the Franciscans.[26] This abandon was the outcome of and the expression of the experience of oneness attained by both groups through their different but similar methods. We find many examples of Francis's great joy and abandon documented in Jörgensen's book. For example, he states that Saint Francis's songs "break forth in a great, swelling Song of Praise, that rises and rises irresistibly like a stronger and stronger flowing organ sound, and never stops until the highest summits are reached."[27]

Merton also brings to our attention a similarity between the simplicity of the Franciscans' life style and the "quasi-religious tea ceremony" often performed by the Zen masters.[28] This ceremony was a communal discipline designed to further contemplation, simplicity, and calmness of spirit in the simple spreading of the cloth on the ground to eat together in a comtemplative and communal atmosphere.

And lastly we find another parallel in St. Francis's great love of nature and the Zen masters' appreciation of the natural world. In both there is the sincere experiencing of the natural world as one with man. In every phase of his life, Francis expressed this cherishing of the natural world culminating in the incomparable "Canticle of Brother Sun." We find this expressed by many Zen masters, perhaps most beautifully by Ryokan (sixteenth century):

> What may I leave as my memorial?
> Flowers in Spring, Cuckoos in Summer, and
> Maple leaves in Autumn![29]

Having now examined various aspects of the Zen and Franciscan communities for similarities in their expression of their enlightenment or salvation experience, let us now look at the experience itself to find if this in itself is comparable in the two cases. Were these two communities, so distant from one another, expressing through different cultural means a similar experience?

Father William Johnston provides us with many corresponding points between the experiences of Francis as mystic and the Zen masters. In both we find a total commitment to a way of life. We find similar methods in the use of the simple koān or the simple biblical passage to attain the desired total response. We also find parallel processes in the lack of emphasis on reason in the attainment of a similar, clear state of mind. We find in both a descent into the center of one's being, there to lose the sense of ego and the consequent subject-object dichotomy. In both we see the uprising of unconscious elements, experienced in the form of deep despair, doubt, and temptation. And we see in both the enlightenment or salvation experience furthering psychic health which is expressed in great joy of spirit and in a sense of harmony with one's fellow man and one's world.[30]

Looking directly at the enlightenment or salvation experience itself, we can see in the mystical experience of self-emptying, "which makes the disciple one with Christ in His kenosis,"[31] and is expressed most fully in Saint Francis's receiving of the stigmata, a very Zen-like element. In both Christian mysticism and Zen there is this emptying of self, in fact, a complete forgetting of self. Christ himself, the Christ mind, lived in Francis, as in the Zen masters, who attained satori, the Buddha mind lived.

For Francis the Christian message was above all the experience of the Christ mind. He would say with the Zen master, "Don't think! Look!"[32] That is, experience the Christ (experience being-itself). For the Zen masters, the koān, and for St. Francis, Christ as the koān, stand before the rational mind making the only alternative the "Great Death" of Zen and "the dying and rising with Christ" of Christianity.[33] For both destroy the wisdom of the wise so that it is possible to come "to know in the sense of to possess in the act of love."[34] Thus we can look

[25]Jörgensen, p. 236.
[26]Merton, p. 38.
[27]Jörgensen, p. 187.
[28]Merton, p. 9.
[29]Watanabe, p. 38.
[30]Johnston, pp. 80-84.
[31]Thomas Merton, *Zen and the Birds of Appetite* (New York: New Directions Publishing Corporation, 1968), p. 8.
[32]Ibid., p. 49. [33]Ibid., p. 51. [34]Ibid., p. 54.

at the experiences of Francis and of the Zen masters and state with Merton that although the words expressing these experiences are, of course, different, "does it matter that the Christian in fact believes he is personally united with God and the Zen-man interprets his experience as Sunyata or the Void being aware of itself?"[35] For in both there is the same life-giving experience.

The purpose of this paper has been to compare Saint Francis as mystic and his Order with the Zen masters and their community to find similarities in these two culturally different and physically distant expressions of religious experience. To this end and attempt was made briefly to present the major Zen communities of the thirteenth century and their thought. Then the attempt was made to present the mystical experience of Saint Francis of Assisi, a contemporary of the great Zen masters. With this background, it is hoped that the comparison of the two communities and the comparison of the mystic and satori experiences has been understandable. Thus, taking the following passage as an expression of the awakening of the divine in man, it is felt that both the Zen masters and Saint Francis stand together rejoicing in a common experience:

> For a moment it seemed to John Vellita that he saw a real child lying in the manger, but as if dead or sleeping. Then Brother Francis stepped forward and took it lovingly in his arms, and the child smiled at Francis, and with his little hands stroked his bearded chin and his coarse grey habit. And yet this vision did not astonish Messer Giovanni (John). For Jesus had been dead or else asleep in many hearts, but Brother Francis had by his voice and his example again restored the Divine Child to life and awakened it from its trance.[36]

[35]Ibid., p. 43.

[36]Jörgensen, p. 216.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our March issue were drawn by James Orthmann, an in resident staff person at an alcoholic recovery program in Washington, D.C.

Was Christ a Revolutionary?

JACQUES GUILLET, S.J.

Translated by Dennis E. Tamburello, O.F.M.

IT IS NATURAL that the problem of the relations between Jesus and the government should be stated more in terms of the repercussions of various political positions and events than in any other way. And so it is not surprising that the question of "Jesus and politics" is expressed today in terms of "Jesus and the revolution."

In this interpretation, there is a simultaneous interplay of several factors. Undoubtedly the most obvious is the importance of the theme of revolution in a number of Christian contexts. But we must join to this the reaction provoked by the horrors of antisemitism and the questions asked of Christians concerning its origins.

Accustomed to a simplistic reading of the Gospels, which would tend to make all responsibility for Jesus's death rest with the Jews, and would see in Pilate's verdict only an act of weakness drawn out of him against his will, Christians have felt the need to restate the question and to study Jesus's trial more closely.

Although differing on many points, the recent studies agree in placing more importance on the Roman trial and the responsibility of Pilate. But they are led by this to examine Jesus's position in relation to the various political currents which so agitated the Jewish world. If he could be accused of disturbing the peace, had he not exposed himself to these currents? Whence the studies which are striving to shed light upon the revolutionary nature of his action.

Beginning in 1778, Samuel Reimarus, the father of evangelical criticism, characterized Jesus as a political agitator. The expression was revived by the Socialist Kautsky and by Wellhausen himself. In 1929, Eisler revived the idea in an enormous work and supported it with considerable documentation, without really arriving at a justification for it. In 1962, Carmichael exploited it in a sensational book, enthusiastically funded by the press.

In 1967, Brandon, returning to scientific methods, tried to deduce the maximum from all the similarities which could be observed between Jesus and the Zealots. Without making Jesus himself a Zealot,

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he thought he could find in the Gospels, underneath additions and modifications designed to shield the public from the revelation of a very dangerous truth, the indication of an ongoing sympathy for the movement, and even deliberately-removed traces of an actual insurrection launched by Jesus in order to seize the Temple.

The Zealots and the Sicarii

PICKING UP on the facts cited by Brandon, George Crespy shows how they shed light upon the death of Jesus. To explain that death, we must go beyond the usual moral interpretations: the malevolence of the Jews, the cowardice of Pilate, the cynicism of Herod. Jesus's death had political significance because Jesus had a political objective. Not exactly the same objective as the Zealots, but similar: "What Jesus has in common with the Zealots is the hope for a world where the factions in power (the Sadducees, the Romans, the wealthy . . .) will be defeated . . . . This hope is manifestly political, since it views an organization of the common life of the 'polis' and of economic relations as the products of power."

This interpretation of the Gospels is surprising. Where can we find one word from Jesus proclaiming that the kingdom of God is conditional upon the destruction of the existing political powers? Where can we find any sign of a desire to organize a kind of communal life? On the contrary, it is striking to observe how little the Lord cared about these problems, and how he left his disciples free from their developments. This way of imagining Jesus as putting institutions in their place reveals the weakest area of Catholic exegesis.

Furthermore, these comparisons between Jesus and the Zealots rest on a debatable foundation, the admittedly dubious identification between the "sicarii" and the "zélôtai" or "qanna'îm." It seems that there were really two movements both inspired by a fanatic religious nationalism. But the Sicarii were bands formed in 6 A.D. by Judas the Galilean and which, up until the wars of 66, were opposed to the use of isolated actions, whereas the Zealots were the party which, in the winter of 67-68 —at the very moment when Vespasian was getting ready to march on Jerusalem—took possession of the city in order to force it to resist.

At the same time, the priests of the resistance party attacked the Sicarii in the Temple and killed their leader Menahem. The surviving Sicarii fled and barricaded themselves in the fortress of Masada, which they occupied until 73, but they played no part in the siege of Jerusalem.

Thus we must be careful not to confuse two adjacent but different movements.

The Temple Merchants

EVEN AFTER we have noted the more or less subjective nature of the comparisons drawn between Jesus and the revolutionary movements, there is nevertheless a certain number of things which remain to be explained.

The most important is the verdict pronounced by the Roman governor, justified by the crime of rebellion indicated by the inscription on the cross and executed by the Roman civil authorities. There is also the fact of the presence, among the Twelve, of an apostle, Simon, who had kept the name of "Zealot." Even if, as seems likely, the party had not yet appeared, the name would already have had to be significant.

It is also a fact that actions like the triumphal entry of Jesus into Jerusalem, and especially his violent intervention in the Temple, mark an obvious independence vis-à-vis the established order. Here Jesus appears to join the Zealots who rejected the worship and the ministry exercised in the Temple.

Brandon even thinks that Mark, and later the other Evangelists, deliberately played down the actions of Jesus to avoid arousing the suspicion of the Roman authorities. On the contrary, it appears much more reasonable that Jesus's action was above all a symbolic demonstration in the manner of the prophets, and that the Evangelists, especially Matthew and John, had a tendency to enlarge the dimensions of the episode, in order to set in relief the image of Jesus appearing in the middle of the Temple.

It remains to point out that in intervening in such an overt way, in a place jealously surveyed by the observation of all the Jews and at the same time by the Roman occupation force, Jesus manifested his independence with respect to all powers and seems to have put himself on the side of those who questioned them.

The last words of the discourse at the Last Supper, in Luke: "But now if you have a purse, take it; if you have a haversack, do the same; if you have no sword, sell your cloak and buy one" (Lk. 22;36) seem to dictate that the time for violence has arrived and that Jesus is giving his disciples the signal to act. But to see here a call to join the Zealots would be to forget all his preaching and the entire context of his last hours.

It was rather during the time following Jesus's death that the disciples would have to confront some difficult situations. Their clothing would no longer be the light attire of the short Galilean missions, but the attire of a traveler who departs for a perilous adventure in a hostile world.

Moreover, it is noteworthy that Jesus' two statements about the sword at the hour of his Passion end in the same way, with an abrupt word which closes the debate by casting it aside: "That is enough" (Lk. 22:38); "Leave off! That will do" (Lk. 22:51). This rupture surely leads us to be careful in our interpretation, but in any case it precludes our seeing here a call to violent means.

The Priority of God over Caesar

JESUS' RESPONSE to the Pharisees and Herodians on the tax question is

very clear in its essential conclusion: "Give back to God what belongs to God" (Mk. 12:17); it is more difficult to determine precisely the meaning of the first part: "Give back to Caesar what belongs to Caesar."

This phrase can be interpreted in various ways, ranging from simple authorization: "if you have to," to an objective statement, "since it is required," to a positive command, "it is an obligation." If this is not a direct teaching on the obedience due to the State, it is at least the acceptance of a fact, and is above all else an affirmation of God's priority over Caesar. Jesus retains all that is valuable of the "zeal" of the "revolutionaries," and channels it in another direction.

Such is the conclusion reached by Hengel and Cullmann, each in his own way. Never did Jesus dream of supporting the revolutionary movements around him: they manifested a violence which he reproved, and they unjustifiably identified the kingdom of Israel with the kingdom of God. These conclusions appear indisputable, and are of real importance.

Still Will I Believe!

Introduction:

Job! you were stripped of everything—
Wife and children and all you owned.
Yet you said in words most daring:
Though the Lord take me to the Valley of Death,
Still will I believe!
What a price sin calls for to be atoned!

Chorus:

Now I understand why Christ had to be
Crucified on the gibbet of the Cross!
Naked was I born, naked will I be—
All I have will be a total loss.

Conclusion:

They can tear down the roof; cave in the walls;
They can break through the windows; pound down the doors;
They can steal my cattle—destroy the stalls;
They can batter down the foundation—rip up the floors!
Still will I believe!
In my soul and body Christ His Graces fully pours!

BRUCE RISKI, O.F.M. CAP.

Saint Francis and the Missionary Church[1]

CAJETAN ESSER, O.F.M.

Translated by Ignatius Brady, O.F.M.

THE TITLE of this paper is almost a misnomer. In the time of Saint Francis there was no such thing as a "missionary Church" or a missionary movement. There was nothing at work in the Church, so to speak, which would have inspired Francis to become a missionary or include in his Rules chapters on missions to the infidels. To the contrary! After the demise of the mission activities of earlier centuries, which sent monks forth from Ireland and England to the lands of northern Europe, both Church and State were clearly much more interested in strengthening and defending the boundaries of Christendom against the heathen barbarians than in bringing them to Christ.

The Crusades to the Holy Land certainly had no missionary character or intent. At Damietta, the knights looked on Francis as a madman. The German crusade to eastern Europe, to Prussia and the Baltics, was a crusade of the sword, of a more political than Christian character. In western Europe, if men at first made some attempt to convert the growing number of heretics, especially in southern France, there soon developed what was practically an armed crusade once again, more for political motives than for the good of souls.

Francis must certainly have had personal experience of the failure of such movements and the abuses to which they led. He likely had some contact in 1213, as he went through southern France on the way to Spain; and

[1]An unpublished conference of Fr. Cajetan Esser, O.F.M., translated and adapted by Ignatius Brady, O.F.M. To the latter belong likewise many of the footnotes on the relation of sources of the life of St. Francis.

Father Cajetan Esser is well known to English-speaking readers for his many contributions to Franciscan scholarship, including Love's Reply, Marrow of the Gospel, The Order of St. Francis. *He has served as YCW chaplain for the Aachen diocese, Master of Clerics and Brothers at Moenchen-Gladbach, and Superior and Master of Brothers at the Seraphic College at Baexem. Father Ignatius Brady, of the Collegio S. Bonaventura in Grottaferrata (Rome), is also well known for his scholarly contributions and his work at the Franciscan Institute (St. Bonaventure, New York).*

much more directly in 1219, when he went to the east and met the Crusaders in Syria and Egypt and spoke directly to the Sultan himself. More than one source tells us how deeply disturbed he was over the attitudes and the actions of the knights and their leaders. How could this be, could it be at all, what God willed?

However, we must not think it was his negative reaction to such excesses that inspired Francis's own spiritual crusade and the tremendous missionary movement he aroused in the Church and western Christendom. His missionary zeal had far deeper and truly Christian motives.

I. The Motives of Francis's Mission Vocation

THE WELL-SPRING of his missionary zeal is to be found, we may well say, in the command he received from the Crucified at San Damiano: "Go and repair my house, which as you see, is totally in ruins."[2] Only gradually, of course, did he come to understand through the workings of the Spirit, as he told his friars later, that *house* meant *Church*, not the material church, but that Church which Christ had bought with His own Blood.[3] Once he grasped the true meaning of his call, his zeal for that Church and for the souls redeemed by the Blood of the Lamb never wavered.

Not too long after that experience Christ was to speak to him again, in the Gospel he heard at the Porziuncola. For Francis it was, as he says in his Testament, a revelation of the form his life was to take: "The Lord revealed to me that I was to live according to the form of the holy Gospel." Even more exactly, he was to live the Gospel he heard that day, of the mission of the Apostles as the Lord sent them forth to announce that the Kingdom of God was close at hand.[4]

When the Lord gave him brothers, Francis in turn was to send them out near and far. They were to go through the world exhorting all by word and example to do penance for their sins and live according to the commandments of God.[5] Come back to God and live according to his precepts: this was the

[2]2 Celano, 10-11.

[3]St. Bonaventure, *Legenda Maior* ("Greater Legend"—henceforth *LM*), 2, n. 1. Cf. Acts 20:28.

[4]Bonaventure, *LM* 3, n. 1.

[5]The so-called Legend of the Three Companions, ch. 10, n. 36; based on Bro. John of Perugia (the so-called Anonymus Perusinus), c. 14, n. 18a; ed. L. Di Fonzo, O.F.M. Conv., in *Miscellanea Franciscana* 72 (1972), 434-65; here, 444.

burden of the simple sermons the friars were to give on their missionary journeys. Even though that early group of brothers was small in number, others were to join them—and all were to announce the Kingdom to everyone: *ad omnes homines et mulieres.*[6]

No one was to be excluded from their apostolate. In fact, when Francis held the first Chapter of the Order at Porziuncola, when he had only six companions, according to the account of John of Perugia,[7] he told them: "My dearest brothers, let us take a good look at our vocation, for God in his mercy has called us not for our own good alone but for the good of many others and even for their salvation. Let us therefore go through the world exhorting and teaching them by word and example[8] to do penance for their sins and to keep before their eyes the commandments of the Lord." Even more memorable are his admonitions concerning their vocation, at a later Chapter at the Porziuncola: "As you announce peace, be sure above all to have it in your hearts . . . so that through your peace and gentleness (*mansuetudo*) all may be drawn to peace and kindness. For we have been called to heal the wounded, to bind up the broken [in spirit], and to bring back those who have gone astray. Many who now seem to us to be members of the devil will yet become disciples of Christ."[9]

Thereupon he sent the friars forth to the "provinces," not only in Italy, and then to Europe, but finally to Africa and Asia, to call all men to turn back to God.[10] The mission-apostolate was part and parcel of their "life according to the form of the Holy Gospel."

But to live according to the form of the Gospel meant very

[6]"All men and women"—this reading is retained in some manuscripts of the III Socii; in others, one reads simply *omnes*; in one *MS omnes populos.*

[7]Anon. Perug., c. IV, n. 18a; p. 424. This passes into the III Socii, c. 10, n. 36; ed. Th. Desbonnets, "*Legenda trium Sociorum*: Edition critique," in *Archivum Franc. Hist.* 67 (1974), 116.

[8]The anonymous author (Sacro Convento c. 1305-20) of the Three Companions (*loc. cit.*) changes the *verbo et exemplo* of Fr. John of Perugia into the more famous *plus exemplo quam verbo*, more by example than by word; or in three manuscripts, *non minus exemplo quam verbo.*

[9]Anon. Perug., c. 8, n. 38c (p. 458); and III Socii, c. 14, n. 58 (p. 132).

[10]Ibid., c. 9, n. 40a (pp. 458-59); and III Socii, c. 14, n. 59 (p. 133); Jordan of Giano, nn. 3-9, nn. 3-9, and 17, in *Early Franciscan Chronicles* (Paterson, 1961), 237-40, 244-45; and in *Thirteenth Century Chronicles*, ed. P. Hermann (Chicago, 1961), 21-25, 33-34.

concretely, in the words of St. Peter, to follow in the footsteps of Christ: *sequi vestigia eius* (1 Pt. 2:21). Because Francis wished to follow Christ in everything (that is, in every action of His which is given to mere humans to imitate), he strongly resisted any temptation or tendency to lead a purely contemplative life, or even a predominantly eremetical life, because he saw the apostolate as so essential a part of the total imitation of Christ.[11] He was thoroughly convinced that any one who wished to follow the footsteps of Christ in all things must give himself to the service of men, for their souls' sake. Whoever, he admonishes us, seeks to "keep Christ's commands with his whole heart and fulfill His counsels with his whole soul"[12] must be filled with the same zeal for souls that Christ Himself had. Hence, as Celano remarks,[13] "he did not consider himself a friend of Christ if he did not love the souls which Christ himself had loved." That meant in practice that "he chose not to live for himself alone, but for Him who died for all men—for Francis knew it was for this that he was sent, that he might win for God the souls which the devil was seeking to turn away from Him."[14]

These words have the sound of battle; and looking back, we may wonder whether Francis, once so deeply enamored of knighthood and chivalry; still saw his life and apostolate as a crusade, a crusade transformed and elevated, but still a battle against the devil for the kingdom of God among men! *Novumque nova sequitur militia ductorem!*

Yet the *sequi vestigia eius*, the following in Christ's footsteps, implies that he who walks with Christ must likewise with Christ "hold back nothing for himself, but generously give all, as Christ did, for the salvation of others."[15] Do not such words of Francis show how closely his missionary zeal was linked with the "sublimity of the highest poverty"? We can understand, then, the gentle rebuke he gave the friars that Christmas at Greccio: "The examples of poverty which the Son of God gave us must bind us more than all other religious."[16]

Not for him, therefore, nor for us, the security of a cloister; rather, the highways and byways of the world, that he might preach and bring Christ to all. Not for him the spiritual joys of a purely contemplative life, for he was called to spread the Kingdom of God among men. Everything about him, his whole strength, his poor health, was dedicated to the work of the apostolate, to the point that with his whole soul he sought to empty himself with Christ, and would have offered his very life for souls. Martyrdom, or at least the prospect of suffering a martyr's death, was from the beginning quite evidently a driving motive in the missionary zeal of Francis.

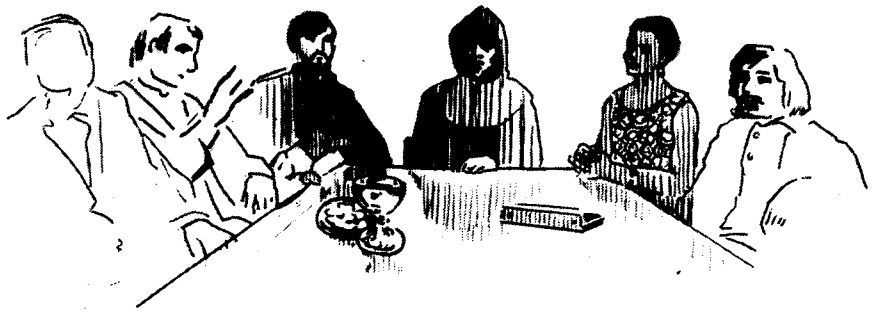
His first attempt, in 1212, to go to the East was, as Celano expressly points out, inspired by the desire to "reach the summit of perfection," that is, he burned with a great desire for martyrdom, and at the same time wished to preach Christian faith and penance to the Saracens and other infidels.[17] The same twofold longing led him later to take the road to Spain, with the intention of going on to Morocco. Even though meanwhile he had wrought much in Europe for the Kingdom, he still longed for martyrdom. Hence the new journey, "to preach to the Sultan of Morocco and his minions" the Good News of Christ. So great was his zeal that he would often run on ahead of his companion, as though to get there sooner.[18]

The deeper meaning of such actions is well interpreted by Saint Bonaventure:

> Afire with that perfect charity which casts out fear, Francis desired to offer himself in the fire of martyrdom as a living victim to the Lord, that he might both show his gratitude to Christ who died for us and lead others back to God's love for us.[19]

The Seraphic Doctor thus clearly shows that for Francis all missionary endeavor is rooted in and takes its origin from the imitation of Christ and finds its goal and perfection in following him even to death. We can understand, then, why after the death by martyrdom of the first missionaries of the Order, Francis could cry out: "Now I can really say that I have five friars"[20]: these five had followed to the full the footprints of their Crucified Lord and given witness for the life of the Church among the unbelievers.

[11] 1 Celano, 35; Bonaventure, *LB* 12, 1.
[12] Letter to General Chapter (more properly, to All the Friars), prologue.
[13] 2Celano, 172.
[14] 1 Celano, 35; on the basis of this chapter Julian of Speyer composed the first Antiphon at Lauds of the office of St. Francis: *Sanctus Franciscus, praeviis*, etc.
[15] Bonaventure, *LM*, 12, 1.
[16] 2 Celano, 61. Cf. *Love's Reply*, pp. 200-01.
[17] 2 Celano, 55; Bonaventure, *LM*, 9,5.
[18] 1 Celano, 56; Bonaventure, *LM*, 9,6.
[19] *LM*, 9, 5.
[20] *Chronica XXIV Min. Generalium*, in *Analecta Franc.* 3, p. 21; see also Jordan of Giano, nn. 7-8.



If, as we can truly say, Francis stirred the Church to new life in the thirteenth century and thereby gave rise to a fresh missionary interest and action on the part of medieval Christendom, it is just as true to say that this was the fruit of his own personal charisma. The official Church had nothing to do with the origin of such a movement. Rather, God himself intervened to inspire Francis to such action, and through him to awaken the Church to a new desire to spread the Gospel.

Francis seemed conscious of this aspect of the movement, and as a result insisted that no one was to be sent to the foreign missions, even under obedience, unless God specially called him: "Whoever of the friars by divine inspiration wish to go among the Saracens and other unbelievers . . . ."[21] Not without reason, too, does the chapter (XVI) on the missions in the so called Rule of 1221 (the *Regula non-bullata*) so important for our understanding of Franciscan missiology, begin with the words of Christ: "*Dicit Dominus: Ecce ego mitto vos sicut oves in medio luporum.* The Lord says: Remember, I am sending you out like sheep among wolves."[22] Because it is the Lord who inspires one with such a mission, the superior, once he sees that the volunteers are fit and worthy to be sent (a proof of the divine inspiration), is bound (at least according to the Rule of 1221) to send them and not stand in their way, because (Francis adds) "he will be held to render an account to the Lord if in this or in other matters he has acted without due discernmen."

The mission-call was and is, as Francis saw it, obedience to the divine will, to God calling the friar to such an apostolate. Hence in describing Francis's ideals of the truly obedient friar, Celano can say: "The highest form of obedience, in which flesh and blood have no part, Francis believed to be that whereby a man 'by divine inspiration' goes among the unbelievers, either to bring salvation to our neighbors or to obtain martyrdom. To ask for such an obedience, Francis consider a thing most acceptable to God.[23]

[21]Rule of the Friars Minor (1223), c. 12.
[22]Mt. 10:16.

II. Practical Consequences

WHEN FRANCIS sent forth his first brothers to announce to men the Good News of the Kingdom of God, he gave them nothing for their journeys save the words of the Psalmist: "Cast your care upon the Lord, and He will take care of you."[24] Such trust in Providence provoked no difficulty in Christian Europe.

Yet with time the Brothers had need of a more precise program. Such is reflected in the *Regula non-bullata*, chapter XVI, where Francis proposes three kinds of missionary activity: the first is that of simple presence among the non-Christians, a presence whereby they would show plainly and visibly what the Christian life meant, primarily through their readiness to serve and help all men; in other words, through their life as Lesser Brothers and servants. The second way, Francis says, is to preach the word of God, to lead men to Baptism as their initiation into the sacramental life of the Church. But he carefully adds that they should do this only when they see that such an apostolate is pleasing to God.

Would that we knew when this chapter was composed and whether it was the fruit of experience, whether too it was after the martyrdom of Berard and Companions (1221), for it does not seem to have been their guide. Certainly, the mere attempt to preach the Christian faith among the Saracens was a sure way to martyrdom,[25] which for Francis was the third way and highest form of mission activity. Indeed, his thoughts on it fill most of the rest of the chapter, thoughts that are based almost exclusively on the words of the Lord in the Gospel. Yet here again he warns the missionaries: do such or other things as may please the Lord, that is, as the Lord may inspire you.

Three ways in which to work *spiritualiter* among non Christians . . . . Yet these are not three

[23]2 Celano, 152.
[24]Ps. 54:23 ; in 1 Celano, 29, who remarks that Francis used this verse whenever he sent the friars froth to some obedience.
[25]See the new Franciscan Readings for St. Berard and Companions, Jan. 16; and that for St. Nicholas Tavelic, on Nov. 14.

separate ways which can be isolated one from the other. Rather, three ways which must influence one another. The preaching of the Word, as Francis saw it, availed little without the sermon of one's life; Francis indeed first lived himself what he preached to others.[26] For him, the best apology for the Christian faith was the life a Christian led. All the friars were to preach by their works, and keep themselves from the wisdom of the world and the prudence of the flesh in their preaching. For the spirit of the flesh, of self, cares much about words and little about works, and makes a great show of religion and holiness without any inner spirit. Hence when we see or hear men speaking or doing what is wrong or blaspheming God, let us bless and thank and praise the Lord, who is blessed forever.[27]

III. The Papacy Embraces the Missions

THE SECOND SPRING of the Church's mission activity which Francis began, and which even today amazes us, also had its dark side. Though the friars set off on perilous journeys with great enthusiasm, they were really not prepared for what they encountered. Jordan of Giano narrates in plain and unvarnished words the pitiful failures of the first great missionary attempts of 1219, when groups went to France, Germany, Hungary, Spain, and he ends his account of the martyrdom of the first friars in Morocco with the laconic remark: "And so this whole first mission was brought to nought. Perhaps it was that the time to send the friars forth had not yet come."[28] If he tries to find comfort for this in the words of Ecclesiastes: "Since under heaven there is a time for everything" (Eccles. 3:1), it is small comfort indeed. And when Francis realized that he was sending his sons "to suffering and affliction," he himself set out for Syria because "he did not want anyone to surpass him on the way of Christ."[29] Yet this still left the problem unsolved.

Strange to say, we know next to nothing as to whether or not the official Church was at all aware of or interested in this new kind of mission among non-believers. At most, perhaps, we know that in 1217 Cardinal Hugolino was able to keep Francis from going on the mission to France because his presence was so vital to the brotherhood in Italy.

Indeed, only in the last years of Francis's life did the Holy See, or the Roman Curia, become interested in an official way in the mission concerns of Francis and the friars, to give them whole-hearted approval and make them its own, entirely in the pastoral spirit of Saint Francis. In the first of two letters (1225), Honorius III states plainly enough that it is the duty of the Holy See to be concerned not only with the care of Christians in the lands of the Saracens,[30] but also with the conversion of the Mohammedans. This he gives as the reason for sending, by the power of his Apostolic Authority, missionaries to northern Africa from the Order of Preachers and from that of the Friars Minor: "Appointed, though unworthy, to guard and cultivate the vineyard of the Lord, it behooves us to send laborers to it and appoint to each what work he is to do, so that they may work with greater success and profit . . . ."[31] What has sprung from charismatic beginnings now becomes the concern of the official Church. The mission and its authorization come from the Apostolic See: a complete contrast, let us note, with the purposes of the Crusades. Its goal is not warfare but peace and salvation:

> that bringing the Good News of the Lord Jesus Christ to those lands, you may convert the unbeliever, raise up those who have lapsed from the faith, sustain the weak, console those who are wavering, and give yet greater strength to those who are strong.

At the same time, it is interesting to note that the Pope also forbids the Christians living in those lands to chase the missionaries away; from other sources it is evident that they saw the presence and work of the friars as a threat to their trade with the infidels.

This papal document is the first witness we have of the newly awakened missionary activity on the part of the Church. It is thus of great importance, since it gives that activity a juridical foundation and puts it under the protection of the highest ecclesiastical authority.

It was followed a few months later by another document in which Honorius III goes one important step further. First, he brings out more clearly than in

[26] 1 Celano, 26.
[27] Rule I, c. 17.
[28] Chronicle, n. 8.
[29] Chronicle, n. 10.

[30] Shortly after his election in 1216, Honorius had ordained Francis's admirer and friend, Jacques de Vitry, as bishop of Acra (31 July). Cf. J.F. Hinnebusch, O.P., *The Historia Occidentalis of Jacques de Vitry. A Critical Edition* (Fribourg, 1972), 6.
[31] The Bull *Vineae Domini*, of 7 October 1225, in *Bull. Franc.*, 1, 24.

Vineae Domini the responsibility of the Pope himself for the missions: "Prompted by the very weight of Our office whereby we are made debtors to the learned and the unlearned, to the faithful and the infidel . . . ."[32]

He then officially transmits this concern to the archbishop of Toledo, who is to send suitable missionaries, Dominicans and Franciscans, to the land of the Saracens. The bishop, moreover, is to consecrate one of them, or more if need be, as bishops who would be shepherds of the Christians in their tribulations and impart to new converts the graces of Christianity. He and the Church of Toledo are to support these bishops by word and deed. Yet it would appear that the Pope did not have much regard for the methods the Friars Minor had been using, who often seemed more intent on martyrdom than on conversions and apostolic work! The archbishop is told to warn them how they are to walk with care among such people, not as unwise and indiscreet and headlong, but as wise and prudent and mature, making the most of their time and becoming all things to all men, that they may win many to Christ.

However, the difficulties in practical living in such heathen lands were greater than had been anticipated. So in a third document,[33] sent this time to the missionaries themselves in Morocco, Honorius shows he is conscious of their difficulties and ready to let law and legal prescriptions give way to facts. The missionaries may, if it proves needful for the apostolate, use other clothing than the habit, which indeed Berard and his companions seem to have done in some fashion, and let their hair and beard grow. They can use money for the necessities of life and clothing, so as not to provoke unnecessarily the *gentis barbarae feritas*, the well-known fierceness of the people of Barbary, and more positively to be freer to give pastoral care to Christians in prison. The Pope expressly dispenses in such details, even if they are against the regulations of the Order. The Curia has come to recognize that what was done or would be done in Europe could not be followed to the letter in the new situation in another land and culture.

IF OUR STUDY of this aspect of Franciscan beginnings is of necessity brief and sketchy, it does nonetheless show that the missionary movement begun by Francis did not come from the Church but rather from his own special charism and was developed with that charism. Yet what it would have become without the help of the Church, we do not know. But this much at least we can say: through the impulse given by Francis to the missions, which Honorius III so blessed and supported, the Church of the Middle Ages became once again a truly missionary Church.

[32]Bull *Urgente officii*, of 20 Feb., 1226; ibid., 24b-25b.
[33]Bull *Ex parte vestra*. 17 March 1226; ibid., 26.

Enthusiasm in the Spirit. By Robert Wild. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 176. Paper, $2.45.

Reviewed by Father Paul J. Oligny, O.F.M., an Assistant at St. Francis Chapel, at the Northway Mall, Albany, N.Y., and translator of many books on theology and spirituality.

Yes, this is another book on the charismatic renewal, but different. The author, a priest of Madonna House, says explicitly that "this is not meant to be an introductory book. Most of the chapters presuppose acquaintance with the basic literature concerning the charismatic renewal" (p. 18). Still he devotes Chapter 1 "to those who have not yet got up the courage to get their feet wet" (p. 20).

All the chapters center around "a threefold conviction: (1) that the charismatic renewal is a Spirit-inspired spirituality for our times; (2) that it needs constantly to be critically examined; and (3) that people in the institutional churches, in our case the Roman Catholic Church, need help in understanding and integrating this work of the Spirit into their traditional Church devotion and practice" (p. 18).

Chapter 2 shows in a splendid way "that what is happening in the charismatic renewal has excellent scriptural foundations" (p. 30). After a profuse quoting of scriptural texts in proof of his point, the author leaves room for but one conclusion: that "the first Christians understood that their experience of this magnificent Spirit through love, prayer, wisdom, miracles, prophecies, gifts of all kinds was the sign that the last days prophesied by Ezechiel (36:26-31) were at hand" (p. 43).

Chapter 3 is somewhat more difficult reading. Here we have a study of "conversion-initiation," a phrase that describes the total event of becoming a Christian. Two main problems are singled out for discussion: the anomaly of infant baptismal rites in which the infant cannot respond, and the separation

of Confirmation (in the West) from Baptism. Contemporary theologians are indeed having a "field day" about this situation, and the author cautiously opts for adult Baptism since "an *experience* of the Spirit is part of God's plan for the total yes of the adult Christian" (p. 56).

Chapter 4 is a study of a charismatic explosion in the second century: Montanism; this is wisely included because ignorance of history leads to a repetition of its mistakes.

Chapter 5 discusses the relation between office and charism in the first centuries of the Church. Vatican II has insisted that every Christian assume his/her rightful place as a member of Christ's body; but individual gifts must be submitted to the judgment of the community, and must foster love and peace. "The reluctance of a person to be guided by tradition or norm outside himself is a sure sign of enthusiam gone astray" (p. 67).

In Chapter 6 the author invites enthusiasts to do some objective thinking, especially in light of the Bultmannian program of demythologizing. He concludes, after a quite competent exposition of Bultmann's position, that the latter has gone too far, and he believes that the experience of contemporary charismatics supports a scriptural interpretation more complex, varied, and literal than Bultmann's.

There is no doubt that some overenthusiastic charismatics try to introduce others to the renewal and in doing so are overbearing and divisive. This even extends into religious communities. The impression given is that "up until this time the Spirit hasn't been acting at all" (p. 115). This is the burden of Chapter 7, which the author concludes in positive fashion by emphasizing the power of life in the Spirit to form loving communities.

Free-flowing group prayer meetings are mushrooming on an unprecedented scale. Chapter 8 asks and answers the question: "How are we to understand them in relationship to our other prayer and worship forms?" (p. 131). The author concludes that it is precisely the freedom and spontaneity of the Spirit which will restore "all Christian prayer to its original vigor and originality" (p. 142).

Chapter 9 explores the role of the charismatic renewal in fostering an "intuitive consciousness" which the author seeks to situate in the contemporary historical situation. He sees the charismatic experience, e.g., as helpful in correcting the narrowness of an exclusively scientific world view.

The book closes with a precious epilogue in which Father Wild ties together all that has preceded. His theme, the underlying presupposition of the entire book, has been "a plea for balance with regard to the charismatic renewal in the Church" (p. 162).

Older readers can never forget Msgr. Knox's *Enthusiasm*, that arsenal of lessons from history that points out the dangers of the charismatic renewal. Yet careful reading of the book reveals many sections in which Knox noted also the virtues of enthusiasm. Wild quotes a goodly number of excerpts from *Enthusiasm* which the older reader may well have forgotten; and these will hopefully encourage such a reader to be more receptive to the charismatic renewal—at the very least, lead him/her to explore what the Lord is doing in the renewal.

The book is highly recommended.

Mystery and Meaning: Personal Logic and the Language of Religion. By Douglas A. Fox. Philadelphia: The Westminster Press, 1975. Pp. 189. Paper, $4.95.

Reviewed by Father D. Meilach, O.F.M., Ph.D. (Philosophy, Fordham University), Editor of this Review and Assistant Professor of Philosophy at Siena College, Loudonville, N.Y.

I found this to be a truly fascinating and exciting endeavor to do two fundamental things with the Christian claim: to recast it in a contemporary idiom and to defend it (largely in terms of that idiom) against rival claims by major world religions.

The book has, in addition to its introductory statement of purpose, three main parts, on "The Context of Theology," "The Language of Theology," and "[Steps] toward a Dialogical Theology.

The two chapters comprising Part I contain a consideration of the nature of religion, and the nature of the God-world relationship. Fox helpfully describes religion as rooted in a "central generating experience" subsequently intellectualized, applied to character concern (ethics, etc.), represented in myth/ritual, evoked through supportive emotional factors, and institutionalized. He furnishes a very economical overview, then, of the eight modes of envisaging the God-world relationship in view of the quandary introduced by infinite-finite polarities. (He seems, here on p. 43 as well as on p. 103, to tend toward a panentheist interpretation but one much more palatably expressed than that of Hartshorne.)

In the second ("linguistic") part of the book, Dr. Fox uses the personalist categories of John Macmurray to overcome the Cartesian distortion (objectivist and dualist) of Western Christian thought. For Macmurray, the self is primarily *agent*, and only secondarily, as a negative pole within that agency, a knowing subject. Similarly, the individual is not an isolated atom seeking relations with others, but he starts out *related* — intimately and essentially, with the world and especially other people. This exposition of Macmurray's ideas is very dense—it may be hard for some to follow, who are exposed to them for the first time; but it seems to me to be quite faithful and competent. One advantage of the use of Macmurray is that there is suprisingly little new in the way of technical terminology; the fruitful ideas can for the most part be couched in familiar language, and the new words (only three, as I recall, are used in this book) are easily explained and understood.

Continuing the second part, Fox elaborates the logic of this personalist thought. He summarily dismisses the familiar refuge of Christian thinkers in "paradox" as a cover for ineptitude; then he exposes what he considers the weaknesses of dialect-

ical thought, which leaves no room for the persistence of *both* sides of a mystery. "Dialogical" thought, however, does maintain the complex richness of the real in a lucid expository analysis.

This analysis is briefly undertaken —more accurately, a way is briefly pointed toward such an extensive exposition—in Part III. The book's sixth chapter contains elements of a *natural* theology in which change and plurality are seen as inner, negative, "structural" poles of God's permanent, one nature. Then, in Chapter VII, the Incarnation itself is examined as still another example of dialogical relationship—this time the "Christ" (divinity) is seen as the formal element with the "Jesus" (humanity) its inner structural principle. This seems to me a much more orthodox, illuminating explanation than, e.g., those of Ogden and Griffin; I think it merits serious consideration and a good deal of further study. The applications made later on (to the virgin birth, the resurrection, a wholly economic Trinity, a necessary creation, and an excessively activist spirituality) are unfortunate, in my opinion, but do nothing to impugn the main thesis (see pp. 121f, 133-35).

The final chapter contains the author's reflections on the Christian claim in the face of world religions. The non-dualism of Vedantist thought and the absolute pluralism of Theravada Buddhism are presented as ultimately incoherent, and Christianity is shown in both metaphysical and psychological terms to avoid the extreme positions and pitfalls of both.

This book is quite well written. It abounds in striking, helpful images, and its style (on rare occasions almost flippant) is direct and engaging. It may require (in some parts, for some readers) somewhat more than the ordinary application of effort, but it is very highly recommended to those with some minimum, at least, of philosophical background.

Shorter Book Notices

America: Its People, Its Promises. Reflections on American Culture and Catholic Experience. By Anthony T. Padovano. Cincinnati: St. Anthony Messenger Press, 1975. Pp. v-65. Paper, $1.35.

The subtitle of this short work aptly aptly indicates its scope. In three chapters the author discusses the influence of the Puritan, Frontier, and Pragmatic stances in the formation of religious America, and he offers some ways for the Catholic experience to react to contemporary American Culture. Discussion questions at the end of each of the chapters are designed to draw out the implications of the all-too-brief essays.

J.A.D.

The New Testament of the Jerusalem Bible: Large Type, Reader's Edition. Garden City, N.Y.: Doubleday, 1975. Pp. 112. Cloth, $12.50.

This 18-pt type edition of the Jerusalem Bible New Testament will be a great comfort to those whose aging eyes find ordinary type a burden, as well as an excellent version for pulpit use. The introductions to the various books of the NT, although less extensive than in the regular edition, are useful in setting the stage for what follows. The footnotes (in smaller type, of course) are greatly reduced in number, a fact which doubtless makes for an even more attractive page for most readers.

J.A.D.

Monday to Saturday Prayers for Men and Women in Business. By Gene F. Seehafer. Cincinnati: Forward Movement Publications (412 Sycamore St., 45202), 1975. Pp. 96. Paper, $0.50.

This is a fascinating collection of prayers that you may want to give or recommend to your friends and relatives in business. Attractively illustrated with cartoons, it features incisive points for examination of conscience and pointed prayers for specific business situations. The author has refined for his reader's use a wealth of prayers that he himself has formulated over the years while in the advertising business in Chicago and New York and, later on, while teaching, writing, and doing marketing work in New York State's Capital district.

M.D.M.

A Gift for God. By Mother Teresa of Calcutta. New York: Harper & Row, 1975. Pp. 87. Cloth, $3.95.

This little book of Mother Teresa's reflections is a gift *from* God. Her observations on such topics as faith, love, suffering, joy, imitation of Christ are doubly fresh, for they come from a person who is living out what she believes. Hers is an authentic Christocentric spirituality which appeals to the roots of the theological virtues of faith and love. Mother Teresa makes you want to be generous rather than merely ashamed of your own stinginess. *A Gift for God* is a gift you want to give to yourself, as well as your friends.

J.A.D.

Letters to a Young Priest from a Laicized Priest. By Anton Grabner-Haider. St. Meinrad, Ind.: Abbey Press, 1975. Pp. 63. Paper, $1.50.

The five short essays here discuss faith, spirituality, sign-value, celibacy, and dialogue in the priesthood from a positive point of view. The author sees his own loss of vocation as a bewitchment by the call of secularization, horizontal spirituality, relevance; and he asks his priest friend to be always mindful of the God-directed character of the priesthood. Such a God-directed attitude is a sign of God for others. Priestly celibacy is of vital importance in the Church, for "it is a sign of one who builds his life completely on God, peaceful, trusting, without the need to possess" (p. 43). A worthwhile little book.

J.A.D.

What They Ask about Marriage. By Raymond T. Bosler. Notre Dame,

Ind.: Ave Maria Press, 1975. Pp. 285. Paper, $3.50.

This is a question and answer book about the usual moral questions about sex and marriage with noticeable differences. First, the style of the answers is in the mode of Dear Abby—i.e., a tart reply which goes to the underlying attitude of the questioner is not at all uncommon, as, for example, when the author tells the recent widow who has two divorced men on the line not to be so eager to give her heart and religion away. Secondly, what the publishers call "the changing moral climate of our time" is reflected in the answers on sterilization and the increased reference of marriage cases to chanceries in hope of annulments or Petrine privileges. Perhaps a bit over-aware of the subjective factors involved in sin, nevertheless Father Bosler is far from a laxist and is, in this reviewer's judgment, on the mark about 90% of the time.

J.A.D.

Identifying Christianity. By René Marlé. Trans. Sister Jean Marie Lyons. St. Meinrad, Ind.: Abbey Press. 1975. Pp. xi-175. Paper, $4.75.

Divided into two parts, this brief (for its scope) book reviews the theological trends of the late 1960's—demythologization, secularity, "death-of-God," theology of hope—and finds them, correctly I believe, "stretching to the breaking point the bonds that root Christian faith in history" (p. 167). In the second part, Marlé affirms that rooting in history and points to the concrete signs of Christianity: hierarchy, dogma, sacraments, scripture. His analysis of religious experience is particularly good. Much of the material was published in different form in the late '60's, and it does seem strange to find people taking seriously movements which have shown themselves as fads. The work does seem too abstract, moreover, and underdeveloped at just those points when the author has stimulated your appetite.

J.A.D.

Day by Day: The Notre Dame Prayerbook for Students. Edited by Thomas McNally, C.S.C., and William G. Storey, D.M.S. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 208. Paper, $2.45.

Like all anthologies, this one is a rather mixed bag of goodies. It is a sensibly divided manual of prayer which makes accessible a complete version of the Office for students—morning and evening prayers for each day of the week, as well as handy meditations for traditional devotions like the Way of the Cross and the Rosary. There is also a fine section of paraphrases from the Psalms. The Prayer for "Everyday," for various seasons, and for occasional use in "Student Life" will doubtless appeal to some and not to others; but there are some eloquent and stimulating prayers included here. A thoughtful gift for the student who takes his religion seriously.

M.D.M.

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"You Were Right All the Time"

IT IS A NOT UNCOMMON experience for those of us who counsel to find younger (and some not so young) people returning to tell us that their own life experience had confirmed our predictions for their future. Recently, while saying the new *Roman Seraphic Breviary* which had just arrived, I was struck by the fact that "sadder but wiser" has its application to me too.

Like many religious, I had become a "Lauds, Vespers, and daily Liturgy" man. Although I made sure the community purchased the books of readings for the Nocturns of Matins, I lasted less than a week myself with it; and I haven't spotted it in our chapel in a couple of years. I excused myself from a regular diet of spiritual reading on the grounds that my involvement with material for THE CORD "immerses me in the things of God."

And then came an opportunity to choose between a new abbreviated breviary and the real thing (the full four-volume set). I am most gratified that I chose the latter despite the additional expense which, admittedly, gave some of us pause in making the choice. Having the office of Readings in my hands does ensure that I am doing some spiritual reading (an important turn of phrase: "doing some spiritual reading"—*not* "getting in that part of the Office"). And the variety of hymns and antiphons, the arrangement of psalms and canticles, the beauty of the responses and the prayers of petition—all these make saying the Breviary something one has to do prayerfully if one is to do it at all.

Back in the early fifties our novice master told us that the Breviary was a prayer, a mine of edification. Now I know (again, perhaps?) that he was right.

Fr. Julian Davis ofm

The Role of the Incarnation in Mystical Experience

DENNIS E. TAMBURELLO, O.F.M.

THE PURPOSE of this paper is to show how a Christocentric approach to religion is compatible with mystical spirituality. In this discussion we will be dealing specifically with the experience of silent contemplation marked by a total detachment from the self and an intuition of pure Unity (God). We will touch upon certain questions concerning East vs. West, but we will not concentrate on the relationship between Christian and Eastern mystical experience. We take for granted the fact that there are parallels between the two approaches, but this is peripheral to our main argument.

These considerations are, moreover limited mainly to what has been said by contemporary scholars of mysticism. This is not to minimize the importance of the author of *The Cloud of Unknowing*, of Teresa of Avila, or of John of the Cross. Their influence is certainly present in the works consulted for this paper; but to treat them in depth would be beyond our scope.

The problem of the role of the Incarnation in mystical experience can be broken down into three major areas of concern, in this order: (1) the question of Monism and Dualism, a preliminary which must be dealt with before we delve into the mystery of Christ; (2) the reconciliation of the human and the cosmic Christ, a topic approached through an inquiry into the meaning of Logos; and (3) the delicate question of dialogue vs. silence—here I have attempted to avoid extremism and come to a balanced, practical view.

I see these three problems as flowing quite smoothly from a starting point to a conclusion. Our goal is to satisfy both our thirst for a philosophical understanding of our topic and our need for practical guidelines in our own Christian meditation. The paper is, then, divided into sections dealing with each of these three major areas, followed by some concluding remarks.

Denis E. Tamburello, O.F.M., a Novice Member of Holy Name Province, holds a Bachelor's Degree in Modern Languages from Siena College.

I. Monism vs. Dualism

OUR INITIAL problem is this: the One and the Many. If there is indeed only utter Oneness in the universe, is it not absurd to talk about Incarnation, much less about its role in mystical contemplation which is marked by simple, imageless meditation? Why even talk about Jesus, or about dialogue, if I am in fact one with God and the universe?

I would like immediately to make a crucial distinction. Although I'm not sure the authors I have consulted would all agree with me, I think we have to recognize our *de facto* "separation" from God. Speaking realistically, I am an individual; I am not the same as God. In contemplation, however, I can have an experience of oneness with him. This spiritual experience does not nullify the plain fact of my personhood, and so it does not preclude my also being able to *relate* to God as a creature.

Let us look into this matter. Suppose we were to think of God as purely transcendent, wholly other, trans-categorical—would we not be forced to say, like Duméry,[1] that we do not really "relate" to God ontologically, but simply "experience" his presence? According to Raimundo Panikkar, yes:

> The authentic notion of transcendence surmounts all human barriers and situates God in the light inaccessible of which St. Paul speaks, in the deep shadows of the Dionysian mystery-cult, on the other shore of the river, to use a phrase of the Upanishads or from the Buddha—in a word, beyond any "real relationship." Transcendence implies heterogeneity between God and man, and rejects any relatedness which is at the root of all religious anthropomorphism whether iconolatrous or personalist.[2]

What I am trying to say is that a notion of God which stops here falls short of what we have already accepted as Christians. Yes, there is a sense in which God is "wholly other," and a time for utter silent detachment wherein we experience the numinous in its naked simplicity. But is that all there is? (We will see that Duméry *does* go beyond this elswhere in his writings.)

I think the key to this whole problem can be found in the doctrine of the Trinity. Reflection upon this doctrine has clarified the importance of not clinging blindly to strict Monism:

> Is not the Trinity the "place" where bread and word meet? where God and Man meet? A non-trinitarian God cannot "mingle" and much less unite himself with Man without destroying himself. He would have to remain aloof, isolated. No incarnation, descent and real manifestation of any kind would be possible. He would cease to be God if he became Man.[3]

So not only do we believe in the Trinity, we see that it is essential if we are to work out the Monism-Dualism conflict. God himself is both One and Three. He even has dialogue with himself, according to E. Schillebeeckx.[4] Panikkar speaks of God the Father as the transcendent, unspeakable absolute (even going so far as to say, like Duméry, that he is *not* being[5]); of God the Son as the Word of God, God as he has revealed himself to man, with whom we can have a personal relationship; and of God the Holy Spirit as divine immanence, an immanence which is unspeakable yet really real. Hence it is only the Son who can be experienced in dialogue:

> The God of theism, thus, is the Son; the God with whom one can speak, establish a dialogue, enter into communication, is the divine Person who is in-relation-with, or rather, in the relationship with man and one of the poles of total existence.[6]

This is acceptable as far as it goes. But Panikkar is not open to an experience of Christ which goes beyond dialogue. It is my contention that Christ himself can be experienced in this "total detachment" of which we are speaking. In other words, when we bring Christ into our discussion, we are not automatically trapping ourselves in a dualistic relationship. This will become clear when we discuss St. Paul's concept of Christ in the third section.

To summarize what we have said, let us say that in Christian mysticism there has to be room for an experience of God that is both monistic (characterized by a pure experience of "non-relational union"[7]) and dualistic (characterized by dialogue and relationship), for God himself is Triune. However, to identify Monism with Father and Spirit, and to leave the Son in a dualistic role only is, in my opinion, a gross oversimplification if not a

[1]Henry Duméry, *The Problem of God in Philosophy of Religion*, trans. Charles Courtney (Northwestern University Press, 1964), chapter IV.

[2]Raimundo Panikkar, *The Trinity and the Religious Experience of Man* (Maryknoll, N.Y.: Orbis Books, 1973), pp. 30-31.

[3]Ibid., p. xii.

[4]Edouard Schillebeeckx, O.P., *God and Man*, trans. Edward Fitzgerald and Peter Tomlinson (New York: Sheed and Ward, 1969), p. 219.

[5]Panikkar, p. 46.

[6]Ibid., p. 52.

[7]This term is used by Panikkar: Ibid., p. 63.

downright untruth. We shall see that to accept dualism as important will not lead to a dilution of the mystical experience; rather, this very dualism will lead us back into the imageless silence that constitutes true mystical contemplation.

II. The Cosmic Christ vs. the Human Christ

IT IS NOW TIME to address ourselves to the main problem: What is the role of Christ in mystical contemplation? I believe that the key to this lies in an understanding of the cosmic Christ. And this is best understood through an investigation into the category of Logos.

When we speak of Christ as Logos, or Word, we are saying something quite momentous. Henry Duméry gives us a fine analysis of the Johannine concept of Logos:

> The Jews had worked out the notion of messiah and its connotations. John had the good fortune to encounter the notion of logos, elaborated in a different context but framed to designate, either a mediator between God and his creation, or God himself as acting on his creation. It sufficed to purify this notion of all ambiguity, notably to eliminate belief in a being intermediate between God and man. In other words, it was necessary to assert that the Logos is God himself, immanent to every spirit ("This light . . . illuminates every man" —Jn. 1:9), immanent especially within the individual who has best succeeded in making the Divinity known ("No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, is the one who has made him known"—Jn. 1:18). The special union of Jesus to God is thus commensurate with his discernment of the Absolute; it is his capacity to penetrate God that places him at a distance from ordinary human beings. This is an important observation, because it leads to this conclusion: namely, that all knowledge of the Infinite has the Infinite for its source.[8]

Jesus, then, is the Word of God, equal to the Father (although not exactly *the same as* the Father), and the focal point of any true relationship between God and man. Duméry does not leave off at the same point as Panikkar. When he says "Logos" he is referring ultimately to the level of pure spirit, i.e., intelligibility as such, which is self-positing and does not exist as a result of any ontological procession from the One.[9] This is what I will call the "cosmic Christ"— the Christ who "penetrates God" because he *is* God—who is far more than just being, but is the very focal point of all existence because he is the simplest and most fundamental manifestation of it.

Duméry's position is complex and not easy to evaluate; but I would say that he is not being narrow—only rigorous and precise in his arguments. The Father, for him, is indeed unspeakable and unknowable. He is the Absolute, the Ineffable, the One. We cannot know the Father in himself—we can, however, encounter him through Jesus who is his word. This is made quite clear in John's Gospel: "I am the way, the truth, and the life; no one comes to the Father but through me,"[10] and again, "Whoever has seen me has seen the Father."[11]

As pure spirit, pure intelligibility, the Word is a part of the ultimate mystery of the Father himself. Panikkar does not seem to recognize this dimension. Christ for him does not "penetrate God"; he is the perfection of personhood, perhaps, but he is not experienced in mystical silence. In contrast, Johnston insists that we *must* go beyond the Christ of personalism and dialogue:

> . . . words and concepts and images of Christ are not Christ. Let us at least reflect on the possibility that Christ can be known in the darkness, in the void, in the emptiness that transcends thought.[12]

This is the real significence of the cosmic Christ. Just as the Father is totally transcategorical, there is a sense in which Jesus, too, can be experienced in a non-dualistic, non-I-Thou way.

All of this is not to minimize the reality of Christ's humanity. He was—is—fully one of us, for God has chosen to reveal himself under a form to which we could easity relate—a man. But there is something very special about Christ's humanity: it is not overshadowed by his divinity. Christ's humanity does not just remain a point of contact with the world; rather, it is drawn up into the higher reality of pure Logos. Christ is both pure Logos and divine human being. His humanity cannot be totally separated from his divinity. All men, in turn, can be taken up into Christ and transformed into sons of God and brothers with Jesus.[13]

[8]Henry Duméry, *Philosophie de la Religion*, vol. 2: *Catégorie de Foi* (Paris: Presses Universitaires de France, 1957), p. 102. [Translation by the Editor.]

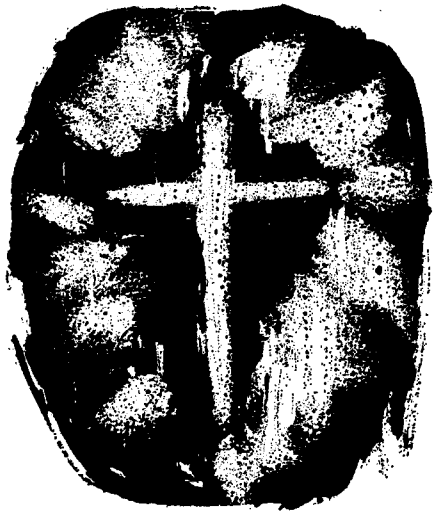
[9]Cf. Duméry, *Problem of God*, chapter II.

[10]John 14:6. (All scripture references are from the New American Bible,)

[11]John 14:9.

[12]William Johnston, *Christian Zen* (New York: Harper & Row Colophon Books, 1971), p. 50.

[13]These are my own thoughts, drawn from a private conversation with Fr. Michael D. Meilach, O.F.M., in February 1975.



This can be manifested through mystical experience.

Daisetz Suzuki is one writer on mysticism who does not see this dimension at all. Christ for him is the very antithesis of anything that can be considered a part of mysticism. This is because he sets up certain assumptions about Christianity which will not permit it to be anything but what he says it is: dualistic and relational. Defining the "transcendental ego" as the real ego, at one with the cosmos; and the "relative ego" as an illusory self which clings to dialogue and multiplicity, he speaks of the difference between the Oriental and theWestern mind:

> The Oriental mind refers all things to the transcendental ego, though not always consciously and analytically, and sees them finally reduced to it, whereas the West attaches itself to the relative ego and starts from it.
>
> Instead of relating the relative ego to the transcendental ego and making the latter its starting point, the Western mind tenaciously clings to it.[14]

Suzuki is right that Western man has always begun on the level of the relative ego. But to say that he has never gone beyond this, that he is in fact a prisoner of it, is to deny a very real part of Western experience. I refer not only to such mystics as John of the Cross, Teresa of Avila, Thomas Merton, and Teilhard de Chardin, but also to the element of mysticism present in a good deal of Western poetry.[15]

Suzuki does not appear to be, as it were, giving the West enough of a chance. He is assuming that the rational side of Christianity constitutes its intrinsic essence. In his argument, he points to the crucifixion as the prime example of the rift between East and West, contrasting the vertical position of Christ on the cross (suggesting "action, motion, and aspiration"[16]) with the horizontal position of the Buddha (suggesting "peace and satisfaction or contentment"[17]).

To reduce the meaning of Christianity to Christ's physical crucifixion and resurrection would be to commit, if I may put it thus, a "felony against Christian mysticism." The mystery of Christ is not so easily exhausted. As Logos, Christ draws us to the same mystical experience of total detachment that Suzuki treasures so dearly. We shall see this shortly.

Suzuki's problem is that he has no conception whatever of the cosmic Christ. The reason I have cited his objections is to clarify our own need for going beyond the personalistic notion of Jesus with which we are so comfortable. Certainly we would reach an impasse if we were to accept Christ as exclusively personalistic. The cosmic Christ, then, is not just a nice philosophical or theological concept, then; I am convinced, on the contrary, that it is a reality crucial to our present inquiry.

Thus we see that Jesus is the key to a fully developed Christian mysticism. We cannot approach the Father by ourselves. Jesus is the bridge between God and man—in both human and cosmic terms. "We are to test the spirits" in our life of contemplation, explains William Johnston, and

> for Christian prayer the New Testament gives a clearcut norm: "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God" (1 Jn. 4:2). In other words, the norm is Christ: if a person's meditation leads him to deeper faith and commitment to Jesus Christ who came in the flesh, then it is true; if not, it is false. Meditation [contemplation] should somehow culminate in the act of faith: "Jesus is Lord" (1 Cor. 12:3).[18]

We have, in the foregoing pages, been engaged in a good deal of philosophizing on the meaning of this truth. Let us now consider how it all fits into the actual practice of mysticism.

III. Dialogue vs. Silence

WE HAVE ALREADY mentioned Johnston's suggestion that Christ can be experienced without images. Let us expand upon the

[14]Daisetz Teitaro Suzuki, *Mysticism: Christian and Buddhist* (New York: Harper & Brothers, 1957), p. 131.

[15]Cf. such works as Louis L. Martz, *The Poetry of Meditation* (New Haven: Yale University Press, 1954), and much of the poetry of T.S. Eliot.

[16]Suzuki, p. 134.

[17]Ibid.

[18]William Johnston, *Silent Music: The Science of Meditation* (New York: Harper & Row, 1974), p. 101.

point.

I believe that the crucial insight into the role of the Incarnation in mystical experience is found in St. Paul's letter to the Galatians:

> I have been crucified with Christ, and the life I live now is not my own; Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me.[19]

When Paul says, "I have been crucified with Christ," he is referring, naturally, to an internal metanoia: he has "died" to himself, and his life has now converged into the life of Christ within him. Here we see an interpretation of crucifixion which is consistent with the detachment and loss of self that Suzuki insists upon. The "crucifixion" experienced in mystical experience is indeed a "horizontal" experience which brings peace; but it must be carefully noted that we are speaking, here, of the *cosmic* Christ, whom Johnston identifies with the risen Christ:

> The living and risen Christ of Paul who is with men all days is the unknowable Christ, coextensive with the universe and buried in the hollow recesses of the human heart. The deepest thing in Paul is not Paul but Christ . . . . It is not Paul who cries out "Abba, Father," it is the spirit of Christ within who utters this cry. For Paul, to live is Christ and to die is Christ—and it is all the same. If this is true for Paul, it is true for anyone who believes. The deepest thing within him is not himself but Christ.[20]

It is becoming clear that Christ is not just a loose end that we have somehow to stuff into an otherwise neatly-packaged experience of mysticism. Christ not only has a role; he is the source and the end of mystical contemplation.

Jesus is source and end because he is at the source of all creation. Have we really ever stopped to appreciate this? We always think of the Father as Creator, but then we fail to go on to the ulterior truth that, according e.g., to the Nicene Creed and Col. 1:16, it is through *Christ* that all things were created. Jesus is the creative principle. Strictly speaking, the Father is not at the focal point of all creation—he is absolute, beyond all category. We encounter his creative touch through the Son.

We must be very careful not to blur these distinctions. What I am saying in essence is that Jesus Christ himself is the "still point" in Christian mystical experience. How does one respond to this cosmic Christ?

[19]Galatians 2:19-20.

[20]Johnston, *Christian Zen*, pp. 51-52.

> All this means that the true Christian life develops to its fullest richness, not merely by looking at the historical Christ from the outside and imitating his virtues, not merely by Aldous Huxley's "analytic thinking and imagination"; rather, it is a question of "becoming" Christ—the Christian asks that the life of Christ may well up within him, transforming him into "another Christ."[21]

Which brings us to the following:

> One step further. If Christ is deep, deep down at the center of reality and in the depths of the heart—if he is somehow like the true self, then there will be times when we do not know him reflectively. This is because there is no I-Thou relationship any longer. It is of the very nature of the deepest realms of our psyche to move, urge on, inspire, and direct without being known in a subject-object way—the charity of Christ drives us on, says Paul.[22]

All duality and dialogue dissipate at this level. The mystic is totally detached from himself, and only Christ remains. Does this leave us "out of touch," as it were, with the Father and the Spirit? Not at all. Johnston himself says that "the highest Christian mysticism is Trinitarian: it is an identification with Christ who offers himself to the Father in the Holy Spirit."[23] Christ is the mediator of our experiences of both other Persons of the Trinity. He makes the whole thing work.

What is the upshot of all this? When we reach this type of mystical state, is our experience one of a pure "void"? Once again, we can look to St. Paul for our answer:

> Thus you will be able to grasp fully, with all the holy ones, the breadth and length and height and depth of Christ's love, and experience this love which surpasses all knowledge, so that you may attain to the fullness of God himself.[24]

[21]Idem, *The Still Point* (New York: Harper & Row, Perennial Library, 1970), p. 155.

[22]Idem, *Christian Zen*, p. 53.

[23]Idem, *Still Point*, p. 154.

[24]Ephesians 3:18-19.

The experience of utter silence before God is not really that of a "void" at all, according to Paul. George Montague has done a magnificent exegesis of the above passage from Ephesians:

> It is no longer a question of "grasping," of circumscribing by understanding, but simply of *knowing*. When the Christian reaches this center, he seems to know, but he soon realizes that what he has come to know is boundless, incomprehensible, ineffable. Its vastness escapes his every faculty, and first of all the faculty of knowing . . .
>
> The knowledge of that love is less speculative than existential. . . . It is properly contemplative; unfathomable in its object, it suggests the possibility of unlimited progress in the knowing.[25]

This last comment is a reminder that Christian mystical experience never reaches a clearly defined peak point. The reason is that it goes beyond even total detachment to the discernment of a mystery that can never be fully comprehended or appreciated: the love of God. Thus, a Christian will never reach a point where he will say "This is it," and come to an end in the dynamic.[26] There is room for an ever-widening fullness of our discernment.

Let us assess the situation. We are left with a cosmic Christ who is the focal point of mystical contemplation, but who is also fully a divine *Person*, capable of relating to us in dialogue. Because of this, we are not forced to make a choice between silence and dialogue. We can have both:

> Christian prayer must find room for both facets of reality. Like Zen it can be silent, imageless, without subject-object relationship, and beyond dialogue In this kind of meditation all is one, God is all in all, "I" am lost. Such is the prayer of the mystics. But there can also be dialogue between creature and Creator, made by the creature who raises up his hands like Moses to intercede for his people and for the world. Generally the prayer of Christians advanced in meditation is a mixture of both—it has its moments of imageless silence and its moments of dialogue with the Father.[27]

How do we decide which moments are for what? We don't. That is why we have the Holy Spirit.

Concluding Remarks

I MYSELF have experienced a variety of things during personal meditation. There are times I cannot get past dialogue; other times when I cannot speak; still others when I vacillate back and forth between dialogue and silence. I do not claim to have reached any great level of detachment, but the intuitions I have had of the God who is Love have convinced me that what I have said above is not just a philosophical schema, but an exposition of real operative forces in my own life.

Most of my conclusions have already been drawn in the body of the paper. I think we have fulfilled our goal of clearly defining Christ's role in mystical experience: i.e., he is at the center of it. I have made no statement as to whether these ideas can be applied in any way to Eastern mysticism. Personally, I don't think the experiences are the same, even phenomenologically. Anyone is welcome, however, to try to draw parallels at his or her own risk.

One conclusion we can draw is that we can eliminate the word "versus" when contrasting Monism and Dualism, the cosmic and the human Christ, and Silence and Dialogue. The great paradox of our faith is that we can have both. We need, as Dr. Robert Garvin put it in one of his lectures, both "enlightenment" and salvation. The reality of God is to be found on both sides.

This truth flows from the crucial fact of the Trinity; indeed, two more papers would be the bare minimum of space needed to discuss the roles of the Father and the Spirit in Christian mysticism. At the very least, however, we can conclude that trinitarianism is a reality about God that affects all our experiences of him, both mystical and relational.

If this discussion seemed at times to veer off into very subjective areas, it is because there is no other road to take when dealing with mysticism. I would like to close with a word from Duméry on the gap between rational categories and lived religion:

> There will therefore always remain an immense gap between the religious datum and the form of religion, between its schemas and its categories—better, between its categories and its lived exigency. This is a gap which is nothing but the unsuppressable interval between the two extremes of incarnate awareness. It is the examination of this paradox which will succeed in making us understand the complex character of faith. For nothing is more fatal, or more uncertain, than a faith incapable of sustaining the tension between the poles of consciousness.[28]

[25]George T. Montague, S.M., *Maturing in Christ* (Milwaukee: Bruce Publishing Co., 1964), pp. 176-77.

[26]Cf. Johnston, *Still Point*, p. 40.

[27]Idem, *Christian Zen*, p. 27.

[28]Duméry, *Philosophie de la Religion*, 2:107.

Perhaps I have not left my reader with a rock-steady intellectual argument. Having dealt with a topic in which I have a personal stake, I was well aware of the "tension" pointed out by Duméry. I only trust that I have been careful and precise in my approach, and that my argument has flowed smoothly from beginning to end. I do not claim to have found *the* answer, but only, in elaborating an explanation that satisfies *me*, at least, to have suggested a solution that may prove meaningful to others.

Crucifixion

Crimson splashes purple clouds,
Red flecks the twisted shroud.
Iron mottles hands outstretched,
Cold and lifeless, tearing limbs at rest.
Peace sighs; His head bows,
Wind ruffles silent vows,
Thunder thrashes a darkened hole;
Storming the silent kingdom of man's soul.

Walter D. Reinsdorf

Franciscan Elements in the Essays of Francis Thompson

SISTER MARY KAROL STEGER, O.S.F.

THE WHOLE CHRIST, the whole Gospel, with whatever emphasis he found in Christ and in the Gospel, all of it integrated into everyday living and preaching and praying—that is the spirituality of Saint Francis of Assisi. Because Francis so completely took into himself and endeavored to give to others the Word of God, he did the very same with regard to the words of God—his letters, his Testament, even his Rules are full of loving reverence, of fervent enthusiasm for the Word and the words of God.

Archbishop Robinson might have been writing about Francis Thompson when he observed of Saint Francis:

> His writings abound not only in allegory and personification, but also in quaint concepts and naive deductions. His final argument is often a text of Holy Scripture, which he uses with a familarity and freedom altogether remarkable.[1]

Some parts of those writings, in which the interweaving of scriptural phrases is intricate, almost defy any attempt to indicate the references. In the longest of his six letters, for instance, the one addressed "to all the faithful," we discover no fewer than forty-five scriptural references, and in his letter "to all the friars" we find twenty-six biblical quotations.

So, too, Francis Thompson acknowledges his debt to the influence of the holy Scriptures when he says that the Bible as an influence from the literary standpoint had a late but important role in his life. He admits having read the Bible for its historical content as a child, and having drawn from it in his early youth a permanent and formative direction. But not until quite later,

[1]Paschal Robinson, ed., *Writings of St. Francis of Assisi* (Philadelphia: The Dolphin Press, 1906), pp. xiv-xv.

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in his mature years, did the Bible as a whole become an influence. Then, however, "it came with decisive power . . . its influence was mystical; it revealed to me a whole scheme of existence."[2] Thompson concludes his essay "Books That Have Influenced Me" with the contention that whoever opens the Bible, learned or simple,, equally finds something appropriate for his understanding.[3]

Of the prose in the Vulgate, Thompson wrote in a review of a paper by Dr. Barry on St. Jerome's revision:

> No tongue can say so much in so little . . . Nor to any unprejudiced ear can this Vulgate Latin be unmusical . . . . Could prose have more impassioned loveliness of melody? Compare it even with the beautiful corresponding English of the Authorized Protestant Version; the advantage in music is not to the English but to the soft and wooing fall of these delicately lapsing syllables.[4]

As a result of the fine appreciation that is evident in the passage just cited, much of Thompson's writing, like that of Saint Francis, is definitely reminiscent of the Bible. Whereas the holy Gospel forms the very foundation of the spirit of Saint Francis, Francis Thompson maintains that the Gospel is the very fountain source of his writings. And so, according to Joseph Husslein in the perface to Connolly's book, "There is about Thompson an intensity of truth and conviction, a realism bred of experience that were bound to penetrate hearts, infuse new hope and confer fresh strength."[5]

Father Anselm, now Archbishop Kenealy, one of the Franciscan friars who befriended Thompson at Pantasaph said, "The trouble with the world today is that it has suffered corruption. The antidote is Francis Thompson."[6] He who was always aware of what was going on around him in the world, and who was sympathetic with its troubles, followed the advice given by the Assisian Francis, who wrote in his Rule: "Let us love our neighbors as ourselves, and, if any one does not wish to love them as himself, or cannot, let him at least do them no harm, but let him do good to them."[7]

[2]Francis Thompson, "Books That Have Influenced Me," *Literary Criticisms*, ed. Terence Connolly (New York: E.P. Dutton, 1948), p. 543.

[3]Ibid.

[4]Everard Maynell, *The Life of Francis Thompson* (New York: Charles Scribner's, 1913), p. 171.

[5]Terence Connolly, *Francis Thompson: In His Paths* (Milwaukee: Bruce, 1944), p. vii.

[6]Ibid., Pp. viii. [7]Robinson, p. viii.

Again, in his admonition on compassion toward one's neighbor, Francis asserts, "Blessed is the man who bears with his neighbor according to the frailty of his nature as much as he would wish to be borne with him if he should be in a like case"[8] Visionary though he might be, Thompson, like the Saint who "penanced Brother Ruffino because the 'visionary' was overpowering in him the worker"[9] and who never allowed contemplation to divert him from activity, was not blind to the needs and wants of those about him.

So it was that Thompson, too, was deeply affected by all the problems of his time, and he shows this interest poignantly in his essays. In "Moestitiae Encomium" he laments:

> Alas for the nineteenth century, with so much pleasure and so little joy; so much learning, and so little wisdom; so much effort and so little fruition; so many philosophers and so little philosophy . . . so many teachers and such an infinite wild vortex of doubt.[10]

"The only thing left," he continues, "is sadness which stamps our virtues and our very life."[11] It was said of Thompson that "when he is most truly himself, he is most genuinely a son of the nineteenth century, heir to all the ages that have gone before, beneficiary of all its knowledge and songs."[12] But his philosophy, his symbolism, and his deep religious convictions were abreast with only the best thoughts of his age. According to H.E. Cory, writing in the *Dial Magazine* in 1914, his whole life was a superb, pious, and immortal protest against the present formula that life is (and should be) a struggle for existence.[13] As

[8]Ibid., p. 15.

[9]Francis Thompson, "Darkest England," *Prose Works*, vol. 3, ed. Wilfred Meynell (New York: Scribner's, 1913), p. 58.

[10]Ibid., p. 111. [11]Ibid.

[12]Milton Brunner, "An appraisement," *The Independent* 64 (Jan., 1908), p. 98.

[13]H. E. Cory, "Francis Thompson," *The Dial* 56 (Feb., 1914), p. 49.

such, Thompson's life was the life of an untheatrical martyr, a perfect refutation of anything like a materialistic philosophy. Nevertheless, in his essay "Darkest England" he writes

> This is a day which with all its admitted and most lamentable evils, most of us are most glad that we have lived to see; for it is a day wherein a bad old order is fast giving place to a new; and the new, we trust, through whatever struggle and gradual transformation, will finally prove a higher order than the old.[14]

From this it can be seen that Thompson's faith was certain; he did not despair as the Victorians were inclined to do, for the reason, as he explains in "Form and Formalism," that the modern world profoundly and hopelessly disbelieves in the power of prayer, not in a scornful way, however, but it simply does not comprehend.[15] Thompson then proceeds to give a glimpse of the doctrine of Individualism which was so characteristic of the Victorian period. Though he admits that the Individualistic theory had its scaffolding of excellence, he goes on to say:

> The walls of no theory can rise far above the ground without that. Our neighbors have this in common with Heaven—they only help those who are perfectly able to help themselves. In the days when the blatant beast of Individualism held the field, that was a truth.[16]

He continues, with some relief, that this old spirit is rapidly becoming a cynicism, even though it had been a diabolical doctrine, as it was the outcome of that proud teaching which declared it despicable for men to bow before their fellowmen. It implied, not that a man should be an individual, but that he should be independent. Thompson's belief, like that of his Assisian namesake, was that a man should be individual, but not independent.[17]

Thompson reveals his interest in education, also, because with the growth of democracy in England during the nineteenth century, came the spread of popular education. In "Darkest England" he points out that his movement was one of the signs of the common tendency,involving a negation of the doctrine of Individualism.[18] It meant, moreover, that the hearts of men were softening toward each other, and reviving the spirit of the Brotherhood of Man. Everard Meynell

[14]Thompson, "Darkest England," p. 61.
[15]Idem, "Form and Formalism," *op. cit.*, p. 73.
[16]Idem, "Darkest England," p. 62.
[17]Ibid. [18]Ibid.

reminds us that among the notes of Thompson are many jottings of a resolve to write on the young children of London.[19] Thompson states the case for Free Education when he asks whether the children could be gathered and educated in the truest sense of the word so as to cut off and eliminate future recruits to the ranks of "Darkest England." If that would be done, there would be needed no astrology to cast the horoscope of the future, for "in the school satchel lie the keys of tomorrow."[20]

By way of climax he emphasizes:

> Think of it. If Christ stood amidst your London slums, He could not say, "Except you become as one of these little children." Far better your children were cast from the bridge of London that they should become one of those little ones.[21]

Thus Thompson was always ready to come to the assistance of those who needed help, even though he himself suffered acutely the pangs of his own poverty.

So, when Francis Thompson is labelled as standing outside the age in which he lived, this is meant only insofar as he preached a creed which the Victorians rejected. G. K. Chesterton wrote, in this point:

> But none of these Victorians were able even to understand Francis Thompson; his skyscraping humility, his mountain of mystical detail, his occasional and unashamed weakness, his sudden and sacred blasphemies.[22]

Like the Poverello, the poet of the London streets had been laughed at, pushed aside, misunderstood and, like him, the soaring spirit could not be downed by circumstances. Both had the inward eye, the outer humility; both found delight in, and gave voice to the little things of creation; both drew away from the world to draw nearer to Christ.

For Francis of Assisi, the means of growing to a Christlike stature was voluntary poverty. By his renunciation of home, family, friends, and earthly possessions, the Assisian strove to emulate the poverty of Christ's life in an uninterrupted series of self abnegations. Even in his youth, Francis Bernardone had perceived the corrupting influence of riches, and he resolved to introduce within his new Order such a devotion to poverty, renunciation, and detachment as would safeguard its members from the seductions of all earthly

[19]Meynell, p. 64. [20]Ibid., 65. [21]Ibid., 64.
[22]G. K. Chesterton, *The Victorian Age* (New York: George Doran Co., 1924).

things. In the Second Rule of the Friars Minor, Francis writes:

> And as pilgrims and strangers in this world, serving the Lord in poverty and humility . . . because the Lord made Himself poor for us in this world. This, my dearest brothers, is the height of the most sublime poverty which has made you heirs and kings in the kingdom of heaven: poor in goods, but exalted in virtue.[23]

Francis Thompson, too, would have dedicated himself to God, but disappointed by the decision that he was unfit by temperament for the service of the altar, he determined to spend himself in the "priesthood of poetry." For this new work he was cognizant of the fact that a period of preparation proportionate in rigor to the envisaged goal is essential, whether that goal be the attainment of heroic sanctity in the case of Saint Francis, or the realization of a poetic ideal as it was in his own. In the essay on "Shelley" Thompson informs us:

> Most poets, probably like most saints, are prepared for their mission by an initial segregation, as the seed is buried to germinate: before they can utter the oracle of poetry, they must first be divided from the body of men. It is the severed head that makes the seraph.[24]

The unusual demand of the individual who "would hitch his wagon to a star" of lofty endeavor is renunciation, and the loftier the achievement, the more rigorous the abnegation. So it was that for Thompson's new work a sacrifice was demanded, one that took the form of renunciation of love, marriage, and domestic pleasures. Renunciation of conjugal love, however, was not all the poet was called on to undergo. Even as Saint Francis sought in solitude to learn the deepest lessons of divine love, so Francis Thompson submitted to an apprenticeship of isolation "far from the maddening crowd." Of the growth and activity characteristic of this period, Thompson explains in "Health and Holiness":

> In poet as in saint this retirement is a process of pain and struggle. For it is nothing else than a gradual conformation to artistic law. He absorbs the law into himself, or rather he is himself absorbed into the law, moulded to it, until he becomes sensitively respondent to its faintest motion, as the spiritualized body to the soul.[25]

Everard Meynell, in his *Life of Thompson*, contrasts the types of poverty as embraced by the two Francis'. In place of rocky

[23]Robinson, p. 65. [24]Thompson, "Shelley," *op. cit.*, p. 11.
[25]Idem, "Health and Holiness," *op. cit.*, p. 261.

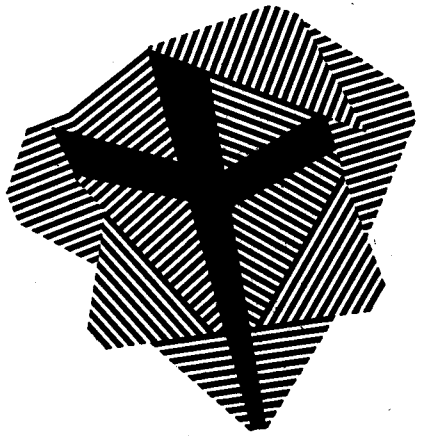
platforms Thompson's poverty gave him the restaurant's doubtful tablecloth, and sometimes he even ate from paper bags. The broken bread eaten on the hills of Umbria was appetizing in comparison with the heavy bread of Soho; and Thompson never drank from the clear stream. It was literally true, Meynell testifies, that Thompson cast all his life's best treasures at the feet of his Lady Poverty; his health, spent to a degree that Wilfred Meynell penned his picture as "a moth of a man"; his wealth, for he was nearly a Franciscan and learned in the difficult arithmetic of subtraction, leaving at his death nothing more than a tin box of refuse.[26] Physical self-denial and disregard of personal luxuries are but the manifestations of a spiritual state, of the state recommended by Christ: "Blessed are the poor in spirit. for theirs is the kingdom of Heaven." The Saint put his virtue to the proof; he embraced the leper, he preached to the birds. Thompson, on the other hand, also renounced personal pride, ambition and pleasures, but the leper would pass him unnoticed; and he was too shy, too little a man of the world, to preach to the practical sparrows of the Edgeware Road. Visited, though, with pangs of this heroic abnegation often in his life, he queries in "Finis Coronat Opus," "Why was I never told that the laurel could soothe no hunger, that the laurel could staunch no pang, that the laurel could return no kiss?"[27] In his sacrifice of love, the account of which runs consistently through his writings, Thompson undoubtedly reached the apogee of renunciation.

The greater part of the essay "Sanctity and Song" (A Second Paper) is devoted to a discussion of the poverty of Saint Francis and what he believed to be allied with poverty—pain. The following anecdote from the essay very aptly illustrates Francis of Assisi's idea of poverty even before his conversion:

> Pica [Francis's mother] was preparing the table for dinner, and Francis placed on it very many loaves. Pica inquired why he put so many loaves for so few guests. "They are for the poor," said her son. "But where are the poor?" asked Pica. Francis answered: "They are in my heart."[28]

Following closely in the steps of that great Saint and social reformer of Assisi, Francis

[26]Meynell, p. 24.
[27]Thompson, "Finis Coronat Opus," *op. cit.*, p. 134.
[28]Idem, "Sanctity and Song" (Second Paper), *Literary Criticisms*, ed. Terence L. Connolly (New York: E.P. Dutton & Co., Inc., 1948), p. 493.



Thompson, his zealous namesake, loved the poor and lowly. Through his close contacts with the neglected multitude of the London streets he realized their sad plight, and tried to promote action to alleviate their miseries. "In Darkest England" is a veritable clarion call to the Catholic laity, the army of English Franciscan Tertiaries, to remedy a terrible social condition of the London slums. Though he praised the work of the Salvation Army in a review of General Booth's book *In Darkest England*, Thompson deplored the inactivity of the Third Order of St. Francis. In answer to Professor Huxley, who compared the Salvation Army with the Franciscans, Thompson stated:

> The very chivalrous militarism of St. Francis has been caught and vulgarized in the outward military symbolism of the Salvation Army. That joyous spirit which St. Francis so peculiarly fostered is claimed by General Booth as an integral and essential feature in his own followers.[29]

Continuing in the same vein, Thompson credits the Franciscans with giving the first impetus to street preaching in which the Salvationists were so actively engaged. He reminds the Salvation Army then, that something more than the ringing of a bell is needed to gather the multitude into the churches. Thompson extends the general invitation to go into the highways and byways like the Franciscan friars of old and preach to the crowds. "Why should the Franciscans hide behind their caricatures?" he asks. "Where is the brown frock and the cord?"[30]

Then, becoming even more explicit, Thompson in this same essay refers directly to the nature of the work of the Third Order when he says that the army of the Assisian is in the midst of us, enrolled under the banner of the Stigmata; over thirteen thousand strong, this army follows the barrack routine of religious peace and prayer. "Sound to the militia of Assisi and warn them that the enemy is round about them, that they must take to the field; sound

[29]Idem, "In Darkest England," p. 56.
[30]Ibid.

to the Third Order of St. Francis."[31]

"In Darkest England" also vividly portrays in their true light the contrasting scenes of the London streets. Only one drilled in the school of suffering as Thompson was from childhood, could behold there, as he says,

> . . . a region whose hedgerows have set to brick, whose soil is chilled to the stone; where flowers are sold and women; where the the men wither and the stars; whose streets to me on the most glittering day are black. For I unveil their secret meanings. I read their human hieroglyphs. I diagnose from a hundred occult signs the disease which perturbs their populous pulses. Misery cries out to me from the kerb stone; despair passes me by in the ways . . . .[32]

Thompson assures us that we are raising from the dust a fallen standard of Christianity, not merely in phrase, but in practice; not by lips, but by lives we are reaffirming the Brotherhood of Man.[33] He reveals this same thought in "Health and Holiness" when he says:

> This is an age when everywhere the rights of the weaker against the stronger are being examined and asserted . . . . Within the Church itself, which has ever fostered the claims of the oppressed against the oppressor, a mind and rational appeal has made itself heard.[34]

The crying need of the age, declares Thompson, is not only to foster the energies of the body, but to foster also the energies of the will. He asserts, moreover, that the weakest man has will enough for his appointed exigencies, if he but develop it as he would develop a feeble body. To that special end, he reminds us, are addressed the sacramental means of the Church. In this last statement Thompson boldly declares that the remedy for many of the evils of the time is more religion, not only in matters of belief, but in practice as well.[35]

Therefore, it is not merely a passive acquiescence in pain that Francis Thompson teaches, but like St. Francis, he meditates upon the suffering Christ and desires to suffer with him. He himself wrote a commentary on St. Francis, emphasizing the dignity, beauty, and indispensability of pain

> . . . which came to man as a penalty, remains with him as a consecration, his ignominy, by a Divine ingenuity, he is enabled to make his exaltation . . . How many among us after repeated lessonings of experience are never

[31]Ibid., p. 57. [32]Ibid., p. 52. [33]Ibid., p. 61.
[34]Idem, "Health and Holiness," p. 249. [35]Ibid., p. 268.

able to comprehend that there is no special love without special pain? To such St. Francis reveals that the Supreme Love is itself full of Supreme Pain .... So he revealed to one of his companions that the pain of his stigmata was agonizing, but was accompanied by a sweetness so intense as made it ecstatic to him.[36]

Thus it was, that Thompson found in St. Francis the best illustration for his principle that sanctity and song are expressions of the same reality. When the Canticles assigned to St. Francis are his subject, Thompson intimates the difficulty which the natural man encounters in understanding sanctity, and therefore in appreciating these canticles in which the purifying power of suffering is implicit. In the conclusion of the essay "Sanctity and Song" (A Second Paper), Thompson points out "That the spirit of song which was in St. Francis did not expire with him. Poetry clung around the cowls of his Order; and it was a Franciscan, Thomas of Celano, who gave to the Church perhaps her two greatest hymns."[37] Again in "Moestitiae Encomium" he reminds us:

> Power is the reward of sadness. It was after Christ had wept over Jerusalem that He uttered some of His most august words; it was when His soul had been sorrowful even unto death that His enemies fell prostrate before His voice. Who suffers, conquers.[38]

In these words we are given a positive attitude toward suffering and an answer to the age-old question, "Why must we suffer?"

Thompson then applied his theory of pain to poets in particular. Consequently, he musingly asks why it is that the poets who have written for us the most beautiful lyrics, free from the mixture of dull, earthly things: the Shelley's, the Coleridge's and the Keats'—are the very persons whose lives are among the saddest in literature. Furthermore, he asks whether sorrow, passion, and fantasy are indissolubly connected like water, fire, and cloud; that as from the sun and dew are born the vapours, so from fire and tears ascend the visions of joy; that the heart like the earth smells sweetest after rain. Finally, he decides that songlight is like sunlight and darkens the countenance of the soul. Perhaps the rays are to stars what thorns are to flowers, he concludes; and so the poet after wandering over heaven, returns with bleeding feet. In other words, it was

[36]"Sanctity and Song," (A Second Paper), pp. 495-96.
[37]Ibid., p. 497.
[38]Idem, "Moestitiae Encomium," p. 113.

familiarity with pain that enhanced their writings.[39]

It was inevitable, therefore, that one of Thompson's temperament, realizing as he did the value of suffering, should place emphasis on that phase of spiritual experience known as asceticism, and give his assent to the doctrine that the excellence of the moral life can be won only through control of the passions and will. Consequently, the practice of asceticism is deliberately accepted and expounded in "Health and Holiness" in full harmony with the teachings of St. Francis as a mode of living, intended to subject the lower to the higher, body to soul.[40] The sub-title "Study of the Relations between Brother Ass, the Body; and His Rider, the Soul, is almost a direct quotation from St. Francis, who, when tempted to carnal thoughts or desires chastised "Brother Ass" unmercifully. In this essay Thompson concerns himself with the clamant cry of the body's rights and the extremity of the reaction to medieval asceticism. The externals of asceticism may change with the time, he believes, but in its essence, asceticism is inevitable and inexorable.[41] He refers to the Saint of Assisi as being

> a flame of active love to the end, despite his confessed ill-usage of "Brother Ass," despite emaciation, despite ceaseless labour, despite the daily hemorrhage from the Stigmata.[42]

Hence the holiness resulting from his asceticism energized St. Francis and wrung from his body the uttermost drop of service. Again in "The Image of God" Thompson reiterates:

> I cannot believe but that St. Francis who loved all things loved not least the hardly used Brother Ass. Rather are we intended to use this "sweet enemy" as a child, which we love, chastise, thwart, cherish; refusing now, because our dearest wish is its future greatness.[43]

Francis Thompson thus emphasizes the subservience of the body His plea for health as well as holiness is an argument that holiness is better served by health than by disease; and that "Brother Ass" should be rewarded for his usefulness to make him more useful. The only value of pain is to strengthen the will when the soul passes through a process of seclusion and interior gestation.[44]

[39]Idem, "Shelley," pp. 35-35.
[40]Idem, "Health and Holiness," p. 267.
[41]Ibid.
[42]Ibid.
[43]Idem, "The Image of God," in *Literary Criticisms*, p. 493.
[44]Idem, "Health and Holiness," p. 277.

Feature Review

The Holy Spirit and Power: The Catholic Charismatic Renewal. Edited by Kilian McDonnell, O.S.B. Garden City, N.Y.: Doubleday, 1975. Pp. 186. Paper, $2.95.

Reviewed by Father Francis de Ruijte, O.F.M., B.A., B.Th., Student in Franciscan Studies at St. Bonaventure University, who recently led two charismatic renewal groups in Montreal where he has been involved in the Movement for three years.

The contemporary charismatic renewal has produced mostly popular writings, but we now see emerge a book of solid theological content—on substantive questions concerning the renewal, yet easily readable and in non-technical language. The importance of its eight essays (by seven different authors) seems to warrant a summary of each, in a review which will thus be longer than normal in these pages.

1. The editor deals with four points in his own essay:

a. *The name "charismatic."* The French have an inclination to quibble over words, justifying it by their desire for precision. And so we see Yves Congar, Henri Caffarel, and others express their dislike on points of vocabulary such as "the insupportable abuse of the word *charismatic.*" In its less than ten years of existence, the Catholic Charismatic Renewal has adopted different names. In the beginning it was called "Catholic *Pentecostal* movement," soon renamed "Catholic *Charismatic* movement." Then the word *movement* was replaced by *renewal.* Now the French are opposed to the word *charismatic* as well. They propose to rename the charismatic renewal "spiritual renewal" or simply "renewal" or "renewal in the Spirit." Yet this only adds more problems, since the names are also applicable to other renewals within the Church. Moreover, they overlook the controversial phrase "Roman Catholic." The universality or catholicity of a worldwide Church is narrowed down to the city of Rome. Is that universal? Besides, is the "Orthodox" Church really the only true one? (That is what the word means.) And are "Protestants" always protesting? (Does the word not rather mean: to witness for the truth?) These authors thus seem to discuss the splinters and not to see the planks. Let them read what C.S. Lewis says in chapter ten of his *Miracles: A Preliminary Study* about images, thoughts, and language, and the modern literalist.

b. *"Spirit Baptism" and Christian Initiation.* Paul is the first to elaborate any doctrine about fellowship in, or manifestations of, the Spirit. When he speaks of the imparting of the Spirit (anointing of the Spirit, sealing, receiving the Spirit, earnest of the Spirit—2 Cor. 1:21), these images mean the sacrament of baptism and its effects. Luke seems more ambiguous since he both distinguishes between water-bath and the coming of the Spirit, and places them in relation to one another. John makes only allusions to baptism and therefore lends himself to controversy among theologians. The "new thing" in Christian baptism is the bestowal of the Spirit. The post-apostolic Church placed the rite of baptism in an Easter setting (dying and rising with Christ). Integral to the Easter mystery was the feast of Pentecost. The baptismal mystery is the same as the Easter-Pentecost mystery. So when reading patristic texts which speak of an imparting of the Spirit by the laying on of hands (confirmation) distinct from the water-bath, one should remember that the Fathers were generally thinking of one initiation celebration, not of isolated ritual acts. The imparting of the Spirit belongs to the nature of Christian initiation, seen as a whole (baptism, confirmation, and Eucharist), and so "baptism in the Holy Spirit" does not belong to a later, more mature stage of the Christian life.

c. *Trinitarian theological context.* The renewal is consciously trinitarian. It makes its own the teaching of Vatican II on the role of each of the divine Persons as well as of the Church—i.e., of Christ prolonged in history, in which believers are sons of God and find the fullness of truth and unity, gifts and fruits. The Council repeated St. Paul's doctrine that no Christian is without a charism (1 Cor. 12:11). These gifts are ministries to the whole Church and to the world, and the basis of the renewal is trinitarian rather than exclusively focussed on the Holy Spirit.

d. *Balancing of perspective.* The renewal is not specifically a "spirit-cult" (p. 61); rather, it aims at restoring some facets of the economy of salvation to their rightful place in Christian consciousness, but without isolating them or exaggerating their importance. What comes first in theological reflection is not the Gifts of the Spirit but the gospel in its totality with each aspect in its proper perspective. "Baptism in the Spirit" is theologically Christian initiation — imparting of the Spirit; experientially it is consciousness of the Spirit's concrete presence. In the latter sense we can distinguish (1) the experience of *Jesus' presence,* concrete and personal, in one's life, and (2) the experience of the *Spirit's power* to proclaim Jesus' Lordship (mission). It is this experience of the presence of Jesus by the power of the Spirit that gives the renewal its special character (p. 82). The pattern of experience within the renewal differs from that outside it in that those in the renewal are saying an adult "yes" to their initiation with *expanded* awareness, openness, and expectancy" (p. 83).

2. Heribert Mühlen, regarded by many as the leading theologian on the Holy Spirit in the Catholic Church today (see *New Covenant,* 7/74, pp. 3-6), has contributed two papers to this volume. In the first, "The Charismatic Renewal as Experience," he also discusses the question of giving the renewal a proper name and speaks of "prayer renewal." The renewal's purpose is not charisms but praise and worship of God, transformation of one's own life and eventually that of the Church. He describes a prayer

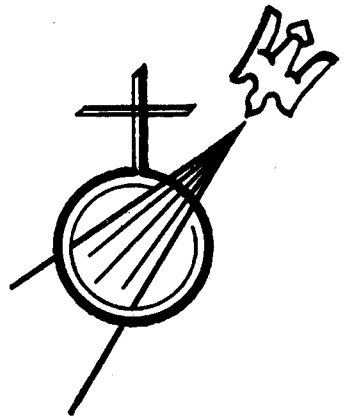
service and adds a few objections of observers and dangers involved.

In his other article, on "The Person of the Holy Spirit," he recalls that, according to Thomas Aquinas, God could have been conceived as only one person instead of three, without difference for God becoming man. In this view the Incarnation could exist without the Trinity (pp. 14-15). This misinterpretation, based on a misreading of scripture, led, centuries ago, to an intellectualization of both God and faith. The historical consequences are clearly visible today: the narrowness of traditional teaching on God is such that we could easily fashion our entire theology without the doctrine of the Holy Spirit. Yet that doctrine is the most basic proposition regarding the divine Nature! Still, fortunately, the *experience* of the living God has always been deeper and broader than the traditional *teaching* about God. Not only God, but also faith was rationalized. For centuries the emotion of faith was suppressed. Today it is revived and said to be produced in us through the working of the Holy Spirit in us. If a distorted emphasis on the emotions is erroneous (leading to sentimentality), yet a reversal of the rationalist "enlightenment" is a historical need at this time. The charismatic renewal will be able to institute radical corrective measures in this regard, since it both understands God as Trinity and heals us from historical distortions and exaggerations.

3. If you are looking for a solid study of scripture and of Vatican II on the renewal, I recommend those of Schneider and Sullivan in this book. Herbert Schneider looks at what "baptism with (in) the spirit" means in the NT. Going successively through the Book of Acts, Paul's Letters, and the Gospels, he studies the language used to describe the experience and also the contents, circumstances, and signs. Both Acts and Paul have no fixed terminology for the reception of the Holy Spirit, and the expressions are interchangeable. All concern Christian initiation — a change to a new life. For both Acts and Paul, baptism and the gift of the Spirit belong together. In the four Gospels we find fundamentally the same teaching on the Holy Spirit. The synoptic Gospels describe Jesus as a charismatic. Even at his baptism the stress is on the descent of the Spirit. Jesus' ministry is also charismatic, "led by the Spirit," "by the power of the Spirit," against the empire of the Devil. An alternate reading for "Your kingdom come" (Lk. 11:2) is "Your Holy Spirit come upon us and cleanse us." The Spirit of Jesus is the beginning and the end of Christian life. For the NT the Spirit of God is never given in sucha a way that it cannot be experienced. If the Spirit cannot be "seen and heard" it has not been given. This solid biblical study contains a large number of scripture texts, occasionally listing them in tables. Clarity and scholarship characterize the author.

4. The needed inner renewal of the Church was put by Vatican II as the first of its three pastoral goals (*Presbyterorum Ordinis*, §12). And so Francis A. Sullivan asks, in his article on "The Ecclesiastical

Context of the Charismatic Renewal," what the Church's renewal *is* according to Vatican II. It is both (1) a greater fidelity to her own calling, involving purification and penance, and (2) progress as taking place in different movements today. This renewal is done by the Holy Spirit, with the cooperation of men and women, in whose hearts he dwells and to whom he gives gifts and fruits—above all love—for the upbuilding of the Church. Vatican II's teaching on the charismatic gifts marks a break with the view commonly held and returns to the scriptural tradition. All charismatic gifts are special graces (1) because they involve a direct intervention of the Holy Spirit in the life of the Church (which is different from the sacraments and ministries), and (2) because they aim at the upbuilding of Christ's Body and are not necessarily connected with sanctifying grace. A charism can be defined as a grace-given ability and willingness for any kind of service that contributes to the renewal and upbuilding of the Church. Bearers of gifts have a right and a duty to use them for the common good of the Church and society, in the freedom of the Spirit but also in communion with their brother Christians and their pastors. Priests should recognize the special gifts of lay people; they in turn can also be gifted with special charisms. The author believes the charismatic renewal of the Church is being realized today by the Catholic Pentecolstal movement because that is precisely its aim and it bears authenticating characteristics enumerated here. Yet



it is not exclusive, and the chapter ends with a word of caution as do those of McDonnell and Mühlen.

5. The pastoral implications of Spirit-baptism are described by Ralph Martin. Theology has been too long and speculative and conceptual science; its weaknesses are a misunderstanding of scripture (cf. Mühlen) and a lack of contact with pastoral facts of life—i.e., the extensive experience of real persons. We need to recognize that theology flows in part from an experience of God and attempts to explain that experience and make it coherent. The theological reflection of the NT and the early Church was based on their encounter with Jesus and his Father, and their remarkable, continued experience with the Spirit Jesus sent to them at Pentecost. The author lets three witness accounts speak for themselves: what they experienced before and after the baptism in the Spirit. Then he goes on to explain why the sacraments of initiation and years of specialized training and a dedicated life did not and could not give what they found in the char-

ismatic renewal. It all comes down to this: to put the lordship of Jesus and the power of his Spirit in center of one's life. Too often this was not perceived before. Then he briefly sketches how charismatic prayer groups and the Life in the Spirit seminars provide means for the re-renewal of Christian lives. He concludes by drawing some pastoral implications fro the Church as a whole. The disorder and ineffectiveness of infant baptism, confirmation, and adult conversions are due to the lack of criteria when to administer the sacraments and to inadequate spiritual preparation. As currently administered, the sacraments may indeed communicate the Spirit, but they certainly do not produce a Church of vital Christians. To fall back on defending the sacraments and their "ex opere operato" effectiveness is only theological speculation and no answer to the Church's needs today. The charismatic renewal may help here to turn out truly committed Christians and thus complements the sacraments.

6. In his article "Liturgy and Charisms," Kevin M. Ranaghan thoroughly examines the points of similarity and contrast between Pentecostalism and the Catholic charismatic renewal, especially concerning their origin and development, worship services, and Spirit-baptism (initiation).

7. According to Donald L. Gelpi, "Ecumenical Problems and Possibilities," Protestant Pentecostals are rigorist to the point of opposing the playing of musical instruments (p. 174). Reading that, I thought of a nearby Pentecostal church with drum band and wondered whom I should believe. This is probably to be regarded as a *corrigendum* similar to the one in his book *Pentecostalism*, where on p. 70 Pentecost is said to be celebrated forty instead of fifty days after the Passover. The most serious doctrinal differences dividing Catholic Charismatics and Protestant pentecostals lie, at any rate, in the area of sacramental theology, with theological deficiencies present on both sides. Fundamentalism, whether Catholic or Protestant, remains the most serious obstacle to meaningful Catholic-Pentecostal dialogue. Both groups have a lot of rethinking to do on questions such as (1) grace, gifts, ministries, and sacraments; and (2) conversion, Spirit-baptism, and sanctification.

Conclusion. Charismatics today promote seeing God as Trinity, Christocentrism, the Holy Spirit's dynamism in men, the gospel in its totality as a guidance for life, joy, peace, sharing of God's marvelous actions, renewal of one's personal life and of Church and society from within, community building, social action, and commitment towards one's fellow men as brothers. All these solid features of the charismatic renewal taken at its best are also the characteristics of the Francincan movement, as is evident from a reading of Francis and the reports of his early biographers. Are Franciscans—individuals and those responsible for groups—sufficiently aware of what the charismatic renewal could mean for them? Their forebears were the charismatics of the thirteenth century, and this renewal could mean their revival and survival today! Participants in the charismatic renewal, on the other hand, might have a look at Francis of Assisi and discover some traditional values which could be of significant interest to them for further growth.

Christian Unity and Christian Diversity. By John Macquarrie. Philadelphia: Westminster Press, 1975.. Pp. x-118, incl. index. Paper, $2.85.

Reviewed by Father Titus Cranny a Franciscan Friar of the Atonement at Graymoor (Garrison, N.Y.), who has been active for many years in promoting prayer and activity for the unity of all men under the headship of Christ.

This little volume makes good reading during the Unity Octave (Jan. 18 through 25) when, fortunately, I had the opportunity to prepare this review. It is succinct and provocative and shows the author's ability to put in precise and clear language some of the thorny problems facing ecumenists. He writes of unity-in-diversity and diversity-in-unity; he calls for the joining together of "the Catholic substance" and "the protestant principle" in order to achieve unity. He is presently Lady Margaret Professor of Divinity at Oxford University, is an Anglican clergyman, and has taught at Union Theological Seminary in New York City.

He has a chapter on "Rome the Centre of Unity" in which he states that any kind of ecumenism must take into account the Roman Catholic Church, including the pope. His Disputed Questions are the following: Ministry, Eucharist, Marriage, Mariology, and Authority. Probably the last is the most difficult point of all since the concept of authority enters into the other doctrines and practices. He proposes that Christian Unity emerge in somewhat the same way it exists between Rome and the Eastern Catholic Churches. It is interesting that he sees this as a possible form or structure to be imitated.

On our Blessed Lady the author says that the differences about the Assumption and the Immaculate Conception are not insurmountable, and that much of the disagreement may be due to emotion about words instead of the concept or position that is held. I am partial to the author because of his other writings too, but for me his words truly focus on the ecumenical problem and impasse (real or apparent). I like his clarity and simplicity; perhaps his solutions will not be even a kind of blueprint of how unity may be advanced and obtained. But we need such writing, and we also need concerned prayer (much more of it) for this holy cause. In his final chapter the author makes a plea for

Christianity and the other faiths. This is indeed "the wider ecumenism," and it necessarily follows from the ecumenical effort of the Christian churches. Unity, however, will not come easily and probably not very soon; but I have a hunch (whatever it is worth) that the Holy Spirit may have some surprises for all of us.

Every Day and All Day: St. Anthony Messenger Book of Prayers, New and Old. Edited by Leonard Foley, O.F.M. Cincinnati: St. Anthony Messenger Press, 1976. pp. vii-136. Paper, $1.50.

Reviewed by Father Julian A. Davies, O.F.M., Associate Editor of this Review and Head of the Philosophy Department at Siena College.

This is a valuable little book, which as its subtitle suggests does bring together the new and the old. Not only do we find the traditional daily prayers: Morning Offering; Acts of Faith, Hope, Love; and Prayer to Jesus Crucified; the Litany of the Sacred Heart; and the Stations of the Cross; but we also discover prayers for special states of life, and special states of feeling, like loneliness, joy and friends, sadness over the death of a loved one. And we find some "old" material highlighted in a way that makes it new—the highlighting of Christ's own prayers from the New Testament, for example, and the listing of some of St. Francis' own prayers. *Every Day and All Day* is a wonderful gift for a friend—or for yourself.

Community in the Lord. By Paul Hinnebusch, O.P. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 240. Paper, $3.50.

Reviewed by Sister Donna Marie Woodson, O.S.F., B.S. (St. Louis University), who is working in the field of Home Care on Chicago's Southside.

Today, when we hear so much about community and perhaps still wonder what it means and how it can happen, it is a pleasure to find a book placing it in a scriptural, theological, and human perspective. The author beautifully describes how it can be and is done in the Lord. In his very readable style, he leads one gently from at-homeness in a family to at-homeness in the Lord.

The sequence of chapters is such that one builds upon the other, like building blocks. The sections on "Appreciation: Key to Community," "Community Reconciliation," and "The Charisms and the Uncreated Grace," are especially recommended to those interested in positive helps. Examples are taken from the charismatic Community of God's Delight, where Father Hinnebusch experienced this life style. Yet the author leaves the impression that the experience is just as possible in other settings.

This book would have appeal to Christians desiring community, to parents, and to anyone in a setting to help others in a "loving response to an invitation of love," to be "fully at home in God."

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our May issue were drawn by Brother Robert G. Cunniff, O.F.M., a member of Holy Name Province, at Holy Name College, Washington, D.C.

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A GUEST EDITORIAL

"ECUMENICAL" FRANCISCANISM: CREATING A FUTURE

AS FRANCISCANS OF THE FIRST ORDER pause to celebrate the 750th anniversary of the "transitus" of Saint Francis (1226-1976), it is good to see friars seeking to heal the wounds of division which history has left on the Order. (See the February 1976 Guest Editorial in this space.) A most fitting celebration would indeed be a serious commitment toward Franciscan unity. A new chapter in Franciscan history can begin with the friars of today.

The last General Chapter, or "Capitulum Generalissimum," to host all First Order friars of any size, shape, or form, was the disastrous Chapter of 1571. This Chapter was called to create unity and ended in division with the Conventuals licking their wounds and the Observants and other reform groups struggling to bring about internal unity. In 1525 the Capuchin movement brought about the third division within the Order. Unity seemed very distant in 1619 when the world witnessed three Ministers General as the successors of Saint Francis. The friars of all branches seemed rather complacent about the division. By the end of the following century each group could point to new growth and strong numbers: The Observant movement totaled over 76,000 friars; the Conventuals numbered 25,000; the Capuchins increased to more than 32,000 friars. Such numbers were viewed as a blessing of divine Providence. Yet a century later (c. 1890), statistics changed because of civil persecution: the 'observants were reduced to 15,000 friars; the Conventuals to 1,500; the Capuchins to 6,000.

Today no Franciscan Order is experiencing growth in membership. Some Provinces at most are holding a status-quo. Projections for future growth are not bright. History may yet repeat itself. Yet the friars of today need not be the pawns of history. They can create their future by laying the groundwork in an ecumenical effort. Unity will not be brought about

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Father Raymond Borkowski, O.F.M. Conv., is Director of Vocations for the Conventual Franciscan Friars at St. Joseph Cupertino Novitiate, Ellicott City, Maryland (St. Anthony of Padua Province). We hope that this thoughtful effort to enter into discussion with Father Raphael Bonanno's editorial in this space last February will give rise to still further participation in the "ecumenical" conversation.

immediately. No single decade, not even a single century, can solve the puzzle of Franciscan history. But definite and decisive action must be taken if a future century is to witness a unified Franciscan Order.

Here are some ideas. As the first decisive step a "Capitulum Generalissimum" of all three Orders can be held in Assisi. The friars can meet separately for administrative sessions but jointly on matters of spiritual concern. Joint sessions of prayer at the Portiuncula and the Basilica of Saint Francis would give visible witness of an ecumenical effort. Hopefully an outgrowth of this Chapter would be the establishment of a Franciscan Federation of First orders. The task of the Federation can be the fostering of unity among the friars. Perhaps a common statement on the Rule as a spiritual document can be endorsed by the Federation, not as an idea of one friar, but endorsed officially by all three Franciscan jurisdictions.

As a further step toward unity all three Generals could renounce the title "Minister General" and assume the title "Vicar General" as a sign of a commitment toward unity and a symbolic absence of the one Minister General of the Order. In the meantime all three jurisdictions can function autonomously but the commitment to unity would be there. Another decisive step would be the drafting of a common constitution for all three jurisdictions. They could be general enough to be acceptable to all; yet, decisive enough to pave the way to unity. A fine example of such an endeavor is the General Constitutions of the Poor Clares which have been accepted by most Poor Clare Monasteries of whatever historical heritage. The individual jurisdictions, still autonomous, could bring specific legislation together in General Statutes which could govern the details of administration.

As the Federation begins to develop at top level, grassroot action must simultaneously emerge. National Conferences of Ministers Provincial embracing all three jurisdictions can be formed to encourage and organize joint action where feasible. Common retreats, houses of prayer, and programs of Franciscan studies are only a few areas where joint efforts can be encouraged. In our own country the Franciscan Educational Conference can be developed and its scope broadened to include a common meeting place for friars in a variety of apostolic activities including education and formation.

An Order which meets together in General Chapter, possesses a common Rule, a common founder, and a common heritage even though ministered by three autonomous Vicars, is one which has taken decisive action toward unity. Perhaps the Franciscan Order, with three jurisdictions, will have reached that point on its 800th birthday, April 16, 2009. Is it too much to hope that it will also have one Minister General?

Raymond Borkowski, O.F.M. Conv.

The Marian Dimension in the Life of Saint Francis

BERNARD PRZEWOZNY, O.F.M. CONV.

NINE YEARS AGO in its Decree on the Appropriate Renewal of the Religious Life, *Perfectae Caritatis*, Vatican II enunciated the two basic principles which must govern such appropriate renewal. The "two simultaneous processes are "(1) a continuous return to the sources of the Christian life and to the original inspiration behind a given community, and (2) an adjustment of the community to the changed conditions of the time" (§2). By a "continuous return to the sources of all Christian life," the Council Fathers meant the life of the Church as mirrored in revelation and committed to the Church in the one deposit of faith, comprising both Sacred Scripture and Sacred Tradition. (Cf. the Dogmatic Constitution on Divine Revelation, *Dei Verbum*, §§9-10). By the return to the original inspiration behind a given community the council meant a re-examination of the pristine charism of the founder and its traditional actualization in history. Indeed, the Church wishes to safeguard the different charisms showered upon those living in religious communities:

> It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of the founders, as also to all the particular goals and wholesome traditions which constitute the heritage of each community. [*Perfectae Caritatis*, §2].

Inasmuch as two recent church documents foster Marian devotion, Franciscans should feel obliged to examine in the spirit of appropriate renewal the attitude of Saint Francis toward Mary. Only in this way can they conduct both renewals, that of the community and that of Marian devotion, according to the original inspiration of Francis.

That one may accept unquestioningly that Marian devotion is part of the revelation committed to the Church in both scripture and tradition is obvious from Pope Paul's more recent Apostolic Exhortation, *Marialis cultus* (February 2, 1974), in which the Holy Father speaks of its Trinitarian, Christological and ecclesial aspects and stipulates the following four guidelines: biblical, liturgical, ecumenical, and anthropological. The pastoral letter of the American hierarchy, *Behold Your Mother: Woman of Faith* (November 21, 1973) dedicates the first three chapters to Mary's position in the life of the Church.

No one in the contemporary Church denies that the practice of Marian piety requires adapting and actualizing. Both documents treat of these aspects amply. In fact, everyone has recently experienced problems and difficulties concerning this devotion, either personally or as an involved observer.

The Constitutions of the Conventual Franciscans accept that this adaptation and actualization in the Franciscan Order is necessary. Concerning the friar's spiritual formation, the Constitutions state that each "must with constant filial devotion revere the most blessed Virgin Immaculate, the paragon of perfect charity and the Mother of the Church" (Art. 55). In the Spiritual Introduction to Chapter Three on the prayer life of the friars, Francis's devotion to Mary and that of the friars toward her are identified. His example and the hope of union with Mary in heaven are given by the Constitutions as the motives for this devotion among Franciscans. Article 78 is dedicated to the honor that each friar is to give Mary. A "penitential season," to be decided by each province, is enjoined for the vigil of the Immaculate Conception (Art. 85, ¶1). It is exhorted that a friar "strive to foster" the pious society founded by Blessed Maximilian Kolbe and known as the Militia of Mary Immaculate (Art. 146, ¶3).

With the renewal of the order and Marian devotion in mind, let us examine what was the spirit of Saint Francis concerning Mary. To limit our discussion, for the sake of control and brevity, let us sound out the spirit of Francis as it is revealed in his own writings and in those of the primary and traditional sources for his life. It is hoped that the examination of these sources will recall a well-known dimension of his personality and at the same time encourage, in the words of Vatican II, the "loyal recognition and safekeeping" of his spirit. This spirit is understood to be consonant with the renewal of Marian devotion as advocated by the Holy Father, the American hierarchy, and the Constitutions of the Order.

Father Bernard Przewozny, O.F.M. Conv., prepared this paper originally as a conference for the Conventual Franciscan students at St. Anthony-on-Hudson (Rensselaer, N.Y.), where he is a professor of theology, and St. Hyacinth College and Seminary (Granby, Mass.).

1. *The Characteristics of Medieval Devotion to Mary.* Saint Francis's personal devotion to Our Lady was in harmony with the spirit and general religious climate of the Middle Ages. That period of Church history is noted for its *sense of community* and especially for the believer's acceptance on faith that the Church on earth, the church militant, or, as we would prefer to call it today, the pilgrim Church, is in intimate oneness with the Church triumpant or the heavenly Jerusalem. The *civitas terrena* is one, although in mystery, with the *civitas Dei*. The medieval Christian's belief in the communion of saints, whenever he professed this doctrine employing the Church's ancient credal formula, was a palpable reality. He turned to angels, saints, and especially the Mother of God, with confidence and frequency. General devotion to the saints, both to the martyrs of the ancient Church and to the heroes of God closer in time to his own, was almost natural. One should recall that Saint Thomas a Becket and Stanislaus were canonized and venerated in the Europe of the Middle Ages shortly after their martyrdoms. The hagiographers of the time were more than willing to satiate the thirst for knowledge concerning the more perfect followers of the Savior. Saint Francis himself was canonized within two years after his death, and his biography was written and rewritten several times. The Christian lived out his earthly days in the firm hope of soon being in the company of God's chosen friends. Marian devotion could not be far behind this development in the world vision of the day. After all, Mary was rightly the queen of the World and the mother of the Savior.

Devotion to Mary furthermore grew hand in hand with *a more perceptive emphasis on the humanity of Christ.* Immediately following the Paris disputes of the early twelfth century concerning the real presence in the Eucharist, a very strong devotion to the humanity of Christ developed. Small wonder, then, that this mystery, by reason of its intimate relationship with the Incarnation and the divine Maternity of Mary, led to a greater devotion to our Lady. Francis himself exemplified this trend through his deeper appreciation of Christ's presence in the Eucharist and in creation. In subsequent generations, Francis's Christocentrism and Mariology would influence later Franciscan theologians and Mariologists.

The positive Christological orientation of Francis's personal piety did not, however, blind him to the *passion and death of the Savior*, the One who was born humbly and poor. He was very much aware of the sufferings of Christ and the compassion of His Mother. The texts we will have occasion to cite below will point out to what extent Francis was inspired by Christ's humility and poverty and by that of His Mother. Their sufferings gave him an insight into his own; he did not suffer alone but with them.

The Middle Ages did not confuse the cult of the Savior with that of Mary. A study of Francis's Marian piety reveals an implicit awareness of the difference between the adoration due to the Savior and the honor due to His Mother. Saint Bonaventure, the faithful follower of Francis, would be one of the first to systematize theologically this truth by stating that *latria* is not *hyperdulia*. Nonetheless, not mere *dulia* but *hyperdulia* is due to the Mother of God, because by her very motherhood she was placed above all other creatures. Indeed, Christ wants us to honor her, but not in the same manner as himself. According to the Seraphic Doctor, although the person of the Mother is infinitely inferior to the person of her Son, it is proper to honor the Mother of God in accord with the law of justice and right order (*In III Sent.*, d. 9, a. 1, q. 3; ed. Quaracchi, III, 206).

2. *The Characteristics of Medieval Marian Devotion and St. Francis.* With these observations in mind, let us now see how Francis's devotion to Mary is in harmony with his faith in the communion of Saints, Christ's real presence in the Eucharist, and his lowly and humble state.[1]

[1]Research into Francis's Mariology is of recent origin. The first monographic studies date from the 1950's. To the extent that this paper does not consider the critical and technical aspects of such works, a word concerning the results of this scholarship is in order.

St. Francis was not a theologian and, as a result, his Mariology is intuitive. He does not present us with a systematically elaborated treatise on the mystery of Mary. Sometimes his remarks concerning her appear to be secondary. If we recall that his spirituality was primarily Christocentric, then we must agree with the research of the last twenty years that Mary could not be central to it in the usual sense of the word. She is not even mentioned in the Rule of 1223. He never confused the adoration due to the Savior with the honor due to his mother, nor vice versa. Nonetheless, his devotion to Mary was simple, concrete, fervent, Catholic, mystical, and original (cf. R. Brown, "St. Francis of Assisi and Our Lady," *The Marian Era* 1 (1960), p. 54 and in general pp. 52-55; 109-16). Francis's simple and true understanding of Mary's

a. Francis's Mariology and the Communion of Saints. A child of his society, Francis had a Marian devotion that was not unusual in his age and the conditions in which he lived. When in his time Europe was awakening to the world beyond, an awakening brought about by the Crusades, Christians were still very much aware of their oneness as a *respublica christiana*. They lived in a society that accepted all life as good provided it be lived in accordance with the laws of God. As G. K. Chesterton has pointed out in his *St. Francis of Assisi*, all appeared to be pure and expiated and reconciled. One could celebrate with the saints when celebration was appropriate; one could call on them for help when the horizon darkened. And, of all saints, Mary was the intercessor *par excellence*. She was *the* holy woman.

Although Francis's biographers describe him as one of these devotees of Mary, they also tell us that he had a much deeper perception of the role she played in each Christian's life. Celano in his *Second Life of St. Francis* tells us that Francis turned to her frequently and wrote *Praises* in her honor. He not only imitated her, but also sought to make others love her.

> Toward the Mother of Jesus he was filled with an inexpressible love; because it was she who made the Lord of majesty our brother. He sang special *Praises* to her, poured out prayers to her, offered her his affections, so many and so great that the tongue of man cannot recount them. But what delights us most, he made her the advocate of the order and placed under her wings the sons he was about to leave that she might cherish them and protect them to the end [2 Celano 198; *Omnibus*, p. 521].

Saint Bonaventure describes Francis's devotion to Mary in similar terms:

> He embraced the Mother of our Lord Jesus with indescribable love because, as he said, it was she who made the Lord of majesty our brother, and through her we found mercy. After Christ, he put all his trust in her and took her as his patroness for himself and his friars. In her honor he fasted every year from the feast of Saints Peter and Paul until the Assumption [*Major Life*, IX, 3; *Omnibus*, p. 699].

For Francis, then, since the world was saved and reoriented through the merciful advent of Jesus, his own relationship to the world could not be other than that offered him by Jesus. Moreover, since Mary had given him his brother Jesus, he who imitated the Savior could not ignore her nor could he fail to offer to his own friars the one who in Christ was giving them their new meaningfulness.

The Seraphic Doctor tells us that Francis founded the order at the Portiuncula "by divine inspiration" (*Major Life*, II, 8—*Omnibus*, p. 646). But the decision was reached after long prayers to Our Lady.

> As he was living there by the Church of Our Lady, Francis prayed to her who had conceived the Word, full of grace and truth, begging her insistently and with tears to become his advocate. Then he was granted the true spirit of the Gospel by the intercession of the Mother of mercy and he brought it to fruition. He was at Mass one day on the feast of one of the Apostles and the passage of the Gospel where Our Lord sends out his disciples to preach and tells them how they are to live according to the Gospel was read [*Major Life*, III, 1; *Omnibus*, p. 646].

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motherhood inspired his concrete and realistic perception of her relationship with all Christians.

The originality of Francis's devotion to Mary lies in his terminology, his conception of her spiritual maternity, and his appreciation of her poverty. He was poetic in expressing his affection for her. Of all western medieval saints, he is uncannily profound in calling her the *Sponsa Spiritus Sancti*. At the time he was an innovator in perceiving concretely Mary's spiritual motherhood. It was through her that he "conceived" Christ's Gospel in his heart on that fateful day in the lowly church of the Portiuncula. Through her influence, Christ is reborn in each Christian because she gave us Christ, our brother. Finally, he was original in seeing her as that poor woman.

For recent English studies of St. Francis's devotion to Mary, cf., in addition to the work named above, the same author's *Our Lady and St. Francis: All the Earliest Texts* (Chicago: Franciscan Herald Press, 1954); J. Daleiden's condensed version of the book, "St. Francis and Mary," *Franciscan Educational Conference Report* 25 (1954), 308-22; K. Esser, O.F.M., *Repair My House*, tr. M.D. Meilach, O.F.M. (Chicago: Franciscan Herald Press, 1963), pp. 131-54. For a bibliography containing foreign works, cf. M.A. Habig, O.F.M., ed., *St. Francis of Assisi: Writings and Early Biographies, English Omnibus of the Sources for the Life of St. Francis* (Chicago: Franciscan Herald Press, 1973), pp. 1730-31. This work is designated in the body of the article by the abbreviation *"Omnibus,"* and the selections are used with the kind permission of the Franciscan Herald Press.

The new world vision found in the Gospel as read in the church of the Portiuncula and after long prayers to the Mother of God gave him and his confreres a new position within the whole Church. They were to be preachers of the Word, that is, missionaries. Their tasks were to be undertaken, however, in the name of the whole communion of saints and especially in the name of Mary. When in the Pentecost Chapter of 1217 Francis decided to go to France as a missionary, the country where the Cathari and Albigensians were disrupting the unity of the Church, he announced his intention by invoking Jesus, his Mother, and all the saints: "In the name of our Lord Jesus Christ, of the glorious Virgin, his Mother, and of all the saints, I choose the country of France" (*Legend of Perugia*, 79; *Omnibus*, p. 1055).[2]

Francis's prayers bear witness to a firm faith that there exists a bond between the *civitas Dei* and the *civitas terrena*. Although his Office of the Passion was never intended by him to replace the official prayer of the Church, the antiphon he wrote for it reads:

> Holy Virgin Mary, among all the women of the world there is none like you; you are the daughter and handmaid of the most high King and Father of heaven; you are the Mother of our most holy Lord Jesus Christ; you are the spouse of the Holy Spirit. Pray for us, with St. Michael the archangel and all the powers of heaven and all the saints, to your most holy beloved Son, our Lord and Master [*Office of the Passion*, *Omnibus*, p. 142].

Toward the end of his life, in his *Letter to a General Chapter* (1224?) Francis confessed his sins. The confession unites in one formula those he had offended in heaven and on earth. In this confession, Mary is, as she was always in such formularies, named immediately after the most Holy Trinity:

> I confess all my sins to God, Father, Son, and Holy Spirit; to blessed Mary ever Virgin and all the saints in heaven and on earth; to the Minister General of the Order, my reverend Superior; to all the priests of the Order and all my other friars.

In confessing his sins to this community of saints, in heaven and on earth, Francis recognized his offenses against the Rule and against the proper recitation of the Office, concluding the confession with the touching words, "Through carelessness or sickness, or because I am ignorant and have never studied" (*Omnibus*, p. 107).

[2] "... it is a fact that St. Francis recited a daily Office of the Blessed Virgin Mary. This must have been the Little Office which was then coming into popularity and was introduced into the Roman Breviary by Innocent III, though limited to the season from the Purification to Holy Week and from Pentecost to Advent"(R. Brown, *op. cit.*, 110).

Francis never forgot that God's forgiveness was even now found in the pilgrim Church. Unlike the Reformers' individualist interpretation of Christ's passion and death, he was unafraid in his *Paraphrase of the Our Father* to give the following meaning to the petition "And forgive us our trespasses": "In your infinite mercy, and by the power of the passion of your Son, our Lord Jesus Christ, together with the merits and the intercession of the Blessed Virgin Mary and all your saints" (*Omnibus*, p. 160).

For Francis, Mary is the most important adorer of the Almighty, most high and supreme God, Father, holy and just, Lord, King of heaven and earth, of Jesus Christ his beloved Son, and of the Holy Spirit. She is also the greatest intercessor in the communion of saints, for she is the glorious Mother of God. His is a Church-oriented Mariology. God wills to save man in history and collectively, as Vatican II reminded us in the first two chapters of the Dogmatic Constitution on the Church, *Lumen Gentium*. For Francis, Mary is a mediatrix in the unique Mediator, Christ. Through her personal faith in God she entered the history of salvation at the critical moment willed by God and thus became the Mother of the Savior, offering all mankind the source of happiness and life as the new mother of all the living. She thus became the mother of all believers, the one who through the Holy Spirit intercedes for all. Francis calls her the *Sponsa Spiritus Sancti*—Spouse of the Holy Spirit. As a result he turned to her spontaneously whenever he needed her guidance in finding his own place in the world and in the Church; for just as the latter is the effect of the Holy Spirit, so Mary is the Mother of God by the overshadowing of the Holy Spirit.

b. St. Francis's Mariology and the Real Presence. The Christological dimension of Francis's spirituality predisposed him toward a more profound appreciation of Christ's real presence in the Eucharist. His concern about the proper administration of the Eucharist, for altar vessels to be used and for the care to be exercised in its reservation are well known (cf. *The Testament of St. Francis* (*Omnibus*, p. 67); *The Admonitions*, §26, *Omnibus*, p. 86); and *Letter to All the Faithful*, (*Omnibus*, p. 95). With intuitive perception he spontaneously connected this mystery with Mary's divine motherhood. In the first chapter of the *Admonitions*, devoted to the Blessed Sac-

rament, he draws a parallel between the Virgin Mother and the priest: "Every day he humbles himself just as he did when he came from his *heavenly throne* (Wis. 18:15) into the Virgin's womb; every day he comes to us and lets us see him, in abjection, when he descends from the bosom of the Father into the hands of the priest at the altar" (*loc. cit.*, *Omnibus*, p. 78).

Francis deduced consequences for priests' holiness from the same strict rapport that exists among these mysteries—Christ's Incarnation, Mary's divine motherhood, the real presence, and the priesthood:

> Listen to this, my brothers: If it is right to honor the blessed Virgin Mary because she bore him in her most holy womb . . . how holy, virtuous, and worthy should not a priest be; he touches Christ with his own hands, Christ who is to die now no more but enjoy eternal life and glory, upon whom the *angels desire to look* (1 Pet. 1:12). A priest receives him into his heart and mouth and offers him to others to be received [*Letter to a General Chapter*, *Omnibus*, p. 105].

How demanding must these words have sounded in the ears of Franciscan priests! How challenged must they have felt themselves at the time! It was only then that the Church was beginning to see the light at the end of the dark tunnel of all sorts of clerical abuses: simony, concubinage, and a general unfaithfulness in the exercise of the priestly ministry.

c. Harmony between Francis's Lowly and Humble Life and His Marian Devotion. Francis's devotion to Mary was harmoniously in tune not only with his life in the Church but also with the new lifestyle he introduced, his mysticism among the then existing religious orders.

Already during the long period of his conversion we are told that Marian piety influenced him. The first life of Francis written by Celano informs us that sometime in the third year of his conversion "he went to another place, which is called Portiuncula, where there stood a church of the blessed Virgin Mother of God that had been built in ancient times but was now deserted and cared for by no one. When the holy man of God saw how it was thus in ruins, he was moved to pity, because he burned with devotion toward the mother of all good; and he began to live there in great zeal" (1 Celano 21, *Omnibus*, p. 246).

In the *Major Life*, Bonaventure insinuates that Francis was attracted to the Portiuncula because of his devotion to Mary and also because of its lowly state by reason of disrepair: "Francis had

great devotion to the Queen of the world and when he saw that the Church was deserted, he began to live there constantly in order to repair it." The deserted and lowly church permitted him to begin in a small way: "It was here that he began his religious life in a very small way; it was here that he came to a happy end" (*Major Life*, II, 8; *Omnibus*, p. 645). Francis appeared thus to frame his whole life within Mary's simplicity and humility.

Celano makes the connection between Francis's Marian devotion and his espousal of Lady Poverty as symbolized by the poor church at Portiuncula even more apparent. Francis loved that church more than others because it so dearly reminded him of Mary's poverty and lowliness. "For it was not without foreknowledge of a divine disposition that from ancient times that place was called the Portiuncula which was to fall to the lot of those who wished to have nothing whatsoever of the world" (2 Celano, 18; *Omnibus*, p. 378).

At a moment of history when new cathedrals were being built to the honor of Mary, Francis also wished to make his contribution. His church, however, would be as simple and humble as his own life. Personally he was convinced that this would please Mary most:

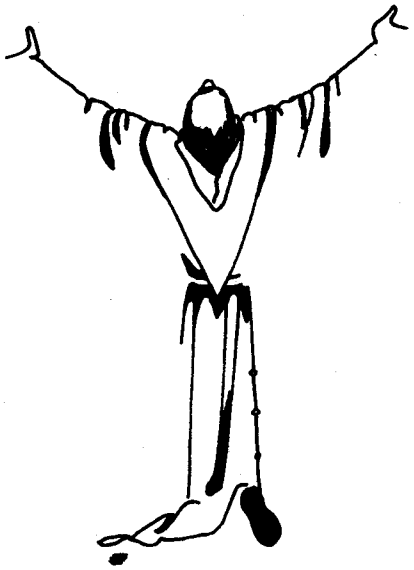
> The happy father used to say that it had been revealed to him by God that the blessed Mother of God loved this church, among all the other churches built in her honor throughout the world, with a special love; for this reason the holy man loved it above all others" [2 Celano 19; *Omnibus*, p. 379.]

Before Francis reconstructed the church at Portiuncula, he had already built a temple in his own heart.

The same Brother Celano tells us that Francis's harmonious appropriation of Mary, fully integrated into his life, possessed a Christological character. There could be no contradiction in his life between Mary, Lady Poverty, and his Savior:

> Whatever he saw in anyone of want, whatever of penury, he transferred in his mind, by a quick change, to Christ. Thus in all the poor he saw the Son of the poor Lady, and he bore naked in his heart him whom she bore naked in her hands" [2 Celano, 83; *Omnibus*, p. 432].

Francis holistic approach to life and Marian devotion permitted his to interpret all of his and the Order's needs on the basis of his love of Mary. She offered him the answers to questions concerning the goods



of novices who were entering the Order. Rather than keep their possessions for the care of the numerous brothers who would visit Portiuncula, Saint Francis advised a questioning Friar:

> Strip the altar of the blessed Virgin and take away its many ornaments, since you cannot otherwise come to the help of the needy. Believe me, she would be more pleased to have the Gospel of her Son kept and the altar stripped than that the altar should be ornamented and her Son despised. The Lord will send someone who will give back to our Mother the ornaments he has lent to us" [2 Celano, 67; *Omnibus*, p. 691].

In correcting a friar who had rejected a beggar, Francis gently scolded him with the words: "My dear brother, when you see a beggar, you are looking at an image of our Lord and his poor Mother" (*Major Life*, VIII, 5; *Omnibus*, p. 691).

The Rule of 1221 in its ninth chapter on the begging for alms again exemplifies Francis's total dedication to the poverty of Christ, his mother, and his disciples:

> The friars should be delighted to follow the lowliness and poverty of our Lord Jesus Christ, remembering that of the whole world we must own nothing; "but having food and sufficient clothing, with these let us be content" (1 Tim. 6:8), as St. Paul says. They should be glad to live among social outcasts, among the poor and helpless, the sick and the lepers, and those who beg by the wayside. If they are in want, they should not be ashamed to beg alms, remembering that our Lord Jesus Christ, the Son of the living, all-powerful God "set his face like a very hard rock" (Is. 50:7) and was not ashamed. He was poor and he had no home of hisown and he lived on alms, he and the blessed Virgin and his disciples" [*Omnibus*, p. 39].

In his *Letter to All the Faithful*, advising Christians that they are called to live simply, peacefully, and in harmony, doing penance, Francis presents the example of Jesus and his Mother in the following vivid and succinct terms:

> Our Lord Jesus Christ is the glorious Word of the Father, so holy and exalted, whose coming the Father made known by St. Gabriel the Archangel to the glorious and blessed Virgin Mary, in whose womb he took on our weak human nature. He was rich beyond measure, and yet he and his holy Mother chose poverty" [*loc. cit.*, *Omnibus*, p. 93].

With single-minded determination, Francis was not afraid to impose penances upon himself in honor of the Mother of God:

> One day blessed Francis went to the hermitage of Mount La Verna. He liked its isolation so much that he wanted to keep a Lent there . . . He had climbed the mountain before the feast of the Assumption of the glorious Virgin Mary. He counted the days between this feast and that of St. Michael: these were forty. Then he said, "In honor of God, of the blessed Virgin Mary, his Mother, and of Blessed Michael, the prince of the angels and of souls, I wish to observe a Lent here [*Legend of Perugia*, 93; *Omnibus*, P. 1070].

The more spiritualizing text of the Three Companions tells us that

> Once during a meal a certain brother remarked that the blessed Virgin was so poor that she had hardly anything to set before her Son our Lord. On hearing this, Francis sighed, deeply moved, and leaving the table, he ate his bread sitting on the floor" [*Three Companions*, 15; *Omnibus* p. 905].

Celano informs us that Brother Bernard of Quintavalle, the first follower of Francis, was amazed at his long prayers.

> He noticed that Francis would pray all night, sleeping but rarely, praising God and the glorious Virgin Mother of God, and he wondered and said: "In all truth this man is from God" [1 Celano, 24; *Omnibus, p. 248*].[3]

No more fitting conclusion can be found to this brief survey of Francis's own writings and of the primary sources, all of which bear witness to his devotion to the Mother of God, than to recall his *Salutation of the Blessed Virgin* (*Omnibus*, pp. 135-36). If ecstasy is born of suffering, sorrow and tears, all experienced in a life harmoniously dedicated to a personal goal pursued with passion, then one can appreciate Saint Francis's ecstasy whenever he praised the one who gave him his brother, Jesus, and introduced him to the heavenly Jerusalem:

> Hail, holy Lady,
> Most holy queen,
> Mary, Mother of God,
> Ever Virgin;

[3] ". . . in an era when various heretical sects were spreading, his eminently Catholic preaching and effective example combined with his immense popularity to serve as a powerful antidote to the attacks of the Cathari on the Marian dogmas of the Church" (Ibid., 113).

Chosen by the most holy Father
in heaven,
consecrated by him,
With his most holy beloved
Son
And the Holy Spirit, the
Comforter.
On you descended and in you
still remains
All the fullness of grace
and every good.
Hail, his Palace,
Hail, his Tabernacle,
Hail, his Robe.
Hail, his Handmaid.
Hail, his Mother.
And Hail, all holy Virtues,
Who, by the grace
And inspiration of the
Holy Spirit,
Are poured into the hearts
of the faithful
So that, faithless no
longer,
They may be made faithful
servants of God
Through you.
[*Omnibus*, pp. 135-36].

THIS COLLECTION and organization of Marian texts gathered from the writings of Saint Francis and his biographers may leave one with the unfortunate impression that his Mariology merely bears witness to a medieval practice that has little bearing on our present lives. Is this really the case? The three hallmarks of his Marian devotion: its communal dimension, its orientation towards Christ's humanity and real presence in the Eucharist, its focus on the lowly and humble condition of the poor Lord, should have given the lie to such a negative evaluation. If one accepts the analysis of the nature of the Church's mission in today's world and the understanding of Mary's position in the Church as given by Vatican II, then one must conclude that Francis's Mariology recalls us to these same basic truths.

(a). It was Vatican II in its Dogmatic Constitution on the Church, that reminded us of the communal nature of the Church (cf. *Lumen Gentium*, §§1-17). "It has pleased God . . . to make men holy and save them not merely as individuals without any mutual bond but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness" (Ibid., §9). Moreover,

> that the earthly and the heavenly city penetrate each other is a fact accessible to faith alone. It remains a mystery of human history, which sin will keep in great disarray until the splendor of God's sons is fully revealed. Pursuing the saving purpose which is proper to it, the Church not only communicates divine life to men, but in some way casts the reflected light of that life over the entire earth [*Gaudium et Spes*, §40].

The kingdom of God is already present in mystery. It awaits its full manifestation in the Parousia. Of Mary, therefore, the

Dogmatic Constitution on the Church says:

> In the bodily and spiritual glory which she possesses in heaven, the Mother of Jesus continues in this present world as the image and first flowering of the Church as she is to be perfected in the world to come. Likewise, Mary shines forth on earth, until the day of the Lord shall come (cf. 2 Pt. 3:10), as a sign of sure hope and solace for the pilgrim People of God" [*Lumen Gentium*, §68].

By including its teaching on Mary within the Dogmatic Constitution on the church, Vatican II stressed her importance for the whole Church.

> In the most holy Virgin the Church has already reached that perfection whereby she exists without spot or wrinkle (cf. Eph. 5:27). Yet the followers of Christ still strive to increase in holiness by conquering sin. And so they raise their eyes to Mary who shines forth to the whole community of the elect as a model of the virtues [*Lumen Gentium*, §65].

(b). Francis's devotion to Mary increased with his greater faith in the mystery of the Incarnation. Christ's real presence in the Eucharist is intimately related to it. Is not the Council's doctrine on the sacramental nature of the Church based on the mystery of the Incarnation? When speaking of the visible and invisible elements of the Church, Vatican II recalled this truth:

> But the society furnished with hierarchical agencies and the Mystical Body of Christ are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things. Rather they form one interlocked reality which is comprised of a divine and a human element. For this reason, by an excellent analogy, this reality is compared to the mystery of the Incarnate Word. Just as the assumed nature inseparably united to the divine Word serves him as a living instrument of salvation, so, in a similar way, does the communal structure of the Church serve Christ's Spirit, who vivifies it by way of building up the body (cf. Eph. 4:16) [*Lumen Gentium*, 8].

Mary's role is always to be related to Christ, for "the Son of God took human nature from her, that He might in the mysteries of His flesh free man from sin (Ibid., 55).

(c). The poor man from Assisi found in Mary the example of his own simplicity and poverty. His sufferings brought him into closer union with Jesus and his Mother; their sufferings lightened his. Just as she suffered grievously with her Son, so Saint Francis imitated him until he was signed with the seal of the stigmata. The American Bishops' words concerning Mary are applicable to Francis's own attitude toward life: "Her humble circum-

stances left little choice but to accept what life brought; but her splendid obedience made her an associate of her Son's saving work" (*Behold Your Mother*, §126).

Although it is undeniable that the religious and social climate of his day facilitated Francis's devotion to Mary, the pillars of his devotion, however, are just as valid today as they were then. Who would dare question that the community of saints, the humanity of Jesus, his real presence in the Eucharist, and one's idenification with the lowly Savior are outdated dimensions of Christian existence? If Francis's Marian devotion brought these truths into clearer focus in his own life, may it not have the same effects in our own?

Jesus, the High Priest

Jesus, the High Priest, eternally—
Sharing the highest with lowly me;
Grateful am I to be called to be
Like unto You . . . to live holily.

I give additional thanks to You
For all the incomparable blessings true!
Whereby I think and I say and do
All in Your Presence: all done anew!

Even should I e'er so foolishly
Try to forget or not want to see;
You will not let me, so generously
Great and immense is Your love for me!

Bruce Riski, O.F.M. Cap.

A Short Exhortation to Be Silent

STEPHAN GROSSO

TOO MANY OF US are afraid of silence. We recoil from it as something sinister and dreadful. We flee from its hush and mystery. In silence shadows appear, hidden worlds rise with their haunting clamours, memories tick off the past, and ghosts stir. Silence terrifies, and there are persons who would rather not face it for even a minute. It would never occur to them to see silence as something to take pause and refreshment in; or something like the water that Jesus promised to the Samaritan woman at Jacob's well, when he asked of her water, offering to exchange his water for hers: "Whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (Jn. 4:13-14).

No, silence to such persons is mere superstition, and how relieved they are to return from even the solemn occasions which demand that one be silent. Here the witness of silence not only might call for thought, it might demand its coordinate: Action. Instead, such persons return precipitately to the world from which they wrenched themselves, back to a world of shallow dins and animal bellicosities, back to their particular brand of "emotional cathartic"—to alcohol, drugs, carousings, idolatries, sorceries, name it—to anything with power to produce and sustain an inflated sense of well-being, a well-being that is often a strange, self-obliterating contentment. I shall quote a passage from a book by William Law entitled *The Serious Call*. The words are uncannily appropriate to our present subject:

> Though the light and comfort of the outward world keeps even the worst of men from any constant strong sensibility of that wrathful, fiery, dark and self-tormenting nature that is the very essence of every fallen unregenerate soul, yet every man in the world has more or less frequent and strong intimations given him that so it is with him in the inmost ground of his soul. How many inventions are some people forced to have recourse to in order to keep off a certain inward uneasiness, which they are afraid of and know not

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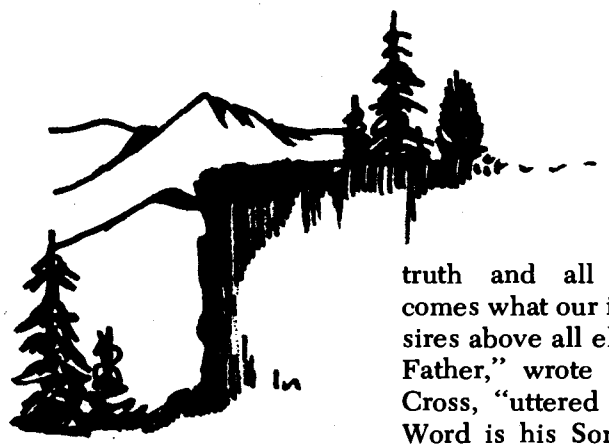
whence it comes? Alas, it is because there is a fallen spirit, a dark aching fire within them, which has never had its proper relief and is trying to discover itself and calling out for help at every cessation of worldly joy.

Why is this so? Because we do not know who we are; because we endeavor to live an image we have of ourselves which does not square with our true nature. Instead of learning who we are we seem to do everything possible to obliterate who we are. We hate to be by ourselves because then, more than ever, the self appears most vulnerable to discovery, and we should not want this lest we do find out who we are.

O course, silence threatens precisely this discovery. But what shall descend upon us if we dare to be silent? And what might happen if perchance we were truly to hear our thoughts—what might we not hear come forth from our inmost depths? Are we so frightened of what we might hear? Of what we might be informed? Well, then, be silent, and hear the wonders within, and do not think you only fancy the fires beyond, nor only suppose your clear perception of that Name that seeks your awareness of it beyond the finite. To be silent, to be scrupulously attentive, is to invite one's presence, no matter how inchoate and wrapped in shadows it appears, to come out of hiding. Other things, it is true, might come out of hiding besides only oneself; and if that is the case, one had better find out what these other things are!

Yes—but it's not exactly fun. When one's thoughts are revealed in their naked, separate, and unrelated multiplicities, when neither social memory nor social masks conceal and defend the presence of the void within one—essentially the wound causing all the clamour — one feels one has been caught out, exposed. Silence may be imperceptible gradations strip the self of its crusts, scoop out its contradictory multiplicities, expose its denuded and vulnerable parts, and we might find beneath these obfuscations our true nature. What noise of deceptions, what loud clamours have obscured it!

Solitude, wrote Aristotle, is for eityer the beast or the God. Yes, but solitude is not any easier for the god, and who of us can boast we are gods, even if we claim we are not beasts! Solitude is, for most of us, either power of, or retreat from, self; and we generally live out now one and now the other. But few of us dare to take it straight, because few of us think it's worth it. One tolerates a smidgen of self, in a moment of spiritual crossroads, perhaps:



more it cannot endure; so it runs. Running from self, from the holocaust inflicted on it brought on by solitude, people plunge into the nearest noise, noise as thunderously obliterating as one can bear. War, I am reminded, could well be an escape from silence. Noise indeed seems to attain astonishing crescendos in war, does it not?

What is one to do about it? Perhaps this: if we could keep a portion of each day to give to silence, to the exercise and perception of it, to dip in it as in the waters of Siloe, with all one's probities put in its service, what might we not come to know, and what might it not help us to become? Who knows what the pain of this silence might dredge up for us? Far beyond anything we might now imagine, it might reveal the Silence of Infinite Riches, God, from whom comes all purpose and all meaning, all truth and all good; whence comes what our inmost being desires above all else: Peace. "The Father," wrote St. John of the Cross, "uttered one Word: that Word is his Son, and he utters him forever in everlasting silence; and in silence the soul has to hear it." If we would listen, we should hear this voice; but to hear it we must be silent, we must shut out the thousand and one distractions that the world assaults us with, we must take leave of our senses in order to find our senses; we must put down those vociferous clamourings which so effectively and persistently drown out the voice of God. And what good things might not happen if we could give ourselves to this silence which possesses the one utterance of God? Not those things the world gives, none of which satisfies and none of which endures.

Yes—but we do not know what we want because we do not know that we have need of it. We long for silence even as we make noise —"physical noise, mental noise, and noise of desire"—and we make it (more often surrender to it), paradoxically, because we

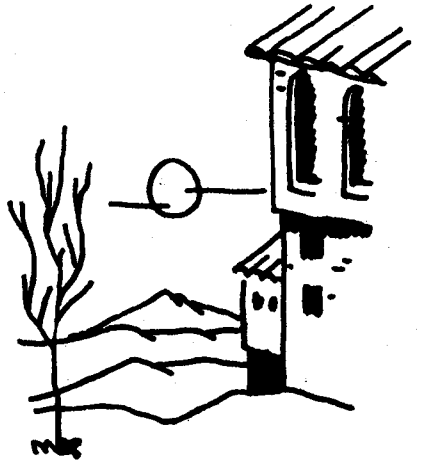
long for truth. We make noise, then, in order to keep from learning the truth and know not the reason why. Every crash and thump and roar is a cry of desperation, and our crying out is not that of infants but that of wounded souls. See how when the infant cries out we know that it wants something. We know it cannot articulate because it does not know how. But we do have power to articulate; alas, we do not know what we want because we never stop our busybodying long enough to ask ourselves, and we energetically give our attention to everything except the things that are important. Nor do we bother to ponder what are our authentic needs. We are sidetracked by "enterprises of great pith and moment"—such as war, space exploration, super-gadgetry, etc.—rather than seek truth.

So the world travels wrapped in its cavalcades of noise and distraction and does not know its essential course is one of flight (the moon landing was an escape from the earth, that is, a world symbolic of self) into "cloud-capp'd towers, the gorgeous palaces, the solemn temples," all of which shall dissolve! But it does not know that inward flight which travels a true course to the truth in ourselves, is the only true flight and the only true arrival! For the world does seek to arrive somewhere, does it not, when it sets course to the moon and the stars? Yet, although it makes moon-landings, it continues to bemoan its impotence and its failures on earth, and it does not really believe it can do very much about it.

Yet the key to solving all things was furnished by Jesus with the words: "Love one another even as I have loved you." Let us be silent, and let us listen. What we desire to know of one another, let us ask it. Let us ask, and let us be patient. We want to talk to one another because we want to love one another—it's the truth—but we do not know how. We want to love God because we are made to love God; but we do not know how. Who knows how to love who has not listened to God, and who can listen who has not first to ask of God? So rather than ask, we shout; rather than listen, we "stop our ears and say we cannot hear thee." And we stop our ears in the most ingenious and destructive ways, so that as the bombardment of noise increases our hearing becomes so defective that we can no longer hear the straight voice of God. We hear only a crooked imitation of it, and we have only to look at the state of the world today to know what these other voices are suggesting and have been suggesting for hundreds of years.

Yet we ignore and whitewash the wound in our souls that only God has power to heal. We blame all the evil in the world on everything except what is to blame: our inattention to God's laws of love. We insist that our rational intellects have the answers, and we wonder why the systems we conceive by our intellect never seem to work, never achieve equity, never bear lasting fruit. But our sick soul is spurned, and by some deemed not even to exist, and when its disquiets reach us we "turn on" in order to run off its importunities. We look for answers everywhere we have the answers. "What need of so much news from abroad," wrote the mystic William Law, "where all that concerns either life or death is all transacting and at work within us?"

We must stop a piece, and we must listen. We must turn from the reverberations and turmoil of this world. We must free ourselves from the pursuit of worthless goals such as money and power; indeed, money and power come in many guises and take many forms, and how easily we are deceived by them when we do not sincerely ask God for his help and direction. "What shall it profit a man," Jesus has warned us, "if he shall gain the whole world, and lose his own soul?" The very prospect of such



a loss is chilling. But neither let yourself be troubled by all the evil you see in the world. We can change nothing of this world unless we begin first to change ourselves, and precisely to the extent we change ourselves, just so much have we changed the world. We must therefore look prayerfully into ourselves, in silent supplication before God, and there wait on God, for through this silence does God speak; and if we are attentive his voice is heard—his voice that speaks of that peace we need to prepare ourselves for eventual unending life with God. In the words of William Law, cited earlier, "The spiritual life is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation."

And what shall be the fruits of this silence? Why, the realization of the words of Jesus and his last commandment: "Love one another even as I have loved you." Then we shall speak to one another instead of turning from one another. We shall try to know one another instead of fearing one another. We shall come to love one another instead of desiring separation from one another. Silence shall teach us to communicate, and it shall be a communication of love—the love of Jesus! It shall be human speech used as a musician uses the stops of silence in a bar of music, with the noblest perception communicated in that silence. We shall communicate these things because we ourselves shall first have heard the Spirit and Voice of God speaking within us. Such communication shall be purged of all the blandishments and equivocations of noise. We shall love with our hearts because we shall have found God in our hearts—God who is found in silence. What would we not not have been spared, if we had been taught that mode of speech which passes all understanding: a speech inexpressible because it communicates in silence—a silence perfect in communication because it speaks of love—a love perfect in expression because it comes from God.

HELP FOR UNFORTUNATES

Among those in need of our prayers, penances, and help are women trapped in the web of prostitution. Those interested in knowing more about Church and social efforts to hel p human beings recover a dignity they have lost and live a life according to the gospel can contact

Fr. Depaul Genska, O.F.M.
Christ House
Lafayette, New Jersey 078008

Ascension's Alleluia

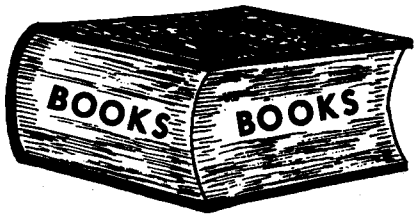
(Gregorian Chant Remembered)

Shifting, soaring, white-winged word,
Lifting, pouring man's small heard
Voice to heights and depths unseen.
Unfathomed echoing
Relates relation, consummation.
Combination two's and three's bestirred:
AL — LE — LU — IA

Why the eye be caught above
Prying sky? Exhaustless love
Binding centuries' ebb and flow.
The captor hid in glow
Of neums' elation, proclamation,
Clap of nations. Justice crowning Love
AL — LE — LU — IA

From the place of God's right hand
Fumbling race of plodding man
Shines in healed resplendent sight,
Enfolding every light
In all gradation, conflagration.
Ne'er cessation in our new Homeland's
AL — LE — LU — IA

Sister Madonna Joseph Casey, O.S.C.



Costing Not Less Than Everything. By John Dalrymple. Denville, N.J.: Dimension Books, 1975. Pp. 127. Paper, $2.95.

Reviewed by Father Richard Leo Heppler, O.F.M., Chaplain at Holy Family Residence, West Paterson, New Jersey.

This excellent little book on Christian holiness is devoid of the complications that have hampered many former works on the topic. Father Dalrymple sets out to explain the meaning of Christian holiness and to map the way to that goal. He accomplishes his purpose in 21 short chapters, each a brief treatment of one of the basic elements of sanctity. Holiness emerges from a relationship with God when one is determined to abandon himself to the will of the Father because of his love for Jesus and with the aid of the Holy Spirit.

The book is divided into three sections: "Father" (7 chapters), "Son" (7 chapters), and "Spirit" (7 chapters).

The first part is directed toward discovering God as one's Father and the determining to lead a holy life by doing His will. The concern of the saints, Father tells us, was "not with giving witness but with loving God and caring for the world" (p. 18). The price of holiness comes high, as the title of the book indicates: *Costing Not Less Than Everything.* "God asks everything from those who are prepared to give him everything" (p. 43). In Section Two our relationship to God the Son is treated, and holiness is described as the fruit of one's knowledge of and surrender to Jeus Christ (p. 56). In demanding that his followers love all men, Jesus asks them to be vulnerable to suffering as was he. One's first loyalty must be to Jesus *himself.* Loyalty to the Church and to her ideology comes after, not before, loyalty to Jesus (p. 68). Love leads to prayer. And prayer is often the willingness to spend time with Jesus. "The best gift we have, the gift of self *par excellence*, is time" (p. 75). So our generosity can be tested by the amount of time we spend with Jesus.

Section Three presents the Holy Spirit as dwelling in us as an energy enabling us to live the life of Christian holiness. The Spirit, it is true, came in *wind* and *fire*. But "it is worth remembering that in modern life wind and fire are two things we take out insurance policies against" (p. 89). We are urged not to insure ourselves against the wind and the fire which destroy the barriers we erect against the demands of God. The pain of aridity in prayer and the pain of surrender of possessions must be suffered if one sincerely desires holiness. Holy people face God and abandon themselves to him (p. 124).

The book is a valuable guide to any Christian who is serious about his vocation to sanctity. It will point out the road for beginners. It will provide a concise review for veterans. The spiritual director will be able to use it in helping his fledglings. For all it is a finger pointing upward, a voice calling us to seek the things that are above.

Give Christ Back to Us. By Juan Arias. Trans. Paul Barrett, O.F.M. Cap. St. Meinrad, Ind.: Abbey Press, 1975. Pp. x-156. Paper, $3.95.

Reviewed by Father John F. Marshall, O.F.M., Associate Pastor of St. Leo's Church, Elmwood Park, N.J., and author of three volumes of spiritual conferences for Religious.

Give Christ back to us! If there is such a need and sore demand, then I submit it is chiefly due to those who, like the author, fail in the art of distinction in presenting Him to us through the medium of the written word.

Given a God who is absolute and creatures who are thoroughly contingent, then every word whether written or spoken is open to distinctions necessarily made. If there is failure here, then God himself suffers extinction.

I had hardly settled back to enjoy what was at the outset in Part One of this book (entitled "Which God Has Died?") a solid "meat and potatoes" dish, quite palatable to my mind and ministry, when in Part Two (A Christ Who Is Always New") the "gravy" came and with it the imprecision that comes with the spread of indistinction. The exaggerated, the extreme, the radical, the emotional, and the prejudicial inevitably tend to blur, to whitewash, and to blackburn even the simplest of truths.

Part Two begins, for instance, with the chapter heading "Virtue Is Not a Compromise." If so, what happens to the time-honored and time-tested axiom, "In medio stat virtus"? Is it not the very existence of a healthy compromise that makes extremism possible in either direction? What of the moderated position which at times does place a most biting demand on extreme dedicated love or radical sacrifice? Where does this leave the specific virtue of temperance when the very word itself, as defined, means to agree, to adjust, to balance?

Again, the word "radical" is used ambiguously when Christ's attitudes, gospel attitudes, are described as "radical." In what sense is turning the other cheek "radical"? And certainly the prayer of the Mass which bids us "wait patiently and with joyful hope" is urging on us an authentic gospel value, which is far from "radical" in the ordinary use of the word.

Over-all, *Give Christ Back to Us* is a good book, but one in which emotion kills appetite rather than whetting it.

The Horizontal Line Synopsis of the Gospels. By Reuben J. Swanson. Dillsboro, N.C.: Western North Carolina Press, Inc., 1975. Pp. xx-597. Cloth, $23.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., L.S.S., S.T.D., Vicar and Asst. Director of Formation at Holy Name College, Washington, D.C., and Professor of Sacred Scripture at the Washington Theological Coalition.

As a rule, a gospel synopsis arranges the gospel text in parallel

columns. In this book, Dr. Swanson conceived the idea of arranging the gospel text in horizontal lines. Accordingly, he takes each of the four gospels in turn to be a lead gospel. The gospel is divided into pericopes based upon the conventional division of the text according to chapter and verse. The verses of the lead gospel are in boldface type; printed below this verse are its parrallels in the other gospels. It might help to clarify this with an example from Matthew 8:5:

M 804 **entered Capernaum, a centurion came forward to him.**
Mk 2:1 **returned to Capernaum** after some days, it was reported that he was
L 7:2 **entered Capernaum.** Now **a centurion** had
J 4:46b at **Capernaum** there was an official

Not only does this arrangement of texts together with the underscoring of terms, italics, and other techniques provide immediate evidence of the similarities as well as the dissimilarities between the four gospels; it is also a unique way to see the interrelationships of one gospel to another. This book, which was originally prepared to meet the need of the author's undergraduate students, is a significant contribution to challenge one to explore the intention of the Evangelists in their redaction of the gospel text. It could be most helpful in college or seminary scripture courses, as well as in Adult Education groups. Any person who is interested in a critical approach to the gospel text will find this book fascinating. The layout of the book is neat. The author's explanation of his method is clear. The Revised Standard Version is the text of this commendable work.

Woman: Image of the Holy Spirit. By Joan Schaupp. Introd. by Carroll Stuhlmueller, C.P. Denville, N.J.: Dimension Books, 1975. Pp. 124, incl. bibliography. Paper, $2.95.

Reviewed by Sister Barbara Marie, O.S.F., a member of the staff of St. Anthony's Hospital, Pendleton, Oregon, and a frequent contributor to our pages.

In the Introduction to this book, Carroll Stuhlmueller, C.P., states: "The finest compliment for an author is not that the reader's question are answered but rather that the reader's mind has been stirred into contemplation. Such an author of necessity handles a controversial issue with openness and vigor."

In her attempt at answering the question: "How is woman equal with man in the image of God?" Joan Schaupp has done an amazing amount of research over a period of three years. She has searched the Old and New Testaments. She has interviewed many scholars of Scripture and theology. She has drawn from sixty other sources listed in her references and bibliography. By the use of symbols gathered in these sources, the author stirs the reader's mind into contemplation. She gives ur some feminine insights into the role of the Holy Spirit.

We cannot speak of sex in God, but we have attributed masculine qualities to God the Father and God the Son. In her own meditations on Scripture, the author finds that qualities attributed to the Holy Spirit are decidedly feminine, such as helper, comforter, giver of life, spirit of love, etc. If male and female were created in the image and likeness of God, then we should be able to find and archetype of the feminine as well as the masculine in God. The answer to this dilemma cannot be found in theological speculation since we are dealing with a mystery. It is only in meditation on the symbols used for the Holy Spirit that we will come to the realization that the role of woman in the world is similar to that attributed to the third Person of the Trinity.

The definition for the word *Paraclete* as taken from the *Interpreter's Dictionary of the Bible* is shown to be the classic definition of the feminine: "one who stands by the side of." One who stands by his side as an advocate, a support, an intercessor, is the woman. Wisdom in Scripture is linked figuratively with the Holy Spirit and is Personified as feminine. In Prov. 8:29-30 Wisdom describes herself as "by his side, a mastercraftsman, delighting him day after day" (p. 79).

Although it is the role of woman to lead and inspire man, there are instances in history of women leading to destruction. This is clearly seen in the story of the Garden of Eden. "Is there a parallel between these two beckoning forces? One fallen? The other "the purest emanation of the breath of God? I believe there is a parallel. In the garden story Eve is enticing Adam to disaster. In the Gospel account it is the Spirit of God who is leading Christ, the New Adam, to victory" (p. 85). Again there is a psychological need both man and woman to find an archetype of the feminine in God. Emphasis is made of the fact that, according to C.G. Jung, such an archetype is necessary for both sexes to achieve psychological maturity.

The reading of this book will bring consolation to many women, especially at this time when women are seeking an equality with men. It is a coincidence that our postage stamp for the year of women contains a dove, symbol of the Holy Spirit? In the Canticle of Canticles the dove is used as another name for the bride, the spouse of Christ. When Christ was baptized in the Jordan, John saw a dove hover over him.

In the last chapter of the book, the author leaves the reader with these thoughts:

"The Post Vatican II has been a time for revelation of the Holy Spirit in the Church. Undoubtedly it is also the time for the revelation in salvation history of the feminine in its relationship to God" (p. 118). "This is is a new movement in Westernm theological circles, a new current begun gently at the end of the nineteenth century and now expanding in ever-widening ripples. Out of the icy expanses of our cold rationalism and harsh technology a new season of the spirit is budding with its promise of spring, the New Pentecost, a wisdom of the heart" (p. 119).

Possessed by Satan. By Adolf Rodewyk, S.J. Garden City, N.Y.: Doubleday, 1975. Pp. 190, incl. bibliography. Cloth, $6.95.

Reviewed by Father Alphonsus Trabold, O.F.M., M.A. (St. Bonaventure University), Assistant Professor of Theology at St. Bonaventure University. Fr. Alphonsus, who has

for years pursued intensively and lectured on the fields of demonology and psychical research (parapsychology), holds memberships in a number of related organizations, such as the American Society for Psychical Research and the Academy of Parapsychology and Medicine.

My reaction to Father Rodewyk's book is mixed. On the one hand, I believe he has made a valuable contribution to the field of demonology by collecting many interesting and little known cases of apparent possession in the history of the Church. However, I feel he should have put greater stress on the fact that not all these cases are of equal value for the study of possession. Nonetheless, the author has done an excellent job of showing us how the Church reacted to these cases according to her understanding of demonology at different periods in her history. He points out correctly that the attitude of demonologists has varied from age to age. Furthermore, he has given us a scholarly account of the procedure to be followed in cases of apparent diabolical possession, especially as it is found in the *Rituale Romanum*. I do wish, however, that he had made more extensive references to Canons 1151, 1152, and 1153 of the present Code of Canon Law, and had said more about simple exorcism, as opposed to solemn exorcism.

Fr. Rodewyk's conclusion that belief in Satan and his influence in the world has been an integral part of Catholic faith from the beginning has been recently confirmed by Pope Paul himself. In an address given on November 15, 1972, the Pope states: "So we know, that this dark, disturbing being (the Devil) exists and that he still is at work with his treacherous cunning." Even more recently, on June 26, 1975, a commission appointed by the Sacred Congregation for the Doctrine of Faith published a document entitled *Christian Faith and Demonology*. This document also supports Fr. Rodewyk's view and uses many of the same cogent arguments that he does.

While I admit that the author has given us an excellent account of the part possession and exorcism have played in the history of the Church, still there are many points in his book with which I disagree. Since it is impossible to deal with all of these in a short review, I will pick out a few of the more important ones.

To begin with, in regard to the theological aspects of possession, I feel that the author does not adequately stress the fact that much of what is said by demonologists is mere speculation. Other than such basic principles as the Devil's need for God's permission to possess someone, there is very little that would fall under the certainty of faith. Since each case, moreover, is somewhat unique, it is very difficult to draw universal principles that would apply to all. Therefore, there is much disagreement among demonologists themselves, a fact that the author does not always take sufficiently into account. To give one brief example: in treating of the causes of possession, he lists black magic as one of these; yet not all theologians would accept this. For instance, Fr. Bonaventure Kloppenburg, O.F.M., a Brazilian demonologist and a *peritus* at Vatican II, states: "Nevertheless, although as a Christian I admit the possible *spontaneous* intervention of the devil (here again only with express divine permission), I do not find myself bound to admit the fact of diabolical interventions *provoked by man*" ("The Dimensions of Evocative Witchcraft," *International Journal of Parapsychology* 8, n. 2 [Spring, 1966]).

The greatest point of disagreement I have with Fr. Rodewyk concerns the certainty we can have about the presence of genuine diabolical influence in a particular concrete case. The author seems to hold that the criteria contained in the *Rituale Romanum* are still sufficient for judging with strict certitude that we have a case of genuine possession. Most contemporary theologians and demonologists are not that sure. For instance, while discussing demonic possession in their *Theological Dictionary*, Rahner and Vorgrimler have this to say: "To distinguish adequately between diabolical influence on the one hand, and the intellectual and imaginative world of a person, or a period, disposition, possible illnesses, even parapsychological faculties on the other, is neither necessary nor possible."

Pope Paul, in his address of November 15, 1972, gives us this warning: "We have to be cautious about answering the first question [Are there signs, and what are they, of the presence of diabolical action?] even though the Evil One seems to be very obvious at times."

Perhaps the strongest admonition in this matter is found in the document written by a commission of the Sacred Congregation for the Doctrine of Faith which we cited above. Although of some length, I believe it is important enough to quote here:

> In speaking, moreover, of a possible diabolical intervention, the Church always takes a critical stance, as it does in speaking of a possible miracle. In all these matters the Church asks for reserve and prudence. And, in fact, it is easy to fall victim to imagination and to let oneself be led astray by reports that are inaccurate, poorly transmitted or tendentiously interpreted. In these, as in other cases, discernment must be exercised and room left for investigation and its results.

We must keep in mind that, while the existence of the Devil and his influence in the world *is* a matter of faith, the judgment as to his influence in a particular concrete case *is not*. It is simply a prudent judgment made by Church authorities after a long and careful investigation. Such judgments are not infallible and, as a matter of actual fact, mistakes have been made in the past. Such judgments rely heavily on the knowledge supplied by such sciences as psychiatry, psychology and parapsychology (psychical research). As more and more discoveries are made by these sciences concerning the mysterious powers of the human mind, the signs of possession mentioned in the *Rituale Romanum* became less and less valid for diagnosing cases of genuine possession.

The greatest weakness of Fr. Rodewyk's book, it seems to me, is

his lack of adequate knowledge about the findings of modern psychiatry and psychology, but especially of parapsychology. This opinion is shared by Martin Ebon, the translator of the book. In his own book, *The Devil's Bride*, he criticizes Fr. Rodewyk quite sharply for basing his knowledge of parapsychology almost solely on Fanny Moser's *Okkultismus* (1935) and thus missing more than a generation of research. This is hard to understand, since there were many excellent contemporary works available on parapsychology when he wrote his book in 1963. A far more up-to-date treatment of the use of parapsychology in cases of apparent possession is to be found in an article entitled "Parapsychology and Diabolic Possession," by Fr. Carrado Balducci, one of the most erudite demonologists of modern times (*International Journal of Parapsychology* 8, n. 2 [Spring, 1966]. zthere he states: "The study of parapsychology is particularly useful and altogether indispensable for a diagnosis of diabolical possession." Another fine treatment of this particular question can be found in Fr. John Nicola's book, *Diabolical Possession and Exorcism*. Fr. Nicola was the consultant for the movie,, "The Exorcist."

It seems that most of the unusual phenomena associated with possession have now been found outside the possession state. These include certain mental phenomena such as telepathy, clairvoyance, precognition, and retrocognition, known as ESP; and physical phenomena, known as psychokinesis (PK), which consist of movement of objects by the mind, noises, etc. Certain unusual physiological effects associated with possession, such as the swelling of the body, contortions, etc., have also been discovered outside the possession state. The only possible exception to this might be xenoglossy, which means the ability to carry on a conversation in an entirely unknown language. Only when both parapsychological and physiological phenomena are found in the same case do we have some probability of diabolical influence, especially when these are accompanied by an atmosphere or tonality of evil, such as the hatred of sacred things, malice toward others, etc.

All in all, I feel I can recommend Fr. Rodewyk's book to those who seek a scholarly account of the part possession and exorcism have played in the history of the Church. On the other hand, I would have to urge great caution when reading those sections which deal with criteria for diagnosing cases of genuine diabolical possession. Here the reader would be wise to consult some of the more up to-date sources I cited above.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our June issue were drawn by Sister Marie Monica, O.S.F., of Pope John XXIII School, Portland, Oregon.

the CORD

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Formality or Courtesy?

ONE OF THE FEW TIMES we find our Lord complaining about the conduct of people around him occurred when his host neglected the common courtesy of the day, a welcome kiss and a basin of water for the foot-traveler to get the dust off his feet (Lk. 7:44-46). Today's footwear has eliminated the second form of ceremonial greeting; but the kiss, handshake, or smile is still part of the welcome we expect for someone who has asked for our company.

In my travelings around I get the impression that we often neglect to give to the Lord the common courtesies that we give to one another—the courtesy that he deserves. Specifically, of course, I refer to the manner in which the Mass is celebrated. The instructions in the Missal (formerly called "rubrics" by reference to an accidental feature which unfortunately obscured their function) spell out the signs and gestures Catholic tradition has seen fit to use as a means of revering its Lord's presence in the Liturgy. The substitution of a "word of man" for the Word of God (a practice becoming obsolete, thank God, where it has been tried) as formal "readings" certainly inhibits our attention to Christ present in the Liturgy of the Word. The omission of the *Gloria* and/or *Credo* amounts to introducing our honored guest at dinner by name only and going through the evening without ever referring to his accomplishments or what he means to us. Priests' failure to genuflect or even bow after the words of Consecration have been spoken strikes me as a neglect of our obligation to acknowledge the eucharistic presence of the Lord we have presenced on the altar by our priestly power! Who of us just says, "Everyone say hello to X," when a special friend appears? Similarly, omitting the genuflection before Communion or before closing the tabernacle indicates to me a discomfort either with the special attention socially appropriate for the eucharistic presence—or, more ominous by far—with the doctrine of the Real Presence.

And that brings me to a second point, not entirely unrelated to the first. The ceremonies surrounding the celebration of Mass

are not only the common courtesies the Church wants extended to her eucharistic Lord, but also vehicles of her communication about the Lord. Prayers, vestments, creeds, genuflections, bows—all, in varying ways to be sure, teach that the Eucharist is special—special in countless ways.

Faith comes through hearing, seeing, participating in the Eucharistic encounter with the Lord. Truncating or distorting ceremonies of the Mass truncates or distorts faith.

Some say that attention to ceremony only generates formalism. But the risk of formalism is inherent in everything we humans do over and over, whether it be saying hello, conversing, teaching, working, praying. To be human, to be incarnate, is to be impelled to make visible our feelings. Formalities about persons make our love and respect for them apparent to everyone—but first of all, to ourselves. The Liturgy of the Mass centers on the Person of Christ. What more need of motive have we for letting our manner of celebration reflect the courtesy that Francis tells us is the sister of Charity?

Fr. Julian Davis ofm

Dark Night

There are times in winter
When I know there is no God;
No life in the earth;
No warmth in the sky;
No goodness in my brothers.
Then, when my cold soul begins to freeze,
Spring is sent to melt my hardened heart,
And I believe.

John Bolderson, O.F.M.

Franciscan Elements in the Essays of Francis Thompson—II

SISTER MARY KAROL STEGER, O.S.F.

A SPIRIT of simplicity broke very easily through the subdued pain of Thompson's life, like a child's laughter through its tears, and it is unmistakably reflected in his essays when he wanders through the "nurseries of Heaven."[1] This was the very element that rendered Saint Francis's extraordinary character so easily understood, so close and natural because he appeared never other than he was, always candid, clear, plain, and simple as a child.

Nowhere in the "Fourth Order of Humanity" does one lose sight of the naive simplicity of Thompson, whose heart never grew old though his shoulders were bent and his steps lagged. Aptly he remarks, "Men are but children of a larger growth."[2] With serious conviction, yet ever the child "so small that the elves could whisper in his ear,"[3] he confides how when small, he wrung by eloquence and fine diplomacy a beautiful doll from his sister, which he christened "the Empress of France" because of its beauty. In the opening sentences of the essay he notes the gradations in creation: "In the beginning of things came man, sequent to him woman; on woman followed the child, and on the child, the doll. It is a climax of development; and the crown of these is the doll."[4]

Thus he elevates the doll to the order of humanity, and goes on to tell how in love with the bust of the Vatican Melpomene, "the statue which thralled my youth in a passion such as feminine morality was skill-less to instigate. Nor at this let any boggle; for she was a goddess."[5] This, then, is the source of Francis Thompson's deep appreciation of the joys of Child life; he was at heart a child. How fitting that Thompson himself should ask, "Know you what it is to be a child?"[6] In the next sentence he answers:

> It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in relief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything.

Each child has its fairy godmother in its own soul, its highly imaginative faculties that can make itself, though living in a nutshell, the king of infinite space. It is "To see a world in a grain of sand,/ And heaven in a wild flower,'/ Hold infinity in the palm of your hand,/ And eternity in an hour."[7]

Percy Bysshe Shelley, because of his spontaneity, was Thompson's ideal poet, and Shelley was spontaneous because he was ever a child. Coming to his poetry, we peep over the wild mask of revolutionary metaphysics, and we see the winsome face of the child. It is not difficult to read Thompson into his own description of Shelley:

> He is still at play, save only his play in such as manhood stoops to watch, and his playthings are those which the gods give their children. The universe is his box of toys. He dabbles his finger in the dayfall. He is gold-dusty with tumbling amidst the stars. He makes bright mischief with the moon. The meteors nuzzle their noses in his hand. He teases into growling the kenneled thunder, and laughs at the shaking of its fiery chain. He dances in and out of the gates of heaven; its floor is littered with his broken fancies. He runs wild over the fields of ether. He chases the rolling world. He gets between the feet of the horses of the sun. He stands in the lap of patient nature and twines her loosened tresses after a hundred wilful fashions to see how she will look nicest in his song.[8]

Shelley's play, however, led him to an unsatisfactory pantheism, but Thompson's, because he was a Christian, led him to the feet of divine Love as it did Saint Francis, who, according to Felder, was simplicity's most charming blossom.

Thompson's description of Franciscan simplicity applies equally well to himself. He explains that it consists mainly in the contentment of every man to be and appear just what he is, regardless of his birth. This unassertive taking for granted that he is just himself, combined with matter-of-fact thoughtfulness of others, creates him a natural gentleman. This genuine simplicity causes strangers to feel at home with him. "It is this lofty and unsought genuineness which makes the true poet take to the Franciscan, and the true Franciscan to the poet."[9] The reason for this is that the Franciscan

[1] Francis Thompson, "To My Godchild," *Selected Poems* (London: Methuen Co., 1908), 42.
[2] *Idem*, "Fourth Order of Humanity," *Prose Works*, p. 68
[3] *Idem*, "Shelley," p. 7.
[4] *Idem*, "Fourth Order of Humanity," p. 66.
[5] Ibid., p. 68
[6] *Idem*, "Shelley," p. 8.
[7] Ibid., p. 8
[8] Ibid., p. 18.
[9] Boston College, "Franciscan Simplicity," Thompson MSS, Exercise Book 117, quoted from Sister Eucharista Merrigan. *The Philosophy of St. Francis Is One of the Most Important Sources of Information*

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embodies in himself the poet's ideal which is sensitive and candid realization: the spontaneous candor of the child, combined with adult consciousness.

Commenting, then, on the loss of this spontaneity among the Victorian writers who were overly deliberate in expression, continually searching for the proper word for the right place, Thompson remarks:

> Theoretically, of course, one ought always to try for the best word. But practically, the habit of excessive care in word selection frequently results in loss of spontaneity. And still worse, the habit of always taking the best word, too easily becomes the habit of always taking the most ornate word, the word most removed from ordinary speech.[10]

As a result of this artificiality, the poetry of the time has become, according to Francis Thompson, a "kaleidoscope," and the mind of the reader is diverted from the content to the mechanics of the poem. Even the poets themselves have become very self-conscious. In "The Way of Imperfection" the same point is stressed:

> . . . and now [1899] . . . no thoughtful person can contemplate without alarm the hold which the renascent principle has gained over the contemporary mind. Unless some voice be raised in timely protest, we feel that English art must soon dwindle to the extinction of endurable excellence.[11]

Thompson himself was thus aware of the grave danger of artificiality in writing, and he tried to avoid it insofar as possible, in order not to lose childlike spontaneity. In regard to the literary field in general, he makes the following statement:

> Over it all, is the trait of this serpent perfection. It even affects the realm of colour, where it begets cloying, enervating harmonies, destitute of those stimulating contrasts by which the greatest colourists throw into relief the general agreement of their hues.[12]

In poetry this practice tends toward the love of the miniature finish, and eventually the principle leads to aestheticism wherein art takes predominance over inspiration of body and soul. Moreover, this type of writing affects those who aim at simplicity no less than those who seek for richness, for indeed nothing is so artificial as our simplicity. In a concluding remark on this topic, Thompson emphasizes the fact that "this inherent quality in our writing results inevitably in loss of spontaneity."[13]

Thompson's own writings, although varied and rich in intellectual content are bright with childlike vision. Using his own words, we may say that Thompson's "spontaneity and childlikeness make contact with the crystal springs of being and give a brightness to a world-dulled mind."[14] Megroz claims that Francis Thompson's writing is "nearer to sanctity than to science—they are unsophisticated."[15] It is with this exceptional, piercing intentness that Thompson gazes on Nature and realizes that

> . . . to commune with the heart of Nature—this has been the accredited mode since the days of Wordsworth . . . . But you speak and you think she answers you. It is the echo of your own voice. You think you hear the throbbing of her heart, and it is the throbbing of your own.[16]

So the poor seeker after happiness finds that the sympathy of Nature is "the sympathy of a cat, sitting by the fire and blinking at you."[17] Indeed, Nature has a tranquil charm, but she is tranquil because she has no heart. Consequently, "Nature cannot give what she does not need,"[18] namely, soul's ease. Meditating on these thoughts, Thompson cries out: "Though you may be a very large thing, and my heart a very little thing, yet Titan as you are, my heart is too great for you!"[19] Then with deep conviction he expresses his ideal in "Nature's Immortality":

> Absolute Nature lives not in our life, nor yet is lifeless, but lives in the life of God: and in so far, and so far merely as man himself lives in that life does he come into sympathy with Nature, and Nature with him. She is God's daughter who stretches her hand only to her Father's friends.[20]

The climax is finally reached when Thompson recalls "not Shelley, not Wordsworth himself, ever drew so close to the heart of Nature as did the Seraph of Assisi, who was close to the heart of God."[21] Thus the essayist reveals his simplicity and close kinship with Saint Francis, who was blessed with a keenness of perception that aided him in reading the secrets of the heart of nature because he had first read the secrets of the Heart of God. In the further development of his

in Poetry of Francis Thompson (M.A. Thesis—Boston: Boston College, 1942).

[10]Thompson, "Shelley," p. 5.

[11]*Idem*, "The Way of Imperfection," pp. 97-98.

[12]Ibid., p. 98.

[13]*Idem*, "Shelley," p. 6.

[14]Ibid., p. 5.

[15]Rudolph Megroz, *Francis Thompson: Poet of Earth and Heaven* (London: Faber and Gwyer, 1927), p. 213.

[16]Thompson, "Nature's Immortality," *Prose Works, p. 80.*

[17]Ibid., p. 80. [18]Ibid.

[19]Ibid., p. 82. [20]Ibid.

[21]Ibid.

theme, Thompson uses an analogy to arrive at the truth. He implies that God, the Supreme Spirit and creator, reveals His conceptions to man in the material forms of Nature. In turn he compares God with a painter, a poet, and a musician:

> An Ideal wakes in the Omnipotent Painter; and straightway over the eternal dikes rush forth the Flooding tides of night, the blue of heaven ripples into stars; Nature from Alp to Alpine flower rises lovely with the betrayal of the Divine thought. An ideal wakes in the Omnipotent Poet, and there chimes the rhythm of an ordered universe. An ideal wakes in the Omnipotent Musician, and creation vibrates with the harmony . . .[22]

In the conclusion of "Nature's Immortality," Thompson insists that in proportion as a man fulfills the end for which he was created, in proportion as he enters oneness with the Creator, and insofar as his life is identified with that of God, in just that measure will he be able to read the book of God's work of creation.[23] It was this view that made God the Alpha and Omega of His creation, which was such a prolific source of inspiration to Thompson. By way of explanation, however, he adds that

> as in the participation of human spirits some are naturally more qualified for interpenetration than others—in ordinary language, as one man is more able than his fellows to enter into another's mind, so in proportion as each of us by virtue has become kin to God, will he penetrate the Supreme Spirit, and identify himself with the Divine Ideals.[24]

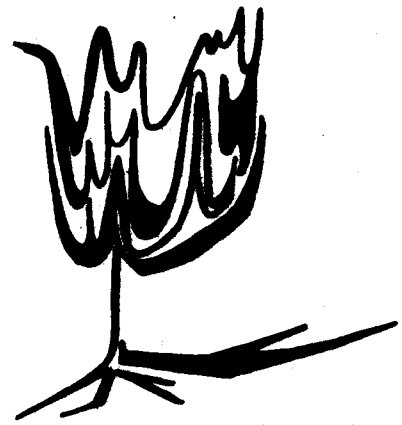
Therefore, not all men are equally capable of interpreting God's book of Nature. Only through contemplation can the close friends of God penetrate his secrets.

Again in "Paganism Old and New" Thompson repeats this same idea when he says:

> . . . it is a noteworthy fact that the intellect of man seems to seize the divine beauty of Nature, until moving beyond that outward beauty it gazes on the spirit of Nature; even as the mind seems unable to appreciate the beautiful face of a woman until it has learned to appreciate the more beautiful beauty of her soul.[25]

It is a matter of little significance to Francis Thompson who saw beyond the visible, down the long avenues of the unseen, whether God manifests himself in a simple field flower, an exquisitely designed snowflake, or a flaming summer sunset. Each in a varying degree is a masterpiece; each bears the insignia of divine craftsmanship, and therefore each is to be reverenced.

[22]Ibid., pp. 86-87.
[23]Ibid., p. 87. [24]Ibid., p. 88.
[25]Thompson, "Paganism, Old and New," p. 44.



In all these things Thompson felt the "overations of a conscious, unseen Power that is craving audience and converse with His creation."[26] In the following pronouncement wherein he shows the analogies between God, Nature, man, and the poet, Thompson becomes avowedly one with Saint Francis:

> All creation is reproduction . . . But in the beginning, God was, and God alone was. Wherefore of Himself alone could He be cognizant. From Himself alone, then, could He draw His conceptions. It follows that all His creatures must be, as they are, the Protean reproduction of His cognitions of Himself.[27]

He recognizes then the fact that all Nature is but applied Godhead, and through the Second Person of the Blessed Trinity various manifestations of the supreme Spirit come to us. With the quality of insight that characterizes God's saints, Francis Thompson, like the Assisian, saw Nature for what it really is, a creature of God, and in their common creaturehood he could fraternize with all creation; by intuition he saw all creation taken up by God in the Incarnation of His Son. Thompson's mysticism, consequently, was truly Franciscan.

That Francis Thompson could detect genuine from spurious mysticism is evident from a group of essays in Father Terence L. Connolly's recently edited book on *The Literary Criticisms of Francis Thompson*. In a criticism of Dean Inge's *Studies of English Mystics*, Thompson states:

> The Terms "mystic" and "mysticism" are so loosely used, indeed, that one is never sure beforehand what may be meant by them. If a man turns a table or keeps a private "spook," he is a mystic; if he writes poems of a more or less spiritual order (and very little will do), he is a mystic . . . We should not be surprised if acquaintance with the differential calculus were held to constitute a man a mystic; for ordinary people do not understand it—and that is "mysticism" . . .[28]

[26]*Idem*, "Nature's Immortality," p. 88.
[27]Boston College, "A Prose Fragment on the Analogies between God, Nature, Man, and the Poet," Thompson MSS, 203.
[28]Thompson, "Studies of English Mystics," *Literary Criticisms*, p. 438.

In other words, he claims that to most people mysticism means only a kind of abstraction or even religious willfulness and whimsicality. Whereas in this essay Thompson merely deplores Dr. Inge's vagueness in discussing the nature of mysticism, in "Some Mysticisms and a Mystic" he definitely condemns the popularization of the subject which currently was being done: "... popular mysticism is an evil thing.... The mystic is not (as Mr. Thorold's use of the word would seem to countenance) a student of mysticism any more than a scientist is one who studies books on science."[29] Continuing, Thompson himself defines mysticism as "an interior ladder the summit of which is God," or merely, "the Science of Love."[30] Then he explains that the mystic endeavors by a rigid, practical virtue, combined with prayer, meditation, and mortification of the senses to arrive at a closer union with the Creator.

Such, then, in brief, is the theory of Francis Thompson's mysticism, although its principles are many and not to be expounded in a few words. It can be said, nevertheless, that his mysticism was akin to that of Saint Francis of Assisi.

Applying his own definition of mysticism to Francis Thompson himself, we can find abundant evidences in his essays, of the Science of Love. Father Cuthbert, in an article on "Thompson the Mystic" relates:

> With him there is no effort in piercing the outward form to arrive at the inward spirit.... He is in truth but at intervals conscious of the material lodgment in which the spirit dwells. Was it not thus that St. Francis of Assisi regarded all creation?[31]

In other words, Thompson like the Poverello, saw Christ in everything, and that is the true spirit of Christian mysticism. In "Sanctity and Song" Thompson repeats, "Earthly beauty is but heavenly beauty taking to itself flesh, and saintship is the touch of God."[32] Whereas to most, even good people, God is a belief, "to the saints He is an embrace because they have felt the wind of His locks, and His heart has beaten against their side. They do not believe in Him, for they know Him."[33] The devotion of Saint Francis to the Incarnate Word was the burden of this song, too; and the imitation of Christ was

[29]"Some Mysticism and a Mystic," Ibid., p. 443.

[30]Ibid., pp. 443-44.

[31]Father Cuthbert, "Francis Thompson," *Catholic World* 86 (Jan. 1908), 482.

[32]Thompson, "Sanctity and Song," *Prose Works*, p. 89.

[33]Ibid., p. 90.

the goal of his life. The first of his spiritual counsels on the religious state, preserved in his "admonitions" commences with these words:

> The Lord Jesus said to His disciples: "I am the Way, and the Truth, and the Life. No man cometh to the Father, but by me"... Wherefore, all those who saw the Lord Jesus Christ according to humanity and did not see and believe according to the Spirit and the Divinity, that He was the Son of God, were condemned.[34]

This is a positive statement of the absolute need for faith in Christ as the way to God; and this was what Thompson believed. It was, indeed, this consciousness, not merely of the reality, but of the nearness of the unseen world, this intimate sense of love and friendship of Christ, that inspired Thompson. Christ, the true Orient, was the central figure of his life.

> In Christ, therefore, centres and is solved that supreme problem of life—the marriage of the Unit with the Sum. In Him is perfectly shown forth the All for one and One for all, which is the justificatory essence of that substance we call Kingship; and from which, in so far as each particular kingship derogates, it forfeits justificatory right.[35]

Thompson explains that "no common aim in life can triumph till it is crystallized in an individual, at once its child and its ruler."[36] God himself must become incarnate in a man before his cause can triumph. Hence the universal Word became the individual Christ, that total God and total man being particularized in a single symbol, the cause of God and man might triumph.

> Theology and philosophy are the soul of truth; but they must be clothed with flesh, to create an organism which can come down and live among men. Therefore, Christ became Incarnate to create Christianity. Be it spoken with reverence, a great writer who is likewise a great thinker does for truth what Christ did for God, the Supreme Truth.[37]

Francis Thompson as an essayist thus carried the spirit of Truth and Beauty with him into the highways and byways of life. Moreover, the Franciscan spirit within him purified earthly things of mere earthliness, and invested them with an intense Catholic immortality.

Finally, through his essays which bear the imprint of the spirit of Saint Francis, Francis Thompson preached his message of poverty, renunciation, and pain, simplicity, joy, and love. Whoever fails to understand these ideals of the man cannot hope to grasp the meaning or significance of his essays.

[34]Robinson, pp. 5-6.

[35]Thompson, "Form and Formalism," p. 77.

[36]Ibid., p. 76.

[37]Ibid., p. 71.

THE PHILOSOPHY OF RELIGION IN TRANSCENDENTAL THOMISM

WILLIAM L. BEAUDIN, O.F.M.

WITHIN THE STRUCTURE of any philosophy of religion, the mystical experience acts as something of a test case. This is not to say that ecstasy is the normative religious response to an encounter with the Numinous, nor that Christian contemplatives and Zen Masters are more authentically spiritual men than the layman and the householder. The Catholic Church uses as her yardstick for sanctity, not the heights of mystical rapture but the depth of heroic charity. The two are complementary, but not equivalent. The mystic's dialogue with the Holy is a test case because it is so unique. It is a genus of religious experience distinguished for its intensity, its definitiveness, distinguished, paradoxically, for its ability to elude linguistic expression. When the ever reticent mystic chooses to speak, he does so in poetic language that would seem to defy the categories of cognitional theory and metaphysical speculation intrinsic to a true *philosophy* of religion. The path to mysticism followed by Carthusian and Buddhist calls for silence and a radical withdrawal from both physical distractions and the more persistent aggravations of discursive thinking. This is not the path of the philosopher (as philosopher) who undertakes a critical analysis of religious phenomena. Assuming Aristotle and Siddhartha Gotama would have difficulty comprehending each other's intellectual *modus operandi*, the mystical experience becomes problematical for the more mundane metaphysician.

The patient quietism required by the 14th-century English mystic to engender a "cloud of forgetting" and the absolute passivity declared by John of the Cross to be the appropriate posture for a dark night of the soul are hard phrased for a philosopher immersed in the material world. Plato would say that a philosopher should not be so immersed, and the pupils of his school would look more kindly than the peripatetic on the mystics' ghostly counsels. Since the writings of Pseudo-Dionysius, the language of Christian mysticism has been colored by a Platonic bias. Even today, some philosophers of religion, notably Henry Duméry,[1] believe that a neo-Plotinian henology more successfully mirrors the actual religious experience of God than does an ontology inspired by the metaphysics of Aristotle. A henology-versus-ontology debate becomes highly crucial in the philosophy of religion, especially with the vastly expanded philosophical and theological dialogue presently occurring between East and West, more particularly between Zen and Christianity. For philosophical reflection to take adequate account of the shared cross-cultural religious experiences recounted in Johnston's *Still Point*,[2] or in the Merton-Suzuki conversations,[3] perhaps God will have to be deposed from the realm of intelligible being or elevated above it. For the Zennist talks about *Mu*—absolute nothingness, the void beyond the void, not about essences and existents. Many Christian mystics speak poetically of a God who is not the fullness of being, but whose wholly Otherness can be expressed only through negation and some super-category of non-being.

Perhaps Duméry's doctrine of the One who transcends all the constraints of the sublunary category of being can approach a Zen master or a Spanish mystic on more credible philosophical grounds than an "ontologist" armed with analogy. Duméry's phenomenological bracketing and attempt to annihilate all dualisms to arrive at the trans-categorical One smacks of the rigorous ascesis and the quest for union undertaken by the mystic. Although Duméry's forces of henology can be defeated on their home ground, nonetheless, a rebuttal of theistic counterpositions will not be the task of this paper. The goal is more positive. As we examine a thorough-going ontological approach to the problem of God and the philosophy of religion: specifically, that of the Transcendental Thomists, perhaps there will be suggested to us the capabilities possessed by ontology to take stock of the mystic's meeting with the Absolute, to propose to him a philosophical praepadeutic to his own religious experience. The question is this: Does Thomism, with its blatant intellectualist bias, have something to say which helps explain the paradoxical and poetic language of mysticism, or must we revert to the henologist who takes the poet at his word—that the Absolute is absolute non-being, that God is trans-categorical?

THE INSPIRATION for the Maréchalian school of neo-Thomists is derived, of course, from Thomas Aquinas himself. It is worth noting for our purpose of examining Transcendental Thomism in the context of philosophy of religion, that the basic tenets of this school are implied in Saint Thomas's treatment of the beatific vision as the ultimate goal of human knowing. What I have called the intellectualist bias of modern scholastics is everywhere apparent in the Thomistic analysis of the end of man as spirit striving for the Absolute. For Thomas, the will is ordered to the intellect, and man's ultimate happiness consists "in an act of intellect rather than an act of will."[4] Although human volition

[1]Henry Duméry, *The Problem of God in Philosophy of Religion*, trans. & introd. Charles Courtney (Northwestern University Press, 1964). Note that the terms *ontologism* and *ontologist*, as used in this paper, refer to a position that God is being, as opposed to the notion of God as "above being" or "non-being." The terms do not connote the doctrine that mortal man directly beholds the divine essence.

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[2]William Johnston, *The Still Point: Reflections on Zen and Christian Mysticism* (New York: Harper & Row, 1971).

[3]Thomas Merton, *Zen and the Birds of Appetite* (New York: New Directions, 1968), pp. 99-138.

[4]St. Thomas Aquinas, *On the Truth of the Catholic Faith* (Garden City, New York: Doubleday & Co., Inc., 1956), Bk. III, part 1, p. 105.

naturally seeks the good, only the intellect can determine whether the good desired by the will is spurious or genuine. The initial impetus of the will reaches not for another act of will but for an act of understanding the intelligible. The intellect can return to itself in order to know itself not primarily through a decision to do so, but through a comprehension of something other than the self. Here are two pillars of Thomistic epistemology: the primacy of the intellect over the will and the material nature of the proper object of human understanding.

Even while asserting that the oasis of man's mental wanderings is the act of beholding God, Aquinas nevertheless insists that, in our present hylomorphic existence, the intellect depends entirely on conversion to the phantasm (sense image) in its act of understanding reality. The "whatness" of things clings to the phantasm. Therefore we can have no true knowledge of separate substances; hence, no truly divine knowledge in this life. Yet man's self-understanding of his own spiritual substance furnishes the starting-point and the hope for a knowledge of "separate substances" (spirits). The possible intellect escapes an intrinsic dependence upon *materia* for its actual being. The limitations of matter on its operation result from its union with the body, limitations from which the intellect will be liberated by death. By reducing the power of abstraction to the *reditio completa in seipsum* (complete return into itself), Thomas has discovered the inner dynamic of the human spirit for supra-mundane knowledge. This is by no means his only analytic path to a realization of this internal movement.

Since God is "the most perfect intelligible object,"[5] as well as the most intelligent subject, man is ordered to God intellectually by a similitude which dictates that man becomes most like the perfect act of understanding (God) when man is united with Him through an act of understanding the divine essence, through a perfect identification of being and knowing.[6] How is man's mind led to a realization that this is its ultimate object of knowing? Basically, through his dissatisfaction with all sublunary acts of understanding. It is man's nature to comprehend all that he observes. For a good Aristotelian, this requires a knowledge of causes: "...because of wondering about things that were seen but whose causes were hidden, men first began to think philosophically...."[7] Until the discovery of the first cause of all things, the mind experiences a profoundly disturbing chasm in its understanding. This gap is but partially filled when man first understands that, for all things to be seen rightly, they must be seen against the background of God's infinite act of being. Human knowledge of the divine will not suffice; only a taste of the knowledge God has of himself will quench man's thirst to grasp the nature of the real. Only in a supernatural fulfillment will a natural desire come to rest.

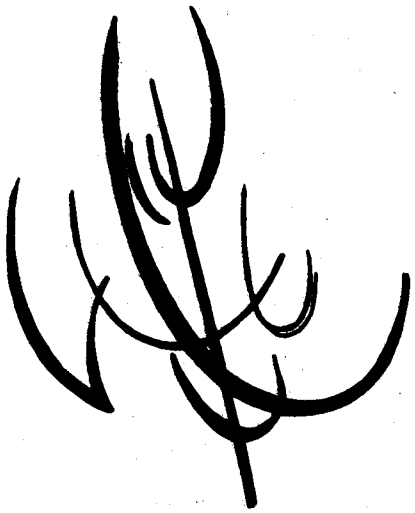
For Thomas, all men are equipped with an amorphous inkling of the

[5]Ibid., p. 98.
[6]Ibid., pp. 98-99.
[7]Ibid., p. 101.

divine presence, at least as an orderer of beings. To thematize this awareness, man must strive to contemplate the truth: that is his uniquely human act of being. Juggling philosophical principles constitutes only the beginning of the quest for the Absolute. A journey requires a sound body, freedom from social disorders, and a freedom from unruly passions "achieved through the moral virtues and prudence."[8] Aquinas's contemplation of truth comes with its own asceticism. The first step beyond our confused and unexplicated notion of the Absolute resides in the knowledge elicited from demonstration. This is chiefly a *via negativa* when applied to God, and serves the necessary but minimal function of burning off some of the rust from our divine "concept." Such negations only tell us *that* God is distinct—"other"; they leave us ignorant of those affirmations which reveal *how* God is distinct by establishing what he is—"but this is not the kind of knowledge of God that the philosophers were able to get through demonstration."[9] Aquinas entertained no delusion about the god of the philosophers. The next level of understanding God in faith. It is a fuller knowledge of God, but it, too, is not enough. Man's intellectual storming of the divine Bastille succeeds solely in a "perfect operation of the intellect,"[10] a once-for-all reduction of mental potency into total act. This is not accomplished through faith, because in our believing assent to the divine presence we acknowledge a presence which we do not understand. Faith is more analogously akin to hearing than to seeing. And while man (as Karl Rahner so righly delineates him) naturally adopts the attitude of a listener to the Absolute, his ears will not be filled until his eyes have seen. The end of man lies in a vision.

What of this vision? It was said before that it is the union of the human spirit with God through an act of understanding the divine essence. Since the divine essence is a "separate substance," it cannot be observed through any activation of the hylomorphic mechanism in the human intellect: "The mind which sees the divine substance must be completely cut off from the bodily senses, either by death or by ecstasy."[11] Our natural knowledge of God must rely on the senses; through the senses we are first introduced to being. Through our going out to the world by means of our senses, we are first introduced to ourselves. As Thomas has shown through his insight into the human noetic performance, such knowledge falls far short of our expectations, "and so man's ultimate felicity will lie in the knowledge of God that the human mind has after this life...."[12] Man is disposed to the final vision by the striving of his own restless faculties, but the culmination of the struggle cannot be credited to man's power and persistence. The object of the vision is the divine essence which is not only what we see but that by which we see. That essence is the proper object of God's act of self-awareness, and thus He must freely raise us up by grace to become God

[8]Ibid., p. 124.
[9]Ibid., p. 129.
[10]Ibid., p. 131.
[11]Ibid., p. 158.
[12]Ibid., p. 167.



Himself by perfecting our likeness to Him through the final unification of our being and our knowing. By knowing the divine essence, we come to know all else; we know to know truly and completely all the finite beings which initially fascinated us, made us question, made us seek,led us to the doorstep of the supernatural "In our end is our beginning," wrote Eliot. In the beatific vision, Thomas would have understood not only the poetic, but the metaphysical truth of that statement.

The only apologia for this lengthy discussion of Thomas's thought on the ultimate end of man is that it suggests themes which contemporary Thomists have sought to make explicit in their own metaphysics: the primacy of the intellect, the hylomorphic nature of human thought with its intrinsic dynamism toward the absolute principle of being, man's initial discovery of God through an immersion into the world of finite being, man's final comprehension of finite being through an immersion in God. As these concepts are treated by Maréchal and his more illustrious followers: Coreth, Rahner, and Lonergan, they also display a distinct openness to the Zen master's enlightenment and the Christian mystic's salvation.

Before discussing Transcendental method as a measure for the validity of the truths discovered by mystics and by Saint Thomas himself, it is important to see the unique mark which Maréchal stamped on much of neo-Thomism by his intellectual dialectic between Kant and Aquinas. Thomas's intellectualist bias and Kant's concern for the human subject meet in Maréchal. The affirmation of being takes precedence in his thought over the nature of being itself. His question was not so much "What is being?" but "How do we become present to being?"

For Maréchal, we know contingent existence only insofar as we see it as a possibility dependent upon necessary existence. To point out the intimate relationship between the finite and the infinite is the starting point of metaphysics rather than its crowning achievement. Maréchal was anxious to escape Kant's phenomenal solitary confinement into the freedom of objectivity. The noumenal character of finite beings—their necessity to be—is indicated by "the dynamism of the act bywhichtheintellectaffirmsthem."[13]Th betrays the mind's orientation to the "what is," to the necessary. Hence, man's intellectual dynamism is a movement toward absolute, necessary being, which then becomes, not the object of an intuition, but the goal of all lesser intuitions, what Rahner will call the "preconcept" of being. The problem of objectivity finds a limited solution in the tension inherent in an abstracted essence between the finitneness of the "already-out-there-real" and the infinite against which it is known as a being which is. Thus, for Maréchal, the intellect "lives out" the analogy of being through the finite-infinite dialectic intrinsic to its performance. In this tension, man reveals his onw impulse for self-transcendence.

Maréchal set the stage for transcendental method by reversing the definition of metaphysics proposed by Kant. Kant rejected metaphysics as "a grasping of the Absolute by the intellect"; Maréchal affirms metaphysics as "a grasping of the intellect by the Absolute."[14] Metaphysical enlightenment is thus constituted by an awareness that the absolute has apprehended the intellect. The Absolute *esse* (to be) becomes not merely the *sine qua non* in the act of creation, but the perfection of perfections.[15] It is not simply the act of being but that which gives being value. It is that, too, which gives value to human knowing, for only if we have seen the relationship between finite essences and the Absolute can we be satisfied that intellectual involvement with the world is no prostitution of spiritual powers, but preeminently worthwhile.

The drift of the Maréchalian interrogation of being resides in an investigation of the conditions for the possibility of knowing anything at all, and in the discovery of man's predisposition toward Absolute Being. In Coreth's *Metaphysics,* this "drift" is systematized into a full-blown ontological approach to the question of the Absolute. Coreth has grasped the full significance of Maréchal's insight into "the dynamic tension between the finite act of knowing and the infinite horizon of being."[16] He likewise approaches metaphysics through the transcendental method which prefers to examine the *a priori* conditions of our acts of knowing, rather than the objects of those acts. The two poles of Coreth's method are a reductive analysis of the conditions for the human noetic performance and a deductive explication of that performance in light of the conditions for its possibility. Between reduction and deduction, we arrive at an awareness of our fore-knowledge of absolute Being which grounds all other knowledge. Our affirmation of the necessity of conditioned, contingent existence persupposes an unthematized familiarity with the unconditioned. This horizon of "unconditioned validity" is the "unlimited horizon of being as such."[17] The necessary intellectual priority of infinite being reverses our usual conception of analogy: God is not analogous to finite being; the finite is analogous to the infinite fullness of being.

Coreth's examination of the traditional proofs for the existence

[13]Helen James John, S.N.D., *The Thomist Spectrum* (New York: Fordham University Press, 1966), p. 144.

[14]Ibid. [15]Ibid., p. 153.
[16]Ibid., p. 180.
[17]Emeric Coreth, *Metaphysics,* Eng. ed., Joseph Donceel (New York: Herder & Herder, 1968), p. 174.

of God begins with a reminder of the above "unthematic" knowledge of absolute being which he finds "co-affirmed" in the very act of our knowing anything. His redundance amplifies a significant point: all proofs for God's existence are ultimately grounded in the noetic performance because it is in this action, in the tension found between the finite object and the infinite horizon, that man comes face to face with his own contingency. It is here that man (cf. Rahner) posits himself as an unnecessary absolute reliant upon a transcendent act of will. In hisinfinite intellectual striving, man discovers the infinite of his spirit which declines to be satisfied with anything less than absolute knowledge and love, and "all demonstrations of "God's existence are ultimately based upon the *transcendence of the spirit.*"[18] The proofs merely thematize the transcendence of God and of the spirit that runs after Him, implied in the dynamism of the human act of understanding.

Coreth asserts that "philosophy can really reach a *personal* God."[19] To be personal is to be a knowing and willing spiritual subject which God is preeminently. While finite beings are merely self-identifying, aiming perpetually for a reduction in the "existential differential" between being-itself and luminosity, God is infinitely self-knowing and, by this act, knows all that is ontologically grounded in Him: He is self-identical. In Him is the perfect union of being, knowing, and willing. Only in this supreme act of being's self-awareness can man become self-aware.The mystical paradox of losing oneself to find it is echoed in this philosophical precept: man's self-understanding depends upon his willingness to dispose of himself before the Absolute. The more man transcends himself, the more he achieves self-knowledge and fulfillment. Man must freely and consciously yield to "the appeal of the Infinite."[20] This is the final earthly perfection of all intellectual and moral out-reachings to the universe—an abandonment of self to the dimly known God we cannot conceptualize.

Although Coreth leaves us as foundlings on the divine doorstep, with Karl Rahner the dimly known God becomes the God of a possible revelation in all the fullness of that phrase. Rahner's two major contributions to the literature of Transcendental Thomism broaden Maréchal's metaphysics into a philosophical anthropology (*Spirit in the World*) and a philosophy of religion (*Hearers of the Word*). In the first of these books, Rahner seeks to establish the possibilities for man's doing metaphysics in his capacity as historically conditioned spirit. In the Second volume, he explores the conditions under which man can dispose himself as a listener for a potential divine revelation. In both, the starting point is always man as the interrogator of being, man as the inquirer always assaulting the regions of the known unknown, as the one who stands open to Being in all its fullness and totality.[21] But as man consciously probes being, he unconsciously probes himself and, by utilizing transcendental method,

[18]Ibid., p. 180.
[19]Ibid., p. 188.
[20]Ibid., p. 192.
[21]John, p. 168.

he simultaneously becomes aware of the conditions for the possibility of questioning being, and of the nature of being and himself.

Along with his fellow neo-Thomists, Rahner reaffirms the human dependence upon sense knowledge, the process of abstraction, and the conversion to the phantasm at end of which, through judgment, man manifests himself as a spiritual knower by understanding himself as a subject. He also sees the "value" of his abstraction in that it stands off against the infinite horizon of being. In every act of knowledge there is an anticipation, without a conceptualization, of the being who is the total Being-present-to-itself. Thus, man stands forever open before a God who has first revealed himself through his creation of the possibilities of intellect in finite spirit (man), but whose infinite depths of hidden interiority furnish infinite potentials for further self-communication to finite spirit. There are really two "moments" in man's open stance before God: the "illuminating anticipation" toward Being as such, and the final total act of understanding God. The "illuminating anticipation" should not be disparaged as revealing nothing about God: it reveals his existence; it reveals him as possibly disposed to further revelation; it reveals him as openness and hiddenness, as revealing and mysterious, as immanent and transcendent.

How this "natural theology" opens up into the possbility of a "supernatural theology" is the heart of Rahner's philosophy of religion. Natural and supernatural knowledge of God, nature and grace, are intimately intertwined in Rahner's thought. Yet, in his philosophical writings, he keeps them fairly distinct, never presuming the occurrence of a gratuitous self-disclosure from God beyond His totally free decision to posit the possibility of finite existence, i.e., to create. The same conditions that ground man's natural knowledge of God place man in the position of a divine fire-watcher. That condition is man's awareness of his own transcendence, an awareness that is the very possibility for grace. Any act of understanding is ultimately religious,[22] because it places man before the God of a possible further revelation. Man possesses what Rahner calls an obediential potency, a natural capacity to hear and respond to the grace of a historically conditioned word from God. This word is the locus for a possible revelatory encounter with the free God before whom man constantly stands by virtue of his transcendence. For Rahner, philosophical anthropology and philosophy of religion have become properly self-reflective when they see themselves as analyses of man's free stance in history before a potentially self-disclosing God. By remaining true to the foundations and method of philosophy, these disciplines have come to know themselves as the heralds of revelation.

With Bernard Lonergan we perceive a sharpened focus on both

[22]Louis Roberts, *The Achievement of Karl Rahner (New York: Herder & Herder,* 1967), p. 265.
[23]Bernard J.F. Lonergan, *Philosophy of God, and Theology* (Philadelphia: The Westminster Press, 1966) pp. 7-8.

transcendental method itself and its relationship to theology. He who wishes to reflect upon the nature of human inquiry and, hence, heighten an awareness of the self as transcendent, must pose three questions: what am doing when I am knowing? why when I do that do I know? and what do I know when I do it?'" He must experience the four stages of consciousness—experiencing, understanding, judging, and deciding—on the intentional and performative level as well as consciously and reflectively. He must understand the relationships among the stages, affirm the reality of their operations, and finally decide to act in accordance with the truths derived from his introspection. He must become aware not of what is intended but of the intending.[24] By such interior analysis, Lonergan hopes to establish a method which is aimed at the exigencies, not of a particular field of human investigation, but of the human mind itself. Only by discovering the method intrinsic to the structure of the mind's conscious and intentional operations can the philosopher construct a hermeneutic equal to the universal nature of God's intimacies with man.

Such "intimacies" presuppose a series of conversions. Through the exercise of self-transcendence, man improves his ability to listen to God. In judgment, man shows his concern for what *is* so. He undergoes an intellectual conversion through his awareness of his cognitive self-transcendence. In decision, man ponders questions for deliberation which must end ultimately within the moral sphere. For such questions concern themselves with worthwhileness and objective value. When he lives by his answers to these questions, man experiences moral self-transcendence by a breakthrough to moral conversion. But all questions for judgment and decision are questions about God because the true and the good in whose light alone we can choose rightly are ultimately grounded in Him. Our volitional urges to understand God are fulfilled only by falling in love with Him: "Just as unrestricted questioning is our capacity for self-transcendence, so being in love in an unrestricted fashion is the proper fulfillment of that capacity."[25] Such unrestricted love is commensurate with the infinity of God.

The unmeasurableness of this love creates a mystery within man and leaves him awestruck. Lonergan links the experience of this boundless love of God with Otto's *mysterium tremendum*.[26] When such love seizes the center of man's being, the *apex mentis*, on the fourth level of man's intentional consciousness, he undergoes a religious conversion which he then expresses in changed attitudes and a fascination with the *mysterium*. This love is the culmination of man's desire to transcend himself, to reach out "through intelligence and truth and responsibility" to a being infinitely intelligent, true, and good.[27] To cultivate such love, man requires prayer, meditation, and contemplation. To satisfy such love, man begs for knowledge of and union with the "unknown beloved" in the bliss of the beatific vision.

[24] *Idem, Method in Theology* (New York: Herder & Herder, 1972), p. 15.
[25] Ibid., p. 106.
[26] Ibid., p. 106.
[27] Ibid., p. 109.

Thus, we have come full circle. Through an analysis of the exigencies of the human spirit, Aquinas found the only means for bringing that urgency to rest in the freely given benefit of the divine vision. Through the Transcendental Thomists' deeper insights into the nature of the human dynamic, we are still left standing before a God who alone can raise us up to the heights for which we strive by our very nature. The ideological unity of the Maréchalians, their consistency with Thomas's own thought, and their importance for the study of the philosophy of religion have been, I trust, at least implicitly shown. But what can these philosophers suggest to a Zen master and a Christian mystic in the way of a philosophical basis both for their respective experiences and for the dialogue now occurring between them? A few possibilities assert themselves.

With the Zennist, the Transcendental Thomist can discuss the koan which, with all its irrationality and delight in paradox, is not unlike the most reasonable question posed by a Westerner. For both are aimed at the center of being. We do not have to solve either puzzle. Merely by pondering them reflectively do we break through the ice, destroy unintelligibility, and come to the Absolute which grounds all reality. The Zen master will verify what the Thomist theoretically proposes: that this breakthrough to the meaning of reality is not distinct from a radically profound self-understanding; that it takes hold of all levels of psychic operation by casting all things in the light of eternity, by making men aware of his own self-transcendence which is the metaphysical principle of his freedom. Perhaps the Thomist's "illuminating anticipation" of the Absolute is the Zen master's enlightenment.

The Thomist can provide philosophical encouragement to the Christian mystic's quest for a self-annihilating union with the divine Lover. He can tell the mystic to continue to seek the God who reveals himself through the structure of our intellect as the hidden and unknown; to seek a union in knowledge and love with the God who will ultimately satisfy the cravings of the human spirit, who will bring the human soul to rest by bringing it to Himself. He can tell the mystic to seek out the salvation of the God who saves the worthwhileness of all creation by making it intelligible. He can tell him to strive after the analogous and personable God who can communicate something of Himself to man, to whom man can attentively listen with his existential ears.

Finally, the Thomist can encourage a dialogue between mystic and master by paving a mutual ground from which their experiences are derived: the dynamic of human consciousness, the "transcendental tendency of the human spirit that questions."[28] He can point out the continuity between their actions. For as the Zen master sits until he first discerns his basic receptivity to being in general, the Christian may continue to sit, conscious that he is a listener, not to the void of mute being, but to the God who has something to say to him. Men need both enlightenment and salvation. Transcendental Thomism lays the philosophical foundation for both.

[28] Ibid., p. 103.

A Pilgrim's Prayer

The soul
comes alive
in silence
in beauty
in tension overcome,
in peace,
in the shaded depths
of the forest
and in the rapture
of the listening
universe.

Immanence!
Transcendence!
His quiet presence
is mystic melody
played on the lute
of solitude.
Sounding
from distant heights
and yet—
all around
and within!
Filling creation
with awe,
reverence:
rapt response
to His silent song.

O Master, come!
I cannot wait
for the eternal time
beyond the grave.
Invade,
innundate
this soul now.
And softly sing
that quiet canticle
which possesses
and sweetly wounds
with the very essence
of Love.

SISTER M. ELLEN BURKE, O.S.F.

The Trinity of the Apostolate

BRUCE RISKI, O.F.M. CAP.

OFTEN DO WE hear and delight in and affirm the words of the minor doxology following the consecration of the bread and wine at the Liturgy. The celebrant elevates the paten with the sacred Host and the chalice with the precious Blood, and either alone or with the people of God he recites or sings the high praise of the Trinity: "Through him, with him, and in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever!"

Those words of profound adoration and affirmation contain the "trinity of the apostolate" for every Christian. The "through-ness" bespeaks the power, the energy, the drive, the zeal every believer in Jesus Christ must have to bring the world to the feet of Christ, the Savior of mankind, by being active as an apostle in the work of salvation and an ardent striver for personal saintliness.

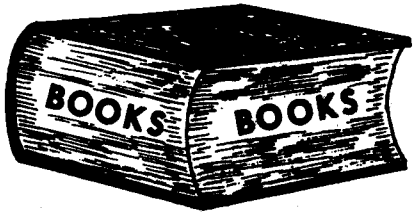
The "with-ness" declares how each saintly apostle of Christ is to witness to the world: namely, along with God, who will support, sustain, and encourage him. God will affirm him in his labors on His behalf. He will bless His instruments of grace with much fruit, for by them he is glorified. "With-ness" means cooperation. "Withness" spells fruitfulness.

The "in-ness" proclaims that God is the very life of the soul, giving joy and peace that are to be shared with others. This style of life is the light that dispels the darkness in the world. The light comes from the fire of love burning brightly in the depths of souls. For it is by fraternal love that we announce to the world we are true and loyal disciples of Christ; it is by fraternal love that we are proven such; it is by fraternal love that we melt the hearts of the cold, ignorant, and indifferent. "In-ness" reveals that there is no other holiness than God living and acting in the soul.

As the Godhead is a Trinity of Persons and of mission, the apostolate of the People of God must be a trinity of fraternity and vocation. United to God by the bond of love, we extend that bond to embrace all men in true friendship and genuine holiness.

It is through, with, and in Christ that we become members of the family of God the Father in the power of the Holy Spirit. For there is but "one God, who is Father of us all, who is in us all," who was manifested to us in the flesh in Jesus Christ. To this Trinity of Oneness be all honor and glory!

Father Bruce Riski, O.F.M. Cap., has served as a military chaplain and in various pastoral assignments in the Mid-West. A frequent contributor to our pages, he has composed many hymns for liturgical use.



Anabaptism and Asceticism: A Study in Intellectual Origins. Scottdale, Pa.: Herald Press, 1974. Pp. 365.

Reviewed by Mr. Denis R. Janz, a graduate student working towards his Ph.D. in theology at the Institute of Christian Thought, St. Michael's College, Toronto.

It is almost a century ago that Albrecht Ritschl set forth his unique and almost universally ignored thesis concerning the origins of sixteenth-century Anabaptism. On the basis of certain doctrinal and practical parallels, Ritschl argued that the Anabaptism movement grew out of the late medieval ascetic spirituality of the Franciscan Observants and Franciscan Tertiaries. This thesis met with little success among medieval and Reformation scholars for one basic reason: although the doctrinal and practical parallels which Ritschl pointed out were clear enough, yet he failed to demonstrate any substantial historical contact between the earliest Anabaptist leaders and late medieval Franciscans. This failure alone was sufficient to consign the Ritschl thesis on Anabaptist origins to virtual oblivion, and, as the abundance of recent scholarship indicates, the origins of Anabaptism remain almost as problematic as they were one hundred years ago.

One of the most recent attempts to deal with the problem of Anabaptist origins is that of Kenneth R. Davis. In his book, Davis suggests that the Ritschl thesis was, at least in its basic contours, substantially correct. Recognizing, however, that there is little evidence of direct historical contact between the Franciscan ascetic tradition and the early Anabaptists, Davis goes on to suggest that the Franciscan ascetic tradition was mediated to Anabaptism *indirectly* through such agencies as the *Devotio Moderna* and Erasmianism. But how does Davis arrive at this complex reformulation of Ritschl's thesis?

After a brief introduction (Ch. 1), Davis begins (Ch. 2) by rehearsing for his reader the history of Christian asceticism from its earliest anchoritic and cenobitic manifestations, to what he calls the "laicization" of monasticism by St. Francis in his establishment of the Third Order, and the fifteenth and sixteenth century expression of this lay asceticism in Gerhard Groote's "Brothers and Sisters of the Common Life." In this long history, Davis discerns what he thinks to be the common denominator of all Christian asceticism: the ideal of personal holiness brought about through renunciation and works of piety. But does Anabaptism reflect this ideal and thereby show itself to be an authentic movement within this tradition of

Christian asceticism?

This question receives the author's attention in Chapters 3 and 4. The third chapter focuses on the primary issue which led to the break between Zwingli and the early Anabaptists. This issue, Davis argues, was their concern for personal holiness and an ascetic way of life. But this concern was not only the initial impulse behind the establishment of the Anabaptist movement; "an ascetic theology of manifest holiness and relative perfectionism" (p. 135) remained as the primary and distinctive motif in Anabaptism (Ch. 4). Therefore, Davis argues, Anabaptism must be seen in essential continuity with the medieval ascetic tradition.

In Chapter 5 Davis finally comes to the question of how these late medieval ascetic ideals were transmitted to the early Anabaptists. Several possible "agencies of mediation" suggest themselves in this regard. The first of these, German mysticism, Davis dismisses out of hand. But the second, late medieval Franciscan spirituality, seems to hold forth better promise because of its numerous "ideological parallels" with Anabaptism. Despite these parrallels, however, and despite the pervasive nature of Franciscan influence on sixteenth-century European society, still the lack of direct historical contacts makes Franciscanism doubtful as the "primary, immediate progenitor or most direct agency of mediation of medieval ascetic, reforming piety to Anabaptism" (p. 243). Davis wishes to postulate, therefore, two intermediary agents between the ascetic ideal of the Franciscan Tertiaries and the early Anabaptists: the *Devotio Moderna* and Erasmianism.

To substantiate this contention Davis argues that there was an extensive cross-fertilization between the Franciscan Tertiaries and the Brethren of the Common Life in the fifteenth century. This explains the fact that the *Devotio Moderna* in general exhibits numerous "ideological parallels" with both late medieval Franciscan spirituality and the early Anabaptists. Yet the *Devotio Moderna* cannot have been the prime agency of mediation, because here too Davis finds practically no institutional, literary, or personal contacts with early Anabaptism. However, Davis argues, the *Devotion Moderna* did have a profound influence on Erasmus, who retained their basic ideals throughout his life. And numerous points of direct contact between him and early Anabaptist leaders—Grebe, Denck, and Hubmaier—can be demonstrated. Therefore Erasmianism must be seen as the prime agency of mediation between a laicized, essentially Franciscan, ascetic spirituality as it was embodied in the *Devotio Moderna*, and the earliest Anabaptists. Davis' work is thus a restatement of the Ritschl thesis and yet, at the same time, an attempt to circumvent its major weakness.

Several errors which are minor, but which nevertheless qualify the value of this book, should be pointed out.

First, scholars agree that Gabriel Biel died in 1495 and not 1490 as Davis says (p. 56). Secondly, Davis strangely asserts that Hubmaier studied and taught at Tübingen (p. 262). Authorities on Humbaier, however, are in complete agreement that he spent his entire academic career at Freiburg and Ingolstadt. This is a surprising error in light of the fact that Humbaier, as "a founding theologian of the Anabaptists" (p. 262), is a central subject of the work.

Perhaps the most valuable aspect of Davis' study is his convincing argument that the entire Anabaptist movement and its theology is founded on an ascetic ideal and thus had its origins, generally speaking, in the medieval ascetic tradition. However, as we have seen, Davis attempts to be more specific than this in his demonstration of the intellectual origins of Anabaptism, and in this attempt certain methodological problems arise.

Davis' entire argument is based on the methodological premise that a demonstration of both intellectual parallels and historical contacts constitutes a demonstration of intellectual origins. Although the historical contacts he points out are generally unquestionable, nevertheless the intellectual parallels are problematic insofar as they are almost never exclusive to the groups or persons he is discussing. One of the more obvious examples illustrates our point: according to Davis, Lefevre's accent on repentance and his insistence that faith must lead to good works is "uniquely common to the *Devotio Moderna* and the Anabaptists" (p. 264). But this same vague generalization could be made in regards to almost the whole of scholasticism!

It is for this same basic reason that Davis' crucial section on Erasmus and the Anabaptists is highly questionable. Few if any of the intellectual parallels he points out are unique to the two. For example, Hubmaier's use of the same scriptural texts as Erasmus in his teaching on grace and free will (pp. 297-80) tells us little about the origins of Hubmaier's teaching; theologians since Augustine had used the same standard texts in addressing themselves to this problem. In other words, Erasmus and Hubmaier shared this particular "ideological parallel" with many theologians. For this type of demonstration of intellectual origins to be convincing, the intellectual parallels must be, if not unique to the two persons, at least not common to many. This, then, is the general weakness of Davis' entire argument, and although the book is in some ways a contribution to the current discussion, still the question of the intellectual origins of Anabaptism remains an open one.

Healing Prayer. By Barbara L. Shlemon. Notre Dame, Ind.: Ave Maria Press, 1976. Pp. 85. Paper, $1.75.

Reviewed by Father Paul J. Oligny, O.F.M., Assistant at St. Francis Chapel, Northway Mall, Albany, N.Y., and translator of many spiritual books.

Barbara Shlemon is a registered nurse who has practiced prayer for healing in her ministry to the sick for over a decade. Her hope is that others will come to recognize that "the gifts of healing as manifested by the Lord have been delegated to each person who accepts Jesus as his Savior, believing him to be the Son of God" (p. 26).

Healing Prayer is a practical guide in how to pray for one's own needs and those of others. The gift of healing has a scriptural basis, and the authoress comments on some of the passages which deal with this kind of prayer. She gives some case histories of examples of healings she has witnessed.

Several important questions are answered: (1) who has the gift of healing; (2) when and what to ask for in prayer; (3) how should one pray; and (4), last but certainly not least, the absolute necessity of forgiving one's enemies.

The book is a precious gem.

Keeping Up with Our Catholic Faith: Explaining Changes in Thinking since Vatican II. Vol. 1 of "Catholic Update Series," edited by Jack Wintz, O.F.M. Cincinnati: St. Anthony Messenger Press, 1975. Pp. viii-103. Paper, $1.75.

Reviewed by Father Thomas J. Burns, O.F.M., Cand. M. Div. (Catholic University of America), a member of the campus ministry team, Siena College, Loudonville, New York.

Keeping Up is a concise, pastorally oriented booklet which sets out to reassure traditional Catholic believers of the basic soundness of contemporary practices and attitudes that have evolved in the post-Vatican II Church. Five authors treat of such questions as divorce and remarriage, Church law, education of children, conscience, morality, confession, and Catholic identity in ways that would tend to soothe berated American Catholic parents who at times feel isolated from both their *nouveau chic* parish personnel and opposing C.U.F. elements attempting to rally the troops in defense of the Faith.

This work is both accurate and refreshing. Rather than provide detailed constructs, the material aims at delivering straight answers to those questions most often raised at parish council meetings, CCD parent-teachers meetings, rectory cocktail parties, and letters to the diocesan paper—"Why doesn't anyone go to confession any more?" or "Why doesn't Father tell us what's right and wrong?" For the most part, the answers incorporate both street-level common sense and hints of a solid sociological and theological groundwork. In his essay, "Isn't anything for sure any more?" Fathe Wintz explains the issue of doctrine and historical relativity with overtones of both Karl Rahner and Alvin Toffler (p. 13). In a few instances, the candor is breathtaking. Norman Perry's "Are Catholic Marriage Laws Changing?" includes a summary of theological speculation on the issue of indissolubility, citing Bernard Haring, Paul Palmer, and Andrew Greeley (p. 98), side by side with a citation from Cardinal Seper warning against "new opinions which deny or seek to cast doubt upon the doctrine of the indissolubility of marriage" (p. 97). An editorial suggestion, perhaps, that the thoughtful Catholic must learn to live comfortably with tension in the Church over controversial moral and doctrinal issues?

This book will probably find its greatest readership among those who are to some degree disposed favorably to renewal. Although it manifests a deep respect for Church tradi-

tions, *Keeping Up* is a forward-looking work which does much to challenge its readers into a state of readiness for subsequent changes and developments in the pastoral life of Catholicism.

Jesus Ahead. By Gerard Bessiere. Trans. by Barbara Lucas. St. Meinrad, Ind.: Abbey Press, 1975. Pp. viii-129. Paper, $2.95.

Reviewed by Father John Marshall, O.F.M., Assistant Pastor at St. Leo's Church, Elmwood Park, N.J., and author of some widely acclaimed series of spiritual conferences for religious.

The reading of and the reflection upon this book struck a sympathetic chord within me. I found the book's content not only solid spiritual material to be absorbed, but also a minion of matter that could bery profitably be resourceful for good daily homilies during the season of Lent or any season.

The meditations, which have as their inspiration the new charismatic movement in French spirituality are thoroughly grounded in Scripture. There is also rosaried from chapter to chapter a wealth of choice selections from secular poets and other writers.

Making it very readable and very digestible a book, is the obvious fact that this volume's translation has caught its author's spirit and mood. It never departs from language that is rather modest and really simple. Very infrequently do we find a phrase or passage that could have been conveyed more delicately or intelligently.

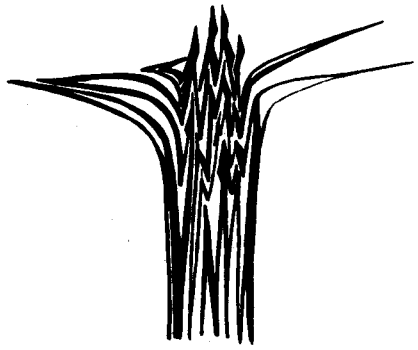
Jesus Ahead will, perhaps, never becoma a classic (whatever the criterion for that honor is). But then again, neither did the Scriptures become a "classic" in the strict sense of the term. What the Bible did become and is, as we all know, is the greatest story ever told about the greatest life ever lived. Please excuse me for using the word "about." From the message and from the God-man who is that message, Gerard Bessiere has internalized for us bits of truth and smatterings of joy that are both liberating for the mind and warming for the heart.

Whatever is lacking by way of sequence and order in the chapter headings (varying from fear to surprise to weakness to fortitude to being alive) is more than compensated for in the satisfying content of each chapter. The very last ends on a very optimistic note, lending encouragement to all who find these post Vatican II times the most exciting and exhilarating since the time of the Apostles.

Having enjoyed *Jesus Ahead,* I may perhaps be allowed to express as my best appreciation of the author's effort, the desire to be the first to read his next work. I hope it will not be too long in coming—be too far "behind."

Ethics of Manipulation: Issues in Medicine, Behavior Control, and Genetics. By Bernard Häring. New York: Seabury Press, 1975. Pp. xiv-218, incl. index. Cloth, $8.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Head of the Philosophy Department at Siena College and Associate Editor of this Review.



The title of Father Häring's latest work in the moral field is at first glimpse a puzzle, for the word "manipulation" seems to connote an abuse of another's freedom. For Häring, such is not always the case—the educational process, for instance, may involve a laudable manipulation, and improvement of man through some forms of genetic engineering may be in the service of liberty and consonant with, if not contributory to, the dignity of man. One's whole world outlook is significent to one's stance on what is justifiable and unjustifiable manipulation—e.g., the one-dimensional view of man which sees him only as matter or technological intelligence prevents any restrictions on experimentation or the direction of genetic engineering.

Actually, however, much that goes on in society today is manipulation in the pejorative sense, and Father Häring points this out in the areas of education, public opinion, advertising, authority, medical practice (particularly at the beginning and end of life), and genetics. The criterion that immoral manipulation fails to meet is, generically stated, respect for the freedom and dignity of man. Of special heinousness is the Skinnerian approach to man with its total denial of such freedom and dignity, as also the pragmatism and ethical agnosticism of Joseph Fletcher.

Father Häring looks to the present and future state of the biological sciences, and he indicates that there are limits to scientific experiments and techniques. Artificial insemination, fertilization in the womb, human cloning and the like, e.g., are seen to restrict the rights and dignity of humans. Together with amniocentensis with a view to prospective abortion, therefore, they are forbidden. He does not shut out the possibility, as indicated earlier in this review, that some form of experimentation beyond therapy might be justified by the prospect of improvement of the race—provided of course that human dignity and freedom are not diminished.

Ethics of Manipulation is a book for every thinking person, and might well serve as a source book for discussion groups.

The Priesthood of Christ and His Ministers. By André Feuillet. Trans. by Matthew J. O'Connell. Garden City, N.Y.: Doubleday, 1975. Pp. 310, incl. indices. Cloth, $8.95.

Reviewed by Father Thomas J. Burns, O.F.M., College Chaplain at Siena College, Loudonville, New York.

Anguish over the contemporary priesthood—uncertainty over its spiritual meaning, lack of clarity over its historical origin and organic development, the celibacy debate and the relevance of priestly ministry to secular society—has prompted a number of sacerdotal assessments by a wide

variety of authors. A reappearing weakness of some of these works—those of James Kavanaugh and Hans Küng, to name two—is an overemphasis upon the existential or subjective experience of the contemporary priest, to the neglect of scriptural evidence, council documents, and church history. André Feuillet, in his *The Priesthood of Christ and His Ministers,* attempts to utilize his exegetical expertise to fill the void in sound theological evidence by proposing a Johannine basis for priestly consecration, identity, and mission.

Such a work, had it been successful, would serve a great purpose in boosting priestly morale; and Feullet demonstrates a great sympathy for honest inquiry into the question. But the theological and scriptural strategy he chooses to pursue is weak, and his conclusion most disappointing. Feuillet has singled out the prayer of priestly consecration from John 17 as evidence that Jesus, during his lifetime, put forward a profound and well developed theology of the priesthood. By careful analysis, Feuillet demonstrates structural similarity between the words of Christ and the Jewish liturgy of atonement; Christ, by praying over his intimate disciples, is "consecrating" them, making them holy as the Father is holy, and thus providing them and their successors with an exclusive mission akin to the Levitical priesthood of the Old Testament.

It is odd that for all his extensive research Feuillet has overlooked or rejected some of the more widely respected exegetical findings of recent years. He does not seem to give sufficient attention to the historical development of the kerygmatic content of the written Gospels, for he puts much weight upon the contention that John 17 is authentically historical, a passage which does not seem to have a recognizable counterpart in the Synoptic tradition. Without denying the possibility that John had access to some traditions not known or not employed by the Synoptics, most Western Scripture scholars, as a rule, tend to seee more of what we would call "raw history" in Mark because of its chronological primacy, and more ecclesiastical theologizing in John. Because Feuillet's methodology places such a premium upon the provability of Jesus' intention to make his men priests, he appears to be on shaky ground when using this Johannine passage to make his point.

A second objection to this work centers around the nature of Jesus' intentionality to ordain priests. Again, Feuillet overlooks or rejects those Christologists who claim that Jesus' message and intellectual outlook was highly eschatological. That the Savior saw himself as the prophet of the *basileia* is certain; wheter he saw himself as the founder of the *ekklesia* is open for debate. (Further clarification of this issue can be found in Jacques Guillet's 1972 work, *The Consciousness of Jesus,* chapters five and thirteen.) Even St. Matthews's Gospel unblushingly Jewish and ecclesiastical in its arrangement of the kerygmatic tradition, makes no mention of Jesus ever ordaining anyone, aside from his special commissioning of Peter.

Thirdly, and perhaps the most damning argument against Feuillet's thesis, is his very selection of this Johannine text itself. For by this

selection the author implies that a theology of ministry is lacking in other New Testament texts, when in fact a very strong ceoncept of discipleship as imitation of Christ is brought forth in the latter chapters of Mark's Gospel (8:27-10:52)—a very detailed account of what the true disciple must do and what he must suffer in his ministry. Given the prominent place of this discipleship tradition—the predictions of the Passion and the subsequent discourses on discipleship are preserved in all the Synoptics—one wonders why Feuillet did not use these texts, which would have given him a much broader base from which to work.

The answer may be that these Markan texts do not, in fact, support many of the trappings of our present priestly lifestyle. There is in Mark no hint of separation between priest and laity, no hint of a privileged class of spiritual elitists, nothing to support a return to a Levitic concept of priestly caste. The only difference between the disciple and his nonministerial counterpart is the exhortation of Christ, "Let him who can take it, take it." This is not comforting news to anyone who is defensively attempting to bolster his self-concept by preserving a style of ministry and life more suited to the 1940's than the 1980's. It is not fair to suggest that Feuillet was guided by such fears in his work. But it is quite fair to note that this book is beginning to be cited in conservative publications as a defense of an overly traditional view of the priesthood. (Cf. Lawrence Cardinal Shehan, "The Priest in the New Testament: Another Point of View," *Homiletic and Pastoral Review,* November 1975, pp. 22-23.)

In spite of these criticisms, Feuillet's style reflects an attitude of deep devotion to Christ the High Priest of the New Covenant, and his deduction of priestly identity from the person and actions of Christ is a tenet of faith that bridges most, if not all, of contemporary thought regarding the identity of the priest. It is regrettable that certain of his conclusions may tend to reinforce undesirable and unfruitful attitudes regarding the priesthood, a vocation deeply loved and revered by Feuillet himself.

Shorter Book Notices

The Roots of Unbelief: In Defense of Everything. By William J. O'Malley, S.J. Paramus, N.J.: Paulist Press, 1976. Pp. 89. Paper, $1.65.

Father O'Malley sees the roots of modern unbelief in a refusal to risk, to abandon one's comfortable stance and realize one is enjoying a gift of life from a loving Father, who summons us to return his love by investing of ourselves in Him. The refusal to risk takes the form of living the unexamined life, trying to mask the realities of personal guilt and suffering and death, trying to kid one-

self that one is happy with the false gods of money and sex. No panaceas are offered for ripping up the roots of unbelief, but teaching our young to be human and teaching them to pray are the directions we should follow. Very popularly written—too popularly for my taste sometimes—this book should find a hearing among the young (if they can overcome their fear of reading what might lead them to change their lives).

J.A.D.

Heal My Heart, O Lord. By Joan Hutson. Notre Dame, Ind.: Ave Maria Press, 1976. Pp. 109. Paper, $2.25.

There are fifty-two meditative readings in this excellent little book. Each of the readings lays bare a wound that can inflict man's heart, man's self at his core. And each of the readings focuses on the divine Physician who heals ambition, loneliness, guilt, depression, insensitivity, or what-not. If you don't find yourself somewhere in these pages, you never will.

J.A.D.

Has Change Shattered Our Faith? A Hopeful Look at the Church Today. Edited by Jack Wintz, O.F.M. Cincinnati: St. Anthony Messenger Press, 1976. Pp. vii-111. Paper, $1.75.

As the subtitle of this quite careful collection of essays indicates, change has not destroyed our faith. In the lead essay, Father Wintz gets to the core of much shock, hurt, and disagreement in the Church today—the emotional attitudes of liking things the way they are and liking new things—which generate conservatives and liberals. In succeeding essays Parish Life, Ecumenism, the Church's Stance on politics, Evangelization, the Catholic Charismatic Movement, the Sacraments, the Mass, and the Blessed Virgin are analyzed as to where they are now in the Church and where they come from. Discussion questions follow each essay and really focus the central points. Although I found myself in disagreement with the phrasing or emphasis of one or the other point, I would highly recommend this little book for group or personal use.

J.A.D.

The Inner Life: Foundations of Christian Mysticism. By George H. Tavard. Paramus, N.J.: Paulist Press, 1976. Pp. v-104. Paper, $1.65.

The rear jacket describes this little work as "concise," and that it is. The role of the Sacraments, Liturgy, Scripture, the Nature and Structure of Interior Prayer in the Development of the Christian—all these are described in some forty-four pages; the Development of the Theological Virtues in twenty; and the various stages of prayer, from vocal prayer to contemplation in twenty-six pages. The last two chapters, in spite of their compactness, are clear and precise. Some good points are made throughout the book: e.g., of the possibility of finding only the void of self, instead of the Trinity, in employing Eastern methods of meditation; that the virtue of hope purifies the power of memory. However, as the spiritual life demands a guide, so does *The Inner Life.* I find it hard even to think of this book being used outside a classroom, whether the students be new religious or devout laymen.

J.A.D.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our July-August issue were drawn by Mr. Marc Pomerleau, a senior Franciscan student at Siena College, Loudonville, N.Y.

the CORD

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CONTENTS

THE CORD is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, N.Y. 14778. Subscription rates: $4.00 a year; 40 cents a copy. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Please address all subscriptions and business correspondence to our Business Manager, Father Bernard R. Creighton, O.F.M., at The Franciscan Institute, St. Bonaventure, N.Y. 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editor, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, N.Y. 12211.

Our Lady in Red, White, and Blue

ON SUNDAY, JULY 4 the nation celebrated the 200th anniversary of its independence. On Friday of the same week, July 9, the Church honored the Blessed Virgin with the title of Our Lady of the Atonement. Mary has been garbed in red, white, and blue: red for the mantle she wears in honor of the Precious Blood; a blue tunic beneath the cloak, and on her head a white veil. In her arms she holds the Christ Child, who holds a cross in his right hand.

With these colors she is the American Madonna because the title and devotion began here in the United States at the turn of the century, started by Fr. Paul, S.A., and Mother Lurana, S.A., founders of the Society of the Atonement at Graymoor, N.Y. At the time of its origin Our Lady of the Atonement was a feature of the Anglican Church. On October 30, 1909 the small Franciscan group of 17 members was received into the Catholic Church through the permission of St. Pius X.

In becoming Catholics the small band brought their special concern for Christian Unity, their devotion to St. Francis of Assisi, and their love of Our Lady of the Atonement. In October, 1901, Fr. Paul wrote his first essay on Mary as our Atonement Mother. It is celebrated by the Friars and Sisters of the Atonement on July 9. Both communities are still small, but the feast is celebrated not only in the United States and Canada, but in Ireland, London, Rome, Japan, and Brazil. Some people may still refer to her as the American Madonna.

There is a second reason why the name is fitting: the fact that the Christian world is concerned with religious unity or ecumenism. Atonement means At-one-ment and so Our Lady of the Atonement means Unity and reconciliation. Fr. Paul taught this idea from the beginning and said that Mary herself prays the prayer of Jesus for unity: "That they all may be one, as you, Father, in Me and I in You, that they also may be one in Us, that the world may believe that you have sent Me."

The Atonement title for Mary is not extensively known, because it is somewhat limited to the religious communities at Graymoor. But the concept of Mary in her role as Mother of Unity is growing throughout the world. Vatican II points out that one of the difficulties among Christians is the role of Mary in the mystery of salvation, but there are signs of a deepening awareness of her role with Christ and in the Church. Devotion to Mary is surely an element to be considered by all Christians in striving for unity. All the Marian sanctuaries in the world are of special meaning in the life of the Church. Czestochowa in Poland is the heart and soul of that nation; Guadalupe in Mexico

gives energy and courage to the people of that country; Lourdes is a spiritual home for all the world; St. Mary Major in Rome is the source and center of Marian devotion in the West; and our national shrine in Washington is a symbol of the love that came with the first explorers and settlers generations ago.

The German Lutheran theologian, Wolfhart Pannenberg, has written of Mary's role in unity as follows:

> Mariology has a central place in ecumenical discussions, or at least should have. The reason is that Mary plays such a large role in the life and piety of the Roman Church, a role which many Protestants believe to be a chief obstacle to realizing Christian unity. Together with the questions of the papacy and of the juridical character of dogma, mariology has high priority on our ecumenical agenda. If we expect Roman Catholics to be flexible and open to change regarding their mariological dogmas, we too must make a much more serious effort to understand structures of thought which seem strange to us. Only in this way can Christians begin to envision a new and truly catholic mariology: a mariology which is neither a foreign imposition upon evangelical thought nor an intolerable break in the continuity of Roman Catholic thought.

Our Lady does not impede or prevent unity; she points the way to it. She facilitates it and promotes it. Pope Leo XIII called her the guardian of unity. Pope Paul has often used a title created by St. Augustine: Mother of Unity. It is the role of a mother to unite the members of her family, to bring the children together even after they have been estranged. Thus in our prayers to Mary we should ask for a deeper understanding of her role in the life and mission of Christ and that of the Church. Mary is inseparable from Jesus; she shared in His mission and continues in that holy work as Mother of the Church. There is a new Mass of Mary Mother of the Church, citing her role at Cana, on Calvary, and at Pentecost. If the Church is meant to make Jesus present and visible in the world, then Mary is also present by her prayers and her love.

Mary must be prominent in the life of our country. We do have a national shrine of the Immaculate Conception; but every Christian heart is meant to be a shrine of love and devotion for the Mother of God. Mary is part of our lives; God has planned it this way. Devotion to her is not a matter of "take it or leave it." It is essential for a true Catholic life: for our families, for religious, priests and bishops; for the preservation of moral values in every phase of human living.

American Catholics have not overlooked July 4 this year. It has been most memorable. They have offered special prayers to Mary on July 9, the feast of Our Lady of the Atonement, for the safety and strength of our country, for the unity of the Christian family and the growth of love in every part of the world, especially in our beloved nation.

If, in the afterglow of the feast, the red, white, and blue makes you think of Mary, that's wonderful. For love of her is a sure way of growing in the love of Christ. But the Atonement Madonna is not just for us in America, or just for 1976. She is the Mother of all the world for all times, and her unceasing prayer is that of Jesus: "that they all may be one" for time and eternity.

Titus Cranny, S.A.

Franciscan Bicentennial Toward 1980

WAYNE HELLMANN, O.F.M. CONV.

FRANCIS, REBUILD MY CHURCH. This was the voice of the Christ whom Francis discovered on the cross in San Damiano. We all know how Francis first interpreted this command. However, as his vision clarified, he became less concerned with brick and mortar and more concerned with the Christ of his contemplation: the Christ of glory and of the earth, of the resurrection and of the cross, and of the Church in her members and in her Eucharist.

Francis, then, rebuilt the Church as he reaffirmed the contemplative vision of God's presence through his Son, Jesus Christ. In all of visible reality, he saw a symbol and an expression of the Son of God. In the face of the Cathari, he reaffirmed the goodness of the material universe. As the Church of his day decayed in a dying feudalism, and most saw only sin and corruption in the Church, Francis could see only Christ in her, in her Word, her Eucharist, and her ministers. About the unfaithful and worldly priests of his day, Francis would say only, "I refuse to consider their sins, because I can only see the Son of God in them." In short, Francis reaffirmed the Catholic tradition.

According to his plan, Francis rebuilt the Church by transforming her consciousness from shallow surface thinking into the depths of contemplative vision. "I can see the Son of God."[1] In the visible Church he could see the mystery which had been forgotten in the turmoil and pessimistic dualism of his age. With

[1]"The Testament" of St. Francis of Assisi.

The American Franciscans of the First, Second, and Third Orders are celebrating not only the bicentennial of America but also the 750th anniversary of the death of St. Francis of Assisi. Francis died on October 3, 1226.

In various centers throughout this country, Franciscans are celebrating both 1226 and 1976 and searching the relationship of these two events. On April 25th in St. Louis, Missouri, nearly 1,000 Franciscans gathered in such a celebration. Father Wayne Hellmann, O.F.M. Conv., addressed the assembly and called for a greater unity among the American Franciscans, that they might collectively speak to the American Church.

Father Wayne is professor of theology at Saint Louis University and is active in the area of Franciscan renewal. Below is the text of the Franciscan Bicentennial address.

his vision of mystery, there was a transformation of consciousness, something happened. There was a new awakening. The old became new. Thomas of Celano tells us about it.

> Accordingly, in him and through him there arose throughout the world an unlooked for happiness and a holy newness, and a shoot of the ancient religion suddenly brought a great renewal to those who had grown caloused to the very old. A new spirit was born in the hearts of the elect, and a saving unction was poured out in their midst.[2]

Francis' vision brought the ancient Church to a new awareness of herself. He could see the Son of God not only in the sinful or unfaithful priest, but in every man and every woman just as he found them. Thus, his contemplative vision is a fraternal vision. That his contemplative vision is fraternal is clear in statements about the Church. In the Rule of 1221, he writes that in the Church he sees Christ, and thus each person is Church, especially children, the poor, and the needy. At their service, the service of the Church, the service of Christ, are the Friars Minor:

> We Friars Minor, servants and worthless as we are, humbly beg and implore everyone to persevere in the true faith and in a life of penance; there is no other way to be saved. We beseech the whole world to do this, all those who serve our Lord and God within the holy, catholic and apostolic Church, together with the whole hierarchy, priests, deacons, subdeacons, acolytes, exorcists, lectors, porters, and all clerics and religious, male and female; we beg all children, big and small, the poor and the needy, kings, princes, labourers and farmers, servants and masters; we beg all virgins and all other women, married or unmarried; we beg all layfolk, men and women, infants and adolescents, young and old, the healthy and the sick, the little and the great, all peoples, tribes, families and languages, all nations and all men everywhere, present and to come; we friars Minor beg them all to persevere in the true faith and in a life of penance. [3]

Francis calls all to true faith, faith of the Church. His vocation was tied to the Church where he saw the Son of God. He rebuilt it at a moment when it was falling apart. He did this by reaffirming what had slipped away from man's consciousness. The Church had lost the contemplative-fraternal vision. The ancient shoot was dry and brittle. He and his Friars gave it newness of life by tilling and fertilizing the soil in which it was planted. They affirmed the Church in her own true faith and tradition by reaffirming her contemplative dimension of "seeing the Son of God." It was his sense of the primacy of the mystical and appreciation of beauty that led Francis to, and thereby to live and preach, his message of poverty which in its core is his vision of the openess, the unity of God, man, creation in Jesus Christ.

What does this mean for Franciscans in America today? Our vocation is the same. We must rebuild the Church, the Church in America. Our great service to the American Church, and thus to America, is to call the Church to be less American and more Catholic; and this we can best do simply by recapturing first for ourselves, Francis' contemplative vision of seeing the Son of God in the Church.

[2]Thomas of Celano, *First Life of St. Francis*, n. 89.
[3]St. Francis of Assisi, "Rule of 1221," ch. 23.

in each man (especially the poor and the sick) and in all the elements of creation. This contemplative vision is fraternal because it reveals God as love and God as Father.

If we can do this, the Franciscan spirit will catch hold and the Church will be reaffirmed in the fullness of her Catholic tradition. The greatest service we can render to the Church in America is to become first ourselves more Franciscan. This means, as we shall see, that we ourselves must become more Catholic and less American. By more Catholic, I mean that we must reaffirm the contemplative-fraternal vision; and by less American, I mean we must shed ourselves, not of civic responsibilities, but of the many ideas, attitudes, and values that have shaped our country and thus our American Church.

I. Our Situation

IT IS NO SECRET that the founders of our country were not Catholics, nor was Catholic thought the influential shaper of our national culture. In fact, the first American enemies were the Catholic French and the Catholic Spanish.

The thought which formed our country was essentially Deistic and Calvinistic, and even though such is contrary to the Catholic tradition Francis affirmed, it came to be accepted and even promoted by the Catholic Church in this country—thus making it less Catholic and too American. Thus, as we Franciscans in this bicentennial year look at America and at the Church, we cannot simply sing to the red, white, and blue. We have some rebuilding to do.

The implications of this are numerous. First of all, the deism of a Thomas Jefferson or a Benjamin Franklin is not sufficient for us as Franciscans or Catholics. It does not represent the principles upon which Catholicism lies. Deist thinking, which expounds modern French rationalism, speaks of God as Creator, yes—but of a creator god we really don't need. Deism speaks of an impersonal God to which man in his self-reliance need make little deference. Man is fully self-ruled, self-made, and his pursuit of happiness is achieved by overcoming (or avoiding) any pain in body or mind. There is little or no room for a God who calls to conversion. It is rather man who shapes and gives value to God.

Secondly, not only does the element of an impersonal God shape us, but we, as Americans, also formed the concept of impersonal man. Emptied of transcendent relationship with God in his own self-reliance, man in the Calvinistic view of a Jonathan Edwards, has no need for community. He is predestined, and so the community does not aid him in his relationship with God. His brother is not a channel of grace; he must find his God without support. Man does not need his brother to be saved.

Yes, this has formed our American freedom: freedom from interference, be it God or man. This is our American heritage. Identity is found not in the relational, but rather the exaggerated self-will to power. The American may be free, but he is lonely and without vision. His relationships are functional and competitive. Thus our heroes are the lonely cowboys who kill Indians and buffalo, the Moby Dick men driven by

obsessions rather than by relationships. Art and painting are impersonal and abstract. Our native music is not the orchestra, but the Western and Black music reflecting sorrow and loneliness. Our jazz sings of the blues. Americans wonder about God not in relationship but in terms of value or usefulness.[4]

It is no wonder then that we Americans are so success-oriented, individualistic, pragmatic, racist, capitalistic, institutionalized, etc., etc. It is of little wonder that we are so little Franciscan and our Church so estranged from her Catholic tradition. With this as our history, it is no wonder we struggle with our Franciscan heritage in its primacy of the contemplative-fraternal (and thus relational) vision.

We the Church—and so we Franciscans—are relatively late-comers to the American scene. Although we can boast of a John Carroll, a few Maryland families, and some early Friars in Spanish Florida, we are basically 19th-century late-comers. What did we do? We fought for acceptance by uncritically accepting the American creed thinking somehow we were yet preserving the Catholic tradition by promoting ethnical identity and spirituality. Rather than fostering the authentic Catholic contemplative consciousness of the Church as a mystical union of brothers, we fostered Italian, German, Polish devotions, thinking such is what made us Catholic. No wonder Catholics even though they accepted the individualism, pragmatism, and anti-contemplative attitude of America still did not feel at home, clinging to their ethnic spiritualities while yet accepting the American creed. Catholics became at home in America but strangers to the Catholic tradition.

[4]For further development of these thoughts see the Bicentennial issue of *Spiritual Life* (Winter, 1975, and Spring, 1976). I am deeply indebted here especially to the articles by Anthony Padovano, William McNamara, Kevin Culligan, and Matthew Fox.

II. What Must Be Done?

FIRST OF ALL we must rediscover the contemplative-fraternal (or relational) dimension of the Catholic tradition. This means a critical re-evaluation of some of the basic and formative ideas on which America is built. We have become strangers to the contemplative, the mystical, and in missing this joy of contemplation of truth we have become vulnerable to the manipulation of America's self-reliant ideology. This has shaped the Church so much that even its ministers and rebuilders have been sucked into the whirlwind of no creativity, disdain for the intellectual, having no time to reflect, pray, or study. Only the administrator is the successful churchman.

I am thinking, for example, of a parish here in St. Louis that recently had $20,000.00 to build a new garage but insufficient funds to rebuild an excellent pipe organ in need of repair. Or even more tragic is the fact that Catholics are ready to accept, for example, abortion as a necessary and useful value, although it is clearly contrary to Catholic tradition. Even more regrettable is the fact that the Supreme Court in its decision could misuse, misquote, mis-cite, such Christian sources as Gratian, Augustine, and Thomas Aquinas without anyone noticing it, not even America's theologians.

Yes, we, like Francis, must invade our age, our bicentennial America, with a transformation of consciousness. We are to come not as problem solvers, but rather as mystery gazers who can "see the Son of God." We are to reaffirm a vision which has been lost.

We are to reaffirm, for example, that our God is not the distant rational Creator of the Deist, but a God who is, as Francis writes, all good, every delight. Our life is life with Him. He is not simply the one who created all of us equal, but He is also as Francis writes "Our Father: Most holy, our creator and Redeemer, our Savior and our Comforter . . . Almighty, most high and supreme God, Father, holy and just."[5] And like Francis, we respond to our God:

> . . . we must love, honor, adore, serve, praise and bless, glorify and acclaim, magnify and thank, the most high, supreme, and eternal God, Three and One, Father, Son, and Holy Spirit, Creator of all and Savior of those who believe in him, who hope in him, and who love him.[6]

Our God is our fulfillment and dream:

> We should wish for nothing else and have no other desire; we should find no pleasure or delight in anything except in our Creator, Redeemer, and Savior; he alone is true God, who is perfect good, all good, every good, the true and supreme good, and he alone is good, loving, and gentle, kind and understanding.[7]

Franciscans are to reaffirm that our salvation is not found in independence from others but in those fraternal relationships, in which we rejoice as Francis did in receiving brothers. Through his brothers he realized that he would be saved. He saw that his freedom was not in the free-enterprise or competition of getting the upper hand or leaving others in isolation, but rather in making himself a slave to his brothers, serving them in every need, wanting no one to be poorer than himself. His freedom was animated by love for the Son of God whom he could see in each and every man.

Thus he saw the poor—a matter of concern today—not primarily as a problem to be solved, but primarily as a reflection of Christ. He said, for example, to his brothers: "When you see a poor man, Brothers, an image is placed before you of the Lord." No wonder he could never simply look away from them as we can so easily do with our problems.

The Franciscan spirit must reaffirm that the prairies, mountains, and streams of our land are to be reverenced as the expression of the transcendent beauty of God and all the elements are to be measured in light of His supreme dominion and not only in relation to economic progress. We can no longer go out into the wilderness to conquer a new frontier or to mine and exploit, but we must go out to find solitude, silence, and beauty with God. We can no longer see our work as our own or labor as the way to get ahead, but rather we must see work as the way to share in the creative action of God.

All of these things we must reaffirm because this is the richness of the Catholic tradition which Francis reaffirmed. If we Friars, Franciscans, are to rebuild the Church in America into a more Catholic Church, we must first liberate ourselves from the American illusion of pragmatism, individualism, and Deism. This we do by plunging into our Franciscan sources, where we find over and over again the primacy of the mystical.

In order to rebuild the Church in America today, therefore, we must overcome our anti-intellectual prejudice (which some seem to think is a part of the Franciscan vocation), and we must overcome all that is connected with this—namely our indifference to the arts and our disdain of the beutiful. This is so necessary because without it there is no way we, in the pragmatic environment of our still too functionalized communities, can come like Francis to appreciate that contemplative-fraternal vision. Yes, vital to our fraternal relationships as spiritual brothers are the artists, the intellectuals, the hermits, the poets, and the theologians. They must find a home with us. Otherwise, we are trapped in affluence and the contemplative vision is not ours. The mystic will always remain a stranger in our ranks. The Church in America will never be rebuilt, and thus instead of serving America she will continue to be manipulated by her.

The time is ripe. Even though up to now the Franciscans in America gave given birth to few, if any, outstanding artists, writers, thinkers, theologians, or contemplatives deeply in touch with the Catholic tradition, we must reaffirm the contemplative. The American is yearning to see what Francis saw. Our press may recently have glorified a Howard Hughes, but down deep in all our hearts, all lament a lonely soul—victim of the American dream. Americans are trying to escape this, but even their attempts toward contemplation are self-seeking, commercialized, quick and easy, guaranteed to work. The American needs help to rediscover that one's life is not that of the

[5]St. Francis of Assisi, "Rule of 1221," ch. 23.
[6]Ibid. [7]Ibid.

selfish individual ego, but of the Spirit of the Lord, one's liberty is not independence, but relational and fraternal, and one's happiness must become joy. America needs to hear proclaimed loud and clear: "I can see the Son of God."

If we Franciscans, like Francis, are to speak clearly, we must strip ourselves of so many American illusions that keep us from contemplating Christ. For this reason, the American Franciscans of 1976 must take a closer look at the rebuilder who in 1226 greeted Sister Death. The solid study of those sources which bring us in touch with him and his Catholic vision must be first on our list of priorities. The Franciscan of 1976 who is called to transform American consciousness must first come into a consciousness of his own that he is Franciscan—not just that he is called one.

III. National Franciscan Congress—1980

TO FACILITATE a greater Franciscan consciousness among ourselves, perhaps we—all of us, all 20,000-30,000 of us First, Second, and Third Orders, ought to call a national or worldwide congress in 1980 to celebrate Francis' birth. The Marxists do this sort of thing. The world is so much wiser than we. No wonder Marxists know more about Marx than Franciscans about Francis.

What would be the goals of such a congress? First of all, it would be a stimulus to help overcome our ignorance of Francis and his vision. Not only that, but it would help us come to realize more the relational and fraternal dimensions of our life. Franciscans cannot rebuild the Church as individuals or isolated communities, but only as a worldwide movement—brothers and sisters with one mind and heart reaffirming the Catholic insight of Francis and thereby giving a newness and rebirth to the ancient faith. If we were to have such a congress the Church would take notice; America would take notice; and the world could not remain unaffected. There is no other way we can effectively transform in the Spirit the consciousness of this nation and the world so that all may come to "see the Son of God."

Here in America we can do this. This is one reason why America is so beautiful despite her limitations. Here in this land we not only have the freedom to assemble, to speak, to be different; we also have the economic means to accomplish it. Here in America we do not have the accumulations of history weighing us down. America invites us to spontaneity and non-conformity. Yes, America is a good place for Franciscans, and Franciscans are good for America.

Do we lack the will to become prophets of vision reaffirming the ancient faith so that its shoot may bring forth a great renewal, an unexpected happiness, and a fulfilled dream in the America of the 1980's?

This is our vocation. We could all be rebuilders of the American Church in the splendor of her Catholic heritage. We could all be living the contemplative-fraternal vision, if we would only live our Rule—especially its last and most important directive: "And so firmly established in the Catholic Faith, we

Ultimate Reality

My most Beloved—
how can I hope to understand Your Love—
no strength of mine; no knowledge of mine—
has led You to this.

Flames, higher than eye can surmise
scorch my soul;
cleansing there (what needs to be cleansed)
showing plainly that which is concealed.

How can I say what You are!
Distinguish Your love—
separate it from mine!

Once apart—now joined
by an insufferable power—
yearning for return;
enraptured.

Ascend—like blessed incense
to the very seat of His height
and create a new journey
for a prodigal soul—

You tease me too much—
yet— I am here—where You will.

In life's tasks Your Spirit
overpowers my actions—
and—I wait—

upon Your love!

Sister M. Thaddeus Thom, Q.S.F.

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may always live according to the poverty, humility, and the gospel of our Lord Jesus Christ, as we have solemnly promised."[8]

[8]Ibid., ch. 12.

The Place of Scripture in Religious Life

ROBERT J. KARRIS, O.F.M.

SOME WORDS by way of introduction. This paper will be value-laden and not just informational. In a certain sense, then, it will be autobiographical since it will present some of my own values. In terms of the distinctions made in the old speech textbooks, it will be inspirational and informational.

I am not going to treat all of Scripture; I am not going to set this discussion within some grand scheme of salvation history. I have one basic idea to convey, and will be repeating that idea in various ways: viz., The Gospel is the fundamental norm of our lives as religious.

In making my point about the place of Scripture in religious life, I will base my presentation on tradition and the magisterium as contained in the Second Vatican Council's Constitution on Divine Revelation (*Dei Verbum*) and on its Decree on the Appropriate Renewal of the Religious Life (*Perfectae Caritatis*). The points will be four: (I) Vatican II on the place of Scripture in religious life) (II) The Gospel, its values and attitudes; (III) "Substitutes" for the Gospel; and (IV) Practical suggestions about getting at the Gospel, about reading the Scriptures.

I. Vatican II on the Place of Scripture in Religious Life

A. Perfectae Caritatis. In two places, paragraphs 2 and 6, the Council Fathers deal with our subject. In §2 we read:

> The appropriate renewal of religious life involves two simultaneous processes: (1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community and (2) an adjustment of the community to the changed conditions of the times.

After this statement the Council Fathers lay down five principles for such renewal. I will quote principle one: "Since the fundamental norm of the religious life is a following of Christ as proposed by the gospel, such is to be regarded by all communities as their supreme law."

Paragraph 6 reads:

> Those who profess the evangelical counsels love and seek before all else that God who took the initiative in loving us (cf. 1 Jn. 4:10); in every circumstance they aim to develop a life hidden with Christ in God (cf. Col. 3:3). Such dedication gives rise and urgency to the love of one's neighbor for the world's salvation and the upbuilding of the Church. From this love the very practice of the evangelical counsels takes life and direction. Therefore, drawing on the authentic sources of Christian spirituality, let the members of communities energetically cultivate the spirit of prayer and the practice of it. *In the first place they should take the sacred Scriptures in hand each day by way of attaining "the excelling knowledge of Jesus Christ" (Phil. 3:8) through reading these divine writings and meditating on them* [emphasis mine].

B. Dei Verbum. Paragraph 25 is all important for our topic. It reads:

> All the clergy must hold fast to the sacred Scriptures through diligent sacred reading and careful study .... This sacred Synod earnestly and specifically urges all the Christian faithful, too, *especially religious*, to learn by frequent reading of the divine Scriptures the "excelling knowledge of Jesus Christ" (Phil. 3:8). "For ignorance of the Scriptures is ignorance of Christ." Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through instructions suitable for the purpose and other aids which, in our time, are commendably available everywhere ... [emphasis mine].

II. The Gospel; Gospel Values and Attitudes

THE DOCUMENTS just cited from Vatican II talk about the Gospel. What is the Gospel? It's the same type of question we may have as we look at the opening of the Rule of St. Francis: "The rule and life of the friars minor is to live the Gospel of our Lord Jesus Christ." It's the same type of question we may have as we O.F.M. First Order men read the new 1973 General Constitutions (Plan for Franciscan Living) which talk about the Gospel, the spirit of the Gospel, Gospel values.

What is Gospel? Fundamentally, the Gospel is our Lord Jesus Christ; it is the good news of what God our Father has done for us through the life, death, and resurrection of his Son, our Lord Jesus Christ. The Gospels, or better, the Gospel according to Matthew, according to Mark, according to Luke, according to John, bear witness to this Gospel who is Jesus Christ. They describe in word and deed the life of God which was manifested in Jesus Christ. They spell out the meaning of Jesus Christ, God's Word to us.

But it is not only to the Gospels that we turn for the source of the Gospel. We also turn to the rest of the New Testament which stands as a perpetual and divine witness to the significance of Jesus the Christ who is the way, the truth, and the life (cf. *Dei Verbum*, §17). The Old Testament, too, indicates who this Jesus is who is our life and resurrection.

What are Gospel values and attitudes? Simplistically put, Gospel values and attitudes are those which are based on the Gospel who is Jesus Christ. As their very name implies, the evangelical counsels are Gospel values. Celibacy is for the Kingdom, which is revealed in and through Jesus Christ. Celibacy is chosen, not because the religious devalues marriage. Celibacy is vowed, not because the individual wants to join a community of happy people and since the community happens to be made up celibates, the individual must choose celibacy. Celibacy is for the Kingdom and its agent, Jesus Christ: "There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven" (Mt. 19:20). Poverty for the Kingdom is a Gospel value. Religious poverty is a perennial witness to the truth and power of Jesus' judgment: "You cannot serve God and mam-

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mon" (Lk. 16:13). Dying to self for the sake of the Kingdom is a Gospel value. "To serve rather than to be served" is another Gospel value.

It is not my task here, however, to spell out all the Gospel values and attitudes, but merely to indicate how the "following of Christ as proposed by the gospel is the fundamental norm of the religious life."

But before I move to my third section, I must make two concluding observations. During my seven summers here at St. Bonaventure's and during the many years I have lived within the Holy Name Province at St. Anthony Shrine in downtown Boston, I have been deeply impressed by the corporate and individual witness given to the Gospel value of hospitality and sharing. I give thanks publicly—not only for the hospitality, but also and especially for teaching me this Gospel value of hospitality and sharing.

My final observation in this section. Sometime ago when I was counselling a religious, I was most favorably impressed with his own development in the appreciation of Gospel values. Most often he would describe his conduct and that of his community in terms of Gospel. For example, I have to stop doing that; that's against the Gospel. I've got to live more like him; he follows the Gospel. Such an attitude and approach to religious life are both laudable and to be followed. How often are our judgments of persons, events, and policies couched in Gospel language?

III. "Substitutes" for the Gospel

DURING the period of renewal of religious life after Vatican II there has been a great emphasis on return to the "original inspiration behind a given community" and an "adjustment of the community to the changed conditions of the times." There no doubt has also been emphasis placed on "return to the sources of all Christian life."

It strikes me at times, however, that there has not been enough emphasis put on a return to the Gospel. At times we religious have had the tendency to substitute for the Gospel. These substitutes are well and good, but when they have the tendency to replace the Gospel as the norm for religious life, then we have problems.

Sometimes the writings of Father Adrian Van Kaam and Ed Farrell are substituted for the Gospel. It may be community-building workshops or Transactional Analysis. Don't get me wrong: spiritual writers and community-building workshops have a vital role in the renewal of religious life. But abuses have been known to occur.

I am reminded of a remark made to me after I gave a retreat to some Sisters about a year ago. One Sister said: "You're the first retreat master in four years who mentioned Jesus Christ and the Gospels." An exaggerated comment? Perhaps. It is reported that people may go through a formation system and be all hip on fighting injustices within society, living and working with the poor; they may extol the merits of a community which shares deeply. But the Gospel is never mentioned; Jesus Christ is rarely mentioned as they articulate what they are about as religious. People who have lived many years in religious life may be inebriated with Tanquerey—the spiritual writer—but are not conversant with the Gospels.

A final note on other "substitutes" for the Gospel. Because of our culture, its values, and its so-called values, all of us are tempted—and succumb to that temptation from time to time—to substitute cultural values for the Gospel. A cultural value may become the norm for our religious life rather than the Gospel. Some examples will clarify what I mean. Our American culture is great on "the good life." This value may creep into our religious lives almost imperceptibly. It runs counter to "You cannot serve God and mammon." It also runs counter to "dying to self for the sake of others."

Our culture inundates us with the message and value "Watch out for Number One!" We must be aware to what extent this value is forming our conduct and our thinking. Are we living for self rather than for Jesus and his people?

The two examples I just mentioned may seem far out. I mention a third and final one with some hesitation. Our American culture today has a distinct tendency to highly evaluate community; people need to belong. This value has come into religious life with great emphasis this last decade or so. Sometimes what is mant by "community" is loosely defined. My questions would be whether this value, at least in some of its forms, is healthy and whether it is Gospel. Perhaps it will take the passage of time and much discernment to see to what extent this American cultural value of community and belonging accord with the fundamentals of religious life. Again, don't get me wrong: sharing of values and material possessions in community is a prime value. I question, however, whether it may be highlighted in certain circles to the detriment of the individual. I question whether it might mean, "I achieve my self-fulfillment at the expense of the community." I question whether it might mean an abrogation of the individual's right and duty to grow as a gospel person.

In this regard, I recall my novitiate training in 1957-1958. In those ancient days, days perhaps before some of you were even born, there was a great stress on law and order both in religious training and in the culture. The rule was presented as 24 precepts which were binding under pain of mortal sin; we were agitated with such vital questions as these: How many hours could you ride horseback? Could you wear shoes? For how long? This concern for law within religious life was abetted considerably by the American culture of the time. In our cultural situation today a novice master would have great difficulty proposing a law and order approach to religious

life. Some aspects of a law and order approach might be very valid, but would not be very popular because of our American culture.

To summarize. Because it is difficult to ascertain, assimilate, and live out Gospel values, it is a constant temptation to substitute other things for the Gospel. These other things may be very valuable in themselves. Perhaps the most pernicious substitute, pernicious because it comes into our lives almost with the air we breathe, the newspapers and magazines we read, and the TV programs and films we view, in our American cultural values. A great deal of individual and communal testing and discernment are needed relative to our acceptance into religious life of American cultural values.

IV. Practical Suggestions about Reading the Scriptures

IF THE fundamental norm of the religious life is a following of Christ as proposed by the Gospel, what practical suggestions can I offer about getting at the Gospel, about reading the Scriptures?

My first suggestion is a paraphrase of a moral principle which is making the rounds these days. (I don't suppose you'll find this principle mentioned in your moral theology classes.) My paraphrase of the principle is: "If it feels good, do it—but persevere." The Fathers of Vatican II were very much concerned that all of us religious read and meditate on the Scriptures, so that we can comprehend and live the Gospel. But there is no generally valid and acceptable way to achieve that goal. Thus, my adaptation of the current moral principle. Find a way of reading the Scriptures that you are comfortable with, but persevere. It may be a shared prayer group on the Scriptures; it may be reading and meditating on the Scripture passages for the daily Eucharist; it may be fifteen minutes a day on the Gospels. Your practice of reading and meditating on Scripture should be evaluated during the monthly day of recollection and during the annual retreat. Be adaptable, experiment about what feels good in reading Scripture, but persevere.

My second suggestion is to integrate your ministry into your Scripture reading and meditation. Our ministries should reflect our Gospel values; the give and take of our ministries will help us to understand more clearly what the Gospel means. My ministry of teaching and preaching has deepened my understanding and appreciation of the Gospel values of "dying to self for the sake of the Kingdom" and of "celibacy for the sake of the Kingdom"—to mention just two Gospel values. If I were to put my point here into traditional categories, I would say that the active and contemplative sides of our religious lives cannot be divorced from one another. Each one must feed and nurture the other.

My third and final practical suggestion is an advertisement. In 1974 I began to edit a series from Franciscan Herald Press entitled *Read and Pray*. Several booklets are now available on the various New Testament books. (Write to the Franciscan Herald Press at 1434 W. 51 Street, Chicago, Illinois 60609.) Each booklet provides a comment, reflection, and prayer on specific sections of the scriptural book. Try them; you'll like them.

While I'm on the subject of my relationship with the Franciscan Herald Press, allow me a slight digression. Throughout this paper some of you may have been thinking: "He's plugging Scripture because it's his bread and butter." I began with what the Magisterium says about Scripture's role in our pursuit of the Gospel lest I give the impression that I am talking from the vantage point of a vested interest. Others may have been thinking: "It's fine for him as a Scripture scholar to talk about the fundamental role of Scripture in the religious life. He's on top of all the latest findings. Moreover, he and his ilk have made it more difficult for us ordinary folk to read Scripture, what with their 'literary forms' and 'midrash' and 'historical Jesus.' " My relationship with the Franciscan Herald Press stems from the time in the early 70's when I would give talks to the Third Order of St. Francis about the necessity of providing their novices and fraternities with Gospel teaching rather than mere rules and regulations. Father Mark Hegener, our Provincial Director of the Third Order and Managing Director of the Franciscan Herald Press, chided me: It's fine for you to talk about teaching Gospel values; give us popular, understandable materials on the Scriptures. The two biblical series from Franciscan Herald Press, *Read and Pray* and *Herald Biblical Booklets*, are attempts to bring the best of current biblical scholarship to bear on contemporary American Catholic life. You might say that the two series are amends for some of the rash and sensationalistic popularization of the Scriptures during the last decade. If members of my biblical clan turned you off or frightened you away from the Scriptures, I'm sorry. Pass the word: the Scriptures are back. Take courage; there are many solid and sound popular aids available.

I would like to conclude penultimately with an observation which is both a challenge and a consolation. To make the following of Christ as proposed by the Gospel the supreme law of our religious life is the work of a lifetime. Put another way, it takes a lifetime to attain to the excelling knowledge of Jesus Christ. This is a challenge; all of us have only just begun. But it is also a consolation; we *have* begun and are on the way. Our task is to get to know the Gospel from within. As our understanding of the Gospel grows from within, we will move away from a proof text, concordance, or biblical dictionary approach to a knowledge of the unsearchable riches of Chirst. We will be able to say with St. Paul: "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20).

My concluding word is a prayer for both you and myself. I pray in Paul's words: "May he grant you to be strengthened with might through his spirit in the inner man, and may Christ dwell in your hearts through faith; may you, being rooted and grounded in love, have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge; and may you be filled with all the fullness of God" (Eph. 3:16-19).

Congratulations to Father Charles V. Finnegan, Father Alban A. Maguire, and new Definitors

CONGRATULATIONS to Father Charles V. Finnegan, O.F.M., Pastor of Holy Cross Church, Bronx, New York, who was elected Minister Provincial of Holy Name Province at the conclusion of the first week of a two-week Provincial Chapter held at Siena College May 30-June 10, 1976. The Province, one of six in the U.S., has some 900 members and is at present the largest unit of the 768-year-old Franciscan Order. Fr. Finnegan, 44, succeeds Fr. Finian F. Kerwin, O.F.M., a recognized leader in the renewal of American Religious Orders, who had completed nine years of office.

Fr. Finnegan, a native of New York City, was ordained in 1958 and had been a member of the Province's administrative board for the past three years. Apart from a year in pastoral ministry at St. Anthony's Shrine, Boston, and a year teaching at Bishop Timon High School, Buffalo, he spent most of his years as a missionary in Brazil from 1960-1970 and served as Vicar General for the Diocese of Anapolis in the state of Goias for the last three years of that period.

Fr. Alban A. Maguire, a native of Meriden, Conn., and presently Rector of Christ the King Seminary, East Aurora, N.Y., was elected Vicar Provincial

The 88 Chapter delegates also chose a new board of councillors: Fr. Cosmas F. Timlin, O.F.M., originally from Philadelphia and presently Director of Ministries for the Province, reelected to a second

term; Fr. Andrew Giardino, O.F.M., from Geneva, N.Y., now Guardian and Rector of St. Francis Chapel, Providence, R.I.; Fr. Giles Bello, O.F.M., of Long Island City and presently assistant pastor at St. Elizabeth's Church, Wyckoff, N.J., Fr. John Felice, O.F.M., of Patchogue, N.Y., Superior and Pastor of St. Francis Church, New York City; Fr. Juvenal Lalor, O.F.M., a native of Brooklyn, N.Y., former Director of the Franciscan Institute and now Director of the House of Prayer at Callicoon, N.Y., reelected to a second term; and Fr. Anthony Carrozzo, O.F.M., of Winsted, Conn., Director of Novices at St. Francis Friary, Brookline, Mass.

Holy Name Province, with headquarters at St. Francis Friary, 135 West 31 Street, New York City, encompasses the entire East Coast of the United States. The Franciscans staff parishes in New Jersey, New York, Pennsylvania, Georgia, South Carolina, Virginia, Florida, and Connecticut; service chapels in New York City, Boston, Providence, New Bedford, Atlanta, and Colonie, N.Y.; St. Bonaventure University and Siena College; Bishop Timon High School in Buffalo; extensive hospital chaplaincies; missions in Jamaica, Brazil, Bolivia, Peru, and Japan; and publish THE CORD, *Friar*, *Anthonian*, and *Franciscan Studies* magazines.

Knowing the Triune God

JOYCE HAJDUKOVIC

ROY LARSON, in commenting on the "sickly theology" of our day in an article appearing in the *Sun-Times* for May 24, 1975, says that the prescription for our frail approach to theology is this: Theologians should spend less time in ivory towers and more in the community of faith; they should rediscover the core of their own tradition. By identification with the powerless, poor ones of this world, theologians should free their discipline from patriarchal and hierarchical patterns so prevalent in Western thought; they should marinate in being. In short, Roy Larson is saying that theology today must adopt a contemplative stance if it is to survive. It must be genuine, getting at core issues, rather than wasting time in intellectual argumentation over trivia. We have all heard the observation many times over, in a similar vein, that much time has been wasted in argumentation over trinitarian concepts which could be more fruitfully used to make this mystery more meaningful to the average person. It is my hope that this brief article will be at least a fruitful attempt to do that. Theology must be so real that the ordinary person can understand it as it is explained and lived out by those of us who aspire to take it up as our profession.

The mystery of the Trinity is the core of our Christian faith. If there is any truth Christians should let their minds "swim around in," it is this mystery. Knowledge of the Trinity is not impossible for us to have in this life, nor is it reserved for a few rare saints. I wish to take the opposite stance from these familiar ideas which paralyze our growth in spirituality: "We may know in this life, that God is, but not what He is." "We may love God in this life, but know Him never." The human mind simply does not love that which it does not know. It does not go on believing and shaping its life according to a mystery which somehow has never touched it. We need to know that God permits Himself to be within our reach and that because He loves us He will let us know Him even in this life. Knowing God is the most practical matter in our Christian life of faith.

Our call to Christianity is basically and essentially a call to and from the inner Life of God, which without losing any of its inner dynamism pours itself out among men and invites us to enter, that we may have something of lasting value to abide in and share with one another. Gerald Sloyan says that if the Christian does not know the Father, Son, and Holy Spirit at a level of intimacy, his "faith" is not faith. It is knowledge of the Trinity which results in faithful deeds of love. All else is commentary.[1]

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The presence of the Trinity within us is not merely an idea, nor is it a creature made by God. Robert W. Gleason confirms our feeling in assuring us that grace is the real, ontological presence of the Triune God within us, calling us, even in this life, into an ever deeper awareness of what that means to us.[2] If this point alone were preached in our churches and made known in an understandable way, it would have an overpowering effect on both moral and social issues. Permanent behavioral changes can never be evoked from a superficial level. We simply must aim at what is deepest in Christianity.

Very early in the history of the Church, the Fathers—especially Cyril and Irenaeus—began to realize this. They thought extensively about man's divinization and call to be recreated in God's image. As the theology of the Trinity developed through a century of conflict, the Church would not as yet have found itself ready for an Augustine, who no longer needed to defend, but was free to rest in the mystery of the Trinity, taking for granted that his readers accept the formula of one Nature in three Persons. Bonaventure likewise combines an intense love for the triune God with his philosophical approach. Both take for granted the fact that Christians are willing to make room in their lives to grow in awareness of the three divine Persons. While neither Augustine (*De Trinitate*) nor Bonaventure (*Itinerarium Mentis in Deum*) is any better able than the Cappadocian Fathers to make the unity of the divine Substance in three Persons intelligible, both tell us how we can grow, in this life, in the consciousness of the triune God. This awareness is proposed for our consideration on three levels: knowing God in creation, in the mind, and above the mind. While it becomes obvious from a serious reading of both authors that their knowledge partakes of a heavenly wisdom, Bonaventure in particular points out that all three levels of knowing God must be employed—that He may be and must be loved with the whole heart, the whole soul, and the whole mind.

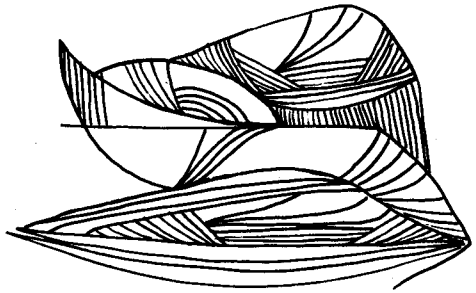
Franciscanism has been particularly and effectively preoccupied with knowing God in creation; but a deeper probing into the interior life of Francis reveals that total pattern of the "journey" characterized by Bonaventure as that of the "Poor man in the desert." It becomes necessary to appreciate the whole deepening approach as honestly and as simply as possible.[3]

Bonaventure and Augustine see not only where we are now in our knowledge of God, but where we can be as we grow in our awareness of the mystery. They are so excited about what they know that they can-

[1]Gerald Sloyan, *The Three Persons in One God* (Washington: Catholic University Press, 1963), pp. 4-5.

[2]Robert W. Gleason, *Grace* (New York: Sheed & Ward, 1962), p. 144.

[3]Invaluable as an aid to meditation on this subject is Fr. Sergius Wroblewski's small book, *Bonaventurian Theology of Prayer* (Pulaski, Wis.: Franciscan Publishers, 1967).



not help giving us little glimpses of it all along. We become assured that just as love is a mystery we know something about, so too God is such a Mystery. We not only can know Him, but we must do so to be happy. St. Thomas affirms that anything falling short of first hand information in our knowledge of God will not suffice; this desire to know Him must be an embrace of the living God Himself.[4]

We begin, then, with the journey of the poor man toward God as he approaches Him in creation. Bonaventure presents Jesus as a ladder: His three-fold substance, being corporeal, spiritual, and divine, presents us with an outline for our consideration on the knowledge of God. Through the exercise of our sensitivity the external world presents us with a medium for knowing something of Him. Here we know Him in His traces or footsteps, as if God had passed through this world leaving behind some evidence of His passing through. Both Augustine and Bonaventure use the term *vestiges* to designate these traces of God in the material world. Bonaventure is careful to point out, however, that there is another way of knowing God in creation, and this is the way of the transformed Christian, who knows in the light of the "noonday sun" that He is present by His power, essence, and presence.

The comparison is made that the three ways of knowing can be thought of as seeing in the evening, the morning, or with the light of the noonday sun, which is had in knowing with the knowledge of Wisdom, above the mind. But let us first consider the knowledge of God *in* the mind, which more clearly than anything else labels Him "Trinity." The human mind, formed in the image of God, resembles Him so remarkably that Augustine feels impelled to remind us:

> Now this trinity of the mind is God's image, not because it remembers, understands, and loves itself; but because it has the power also to remember, understand, and love its Maker. And it is in so doing that it attains Wisdom. If it does not so, the memory, understanding, and love of itself is no more than folly.
>
> Let the mind, then, remember its God, in whose image it was made, let it understand Him and love Him. In a word, let it worship the Uncreated God, who created it with the capacity for Himself, and in whom it is able to be made partaker. For this cause it is written: Behold the worship of God is Wisdom. Wisdom will be the mind's not by its own illumination, but by partaking in that supreme Light.[5]

Augustine insists that man is never more like God than when he, too, is caught up in the divine activity of remembering, knowing, and loving Him after the manner and by that same substantive activity by which He knows Himself.

Bonaventure also speaks of the mind as one whose frame of reference goes beyond itself. He says that the divine image shines forth in the mind in such a way that each reflection of the memory and the intellect leads to that perfect knowledge in which God is known in in His own Substance. The memory, which represents God the Father, has present a light within itself which enables it to recall changeless Truth. Therefore, the mind recalls through the memory that it is the image of God and that He is present to it. This makes it capable of grasping Him and makes it capable of possessing Him and becoming a sharer in Him.

The intellect, which represents God the Son, understands in the Light which is the true light, enlightening every man who comes into the world. This Light is the Word of God, who was with Him since the beginning and is now really, ontologically, in the soul with the other two Persons, revealing Himself with a certainty above the intellect.

From the memory and the intelligence is breathed forth love as the bond of both. These three: the generating Mind, the Word, the Love exist in the soul as memory, understanding, and will, which are coequal, consubstantial, and interpenetrating.[6] At a certain point of readiness, as is necessary for all knowledge, the substance of the human mind, by virtue of its union with the divine Substance, is gradually prepared for that knowing of the triune God which, though not perfect, partakes of His own manner of knowing rather than its own. This it does in this life through infused contemplation, and it passes easily toward that permanent state of knowing, the beatific vision through the "light of glory." That Christians may know something by means of this divine Wisdom poured forth in and among them, Bonaventure prays:

> O Trinity, essence above all essence, and Deity aboce all deity, supremely best Guardian of the divine wisdom of Christians, direct us to the supremely unknown, superluminous, and most sublime height of mystical knowledge, there [to know] new mysteries—absolute and changeless mysteries of theology.[7]

There to know You—we might continue in the same vein—as the unchanging Essence at the center of all that is: pure Being giving all that is the power to be; there to know that real Presence which is our life of grace, enabling us as Christians to be for ourselves and each other in the three divine Persons what You intended us to be: brothers, born and generated of the same divine Substance, through which we can come

[4]Cf. the discussion on this in the introduction to the McGraw-Hill edition of St. Thomas's *Summa Theologiae* (New York: McGraw-Hill, 1964), vol. 3, p. xix.

[5]St. Augustine, *De Trinitate*, in Stephen McKenna (trans.), *The Fathers of the Church*, vol. 45 (Book XIV, ch. 12; pp. 432-33).

[6]St. Bonaventure, *Itinerarium Mentis in Deum* (St. Bonaventure, N.Y.: The Franciscan Institute, 1956), p. 69.

[7]Ibid., p. 99.

to know You, ourselves, and one another in You forever.

"Being one spirit with Him," Augustine explains succinctly, "the mind is raised to the participation of His being, truth, and bliss."[8] No one, however, explains personally and experientially how this happens better than St. Teresa. The blessed Trinity reveals Itself in all three Persons, she maintains:

> First of all the spirit becomes enkindled and is illumined, as it were, by a cloud of the greatest brightness. It sees these three Persons, individually, and yet, by a wonderful knowledge which is given to it, the soul realizes that most certainly and truly all these three Persons are one Substance and one Power and one Knowledge and one God alone; so that what we hold by faith the soul may be said to grasp by sight, although nothing is seen by the eyes, either of the body or of the soul . . . Here all three Persons communicate Themselves to the soul and speak to the soul and explain to it those words which the Gospel attributes to the Lord—namely, that He and the Father and the Holy Spirit will come to dwell with the soul which loves Him and keeps His commandments . . . What a difference there is between hearing and believing these words and being led in this way to realize how true they are!Each day this soul wonders more, for she feels that They have never left her, and perceives quite clearly, in the way I have described, that They are in the interior of her heart . . . . She has great confidence that God will not leave her, and that having granted this favor, it will not be lost . . . . This presence is not of course always realized so fully—as it is when it first comes . . . but although the light which accompanies it may not be so clear, the soul is always aware that it is experiencing this companionship.[9]

Now it seems necessary to carry this analogy a step farther, by explaining how this person knows the Trinity, not only as if having "seen" the three divine Persons in a room, but also by the participation which takes place in the experience.

Perhaps it is our more recent knowledge of interpersonal relationship which adds a new dimension to this original analogy.

Once having the shutters of the mind open and having been permitted consciousness of our participation in the divine Life of the three Persons, we find that it is their interaction that becomes the conscious Reality of our Christian life. Without loss of our own identity we become caught up in this mystery, this interaction of the three Persons which Augustine and Bonaventure place over and above the mind but in which the mind can by the light of infused contemplation participate even during this life.

Here God is known best, aside from the beatific vision which is a permanent and intensified experience of the same state of knowing. Here He reveals Himself simply and clearly in the direct intuition of the mind as one God, one Substance, one Essence; but here also He is known as Three. This Love is not the love of the mind for the Good it perceives. It is more than that. The mind is caught up in the Love of the three divine Persons for one another. This happens, not of the mind's own merit, but because the mind, too, is generated from the Father in the Word and therefore, when it sets aside the obstacles to such knowing, can know Him by participation in His own divine Life.

Thus it knows Him by the experience of His own abiding Love, which theologians call "circuminsession," as well as by the experience of His dynamic Love, which they call "circumincession" or "perichoresis." The inner abiding and dynamic Life of the triune God becomes the whole framework, or better still the Essence, from which the Christian operates. Even as the three Persons abide in one another, they abide in the Christian and he in other Christians.

It must not be thought that such a field of operation is rare for the Christian life; and yet it is not common enough. It is necessary to put this availability of the triune God more and more prominently into our ordinary teaching and conversation. We must begin to open ourselves to the Mystery wherever we can, in creation and in the mind; and this must be done with the seriousness and the intensity which prepare the sensitivity of the senses and the clarity of the mind for so great a Light. Only then, knowing something experientially of the triune God, can we say with Jesus about our mission as Christians in the world: "He who sees me, sees the Father." "The Father and I are one." "These things I do because the Father sent me."

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[8]Augustine, *op. cit.*, Book XIV, 'The Perfection of the Image in the Contemplation of God.

[9]St. Teresa of Avila, *The Interior Castle* (trans. E.A. Peers; Garden City, N.Y.: Doubleday Image Books, 1961), pp. 209-11.

Today, sun-warmed and breeze-blown,
I watched the blossomed branches
dance in and out
of one another's shadow

and thought

the Lord of the Dance
choreographs each slide and stretch,
dip and rise

and smiled, trustingly.

He knows my next step
and will teach it to me.

Sister Marie Garesché, F.M.M.

Francis and Prayer

KIERAN M. KAY, O.F.M. CONV.

"EVERYONE HAS in him something precious that is in no one else."[1] Martin Buber said that, part of a thought which a friend shared with me in a recent letter. It says something to me about how I feel in approaching the prayer-life of the man whom I call father.

It is with a sense of wonder and awe that I peer into the prayer of Francis. I stand on holy ground. For I am asked to pull aside minutely the veil of mystery that hides a man caught up in the splendor of the Most High God. I am asked to pray with him as he prays, which I can do with some amount of comfort; but if I am asked to experience in my heart what he experienced in his heart as he prayed, then I am plainly setting out to accomplish the impossible. "Everyone has in him something precious that is in no one else." That "something precious" is nothing less than the inner life of the Trinity, the inner sanctuary of a man which not even he himself can fully touch, much less fathom. And that vision of the God who dwells within, momentary and fleeting as it inevitably must be in the human condition, is uniquely a man's own, particularly his, and for the most part incommunicable.

So what shall I say about Francis' prayer? What shall I say after praying his prayers? What shall I say after reading Thomas of Celano and Bonaventure and more recent biographers and commentators and analyzers—all of them blessed with an insight into and an acquaintance with Francis that far exceeds my own? How shall I presume to say anything significant, anything that has not already been said, and better?

These are questions that make me pause and hesitate. But there is a further question that haunts me, one that cuts into the heart of my life and demands an answer, or at least further questions. The question is this: "What do *I* experience of him in my ascent to God?" That question has come to me again and again during the period of preparation for this paper—as I have prayed, as I have read, as I have walked miles and miles beneath green trees, in the warm sunlight, and underneath the stars. And, mostly under the stars, I heard the other part of the quotation from Buber that my friend shared with me: "This precious something in a man is revealed to him only if he perceives his strongest feeling, his central wish, that in him which stirs his inmost being." My central wish is to see something of the Jesus that Francis saw, in the way that the Father wishes me to see Jesus. Nothing consumes me as this does.

But this is frightening. It means that I must share with you the deepest part of me. Yet, unless I invest that part of me with you—my own struggles and weaknesses and longings—I have shared very little. It does not seem to be enough to marshall an abundance of quotations from writers to show that this or that is the way Francis prayed, this or that is characteristic of his life style. It does not seem to be enough for two reasons: first, you are familiar with Celano and Bonaventure and the other already (or at least you have them readily available to consult); and second, I often get the impression as I read Celano and Bonaventure that, out of their quite understandable zeal to portray the *saint*, they paint a picture that is more (and consequently less) than human. Whether the "padding effect" is their fault in writing or my fault in reading, I know not. I only know that when I am reading them, I often feel that what I am hearing is not entirely real.

Let me make it abundantly clear that I have the deepest reverence for Celano and Bonaventure, and for all the scholars who have labored diligently to make Francis and his way of life known to us. I do not wish to denigrate their efforts in the least; I owe them all deep gratitude, in fact, because much of what I shall say comes—directly or indirectly, consciously or unconsciously—from them. The only point I wish to make is this: having read a good deal of what others have said about Francis and his prayer, I am still faced with the question: "What do *I* say? How do *I* experience him in my ascent to God?" The answer to that question is my own inner truth as I have perceived and experienced it, as it has developed in my own life. Whether this is a good, or expected, or even legitimate approach to the theme or not, I do not know. I only know that this is the way I have been led to treat it. And I fondly hope that some of you will be able to identify with, and take heart from, what I have to say.

I sense the presence of Jesus in my life a great deal. I sense the presence of Francis in my life a great deal. Often I find it difficult to separate and differentiate the two presences. Often I do not find it necessary to do so. I simply accept, and am grateful for, the grace of the moment.

What I do not confuse is who Jesus and Francis are and what they mean to me. Jesus alone is my Lord, my Savior, my God in whom I trust, the One sent from the Father to bring life in abundance, the One through whom I come to the Father and see the Father. Francis is my father only in the sense of one chosen by God to lead a multitude of brothers and sisters to see and to manifest a distinctive face of Jesus, to the glory of God the Father. As my father, Francis constantly prays for me, as I pray to him, to help me see more clearly the face of Jesus. He is always there in the background, always just below the level of my consciousness, pointing me to Jesus, urging me to deeper surrender, leading me to Him who is the Way, and the only way, to the Father. Francis waits, as it were, in the wings, offstage.

As I view the sweep of Francis' prayer—which is to say, his life—I see in his youth a sensuous delight in everything: after his conversion, for a short time, a sensuous delight in nothing; in his maturity, a delight in everything, transfigured in Christ,

[1]Martin Buber, *The Way of Man* (Secaucus, N.J.: Citadel Press, 1966), p. 16.

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leading to an integrated life. I see Francis experiencing, after his conversion, something of what John of the Cross was later to describe as the dark night of the senses, the dark night of the spirit, and mystical marriage. Other writers were later to speak about spiritual growth in terms of the purgative, the illuminative, and the unitive ways. All of these men of prayer have something important to say: all of them have captured something of the truth (in the case of John of the Cross, a whole lot of the truth). But as I looked at my own life, and the lives of a host of people whom I have directed in retreat, I find that some of this can be very confusing and misleading. The idea that if one reaches a certain plateau, one can only go on and up from there can be discouraging and even destructive. To say, for example, that if one has entered the illuminative way, one forever abandons the purgative way is simply to ignore the dynamic nature of growth. The truth, as I perceive it, is that in all stages of growth there is purgation, a purification of love ("Every branch that does bear fruit, he prunes to make it bear even more"—Jn. 15:2), just as one vacillates between discursive prayer and affective prayer, between meditation and contemplation, as the gift of prayer (and it should be remembered that it *is* a gift) leads and affects one at any given moment. Robert Raines has spoken well of this dynamism in plain words:

> Growth is less a linear matter of starting in the valley and climbing ever further up the mountain, and more a matter of exploring the terrain in which there will be mountains and valleys and fields and rivers and streams. One doesn't get better and better, but simply learns more and perhaps grows in human understanding and in the capacity, without compromising one's own vision, to understand and accept people in the reality of their failings, their mistakes, their ecstasies, their tragedies—and to understand in a little more depth how amazing the grace of God must be to accept us all as we are.[2]

The focal point of prayer, then, is *God*, not myself (a basic fact that we all too often lose sight of in theory, and more often in practice). It is infinitely more important to keep my eyes on him than to attempt to see at what stage I am in the "spiritual life." In fact, when I start analyzing where I am on the "spiritual ladder," I have lost the whole point of prayer, which is to achieve union with God. The aim of prayer is to become self-oblivious, to be lost in wonder at the graciousness of the living, transcendent God now immanent, to take him so seriously that I forget myself.

This is a vital point, something that I struggled with for years, beginning as a novice. "Be perfect as your heavenly Father is perfect," I was told. So when the meditation was on the 39th degree of humility (Job seated on a dunghill), and I saw that I had not yet reached the 39th degree of humility (there were no dunghills around to sit on), I was very discouraged. I was still working on the first degree of humility (I don't remember what that was, but I'm probably still there). No one told me that it was OK to be where I was. No one told me that God loved me just as I was. No one told me that to be perfect was to allow the Father's love for me to take possession of me, that his love for everyone is complete and unconditional and never-changing, and that I must be as dedicated to accepting imperfection as the Father is. Meanwhile, I sank in the mud. I withdrew more and more into myself in my prayer, mired in an endless round of self-contempt and breast-beating. There was something rotten in Denmark, and I was it.

[2]Robert A. Raines, *To Kiss the Joy* (Waco, Texas: Word Books, 1973), Introduction.

The years passed uneventfully, without much joy and under a cloud of fear, and soon it was time to make a decision about solemn profession. I went to my spiritual director—a man of wisdom and patience—and spilled out all my failures and fears. At the end of my sordid story I asked: "Should I go on?" He was quick in his reply: "I see no reason why you should not." I was stunned! With that assurance, I made my final commitment to the Lord, with some measure of peace. About a week after solemn profession, while I was making my bed after breakfast, I had an experience that I shall never forget. As I leaned over the bed to straighten the sheet, I saw—in but a moment, a flick of time—my whole life unfolding, in a rapid-fire series of events that were glued together with pride and selfishness. My whole spiritual edifice came tumbling down in the earthquake, and I fell on the bed in a heap, in a cold sweat. When I had strength enough to rise, I fell to my knees in wordless prayer and remained there a long time. That evening I went to my director and haltingly tried to tell him what had happened. Before he had a chance to say anything, I blurted out: "I think I made a mistake about solemn profession." He was kind and sympathetic and pointed out that he felt I was misinterpreting the message of this experience, that it was not an act of condemnation but a marvelous grace, a chance for a breakthrough into a new kind of life.

That is, in fact, what it turned out to be. It was my "conversion." From that point on—slowly, imperceptibly at times, during the course of several years—my life took a new turn, a few steps at a time. The people that came into my life, the books that I happened upon, the events that occurred—all these seemed to be pieces of a mosaic that, as I looked back in quiet moments in later years, amazingly were fitting together. There were the usual setbacks, of course, but they were only momentary and did not obstruct a forward thrust. I was no longer lying on the road, waiting for the steamroller.

The focus of my life seemed to change from a morbid introspection to a loving gaze at the loving God. There were two Scripture passages that I pondered over and over, forming the nucleus of a new life. The first was from Romans (5:6-11):

> We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man—though of course for someone really worthy, a man might be prepared to die—but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through

our Lord Jesus Christ, through whom we have already gained our reconciliation.

The second was from the first letter of John (4:9-10, 18-19):

> God's love for us was revealed when God sent into the world his only Son so that we could have life through him; this is the love I mean: not our love for God, but God's love for us when he sent his Son to be the sacrifice that takes our sins away... In love there can be no fear, but fear is driven out by perfect love: because to fear is to expect punishment, and anyone who is afraid is still imperfect in love. We are to love, then, because he loved us first.

In the wild and wonderful experience of God's love, I could have prayed with full heart the prayer of Sam Keen if I had known it at the time[3]:

God, but I want madness!
I want to tremble,
to be shaken,
to yield to pulsation,
to surrender to the rhythm of music and sea,
to the seasons of ebb and flow,
to the tidal surge of love.

I am tired of being
hard,
tight,
controlled,
tensed against the invasion of novelty,
armed against tenderness,
afraid of softness,
I am tired of
directing my world,
making,
doing,
shaping.

. . . . . .

Surrendering,
giving in to the involuntary is:
madness (idiots tremble),
ecstasy (being out of my skin, what am I?)
bliss (love is coming together and parting),
grace (dancing with the whole spirit).

. . . . . .

God, give me madness
that does not destroy
wisdom,
responsibility,
love.

What a marvelous discovery, to know that I didn't have to be perfect to merit God's love, that I didn't have to prove a thing to Him or to anyone else that I could simply yield at the center and surrender to his love, and believe in it. This, as I see it, is the most important thing I have ever learned, and no doubt shall ever learn and continue to learn, because it involves a radical change of focus from myself to God. Everything flows from that. I like the way Robert Raines puts it:

> When our power is taken from us, we may learn to respect the unfolding nature of events, to let it be, to let ourselves be, to let others be, to respect the fragility of another person enough to let him shape his own life and find his own fashion of rebirth. We may learn not to insist on our own way—like "I want it now, today, yesterday, my way"—but to yield, to let the life process happen. We may learn to begin to trust the process, not to have to manage or control it, even to believe that it may work out better if many wills work together and somehow God's purpose unfolds through the hidden coordination of it all.[4]

Thomas Merton said the same thing in one pithy sentence, when he was asked to scribble a note for a Sister just before he departed on his fateful journey to Bankok: "In joy, everything, just as it is, whether 'for' or 'against,' in peace, in universal acceptance, in Christ."[5]

But you say, where does Francis fit into all this? He was there, in the wings. He was pointing to Jesus. He was praying for me. Little by little, through the pain-joy of the paschal opening, I was learning that Franciscan prayer is possible only through seeing and following the unique path that God had laid out for me within the rich value-system that Francis had traced for his brothers. This meant assimilating and interiorizing and *acting on* (which is what faith means) the truth as it was given to me from moment to moment, without attempting to hasten the process or change the timetable that God had set.

What I am attempting to say is what Murray Bodo has richly caught as he pictures Francis atop Mount Subasio in the ecstatic moment of a new discovery:

> He looked down and saw a tiny jonquil looking up at him. And he forgot the majesty of mountains and valleys in concentrating on the delicate, trembling beauty of this single mountain flower. It stood there in the freedom of the mountain air glorifying God. Its life, so brief and vulnerable, was an act of praise as every man's life should be. It did not worry about what it would accomplish in life or leave behind. Nor did it fear for its own brief existence. It simply was.
>
> How much more should *man* be a witness to the glory of simply existing? He would live forever. His existence alone was enough, and he was glorious apart from any work he may produce or any life he may engender. But man had to learn that liberating truth by meeting God in his own core. God's love and acceptance of him made possible his own self-love and self-acceptance.
>
> This was the secret and the mystery of the hermitage on Mount Subasio. All was surene and peaceful on that wild and precarious mountainside because everything merely was. No trees had to justify its being there by working harder than the other trees. It simply grew with its own inner life and rhythm and lifted its branches to the sky.
>
> This little flower at Francis' feet felt no jealousy that Francis was taller and could move about at will while it was rooted in that one spot of ground for all its life. Why then did man strive to be what he was not and count his own worth in terms of his success? Francis wished that every man were an inner man, so that he could look at this jonquil and see himself.[6]

This passage says to me, either explicitly or implicitly, most of what Francis knew of life and prayer (which are meant to be *one* not only in the mind but in the experience of living), and all that he wanted his friars to cherish forever. The best that I can do, for the sake of brevity,

[3]Ibid., pp. 104-05. From Keen's book *To a Dancing God.*

[4]Ibid., p. 36.

[5]Sister Ann Chester, I.H.M., *Prayer Now* (Albany, N.Y.: Clarity Press, 1975), p. 48. I highly recommend Sister Ann's chapter entitled "Prayer Renewal as Experience" — her personal journey in prayer largely influenced by discoveries in Zen, pp. 45-53.

[6]Murray Bodo, O.F.M., *Francis: The Journey and the Dream* (Cincinnati; Ohio: St. Anthony Messenger Press, 1972), p. 130.

is to list these values as I perceive them. I do so, not necessarily in the way that I have come upon them or in the way that they have come upon me (which are two quite different phenomena), but simply in the way that they might logically develop in a person's life (remembering of course that the Spirit doesn't often follow the rules of logic).

Franciscan prayer, then (and again, I am speaking of a prayerful *life*), means to me:

1. Seeking the solitude that is necessary to sharpen one's vision and undrive oneself.
2. Being willing to be invaded by God at any moment and to be bowled over by his goodness, whether that brings pain or joy.
3. Flowing with the tide of the present touch of grace as an expression of poverty.
4. Seeking the kingdom of God first—giving him prime time, not leftovers, in prayer, and striving to let everything flow from it.
5. Tucking one's head in one's heart to become aware of the ineffable Presence within.
6. Being simple and direct in the expression of one's heart and life.
7. Believing the word that God speaks to the heart, and thanking God that it is now a part of one's life.
8. Giving Jesus the time that he needs to reveal, through his Spirit, the face of the Father.
9. Praying in order to have a good day, and having a good day in order to pray.
10. Asking for a listening heart to be able to discern what is right and proper at the present time.
11. Wasting time creatively and refusing to give in to the compulsios of having to achieve anything.
12. Freeing oneself from the need to be needed.
13. Waiting for the sent-ness that comes from the *Spirit*.
14. Acting out the center of one's life, not out of the periphery.
15. Expecting everything from everyone, and loving their possibility into actuality.
16. Reverencing the mystery in others and accepting them just as they are.
17. Speaking what is in one's heart as the means of moving from communication to communion and communion to communication.
18. Being dedicated to losing.
19. Being the Gospel in daily living.
20. Being content to be absolutely useless.
21. Finding one's security in the Lord and letting go of all other forms of security.
22. Striving for a community in which brothers come together not out of their power (in whatever form) but out of their need for one another.
23. Being liberal in thanks and appreciation of the Good News that each person is.
24. Believing that every day is a new creation, that Christ is all in all, re-creating and re-newing all things, and praising him for it.
25. Questioning the established order because of the radical call of the Gospel, yet being faithful and loyal to, and loving, the Church, the Body of Christ.

Of all the values that I have listed, I would consider solitude as the most important. It is in solitude—alone with the God who calls me by name (Is. 43:1), and in whose sight I am precious (Is. 43:4), that all the rest is learned. In silence I come to know that the Father is very fond of me; I come to know Jesus Christ, his Son, by the working of the Holy Spirit; I come to know the deepest kind of love, which is beyond feeling because it is so deep. In silence I begin to understand the shape of my life and the surrender that love constantly demands. In silence I come to grips with my loneliness, face it, confront it, feel it, and break through it into the solitude that refreshes and nourishes and strengthens. In silence I become aware of the never-ending cycle of emptying-filling, the passion-death-resurrection mystery that is at work within me. In silence I learn how to let my masks fall away, how to be comfortable (not compromising) with my weaknesses, realizing that power is brought to perfection in weakness. In silence I begin to hear the Word, and to give the Father the joy of being father to me, the Son the joy of being Savior to me. In silence I am able to open my mind, my will, my memory, and my affections to the healing of the Lord; and to open my senses to his presence—to see in order to see, to hear in order to hear, to touch in order to touch. In silence I sense the deepest part of me as *animus-anima* that needs to be expressed, and I receive the courage to express it because it is me, freeing me from the roles that others want me to play. In silence I learn something of the immensity of Charles de Foucauld's challenge in learning to love my brothers:

> To love anyone is to hope in him for always. From the moment at which we begin to judge anyone, to limit our confidence in him, from the moment at which we identify him with what we know of him and so reduce him to that, we cease to love him and he ceases to be able to become better. We should expect everything of everyone. We must dare to be love in a world that does not know how to love.[7]

As I look back over what I have written, I wonder if I have hit the mark. Conspicuously absent are the words of Francis himself. But I have deliberately avoided that for two reasons: first, you know those words well, perhaps so well that you do not hear them any more, and I wanted to say them in a different way so that you could then go back to them and revere them anew; and second, I had to hear Francis praying in *me* and express that in a way that I could understand. Whether or not I have succeeded in doing that, I do not know That is yours to decide.

I end as I began, having more questions than answers. I am comforted by the words of Moché: "You will find the true answers only within yourself."[8] That is a succinct way of putting what Jesus said: "The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you" (Jn. 14:26). I am also comforted by the words of Rainer Maria Rilke:

> Be patient towards all that is unsolved in your heart, and try to love the questions themselves—do not seek answers which cannot be given you because you would not be able to live them. And the point is to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.[9]

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[7] Peter G. Van Breemen, *As Bread That Is Broken* (Denville, N.J.: Dimension Books, 1974), p. 124. Fr. Van Breemen does not give the source of this quotation.

[8] Chester, p. 53. From Elie Wiesel's book *Night*.

[9] I found these words on a card that someone gave me. I cannot find the source, though I suspect it is *Letters to a Young Poet* (New York: W.W. Norton, 1962).

One Theme—Three Variations

SISTER CLAIRE MARIE WICK, O.S.F.

THEIR AMAZING Host had radiated such welcoming warmth, involved them in such intimate manner, that each of the three, newly arrived, felt he was the only one there. That is, until their Host brought them together for introductions. The white-crowned eldest did little to veil the personal pain he had experienced as he answered his Host's invitation to reveal his background. "Where am I from? Well, they called it the Golden Age Home. About the only part of that name you could call the truth was *age*: it was filled with aged. Had a right good life until I began creaking and goraning a bit getting around trying to make myself useful. Then, nine kids that could borrow my home, my cash, and my car for twenty some odd years found they couldn't spare me a corner to live in when they decided I was too feeble to stay on the farm and sold it. So, I found myself condemned to what's called a nursing home. I say condemned, for I felt it was a living death—death to privacy, death to dignity, living my own—as they called it—lifestyle. Oh, they blamed this on my old age, but it was more selfishness of their young age, not wanting to bother with me. So I went to sit in a crowded home and watch the others die a little every day a-wonderin' when I'd be going through those same stages myself. I gotta be fair and say all nursing homes aren't like this one, but enough are, and there are too many folks like me who have their own homes and don't need or want to go to such places, right?

All agreed—the Host nodded for the gentleman of eighty-nine to continue.

Wasn't bad enough I was condemned to live, rather die, here—but I got saddled with one of those contraptions called a wheel-chair. I tell you that was a real cross for me. Worse yet, one day I fell asleep in it and fell flat on the floor. Right then and there, they strapped me into it so no more falls. But if I sat too far one way or another, the ties bruised me and sometimes nearly cut me in two. The night I fell, I had a dream my mother so very life-like came to me and said, "Son, bear up: you won't have far to go now, and I'm with you all the way." I woke up calling for my mother so loud as she seemed to walk away from me, they thought I was out of my head and shut my room off so I didn't disturb anyone else.

They gave me a helper—aide, they called him—to dress me, bring my trays, and push my wheel-chair around when I was too slow for them. He didn't do anything for me out of any kindness, I tell you; for he was mighty rough and cross if he was asked to do any more than just what they told him to do for me.

One day an old friend came by just when I needed one. I dropped my glasses and was trying to get my wheel-chair so I could pick them up. But I got myself boxed into a corner, so I just couldn't get out because the wheels were caught in the door-stop. This good friend helped me when I was in a real sweat, got me loose, dried my face, and helped me into a dry gown. Then I fell over a stool somebody left between our beds, and I was black and blue for a week. Laid there half an hour before the aide found me and picked me up.

Some of my Lodge brothers came to see me. I was glad to see them, but somehow it didn't cheer me up to hear all about their problems: house payments higher, wife sick, young'uns acting up, jobs threatened. No time to hear or care about how bad things were for me. But I thought at least you fellows got a place to call your own. You have your own things around you and your freedom to go and come as you please. So, I let them cry on my shoulder, and when they left, I wept a little for all of us.

I fell out of my bed one night and knocked myself unconscious when they said I was reaching for some water on my stand. Then they stripped me of all my personal belongings, even my own things to wear, and put a short, little old white gown on me, making me feel like a fool with nothing of my own. Now I really did feel like I had lost my identity as a real person, my dignity, well, myself—for everything was missing— not even a little keepsake remained.

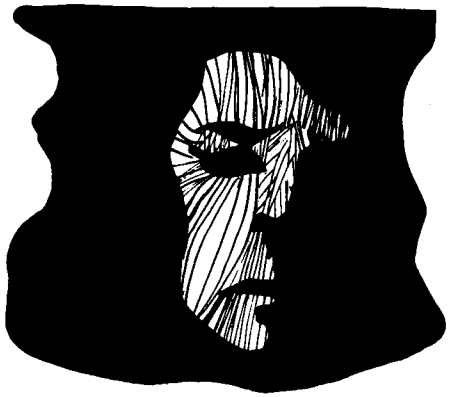
That wasn't all. I got such sharp jabs in my side and chest I couldn't breathe, and they called this a coronary, and I did suffer. I burned up with fewer, and nobody gave me a cold drink, only the bitter medicine that seemed to do no good. My head, heart, hands, feet had pains so bad they pinned me to the bed so I would cause nobody trouble. I thought I would burst with pain while footsteps of people laughing and going on making fun of things the old people said and did kept passing by. But it was worse when they came in, the rough way they handled a person.

I tell you, I felt deserted by everyone, especially those last few hours before I moved on here. Nobody did a thing to help, but I guess they thought I wouldn't know the difference. I even felt you (turning to Host) deserted me. The family was called in, and I heard someone say they were coming, but somehow those I thought of as my own didn't reach me in time while I was conscious. Then they came and cried and put their arms around me making a big show like they never did when I needed them. They buried me quick as they could in a new lot; for none of them wanted to be there —living or dead— and then they hurried back to their homes and work. Then I was really out of sight and mind until you brought me here.

The other two of this trio of new arrivals, one young, the other middle aged, exchanged knowing glances. The younger, a cripple, said: Change the name of the place you came from, old man, to Hospital for Handicapped, and you just about know my story.

The middle-aged fellow spoke up: Substitute it to Hospital for the Mentally Ill, and change the nine

Sister Claire Marie, who holds a Master's Degree in Music from Wisconsin State University, is one of the few registered Music Therapists. She is founding Director of the Triniteam ministry at Sacred Heart Hospital, Eau Claire, Wisconsin.



kids to six, and you have the same story of the last half of my life. I guess there are others among the elderly, handicapped, and ill that could say AMEN to this story.

The Host embraced them with an understanding smile, saying: You think your story is any different from mine? Maybe you weren't aware of it as you told of your way here, but it was My way of the cross, My fourteen stations of suffering you experienced. Think back—these steps you described—and compare them with the story in Scripture of My Good Friday. I was certainly condemned by those I loved; My wheelchair was a wooden cross to carry; I fell not once but again and again; I had an unwilling helper, Simon; My mother came to encourage me in a live appearance; a friend, Veronica, wiped sweat from My brow, friends came to me on the way, but their needs and their children's needs were more in evidence than mine; I was surely stripped of all; My death bed was a splintery cross; and how roughly they treated Me! My arms, legs, head, and heart suffered pain no person before or after Me could endure. I was deserted, I felt, by my own friends, My Father. I was grieved over by few and hurriedly buried, not in a family plot, but in a borrowed new grave just as you experienced.

But now to the happy ending. I came to new life again and gave it to you—each of you—in a way that it can never be lessened or taken away from you in this home that is your own—heaven. Another great good that has come of not only My, but also your, sufferings is that there are some persons on earth familiar with our story, and they are trying to do something about our travails. Yes, these persons are getting involved in ministries, politics, in dedicated religious lives, in education and business: volunteers of all kinds who are going all out to respect each person's needs, especially those of the aged, handicapped, and ill. They are trying to bring services especially in My spirit—spiritual-social services to those in need who wish to stay in their own homes, as well as to those who are in nursing homes . . .

AND THAT IS WHY Triniteam came into being. At the invitation of Father Charles Wolf, Dean, and priests of the Eau Claire-Chippewa Falls Wisconsin deanery, Sister Claire Marie Wick, O.S.F., began and now directs a growing program to serve the spiritual-social needs of isolated persons in homes, institutions, prisons. This program called Triniteam is a ministry concerned with the mutual growth of active church volunteers in a one-to-one relationship with those who are less active in church life (because of illness, age, handicaps, lack of transportation, interest or motivation) or who are imprisoned. It is a program of spiritual nourishment in the present—focussed on life in the future. This is accomplished by visiting with these individuals to let them know someone cares about them and values their personhood. Triniteam members, all volunteers, read spiritual and comforting literature to them, pray for and with them for personal needs, arrange for them to attend services when possible, help them prepare liturgies, programs, parties, and make gifts for them as well as involving them in hobby and craft activities. If they become critically ill or are dying, Triniteam arranges for someone to be with them to comfort and reassure them. Calls, letters, outings are all part of the Triniteam program to give living testimony to their philosophy: Nobody has ever been offended at being loved.

Triniteam believes no one ever reaches the stage where he or she does not have need for spiritual growth. Those who have less activity and more time can be a rich source of growth for those who have less time and more activity. Christ went out to search for those who needed Him, and His Church grew as His apostles followed His Way to share themselves with others. So Father Wolf and his colleagues, parish adults and student volunteers of the University, High Schools and Grade Schools are reaching out with Sister Claire Marie Wick, forming Triniteam to touch the lives of others, to bring both those they serve and themselves to the destiny the divine Trinity plans for each of us from all eternity.

Prayer is inseparable from asceticism. You should therefore, know how to respond when you find contempt for and misguided abandonment of traditional ascetical practices and especially of "religious observances" as they are very appropriately called, since they are an important form of the obedience which opens the heart to God and inspires it to love.

POPE PAUL VI

The Testament of Clare

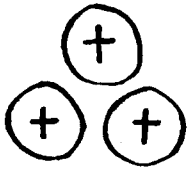
Sanctus, sanctus
Sanctus Dominus Deus Sabaoth
Pleni sunt caeli et terra
Gloria tua

Here is the Eucharist I raise
The thanks, the prayer, the praise
More powerful than armies, or the years,
Or any sort of rust or moth.
Here is the Preface and the Rule,
My children, here is your Life
Your meat.

See your vocation day by day
Clarifica cum claritate
More powerful than suffering, Satan's pomps,
Or any sort of falling off.
Plantae minorum, spread your palms.
Strew Him your garments,
Your prancing feet.

Hosanna!

Sister Madonna Joseph Casey, O.S.C.



There Is Only One Thing Necessary

NICHOLAS AYO, C.S.C.

ON A SUMMER evening, too uncomfortable and restless to sleep, anxious about dying because my parents' home and old age reminded me of death, and just having left a close friend whom I would not see again for perhaps many years, I wrestled with a terror that said everything and everyone is totally vulnerable; no one is immortal, the darkness is everywhere. After searching my soul, tracking my fears, and exercising my then tasteless theological rhetoric, I was aware of two phrases settling into my consciousness. There is only *one* death; there is only *one* love. And, like a childhood lullaby, the cross and resurrection of Jesus Christ that surpass all understanding brought peace in the darkness of sleep, which knows that the knowledge and love of Jesus Christ overcame the night and would do so in me.

There is only one death, the Paschal Mystery death and resurrection of Jesus Christ. We who are dying every minute the clock ticks off one second less of our time on earth are so incorporated in Jesus that we die in His death, and He dies in us, the members of His Body. No death exceeds a human dying, and Jesus is God made human. "By virtue of that one single offering, he has achieved the eternal perfection of all whom he is sanctifying" (Heb. 10:14). No one was absent in the eternal moment that encompassed the one Calvary in 6 "B.C." No one dying is walking into a darkness deeper than the doom of Good Friday. Our path to the grave is lit by the light of the resurrection that slips under the door of the tomb. That light is an eternal flame whose oil is infinite and whose radiance casts a shadow of eternity among the terrors of pitch blackness. Although the star-filled skies speak to some persons of a God who cares, to others it suggests a world ultimately winding down to nothing. Nonetheless, there is only one death, the death of Jesus Christ. The death of our body is His. Death outside of Him, death to His spirit in us — that is the fear of hell. Perfect love, however, drives out all fear, and we can answer to the words of Joan of Arc who, when asked whether she knew herself in the state of grace, answered: "If I am, may the Lord in His mercy keep me; and if I am not, may the Lord in His mercy bring me there."

There is only one love, the incarnate love of Jesus Christ that embodies the infinite compassion of the Father, who is Abba, toward His

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Father Nicholas Ayo, C.S.C., who has published poetry as well as religious papers in our pages and elsewhere, is Director of Holy Cross Novitiate in Bennington, Vermont.

children whom He made from nothing but the goodness of His own heart. All that we love is a reflection of this love. Although we are made independent beings, creatures not our Creator or any part thereof, nonetheless all of our goodness and beauty has its source completely in Him who is infinite goodness and whose beauty is radiant in the thousand faces of this mystical Body of Christ that is His rainbow artistry of love. I am the beloved of God, you and me, he or she, us. Beloveds love beloveds, and there is only one beloved "in whom we live and move and have our being." Though we truly love the "other" who is not Jesus Christ, yet we love Jesus Christ alone who is more part of our identity and theirs than we are. He alone knows our name, written on a white stone, to be revealed when all lovers are united in the eternal dance of Father, Son, and Spirit in eternity. No beloved is absent in our life, for they remain present to my Lord. No beloved is vulnerable to death, because beyond the grave they all wait transfigured in the light of the resurrection for the reunion of the Body of mankind, the Body of Jesus Christ, beloved of the Father, lover of all men and women. We remain members of one another, members of His Body, triumphant and glorious, our every wound radiant with victory over dying and lovelessness.

There is only one love, for one Body, the Body of Jesus Christ spreads out in time and space to embrace us all, each individually and all together. A child lays his head on his mother's lap, a lover lays himself on the flesh and bones of his beloved; but there is only one flesh to rest in the Body of Christ that we take into ourselves when we eat the Bread of Eucharist. "This is My Body. Take and eat it, given up for you." Every lover wants to say that, from the mother giving her breast to her child, to the intercourse that would sow seeds of life deep inside the body of another, so that a new spirit may grow to human form in the image of God to be born for eternal life. There is only one intercourse, the embrace of God who sows the Trinity of His Life in men's hearts, breathing His Spirit into them and giving His flesh in Jesus Christ to be taken as communion with Them. All marriage remains a mirror that reveals the heavenly union of God and man. Paul says: "I arranged for you to marry Christ so that I might give you away as a chaste virgin to this one husband" (2 Cor. 11:2). As Jesus loved His Body, the Church, husbands love your wives. There is only one wound of love, the spear-pierced open side of Jesus Christ, where flow life blood and life water. And when a husband knows his wife, knows the wound of love in him that now can never be healed, knows the wound in the body of his wife where blood and water channel children into life, he knows the faith and love experience of Thomas after the resurrection. Come, Thomas, reach for my heart. There is only one body, Thomas, and it is mine, dead but now alive. There is only one love, mine that gave itself in a dying, which human love reflects a thousand ways. Put your hand into the wound in my side, Thomas, and be not a doubter, but believe. "And blessed are those who have not seen and still believe."

Just as there is only one death, one love, one body, and one Lord, there remains only one prayer and one word, the Word of God embodied

in Jesus Christ. When John wrote the prayer of Jesus at the supper the night before He died, he recapitulated all the prayers of Jesus in a lifetime. There is only one prayer, spoken at only one hour, one day, the one *now* that is the acceptable time.

May they all be one.
Father, may they be one in us,
as you are in me and I am in you,
so that the world may believe it was you who sent me.
I have given them the glory you gave to me,
that they may be one as we are one.
With me in them and you in me,
may they be so completely one
that the world will realise that it was you who sent me
and that I have loved them as much as you loved me.

I have made your name known to them
and will continue to make it known,
so that the love with which you loved me may be in them,
and so that I may be in them

[Jn. 17:21-24, 26]

The colors of the rainbow are all contained in pure white light that is broken down into love, death, body, prayer, and more: each color a share in the one light. There is only one God, only one Infinite, only one infinite God, who made His creatures not from His substance but from His compassion toward nothingness. That much is definitional. If God is not infinite, then He is limited. If He is limited, He is not almighty. If He is not almighty, He may be powerful but He is not God. But if God is truly everything, how can *some* thing be *any* thing outside of God? How does one stand outside of infinity? How can there be a creation of somebodies who are not part of God, as a pantheist would insist that they are?

How can creatures be outside of God, yet totally within His infinity? Logically, we are either part of God, divine pieces, or we are atomistic fragments in a world without an infinite God. In our experience we are not part of God, and yet in our spirit we sense we are not over and against God as *other*, either. We are called to be friends with God, and yet God remains more part of our identity than we are ourselves. He is one God, and we are many. He is inside us and outside us at the same time. He is one God, who creates everlastingly, and embodies His Son, and sends His spirit into our hearts, so that in time we love Him with the love of God Himself, an adequate compatibility. God pours God into God-imaged creatures who cannot exist beyond Him and yet are not Him. Paul writes: "Still for us there is one God, the Father, from whom all things come and for whom we exist; and there is one Lord, Jesus Christ, through whom all things come and through whom we exist" (I Cor. 8:6).

Of all the images that embody the mystery of the one and the many, the infinite God and the created world that logically should not be, the dance has a particular beauty and appropriateness. The cosmic dance of stars and earth, of God and men, of Creator and creature, of eternity and time, of the Father, Son, and Spirit in an everlasting exchange, life from another and given to another, that dance reveals a melody and a rhythm that is divine.

Of the many human dances, ballet seems the best paradigm of this universal dance. A woman on her toes, in full reach of her powers of consummate balance that began by learning to crawl, in sympathy with the music that fondles her soul as she responds to her spiritual partner whom she

hears on all sides, now leading, now falling back—therein abides an ecstasy of a spirit-animating-body. The body is transfigured in the dance, made supple and light, so that it lifts like a breeze and drops without gravity. Not grave in spirit, the body spins through the air with the song and motion of a bird, lifting from earth and suggesting for a moment that the ground is no final resting place. Body and soul blend in a unity when the dancer lives the dance and remains conscious of nothing but the overall convergence. The balance and control of Apollo, the shapes and proportions of symmetry, wed the spontaneity of Dionysius whose ecstatic energy runs wild, yet as light and easy on the dance floor as shapes of air would be. The yin and the yang, the male and the female, the sky and the earth, mind and feeling, all reach a balance and a harmony in ballet that unites the eternal vision of Beatrice with the many shapes of this earth.

There is only one dance, the ballet of Jesus Christ, of Nazareth and of Calvary, a man of prayer and a man for others. Two sisters dance a duet, the spirit and the flesh, the soul and the body, the being and the doing, the Mary and the Martha. When the dance goes well, they move in complete harmony, one leading then the other, action lifting contemplation and contemplation exciting action.

There is only one banquet, one wedding feast, set by Martha and drunk by Mary, sisters of the Lord. There is only the one bread. Although we feed one another the bread of this world and the bread of ourselves, it all becomes a meal that nourishes and satisfies only if the table holds the Bread of His body and the Wine of His Blood, all that we fondle kneadingly and crush violently. No other food takes the one hunger away; no other drink wells up within us as a living spring where one no longer need haul a bucket up.

And so Jesus could say: "Martha, Martha, you are troubled about many things, but only one thing is necessary" (Lk. 10:41): to know and love and be in the Lord Jesus Christ. There is only one Lord, one love, one death, one body, one word, one dance, one bread, both sacrifice dying and banquet enlivening. Paul writes of the mystery of God who "would bring everything together under Christ, as head, everything in the heavens and everything on earth" (Eph. 1:10). And our Eucharist echoes the same union: "Through Him, and with Him, and in Him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever. Amen."

There is only one sin, not to believe one is loved by God, and therefore not to return love for love. To give life, to foster life, to nurture life, to care for another, to wish him well, embodies love. Not to love is to take life away, to wish another no good, and ultimately to kill. Often the killing is slow, and one does not necessarily strike for the heartbeat. Perhaps the injury is only neglect, but a neglect that is the beginnings of a road that kills emotionally, spiritually, socially, and sometimes physically. When the rich man stepped over Lazarus, he did not need to put a knife into the hungry man. When Adam and Eve took their own happiness into their own hands and tried to save themselves by themselves from death, they struck at the roots of God's tree of life. Cain killed his brother. John the Evangelist writes: "If you refuse to love, you must remain dead; to hate your brother is to be a murderer, and murderers, as you know, do not have eternal life in them" (1 Jn. 3:15). Judas' sin was to provide for himself rather than to love Jesus well. Eventually Judas could not avoid the wages of sin; he betrayed Jesus to death for thirty pieces of silver. There remains only one sin, to kill the life given to us by God. Whenever we fail to love as we must, we take a small step in that direction. As Augustine baldly puts it: "There is only love of self to the hatred of God, or the love of God to the hatred of self." One's choice is stark and yet quite simple: "I set before you two choices, to live or to die." Or, as the Gospel phrases it: "For anyone who wants to save his life will lose it; but anyone who loses his life for My sake will find it."

There is only one task, one service, one foot to be washed, that of Jesus Christ who lives in His members, whose dusty and sometimes bleeding feet tread the million paths of our earth, both garden and rubble heap. Love circulates in the Body of Christ, and what I do for someone else will also be done for me, perhaps by another now unknown to me and years hence. Nevertheless, love given is love reciprocated somewhere in the one Body. Wherever I serve, I wash the feet of the one Jesus. If I am separated from a friend or a beloved in this life, whether by time or space or even by the barrier of death, I wash his feet when I serve the person in front of me, whom I may not know at all. The love I give to one is given to all, and the love given to all is given to the ones I particularly hold in my heart, and ultimately to my Lord, source of all love. Only accidental circumstances keep me from focusing my service directly on those in my family, or those I particularly love in the mystery of the gift of human encounters. Still, love given to anyone anywhere is love given to them. And they shall receive it, if not from me, then from another who loves them in my place. No drop is wasted; no tear is lost. No desire goes unanswered. "Ask, and you shall receive." All foot washing is to pour oneself out upon the Body of the Lord, and "there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus" (Gal. 3:28). The poor you have always with you, and Jesus' feet can be washed and bathed in tears anywhere on this earth in His mystical Body. He had compassion on the multitudes, and we are His gentle hands with a thousand voices that show the face of Christ, "lovely in limbs, playing before the Father." "Do you recognize what I have done for you?" "They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom." "Then they told their story of what had happened on the road and how they had recognized him at the breaking of the bread." But Jesus "had vanished from their sight."

There is only one baptism into one Body, one Church, one people and one hope, and that is the baptism Jesus spoke of when he predicted His death on the cross and His surrender to the mysterious love and freedom of His Father: "Can you drink the cup that I must drink, or be baptized with the baptism with which I must be baptized?" (Mk. 10:38). Baptism of water introduces a person to the new life of the resur-

rected Jesus in the Church Body that experiences in a spread-out time and space the one death on the cross in the one everlasting covenant, becoming the resurrection of the whole Christ. Baptism of fire embodies just such a faith in the duress of life and death choices. The Son of May came to "bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over!" (Lk. 12:49). There is only one fire, that fire that can prompt a man or woman to lay down his or her life for a friend, because even in death one remains alive in the Father's care for all eternity. And perfect love casts out fear. Baptism of the Spirit is the grace of God that descends upon the waters of Baptism and then dwells in our hearts, the Holy Spirit, the Comforter and Strengthener, who descends in tongues of fire upon the Body of Christ assembled in prayer until the praise of God breaks forth on everyone's tongue. "Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?" (Lk. 24:32). There is only one baptism, one grace, one faith, howsoever expressed. "There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of us all, through all and within all" (Eph. 4:4-6). There is only one God, and one infinite and almighty God of love; creative, compassionate, intimate; source, offspring, and bond; Father, Son, and Spirit. God is Jesus, and Jesus is Lord God.

"I See Right Through You!"

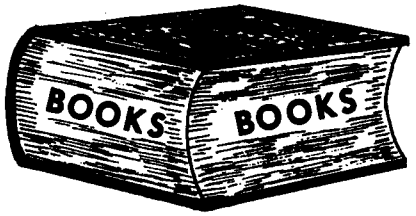
There is an expression that goes: "I see right through you!" — referring to the true motivation of another.

We should be able to use that same expression in our relationship with God. We should be able to say: "O God, we see right through You! For we live in Your Being like a goldfish in a bowl." As St. Paul put it: "In God we move and live and have our being." Let us, then, see our neighbor through God's own very Eyes. It will enable us to love our neighbor with God's all-consuming love. *This* Jesus commanded: "Love one another as I have loved you."

United in God's love, we love with God's own love; we love with a love of friendship. Did not Jesus say: "I will call you no longer servants, but friends"?

Yes, the basic reason we must see through God is to live united to His love in order to love our neighbor with a love of friendship.

Bruce Riski, O.F.M. Cap.



Christ House Sings: On the Road to the Kingdom. Songs by Pat Leyko. Disc, $6.00; Cassette, $7.00; Music Book, $3.00. Available from Christ House, Lafayette, N.J.: 07848.

Reviewed by Brother Dennis E. Tamburello, O.F.M., a recently professed member of Holy Name Province whose study of the Incarnation and Mystical Experience appeared in our April issue.

Christ House is a community of friars, sisters, and lay persons located in Lafayette, New Jersey, which offers a variety of retreats and other programs. Central to all of the programs is vibrant and creative celebration of liturgy. *On the Road to the Kingdom* is a collection of liturgical and meditative music composed almost exclusively by (Miss) Pat Leyko, a resident lay member of the community.

Pat's music is outstanding in its unique blending of simplicity and beauty. It is performed well on the album, with spirited singing (including some excellent vocal harmonies) and smooth, professional instrumentation.

Roughly half of the songs in the collection are written for congregational singing. Of these, a few deserve special mention. "Holy Holy Lord," for example, is catchy and spirited—as are the Acclamation and Amen that go with it. All three are easy to learn and thus work well even in large groups. "Come, Lord," is a quiet but powerful hymn which is especially appropriate for evening prayer services.

"The Kingdom of Jesus," written by Rich Daingerfield (the only song not composed by Pat) is a rousing celebration of Christian unity and faith in the reality of the Kingdom. It works best as an entrance song. Appropriately, it is the most elaborate and exciting selection on the album, with its use of trumpet, drums, and the full Christ House choir. One criticism must be leveled here: Rich Daingerfield is not credited as the composer except in the Music Book.

The other half of the album is more accurately described as "meditation" music. Pat's meditative songs are all very beautiful and are performed with feeling and conviction. Some of these are scripturally based ("Be Still," "Your Love Reaches to the Heavens," "Listen and Hear"); others have completely original lyrics by Pat. The scriptural songs stand out as the best here, although the others have a lyrical and musical innocence that makes them refreshing and prayerful: "You Are the Joy of Jesus," "You're Always at Home," "Simple Joys," "Jesus I Am Yours,"

"To Be Alive." One other song, "Away," is a beautiful piece of music and is one of the best produced on the album with excellent piano and percussion parts; but its decidedly secular flair would seem to make it less appropriate for use in prayerful settings.

Concerning the actual production of the album, it certainly is on a par with other recordings of its kind, and better in some instances, as noted above. The album is eminently suited for use as a source of recorded meditation music; and *unlike* many other recordings of its kind, is also enjoyable listening in itself.

On the Road to the Kingdom is available on disc or cassette. The cassette version includes two songs that are not on the disc: "Your Love Reaches to the Heavens" and "Simple Joys." There is also a music book (which Christ House was gracious enough to send along with the recording for this review). It contains music, lyrics, and simple chord arrangements for all of the recorded songs plus additional selections by Fr. Richard Husted, O.F.M., leader of song at Christ House. These include "Hear, O Israel" (based on Matthew 22:37-39), a Doxology, a Baptismal Acclamation, and alternate lyrics for "Battle Hymn of the Republic" (adapted into a Gloria) and "Hail Thee, Festival Day" (adapted into a Christian witness song entitled "With the Blessing of God"). All are appropriate for liturgical use, with the "Doxology" and "With the Blessing of God" standing out as the strongest.

All in all, *On the Road to the Kingdom* is an outstanding collection of religious music and a worthwhile addition to one's liturgical repertoire. It can be obtained by sending $6.00 for the disc, $7.00 for the cassette, and $3.00 for the Music Book to *On the Road to the Kingdom*, Christ House, Lafayette, N.J. 07848.

The Scale of Perfection. By Walter Hilton. Abridged and presented by Illtyd Trethowan. St. Meinrad, Ind.: Abbey Press, 1976. Pp. 158. Paper, $3.95.

Reviewed by Father Richard Leo Heppler, O.F.M., Chaplain at Holy Family Residence, West Paterson, New Jersey.

As the title indicates, this book is a guide to the spiritual life. The author sets out to direct anyone interested in undertaking the journey through the stages of prayer to the peak of contemplation. The basic requisite is an ardent desire for Jesus, such a desire as will grow into an all pervasive force in one's life.

This growth begins with a somewhat faltering awareness of God's presence. Jesus is now near and beckoning, now far and waiting. The process is likened to travelling through periods of darkness and light. The beginner is unaware of the darknesses he must encounter because he is living in the false light of worldly values. The darknesses, while painful, purify and perfect.

Walter Hilton, a Canon Regular of St. Augustine, was a 14th century English devotional writer. *The Scale of Perfection*, we are told in the Introduction, is his best known work. The book is made easily readable by the translation by Leo Sherley-Price.

The author feels that only a few of those called to deep union with Jesus actually acquire it. He tells us why:

"I think that one reason why people are so seldom reformed in feeling is that many who have been reformed in faith do not make a whole-hearted effort to grow in grace or to lead better lives by means of earnest prayer and meditation and other spiritual and bodily exercises" (p. 64).

The one who would aspire to greater union with Jesus must practise true humility and love. His Jesus Prayer must be, "I am nothing; I have nothing; I desire nothing but the love of Jesus" (pp. 72, 75, 77).

The opening sentence of this abridged edition is, "Jesus is united to a man's soul by good will and a deep desire to possess him alone and to see him spiritually in his glory" (p. 37). The closing sentence is "For a soul that is pure, and moved by grace to engage in this spiritual activity of contemplation, may learn more in an hour than could be written in a long book" (p. 148). Between these two sentences lies a treasury of spiritual direction.

The Gospel without Compromise. By Catherine de Hueck Doherty. Notre Dame, Ind.: Ave Maria Press, 1976. Pp. 150. Paper, $2.45.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A., of the Alumni Office of St. Bonaventure University.

In the fourth chapter of this small book of reflections, Catherine de Hueck Doherty explains the title of the work. She writes: "Humanity today is a man who must touch the wounds of Christ to believe, to be converted . . . The only way to show these wounds of Christ to others is to live the gospel without compromise" (p. 34). She states the plan of her book in the Introduction: "I will try to present to my readers, from a hundred different directions, the Good News. The Good News is God's love for us, and his great commandment is to love" (p. 14).

This book contains writings which Mrs. Doherty composed over a period of many years. Throughout them all is the single theme: God's love—His love for us and His longing for our love. In seven chapters the author groups her reflections under various titles. They deal with her thoughts on the Church, the Good News of the Gospel, the Second Vatican Council, the living of the Gospel, and the Council's teachings applied to today's secular-minded society.

For more than forty years the author has devoted herself to giving genuine witness to poverty, first in the founding of Friendship House in Toronto and in Harlem; then, since 1941, in the establishment of Madonna House in Combermere, Ontario. Through her example many others joined her community, and this book contains some of her thoughts as put in writing over the years for the benefit of her community. Now, in this volume, she makes these thoughts available to all who wish to read them.

This is an excellent book to pick up and read a few pages at a time. Each chapter, or rather, each small section, suggests some matter for spiritual reflection. The words are directed not only to those living together in community, but also to those living "in the world." They are directed to the individual to be reflected upon and to be put into practice. Everyone striving to live a truly Christian life can benefit from *The Gospel without Compromise.*

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our September issue were drawn by Brother Ronald A. Chretien, O.F.M., of St. Francis Center for Christian Living, Rye Beach, New Hampshire.

the CORD

September, 1976 0010 8586 Vol. 26, No. 8

CONTENTS

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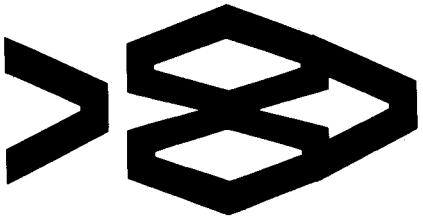
A GUEST EDITORIAL



LIBERAL ARTS AND FREEDOM

A FEW MONTHS AGO the student newspaper at Siena College included an editorial concerning curriculum reform. The editor criticized the attempt by certain departments to increase their requirements in order to ensure a high standard of education because she felt that the increase of courses would be an infringement on a person's freedom and "A Throwback to the 1950's." While the specifics of that editorial are unimportant here, its general position led me to reflect on the goals of a liberal arts education and on how well these goals have been served by the "liberalized" curriculum at Siena College and many other liberal arts colleges.

The first area which must be explored is the purpose of a liberal arts education. I believe that a person's study in the liberal arts should elicit in him a vision of truth, beauty, and the meaning of life. It should broaden his horizons and inspire him to examine himself seriously in relation to the world. This reflection will aid a student to discover what it means to be a created human being who exists spiritually and must relate on that level to his world and to his God.

If it is the aim of liberal arts education to educe this response from a student, then proponents of the liberal arts must devise programs which will satisfy that goal. Those courses should be required which challenge the student's mind and promote a degree of introspection. This is usually best served by courses in the Humanities which instill a deep appreciation of the complexities of life. By being confronted with both the questions and the diverse solutions of the world's greatest minds, the student is encouraged to build his own vision of reality.

I offer no definite proposals because I feel it is the duty of dedicated professors, administrators, and students to determine a program based on the strengths of their own institution. But there are certain

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Brother Ockle E. Johnson, O.F.M., a novice member of Holy Name Province, was graduated summa cum laude *from Siena College last June. He majored in physics, in which he received the award for academic excellence. We thought his letter to the student newspaper on a liberal arts curriculum received so favorable a reception that our readers would be interested in this expanded version.*

general areas which should be considered. First, a historical perspective is necessary to enable a person to understand the world situation and to make decisions in a democratic society. The development of a solid outlook on life will be facilitated by a strong background in philosophy, religion, and English. A familiarity with the social and natural sciences will round out the student's education. The number of courses which should be required in each area must depend on the needs of the students, but priority should be given to philosophy, religion, and English, because these areas, which cannot be adequately understood at the pre-collegiate level, are essential in nurturing a broad vision of life.

Another point which must be made concerns the responsibility of the college to the individual. As I stated earlier, I believe that one of the goals of a liberal arts education should be to broaden the vision of the student. It is precisely because a student enters college with a limited vision that requirements are necessary. The responsibility of the educational institution is to ensure that a student is provided with the courses and environment to actualize his potentials. A student enters a program of education with the faith that those who have designed the curriculum are more mature and better qualified than he to specify those areas which are crucial both to mastering a major field and to developing into a well-rounded person.

Since the freedom of the student to determine his education is the major issue, I feel compelled to say a few words in an effort to shed some light on this problem area. First, requiring a student to take particular courses does not violate his existential freedom. He is still free to pursue other areas which are of special interest to him during his leisure time or, if necessary, by taking more than the required number of credit hours for graduation. If an individual finds that a particular program does not serve to promote his own development, then he should seek out another better suited to his needs. Secondly, it must be asked how well the freedom has been utilized. If the liberalized curriculum has fostered a broad educational experience and an atmosphere of academic excellence, then it has been successful and should be continued. But if an open curiculum has produced people with tunnel vision, whom Fr. Daniel O'Connell, president of St. Louis University, would call (using a German term) *Fachidioten*—"specialty idiots"—then educators must fulfill their responsibility to their students by instituting standards which will provide a broad, high quality educational experience. What is even worse than the production of "specialty idiots" is the real possibility that, by reducing requirements, colleges have promoted an atmosphere of laziness among

students which has enabled them to graduate from college with no vision at all.

It is time for educators dedicated to the liberal arts tradition to reassess their responsibility to the young men and women who come to them for an education and to reassert the superiority of a broad liberal arts education. The liberal arts college has a responsibility to provide a healthy alternative to the business school, the technological institute, and the do-it-yourself state university.

While these remarks have been addressed primarily to those involved in education, it is also essential for any person who assumes the role of guiding high school students to realize the benefits of a broad college experience. A liberal arts education seeks to develop the whole person, and hopefully this wholeness will lead to holiness.

Ockle E. Johnson, O.F.M.

En Route

Let the Wind, who is Wisdom,
Whisper to me
Have the Word, Who is Love,
Lead the way
And You,
With your Wings overshadow me, Lord,
Then I'll find the right path
Come what may.

Helen Martin

The End of Our Exploring:

The Holy Eucharist in the Spirituality of Francis

SISTER ANTOINETTE KENNEDY

THE EUCHARIST as pilgrim-feast finds roots in the Old Testament with the Exodus and in the New Testament with the death-resurrection cycle of Christian life. Man on the move, sandals and staff ready, shaking dust from his feet and proclaiming the Lord's death until he comes again, finds his possible reflection in the words of T.S. Eliot:

> What we call the beginning is often the end
> And to make an end is to make a beginning.
> The end is where we start from . . .
> We die with the dying.
> See, they depart and we go with them . . .
> We shall not cease from exploration
> And the end of all our exploring
> Will be to arrive where we started
> And know the place for the first time.[1]

Eliot's journey seems to suggest for the explorer, a decision, a unification with repetition, and a homecoming. Saint Francis was an explorer, a man caught up in the Scriptural pilgrim-feast of the Eucharist, enthusiastic for the journey, gentle with the cyclic flow of events, and hopeful of recognition when he faced God.

This threefold dimension of exploration seems to be integral to the Eucharistic theme of his writings. Francis is, as Celano describes him, a wanderer who comes to the Easter meal, uncomfortable with the stability of decorated tables. He would be more at ease, perhaps, with the people to whom God commanded: "This is the way you must eat it; you shall have your belt fastened, your sandals on your feet and your staff in hand. This is the Passover of the Lord" (Ex. 12:11). As a pilgrim he was to be a man on foot, a member of a departing community, going forward to share the meal "from generation to generation" in another place, another time. "The friar minor is before all things a pilgrim . . . like a true pilgrim he must detach himself from everything that might slow down his journey."[2] This continual departure, this letting go, was not meant to fragment life or damage man's desire for a homeland. Francis believed that the lord nourishes his people, dwells with them, and so "we should make a dwelling place within ourselves where he can stay, he who is the Lord God Almighty, Father, Son,

[1]T. S. Eliot, "Little Gidding," in *Four Quarters* (New York: Harcourt, Brace & World, 1943), pp. 38-39.

[2]Maxime Ethier, O.F.M., and Alexis Cantin, O.F.M., "As Strangers and Pilgrims," in *Round Table of Franciscan Research* (trans. Luke Guilbeault, O.F.M.Cap.; Winter, 1967), p. 220.

Sister Antoinette Kennedy is a graduate student at the Franciscan Institute, St. Bonaventure University.

and Holy Spirit."[3] Man moves with Jesus, finding his home ground in the end of his being, which comes to be only the beginning.

The end of slavery for the Jews was the start of an adventure. God blessed his people's initial spontaneity with his presence and bread. In the pilgrim Francis there seems to be a vision of a world reborn, and this vision has marked him in history as an explorer, a man in love with adventure, for "nothing could be more spontaneous, less artificial and 'cultured' than the genius of St. Francis."[4] The world was under the sign of the Eucharist, and the man from Assisi spread the good word by reverencing the symbols and instruments of God's presence. Man, pre-eminent sign, was holy in the eyes of Francis. He was the one responsible for carrying the Gospel, preparing a fitting table for the "chalices, corporals and all the ornaments of the altar that are related to the holy sacrifice" (Letter to All Superiors, p. 113). Once the table is set, the meal begins, and man is to be at his best, whether priest or member of the congregation: "Remember your dignity, then, my friar priests" (Letter to a General Chapter, p. 105);" . . . everyone should kneel down and give praise, glory, and honour to our Lord and God, living and true" (Letter to All Superiors, p. 113). The Eucharist is a solemnity, but not a sad occasion. Enthusiasm for the victory of Christ belongs to the Christian, and Francis enters into this creative act of deliverance which begins anew the pilgrimage with Christ.

Such overwhelming, abiding joy is, for Francis, the cause of awesome jubilation, with man, spirits, creation rejoicing when "Christ the Son of the Living God is present on the altar . . . . What wonderful majesty! What stupendous condescension! O sublime humility! O humble sublimity!" (Letter to a General Chapter, p. 105). Francis of Assisi continues his journey with God, bells ringing, while the Holy Eucharist is honored and venerated in every place through which the friars travel. The end marks the beginning, and joy is the hallmark of both.

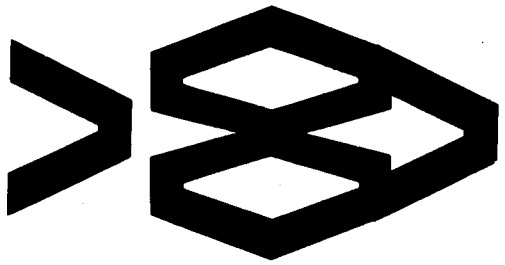
Enthusiasm may wane when familiar patterns are repeated and the individual travels, expecting new encounters yet finding old fears:

> That same day two of them were on their way to a village called Emmaus. . . .Jesus himself came up and walked along with them; but something kept them from seeing who it was . . . . He asked them, "What is it you are debating as you walk? They halted, their faces full of gloom [Lk. 24:13-18].

Pilgrims on the way travel with, at times, dull minds, tired hearts; yet through it all Francis insists that the gifts of courtesy, peace, and gentleness must be given. Gentleness may result when one has confronted

[3]"Rule of 1221" in *St. Francis of Assisi: Writings and Early Biographies*, ed. Marion A. Habig, O.F.M. (Chicago: Franciscan Herald Press, 1972), p. 49. All other references taken from this volume will be referred to in text by title, chapter, and/or page.

[4]Christopher Dawson, "The Theological Development of Medieval Culture," in *Medieval Essays* (New York: Sheed & Ward, 1954), p. 111.



his own bitterness and anger. There appeared to be possibilities of anger in the Saint since he moved in an angry time

> But he turned all his anger against himself. He was never known to be angry with another . . . . He knew by instinct that the early fathers stressed that we become angry by concentrating on evil. He concentrated on the latent good in all men and drew it out until the evil in them was blotted out.[5]

Francis, perhaps, knew the fear men experienced in the death-resurrection cycle: the fear that an ancient evil would meet them again disguised in new vestments. He used his words to encourage officials: "This is my advice. Put away all worry and anxiety, and receive the Holy Body and Blood of our Lord Jesus Christ fervently in memory of him" (Letter to the Rulers, p. 116); his weary friars: "And when they have confessed their sins with due contrition, they should receive the Body and Blood of our Lord Jesus Christ"; a wounded clergy who "are in a privileged position because they alone administer to others" (Admonition 26).

As unifier, the Eucharist brought God's people courage, teaching them how to die, how to depart with reverence. Jesus, the Incarnate Word, seemed to be the reason why Francis could enter and move so gently into the cycle, linked with the continuous series of individuals coming before and after him. Leading the way was Jesus, present in different places and at work in his own way. Gentleness opened Francis to the possibility that the cycle was worth the effort. For even though "in this world there is nothing of the Most High Himself that we can possess and contemplate with our eyes, except His Body and Blood and His words by which we were created and by which we have been brought back from death to life" (Letter to All Clerics, p. 101), there is in the reception of Him the power to move on throughout the journey. The cycle entails repetitive yet unique movement, rising and falling in brotherhood, all made possible through the tenderness of Christ, manna for his pilgrim people.

With enthusiasm and cyclic flow

[5]Liam Brophy, "The Second Lucifer," in *Social Justice Review* (October, 1958), p. 188.

comes the hope of the wanderer that there is good reason to be making the journey, good reason to be rootless for a time. If the journey moves in circles there is hope that men will come home to familiar ground and recognize the beauty of the landscape. There are traces of happy surprise in the resurrection accounts of Scripture. In keeping with the Passover theme of Exodus the disciples know the Lord at mealtime after they have traveled awhile: "Jesus said, 'Come and have breakfast.' None of the disciples dared to ask, 'Who are you?' They knew it was the Lord" (Jn. 21:12-13). "And when he had sat down with them at table, he took bread and said the blessing; he broke the bread and offered it to them. Then their eyes were opened, and they recognized him" (Lk. 24:30-31). Francis hoped for this recognition of Jesus. Whether his own words, or offered by him, this prayer holds, to a degree, an expression of his belief that the Father will "reign in us by your grace and bring us to your kingdom where we shall see you clearly, love you perfectly, be happy in your company, and enjoy you forever" (Paraphrase of the Our Father, p. 159).

Sharing in the meal of Jesus was Francis' pledge of belief that the kingdom would come. It was a time to proclaim the journey worthwhile; to announce the membership that he shared with the disciples of the past, one with them in hope and faith: "We, too, with our own eyes, see only bread and wine, but we must see further and firmly believe that this is his most holy Body and Blood, living and true" (Admonition 1). Such faith looks forward to a home, a kingdom that has already begun for the man of Assisi. Again, in Chapter 1 of the Admonitions, he proclaims that the Spirit of God dwells in those who receive the Eucharist. This awesome dwelling within man demands a response, and holds man accountable not only for his inner poverty before reception, but also his actions after the meal is over:

> All those are damned who see the sacrament of the Body of Christ which is consecrated on the altar in the form of bread and wine by the words of our Lord in the hands of the priest and do not see or believe in the Spirit and in God that this is really the most holy Body and Blood of our Lord Jesus Christ.

Francis had before him the reason for the journey, the dwelling of the Lord within him, the foretaste of a surprise that recognizes familiar ground and faces. An enthusiastic, gentle pilgrimage is worth the cost because the Lord man receives is the Lord into whose hands man will fall. To be able to sit at the table, to rest in the hollow of God's hand, has its beginning in the Eucharist. By recognizing the Lord under the signs of bread and wine, man sharpens his vision for receptive communion with Jesus in the Kingdom of God.

Exploration oftentimes is a movement away from land that has come to be too confining. The thrust forward, initially enthusiastic, takes man through land unexplored by him. Throughout his journey, the wanderer moves in rhythm up and down toward the goal which might bring him to his starting point. With the recognition that he is home once more—wiser, weary—comes the opportunity to accept God as source of the promise of a future kingdom which begins from within. The journey often commences when the pilgrim finds it simpler to move outward than inward. God accepts the decisions allows man to travel, leading him in patience, accepting his surprise at homecoming.

Francis lived the journey of life, leaping after Christ. He was an explorer, tempered by suffering, happy to be coming home, to be passing through familiar gateways to the house of the Lord, just in time for the banquet.

Meeting

My fingers have grown
longer, tip to tip
they form the chapel
for the silence
from my pursed lips.
In this quiet then,
my eyes focus on
the infinitely lost
past to frame that point
of miracle when your
strength became mine

Joyce M. Latham

Plea of Romans 8

Uprooted trees
Enigmas of an undemonstratable God
Weep beneath the rays of a brilliant sun,
Burnt and groaning for that day to come.
And I who passed them by
Joined their desperate clamor,
Their prayer of soundless fury.

Roberto O. González, O.F.M.

Francis:
One Who Sees and Celebrates the World

SISTER MARY SMITH

He loved the visible world as few saints have loved it.[1]

I. CONVERSION: A GRADUAL TURNING TOWARD THE REAL

FRANCIS OF ASSISI was born a poet-dramatist. He must "act out" the Gospel life, not merely tell its story. He must give his spirit a body —so intensely human was he. Francis' thirst for earthly vision and his hunger for the "real" in life were nurtured by his natural affinity for the visible, tangible world. "In early youth he would gaze on the Umbrian valley and drink in the scene before him. Nature was to him a delight" (Ibid., 225). As a young boy he dreamed of making his own life one with the glory of nature and the glory of the heroes of chivalry whom he idolized.

This thirst for earthly vision and greatness first leads Francis from the lucrative world of his father, the world of commerce, to that of military adventure, where he seeks to experience the ideals of romantic chivalry. Sickness quickly brings this quest for secular adventure to a close, for in 1204 Francis returns from war in Perugia, ill with a fever. Much later, able to go again, he gazes on the beauty of the surrounding country; but to his surprise, the hills bring him no joy. What has happened to the gay-hearted romanticist of Assisi? In the long year of recovery Francis has undergone mysterious, radical shifts of mind and heart. So many factors now generate unrest: the depression due to the fever; the deep, inner questioning regarding values; the hunger for "more" in life. Celano tells us that Francis, in this present state of disorientation and sadness, "began to look down on the self he had known and to hold in some contempt the things he had admired and loved before."[2] Hit hard by the dissillusionment of his phoney, self-assuring, merry youth, Francis now begins a quest for meaning. Faith, for this new searcher, is now a verb.[3] Gradually, as a clearer inner vision of a new kind of world emerges, his sensitivity to natural beauty will also return to purer form.

Despite the inner confusion, Francis doesn't become bitter. Instead he becomes more sensitive to the poor. Such sensitivity could well be an outgrowth of his own personal need for care during his long term illness, but whatever be the incentive, this new attitude of concern for his fellow man began in Francis a pattern which would become a mark of his greatness. "One day he met a knight who was poor and well nigh naked; moved by pity he gave him for Christ's sake the costly garments he was wearing" (2 Celano, 5; p. 365). Might there be a relationship between this act of generosity and a vision he experienced soon after? It was a dream of knighthood that changed his life. Still absorbed in this plan to win glory, Francis, while asleep, is led into a gorgeous palace where a beautiful Princess-bride holds court. When he asks who is Lord of the Castle, the voice sings out: "It is the high court of Francisco Bernadone and his followers" (Ibid.).

When Francis awakes, something is different. It isn't the message of the dream that touches him so, not the announcement that he is going to be a great Lord. More significant for Francis is the realization that he now has a sense of direction, something to live for. He is going somewhere. His dream has freed him from his own frozen will!

Francis immediately sets off for Apulia via Spoleto, determined to make his dream come true. Notice that the Lord is taking Francis where he is—an aspirer after glory. The "setting out" is important now, but the patterns of highs and lows in his life aren't to be wiped out by visions or dreams. Hardly on the road for more than a day, Francis becomes ill again, and after arriving at Spoleto he learns, in a sequel to the first dream, that he must do some re-interpreting! "The arms and palace are intended for other knights than those you have in mind; and your principality too will be of another order" (Legend of the Three Companions, 6). Shaken into fuller awareness, Francis understands that impatience has driven him to act too quickly and that he must wait and listen, and purify his heart to hear deeper words than he has imagined. He has tried to make God's will serve his own impatient desire for glory. He has not really listened.[4]

An empty feeling envelops Francis as he returns to Assisi, all dreams of glory drained from his heart. This unexpected return from Spoleto is one of the most painful experiences of Francis' early life. What courage he needs to face the rumor of supposed cowardice now sweeping the city. How can he face a proud, humiliated father? Although his mother softens the blow of rejection, his attempts to explain only further

[1]Cuthbert of Brighton, O.F.M.Cap., "The Mysticism of St. Francis of Assisi: His Sacramental View of the Visible World," *Ecclesiastical Review* 9(87 (1932), p. 225.

[2]Thomas of Celano, *First Life of St. Francis*, 4; in Marion A. Habig, ed., *St. Francis of Assisi: Omnibus of Sources*)chicago: Franciscan Herald Press, 1973), p. 232. Other citations from the *Lives* by Celano and Bonaventure, and from Francis' writings, are cited in text with page references to this volume.

[3]Alfred McBride, "Spiritual Education: Fowler's Stages fo Faith," *Momentum* (May, 1975), p. 22.

[4]Murray Bodo, O.F.M., *The Journey and the Dream* (Cincinnati: St. Anthony Messenger Press, 1972), p. 6.

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convince both his parents that he has not yet recovered fully from his strange melancholy and the delusions of his illness.

Seeking support from someone, Francis allows a remnant of friends to throw a party for him at his expense! It is in the peak of the partying that he gets teased about being in love with a girl, so preoccupied is he! He willingly replies that he is deeply in love with one more beautiful than any (Lady Poverty). They laugh and say he is a fool and delirious (Legend of the Three Companions, 8). It is now clear to the probing Francis that he must make another break. To listen to one's own heart, while all others are speaking an entirely different language, is one of the hardest tests of a man's spirit. Francis thinks he will not survive it—so great the confusion and fears and mystery within and the misunderstanding and ridicule without.

Seeking peace and strength in solitude, Francis goes to a certain grotto near Assisi and there prays devoutly "that the eternal and true God will direct his way and teach him to do his will." Here in the cave Francis experiences the parched joy of release—of facing himself and probing deeper into rooms never visited before. At first the inner journey is painful and terrifying—that look at all that is self: weakness and sinfulness as well as the strange thirst for the "real." What trust is demanded in the lonely journey inward! Finally, through honest, prayerful movement, he plumbs the depths to a still point where peace and strength sustain him. The secret to personal integration has been discovered!

For an entire year Francis returns to the dark cave outside Assisi and searches the depths, always trying to bring that "inner-cavern peace to the surface permanently" (Bodo, p. 11). One day it dawns on him that the quest must be a daily one—all is part of the life-long process of personal becoming. Daily waiting, listening, and "being with" are essential to growth in Christ. Deep in the darkness Francis finds the light for self-actualization. From solitude he emerges, knowing who he is and what he is called to do. With sincerity and conviction he can now say, "I am who I am before God and no more"; and his listening heart now embraces the call "to observe the Holy Gospel of our Lord Jesus Christ" (Rule of 1223, 1; p. 57).

Francis has experienced in the depths of his being the intrusion of a mysterious power moving beyond his horizons. With this power comes

the energy that is beyond his ordinary capacity to see or to reach. It is sacred. It comes from God, and it carries him to God. Yes, in the dark womb of the mountain Francis is reborn. He knows the complexity of his own nature, but he holds also the peace and courage needed to face a confusing and insecure future (1 Celano, 6; p. 234). He has made the difficult transition from a world of human measures into a universe of faith.

On the other hand, this new awareness of God's presence and power within, and the expansion that it brings, is a radical assault upon his humanity. Francis has a fine balancing job to do—one that can't be done in a day. He must reconcile the security of the Lord with the insecurity of a strange world, the spiritual joy and delight with the haunting hunger for the old ways of living, a more intense personal relationship with Someone, with moments of agonizing human loneliness. He experiences both courage and fear as he begins to seek out the poor more consistently, often clothing them to his own discomfort. Now he takes more interest in churches and priests, using his wealth to meet their needs and those of all men he encounters (1 Celano, 8; p. 236). Still, the agony of loneliness is sharp and deep, for cut off from his companions Francis is like a pathetic leader who is self-exiled from his people. Often just as he would start to return to his old friends, a panic would clutch at his heart. How could he throw away a jewel of magnificent beauty for a moment of pleasure (Bodo, p. 13)?

The road to fuller life and integrity is for Francis, as for all men, full of promise and full of danger. As he interiorizes more and more, he realizes that in the Christian venture, the more closely one is associated with God the more free and venturesome one becomes. Now he senses that the tug of God is deeper than the gift of his material goods. God asks more! It is in Rome that the Poverello is moved to dress in beggar's rags and to experience their real poverty and humiliation while roaming the city square for a day. Returning home, he prays and receives an unforgettable response:

> Francis, if you want to know my will, you must hate and despise all that which up till now your body has loved and desired to possess. Once you begin to do this, all that formerly seemed sweet and pleasant to you will become bitter and unbearable; and instead, the things that formerly made you shudder will bring you great sweetness and content [2 Celano, 9; p. 369].

What a profound effect this revelation of God is to have on the little Poor Man's concrete life! It is a call to face fully the many prejudices and repulsions which kept him tied up in himself. Francis has always panicked at the sight of lepers; now the opportunity comes along the road below Assisi. Bonaventure describes it for us:

> The encounter was completely without warning and Francis felt sick at the sight of [the leper]. Then he remembered his resolve to be perfect and the need to overcome himself first, if he wanted to be a knight of Christ. He immediately dismounted and ran up to kiss the poor man. The leper stretched out his hand, hoping to get something, and Francis put some money in it and kissed it. Then he

mounted his horse [*Legenda Major*, 5; p. 638].

A new-found freedom surges through Francis. Would the leper ever know that the giver has received more than he has given? All the pent-up frustrations of his early youth, the self pity, the waves of self-doubt and moodiness of his illness all vanish with this victory over self. The Three Companions recount: "After his visit to the lepers, Francis changed for the better" (The Three Companions, 11). That kiss, that faith-filled reaching out of the lips, directs his heart freely and fully toward someone worth loving other than himself. He begins that day to breathe out more than to breathe in, to turn outwards rather than inwards, to do rather than to think about doing. He has found courage to leap across that deep secret chasm that separated him from the other, from loving what he feared would demand more of him than he could or would give. What a victory day for Francis! Throughout his life Francis tries to remember this beautiful moment and its insight into love, and he seeks to act it out daily. "Love is looking into the eye of the other; and forgetting the dark void between you, and forgetting that no one can walk in a void, you start manfully across, your arms outstretched to give of yourself and to receive of the other" (Bodo, p. 18).

After a lifetime of outstretching, Francis remembered on his deathbed the miracle of this moment: "When I was in sin, it appeared bitter to me to see lepers; and the Lord Himself led me among them, and that which seemed bitter to me changed for me into sweetness of soul and body" (Testament, p. 67). It was all in these words; the walk to the leper is the symbolic road to liberation. In this freely chosen, creative act, Francis achieves a wholeness in his being. "Conversion," according to theologian Bernard Lonergan, "is as if one's eyes were opened and one's former world fell away." This has happened to Francis. In and through an embrace he sees a new and exciting future orientation for life. He has conquered himself; he is free. In this moment he lets go of all his Linus blankets. He stands naked before his God and perceives his full security in his Father's love.

Not only are his eyes more able to see the "real," but his heart is more able to receive it.

From this moment on, the story of Francis is that of a man whose piety is virile. He is a faith-knower who understands Christ's call to the cross and is ready to face all the struggle and responsibility that implies. His love for Christ is soon more fully concretized in a vision of the Crucified at San Damiano. The Three Companions (14-15) tell us that "after the vision and the words spoken by the crucifix, Francis until his death, was always conformed to the passion of Christ," as is very clear in the stigmata, in his tears for the suffering Lord, his voluntary privations to endure what the Lord Jesus and His mother shared.

It is important to remember that these critical moments in Francis' life were almost imperceptible to others. The embrace of the leper, the vision of the Crucified, the stripping of himself before the bishop, the beggar experiences and other

humiliating actions—all are highly significant aspects of Francis' personal conversion to the Lord. As his faith deepens, his vision sharpens; and all the visible world about him reflects deeper meaning too. The beautiful fertile world now becomes the stage on which the great redemptive drama is worked out in the lives of all persons: a stage on which every man, woman, and all other creatures have definite and unique roles in the redemptive story (Cuthbert, p. 229).

His heart full of love, this simple and lucid interpreter of life grapples with the power of evil and its consequences in all of life, for Francis sees that both man and nature bear the misery of sin. All suffering, even that of the beasts, and the deformations of nature are due to man's selfishness and blindness to the created beauty of a loving God. Francis' transparent sensitivity to the accumulative evil in the world enables him to see that every Christian is drawn into the anguish and ignominy of Christ. Each person is responsible for the social evil that exists in our fragmented, suffering world; each selfish misuse of man and of nature is a sacrilege against man's Creator. Man has forgotten his Maker; and the global visionary, Francis, sets about the task of helping him improve his memory.

With every fiber of his being the visionary longs to walk literally in the footsteps of Christ, helping others see this as the road to the "real" in life. His lifelong mission is renewal of love in the hearts of man. His power is God's love, fully at work in one who has achieved a great degree of wholeness in his own being.

II. Conversion: A Celebration of the Real

NOW, BLESSED with a fuller sense of the oneness of life, the Poor Man of Assisi views all things as but a "ladder to the Source." It is the theologian, Bonaventure, who offers us a graphic description of Francis' power to see the real:

> Francis sought occasion to love God in everything. He delighted in all the works of God's hands and from the vision of joy on earth his mind soared aloft to the life-giving source and course of all. In everything beautiful, he saw him who is beauty itself, and he followed his Beloved everywhere by his likeness imprinted on creation; of all creation he made a ladder by which he might mount up and embrace Him who is all desirable [*Legenda Major*, 9; p. 698].

In Francis' prayer we discover the depth of his love of the Source of all good. At the conclusion of his Rule of 1221 we find these words of praise and thanksgiving to the Maker of all things:

> Almighty, most high and supreme God, Father, holy and just Lord, King of heaven and earth, we give you thanks for yourself. Of your own holy will you created all things spiritual and physical, made us in your own image and likeness, and gave us a place in paradise, through your only Son, in the holy Spirit [Rule of 1221, 231 p. 50].

In this opening paragraph of his "Credo," Francis strikes a strong blow at the Cathari movement and its negative attitude toward all matter.

It is God alone who "created all things spiritual and physical." He further praises the God of all as he continues: "We should wish for nothing else and have no other desire; we should find no pleasure or delight in anything except in our Creator, Redeemer, and Savior; he alone is true God" (p. 52).

Out of deep concern that his friars grow in their love and reverence for the Author of Life, Francis inserted in the Rule of 1221, ch. 17 (p. 45), the exhortation: "We must refer every good to the most high, supreme God, acknowledging that all good belongs to him; and we must thank him for it all, because all good comes from him."

In Francis, Celano observes, the friars had the perfect model for referring every good to the Most High: "In every work of the artist he praised the Artist, whatever he found in the things he referred to the Maker. He rejoiced in all the works of the hands of the Lord . . ." (2 Celano, 165; p. 494). So clearly did the visible mirror the Invisible for Francis, that he joyed in and celebrated all the world.

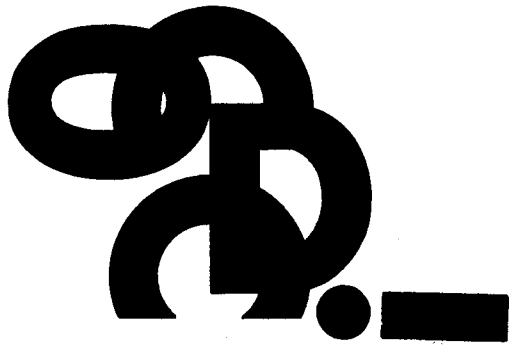
The Saint with the deep-seeing eyes celebrated everything from stars to cicadas; his special charism was always "to catch the simple and the ordinary and make it into the happy and wonderful." He delighted in looking up to the sun, moon, stars, and the whole firmament. It seems that floral beauty spoke special and profound Presence to him, for whenever he came across an abundance of flowers he would stop and converse with them and then invite them to praise the Lord as though they had human powers. His reverence for nature extended even to the stones which his feet touched, for they were for him a reminder of Christ, the Rock. When washing his hands he was always careful that the water not be trampled underfoot afterwards. Water meant life; and it, like tree shoots, must be preserved and revered. Each living thing must be allowed to live out its existence.

Such was the Poverello's kinship with all of creation that he called all creatures "Brother" and "Sister." So deep was his reverence for "Brother Fire" that he would not allow still smoking firebrands to be tossed aside carelessly. Stories are told of his little "Sister" friends, the birds, clustering round Francis and listening intently as he urged them to praise their Maker who loved them so much. It is reported that once after he had blessed them, all the birds arose and flew off in the form of the cross he had made over them.[5]

Why did Francis have such control over the creatures he cherished? Bonaventure offers this theological explanation:

> Such was his pure love of God that Francis had arrived at a point where his body was in perfect harmony with his spirit, and his spirit with God. As a reward, God disposed that all creation, which must spend itself in the service of its Maker, should be subject to his will and obey his command [*Legenda Major*, 5; p. 669].

[5]Omer Englebert, *Saint Francis of Assisi* (trans. Eve Marie Cooper; Chicago: Franciscan Herald Press, 1965), p. 190.



So sincere, reverent, and deep was Francis' love that even the animals sought to return his affection in a special way. Bonaventure cites at least fifteen incidents which verify this type of love-response. Among the many we recall: the hare of Greccio which followed Francis like a little dog; the pheasant of Siena that refused food for sorrow after its dear friend died; the cicada of the Portiuncula that came at his call and sang God's praises to him; finally, there is the tender story of the devoted sheep that also lived at St. Mary of the Angels and always accompanied Francis to prayer and would prostrate itself at the moment of the Elevation (Ibid., 8; p. 693). One wonders if these animals were meant to authenticate the goodness and holiness of the Saint while calloused contemporaries failed to see the "real" as he moved among them.

Realizing the depth and power of Francis' love for the inaminate creation and for animals, we do not find it at all surprising that his love for persons should be far greater. Unlike most human beings who spend their lifetime discovering that each person is Jesus, Francis penetrated this mystery in his conversion experiences; in every person he saw the image of his maker and loved him as would Christ himself. Celano tells us that he loved his brothers with deep affection "because they were of the same household of faith and united by participation in an eternal inheritance according to the promise" (2 Celano, 131; p. 501). Whenever he was criticized for his great asceticism he replied that he had been given to the Order as an example, that as an eagle he might encourage his young ones to fly. He actually believed that he would be without future glory unless he made those entrusted to him glorious with him (Ibid., 132; p. 502). Having opened himself to God's grace in his whole being, Francis knew the power of healing love and used it to create his brothers, to call forth new life.

His burning desire to heal, to make whole, all suffering people, is reflected especially in his approach to the sick. Always in a spirit of deep love he would come to them, often bringing them choice foods which he

had received from others. If he could not ease their physical pain he could always empathize deeply with them. At the same time he would urge those suffering to bear their pain patiently: "Let them give thanks in all things, so that they may desire to be as God wants them to be" (Ibid., 133; p. 502). However great his sensitivity to the physically ill, it was far greater to the ill of heart and spirit. Whenever possible he treated all with kindness and positive strokes. Often he would warn superiors that harshness and pity, burning and anointing, prison and kindness—all these have their season.

Fraternal love was the heart of Gospel living for Francis, and he envisaged it also for his brothers. Thus it is significant that the Order became known as "Lesser Brothers." Brotherly love must always be their substitute for home, homeland, and monastery.[6] The bond is so intimate as to become that of a family: "Wherever the friars meet one another, they should show that they are members of the same family" (Rule of 1223, 6; p. 61). His deep concern for fraternity urged Francis to go one step further: "For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly" (Ibid.).

It is this kind of affection that prompted Francis, although fasting himself, to sit down and eat with a friar who could no longer fast. The holy man would not make the brother feel bad because of his weakness (2 Celano, 15; p. 380).

Esser comments on this crowning feature—brotherly love—within the Order: "It is precisely this immediate and practical brotherly love that sets its special seal on the new Order" (Esser, p. 240). But for Francis and his friars this sense of brotherhood must go beyond the Fraternity, for "the whole world is their cloister" (*Sacrum Commercium*, 6; p. 1593). Highly significant is the fact that the Order began as a lay movement. Membership cut through all class lines—rich and poor, skilled and unskilled, literate and illiterate. Such a movement prompted Pope Benedict to remark that "St. Francis made religious life common property." The Franciscan charism is to demonstrate that the life of preaching and service led by Christ and His disciples can be successfully lived in any age or locale. Gifted with a vision for the "real," the Franciscan exists to help the world see Jesus in every human face.

Francis always used all creation in such a way as to hold fast to that which lasts forever. In the light of this thought it seems to matter less that in his final period of life he suffered blindness, for his quest for the "real" had brought his inner being to full light—a twenty-twenty vision. What is blindness for a heart that sees?

Even in his last hours this little Man of Vision longed to incite all hearts to give glory to God that He might be forever praised in and

[6]Cajetan Esser, O.F.M., *Origins of the Franciscan Order* (Chicago: Franciscan Herald Press, 1970), p. 21.

through His creation. Thus he used his waning creative energies to celebrate the world in and through his profound, mystical poem "The Canticle of the Sun." Here Francis "discerns through the Lamp Beauty, the Light God" (The Canticle of Brother Sun, p. 127—from Francis Thompson), and from his heart flows gratitude to the Source of all life. He calls upon all creatures: the sun, moon, stars, all elements, even suffering and death itself, to pour forth their praise to their God.

It was this vivid sacramental vision of the universe which later prompted Franciscan theologians to develop the theory that the Incarnation of the Eternal Word of God was decreed in the very act of creation as the crowning glory of all the universe. So sacred was the creation that it called for that close personal union of the created splendor of God with the uncreated Splendor of the Father in the life of the Word Incarnate. "In this personal union decreed from eternity they saw the consummation of God's love for His creation and of creation's desire for union with God" (Cuthbert, pp. 233-34). How beautiful to envisage the Incarnate Word coming as the fullest and richest Expression of Life and Cosmic Oneness!

Twelve centuries before Francis, Jesus had reminded his disciples: "Happy are the eyes that see!" So empowered with eyes to see was the Little Poor Man of Assisi that he ran after Life, grasped it in its depths, absorbed it into his being, and then celebrated it everywhere. All of life became a journey into God.

III. An Alternative Vision for Today

As a Franciscan Sister of Clinton, Iowa, living in 1976, I hear the call of Francis to grow into a cosmic person. This is an invitation to become so grounded in God and alive with a vision for the "real" in life that I may offer the whole world an alternative vision of reality. I do believe that religious life, in its purest form, witnesses dramatically—and in extreme fashion, perhaps—to a Christian understanding of the meaning of human life, which challenges at several crucial points, other interpretations common in our culture.[7]

Never will our world problems be solved until people feel a oneness and reverence for all that is. Is not our ecology crisis the result of a lack of feeling of unity with all life? Have we not made the earth and its resources our slaves, and now brought the threat of destruction upon ourselves? Have we not "taken for granted" the rich gifts of the Creator, selfishly exploiting, ravaging, and wasting the good earth?

In the light of Francis' cosmic vision and reverence for all as gift, I, a Franciscan, sense a special call to witness to the glory of simply being, declaring that life is glorious apart from work produced or life engender-

[7]Michael Mason, "Religious Life—Fossil or Phoenix" *National Catholic Reporter*, March 30, 1973, p. 7.

ed. Mine is also a call to live attentively—responding to life in the *now*, sensing full Presence in the moment; ministering to self and others the gifts of color, sound, and taste; joying in the wonders of the universe and reverencing all as holy. Mine is a call to live simply—uncluttering my life so as to communicate an inner gladness and secure oneness with my God; growing in ecological awareness and social concern for all my brothers and sisters of the world; rejecting all goods produced by man's exploitations. Mine is a call to live freely and fully—using my creative powers to affirm others and call forth their gifts, setting them free, throwing a lifeline to them and assuring them that they can be what in their deepest hearts they know they are intended to be; joying in the abundance of Jesus' love for me and all those precious persons pilgriming with me toward the "real."

Yes, "Happy the eyes that see"! What challenge lies in the becoming! Hope, for me and all Christians, rests in the way of Francis; it is the way of faith, suffering, deep love. It means letting one's whole system be cleansed, purified, ventilated so as to be in touch with the deepest part of self, for the very pit-point of one's existence is the point where perception becomes clearer, the point where transformation happens, and the Spirit moves more freely. Only when purged of selfishness will I truly see. Only when my heart is fully turned toward the other will I cross the chasm from pollution to purity, from selfishness to vision. It is the pure heart that sees; it is the compassionate heart that heals; it is the liberated heart that has the time of its life!

This is the Good News that the world needs to hear and to see. Francis was proof that it *was*. Before us—all who hunger for the "real" in life—lies the hope, the challenge, and the potential for its happening again.

We are pleased to announce to our readers the availability of a script comprising a dramatic adaptation of the early Franciscan eulogy of poverty, the *SACRUM COMMERCIUM.* The play, done at the Franciscan Institute of St. Bonaventure University during the summer of 1976 under the direction of Father Ignatius Brady, O.F.M., is available at a cost of $2.00 (to cover duplicating and mailing costs) from the adaptor/playwright

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Nicodemus

MEGAN MCKENNA

Born: October 25, 1944, New York City.
February 12, 1960, Maryland
1969, Mexico.
May 17, 1970, Washington D.C.
March 12, 1973, Los Angeles
in water and the holy spirit
the air in those places touched me
healed me, birthed me
out of time
into the kingdom come
dwelled long in the womb of night
What was that saying about night? Only those who walk in the
darkness ever see the light.
Night: the time for trusting
sticking you big toe out
feeling for the future
moving in the shadows all about you
the time for risk
plunging into blackness
like diving into deep waters
and you learn to swim—or sink
death by water, drowning—immersion, baptism, I believe

I know the prophets
Church teachings
laws of love
I teach them
but do I know you
fullness of life
faithful God, have you experienced me as faithful?
fullness of life—land furrowed for ploughing, planting
fertile times and drought, running across the earth
breaking up the clumps of dirt, burying dreams and bodies of
ones we love
what was it about the light:
oh, yes,
it's the cracked people who let the light thru.

Megan McKenna, Editorial Director of Celebration, has served as Associate Editor of Images and Lifelines *at the Franciscan Communications Center, Director of Religious Education in a Bethesda, Maryland, parish, and Consultant for the U.S. Bishops' Campaign for Human development.*

Raised up: brazen serpents on a stick
look—look on your God and do not die
I thought the Old Testament said "if you see God you will die."
the new thing: come die with God
you ain't seen nothing yet.
This God does't indulge in the expected
what do you want from him—consistency?
try some changes
come out into the light, where everyone can see you
laugh at you
kill you
a Christian is a sinner who got caught in the light, in the
act of turning around—conversion . . . repenting again.

The wind blows:
gently across tall summer grasses
comes crashing thru the trees
making music in the hollowed out spaces of reeds
making tombs out of men
hollowed out rock casts forth newness.
This new God is strange.
Can't stand darkened rooms, clandestine meetings, sneaking
around or hiding in cellars. He lives on whim or
where he will
and you—do you break or bend in the wind?

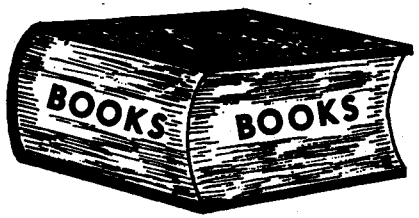
Above:
raised up on high
rise up
stand up in the light, be known, recognized, stand your ground,
stood up on your word, hold your flesh in your hands and let
the spirit move
over all that collected chaos again . . .
touched from above
bent by your friends the spirits
stood up
torn shredded light is not enough.
This god is one of extremes, blindness and sight
no middle ground—except a cross between two extremes called
God and man.

Nicodemus—one of us
furtive, careful to probe cautiously at the truth
the darkness gives us the edge on surviving
in the sunlight you are older/wiser and all known as children

holding in common the fear of fullness (darkness)
known in common as the children of the light.

Brightness of life, saved in the darkness
raised up in the light
look: your redemption is close at hand
like in the night: how close do you get before you see
what is before you always, just unawares. Or a little
like love—the nearness screams
so softly you don't notice it until it leaves.

I believe in signs—a little
but truth?
what is that?
I have trouble enough with understanding
little differences like night and light
death and birth
You—you come from above
up there in the clouds
unreal to me
What did you say? I must come from above?
that means being taken down from up there . . .
such a new thing on the earth
no wonder it is spoken of only in the dark, whispered over
and plotted in secret.
God is making love to man again, in the spirit and the flesh.
To speak of it in the light is to court
being picked up and made a spectacle of
and dying in the light
it takes more than what I'm made of or born for
it takes spirit
fire——sunlight, a touch of blindness, seeing in the dark
not the night times
I believe—a little
I don't understand, but I accept
but
without the night times what would the birth of day be like?
(how would day be born?)
I have known the night
only because you have known me
and that makes all the difference
and I think it will be enough
to stand in your presence with sight and not die
it's almost time now
to come again to birth and cry out loud.



Jesus of Nazareth: Meditations on His Humanity. By José Comblin. Trans. Carl Kabat, O.M.I. Maryknoll, N.Y.: Orbis Books, 1976. Pp. 167. Cloth, $5.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Head of the Department of Philosophy at Siena College and Associate Editor of this Review.

Operating on a premise which is, in my judgment, incontrovertible: viz., that "the spirituality of centuries shows the danger of illusion which accompanies a metaphysical leap to Christ's divinity that is made without dedicating sufficient time to meditation on his humanity" (p. 6), the author proceeds to describe the human personality of Jesus as it emerges from the Synoptic Gospels, particularly St. Mark. Jesus is seen to be a lonely, independent, mission-conscious, hopeful Son of His Father. Friendship in his life was subordinated to his task of establishing the kingdom of God. A person steeped in the Old Testament, Jesus nevertheless creatively went far beyond it. A man of prayer, personal prayer, Jesus did not worship publicly to any extent (*sic*). A man of hope, he established an organization with no specified direction save to have a supper in memory of him, and imitate his love and brotherhood. A fearless opponent of Phariseeism, Jesus came to liberate man from slavery to the law.

Valuable in this little book are the situating of Jesus in the Jewish milieu of expectation of a savior, the delineation of the crowds seeking healing, the placing of Jesus' awareness of his mission to die in focus. Very questionable in this book, however, are the portrayal of Christ as anti-cult and close to anti-nomian. Also the omission of John's insight into Jesus' personality as a work of theological reflection results in the portrayal of a Jesus who is an iceberg. His personal attention to the sick, his mercy toward sinners and foreigners do not come forth from the author's work as the revelation of a tender, loving God, but rather as the expression of a doctrinaire liberalism that must champion the underdog at any cost—or as the calculated attention to a part for the sake of a tendentious interpretation of the whole.

Although José Comblin intended to give a portrait of Christ free from pious presuppositions or assumptions of any kind; and although he is probably right in assuming that too much 20th-century personalism is read into early biblical texts, yet current liberation theology seems to be the guide to his interpretation of the texts. I feel the Jesus of the New Testament is a far more attractive person than Father Comblin's meditations show him to be.

The Runaway Church: Post-conciliar Growth or Decline? By Peter Hebblethwaite. New York: Seabury Press, 1975. Pp. 256 incl. index. Cloth, $8.95.

Reviewed by Johnemery Konecsni, Ph.D., Professor of Philosophy at Caldwell College, N.J., A Dominican Tertiary, and one-time Lay Assistant Pastor at a Church in Brooklyn.

Sounds like a title ghosted for Bill Buckley, Jr., right? So one should be braced for statements like those which follow in the rest of this paragraph. Manly women are not an answer to the effeminate priests; the Catholic Traditionalist Movement is not paranoid but merely seeking in conspiracy theories the debacle made of the liturgy in the vernacular; the Dutch canon for agnostics ("Lord, if you exist, come among us"); *ex opere operato* has been replaced with a turn-yourself-on *ex opere operantis.*

That's not what is in this book.

So *The "Runaway Church"* should be put in ironical quotes? So the Church is really under intelligent liberal guides? Well, experimental liturgies, how to trap a bishop, the Curial Machiavelli, Pope Paul Hamlet, Camillo Torres, and Catholic Marxism *do* appear in the book—but they aren't its main topic, either.

In this case, what we have is the densest (in data per page) presentation of what has happened 1965-1975. Every possible name, date, place, face, and event is systematically included in this book. If, like me, you were rather too busy to get a Doctorate in Sacred Theology in the last decade, or like many others said "Call me when the chaos is over," well, the chaos isn't over, but this book is a massive attempt to give a full and balanced presentation

It is an attempt which 90% succeeds. All shades of the spectrum will nod at the "right" statements and laugh at the idiocies of the "opposition" wrong-headedness. Where the book fails is in its very encyclopedic approach; as with *Time* magazine, one wants to quibble with those political, philosophical, psychological, or geographical observations with which one is intimately familiar, while swallowing whole the authoritatively matter-of-fact style on subjects which are terra incognita.

In short, I appeal to the dictum, "In certain things, let us have unity; in doubtful things, let us have liberty; but in all things, let us have charity." Hebblethwaite's vision seems to be certain only in presenting a few liberal positions, while for the rest he leaves at least me with the feeling of faith. But who knows what he believes in, except a vague something? A weekend with ten years' back issues of *National Review* or *Commonweal* might give the same information in a sharper faith-focus.

All God's Children. By Dorothy Gauchat. Foreword by Dorothy Day. New York: Hawthorn Books, 1976. Pp. x-180. Cloth, $6.95.

Reviewed by Father Celestine A. Pagini, O.F.M., M.S. (SUNY, Buffalo), Speech Therapist and Instructor in Education at Siena College, Loudonville, N.Y.

Looking at the title of this book,

many people may perhaps not find it overly attractive, but then again, they might be intrigued as to what the title refers to. It is a simple story, and once you start to read it, it is hard to put down. It is a story told from the heart, a story about the experiences of a couple who are foster parents to handicapped children. The book would seem to appeal, or be largely directed, to parents of handicapped children, but that is not the case here. Dorothy Gauchat, even with six children of her own, one of whom later becomes handicapped, gives us insights that would benefit everyone. The love that she has for these children shines through every page of this book. Her faith in God is not flaunted at the reader, but one does sense her deep reliance on God in the problems that she has had to face, especially when she finds out that one of her own children is diagnosed as handicapped. Mrs. Gauchat tells us what she had to go through with her own child to find out what the problem was; and this will appeal to parents who have gone through the same process.

But amid all of this, we also share the joys that she experiences with the handicapped children that she cares for. Mrs. Gauchat does not always paint a grim picture. She treats these children as normally as possible; in other words, she treats them as human beings and with the dignity due to human beings. Her "fault," if I may use that phrase, is that she loves all children, whatever condition they may be in. As she says in her title, they are "all God's children." After reading this book, one's faith in humanity is strengthened in, among other things, the mere knowledge that there are people like Mrs. Gauchat and her husband. There are many others like her, moreover, and some day their story will be told to remind us that we are all, even and perhaps in a sense especially the handicapped among us, "God's children."

The Franciscan Calling. By Lazaro Iriarte de Aspurz, O.F.M.Cap. Trans. Sister Carole Marie Kelly, O.S.F. Chicago: Franciscan Herald Press, 1974. Pp. x-242, incl. bibliography by M.A. Habig, O.F.M. Cloth, $6.95.

Reviewed by Father Wilfrid Hept, O.F.M., a member of the staff of St. Francis Chapel in Providence, Rhode Island.

In their encyclical letter commemorating the 750th anniversary of the death of St. Francis the four Ministers General of the Franciscan Order attribute the renewed interest in the Franciscan movement in the past century, in part, to the scientific research in matters Franciscan. *The Franciscan Calling* is a product of this kind of research. As the author says in a very informative Appendix.

> In trying to return to the genuine spirit of the founder in order to project it upon our own times, knowing how it was projected in the thirteenth century and how it was received in the succeeding generations does not interest us as much as discovering it again in its very origins [p. 220].

Constantly going back to Franciscan origins, Fr. Lazaro Iriarte gives us a modern, faithful, and updated interpretation of the Franciscan spirit. Sensing the Franciscan charism as a unique product of an historical epoch, he sees it as also and more especially the product of a unique personality—St. Francis—who enkindled in the mind and heart of his followers "the Spirit of the Lord and his holy operation" (Rule of 1223, ch. 10).

Reading the book, we get the feeling that Francis and his followers had captured the enthusiasm of those early converts to Christianity after the first Pentecostal preaching of St. Peter, which Acts records thus: "They devoted themselves to the Apostles' instruction and the communal life, to the breaking of bread and the prayers . . . Day by day the Lord added to their number those who were being saved" (Acts 2:42-47). The same Pentecostal Spirit descended upon this Franciscan fraternity as had alighted upon those first Christian converts. The author covers the main points of this "gospel living" of the early Franciscans in the various chapters whether it be under the title "To Follow the Teachings and Footsteps of Our Lord Jesus Christ" or "The Charity that Is God" or "The poverty and Humility of Our Lord Jesus Christ" or "Franciscan Fraternity"—to mention just a few of the chapter titles.

Since the desire to pray and pray well is uppermost in the minds of many today, chapter four, entitled "To Love God with a Clean Heart and a Pure Mind," gives some practical insights into the Poverello's mind on the subject. The gift of prayer, we learn, came to Francis together with the grace of conversion (p. 63); and for him prayer "Was not an exercise regulated by a schedule; he prayed at every moment, 'waking, sitting, eating, or drinking,' both day and night . . . . The normal prayer of Francis, like that of Jesus, is one of praise and thanksgiving" (p. 64).

The author points out that the first fraternity, which was itinerant by vocation, did not say the Office in choir; but he is quick to add that mental prayer is not the only nor even the primary foundation of Franciscan piety. "Liturgical prayer receives, if not the greatest amount of time, at least the major emphasis" in Franciscan piety along with Eucharistic devotion (p. 65).

In a well organized chapter on Franciscan Fraternity, Father Iriarte points out that the bonds of fraternity were keenly felt as a demand of gospel authenticity during the 12th and 13th centuries. Francis, truly a man of his times as well as for all times, made brotherhood a primary value among his followers. Those who today are conscious (and who is not?) that fraternity is primary both in the Christian "good news" and in the Franciscan charism will find this chapter a useful guideline for revitalizing their communities along the lines of authentic gospel commitment. In this rather lengthy chapter the author discusses the most significant characteristics of the Franciscan Fraternity under headings such as "Christ the Living Center," "Fraternity Vitalized by the Word," "Mutual Acceptance," "Mutual Openness and Understanding."

Since this book is a translation, the references at the end of each chapter may frustrate the American reader

when they refer to foreign publications. But many of the references are to works found in the *Omnibus* of sources for Francis' life, published in one volume by the Franciscan Herald Press. There is also a bibliography compiled by Father Marion A. Habig, O.F.M., which is current and adequate. Then the few pages of the Appendix contain a brief but scholarly summary of the use made of the sources of Franciscan Spirituality. I recommend that the reader begin with this Appendix.

The Franciscan Calling is a book not only for those committed to living the Franciscan life-style, but for any authentic Christian who is looking for a model of a life-style that is Christ-centered and gospel oriented.

Christian at the Crossroads. By Karl Rahner. Trans. V. Green. New York: Seabury Press, 1976. Pp. 1976. Pp. 95. Cloth, $5.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Head of the Philosophy Department at Siena College and Associate Editor of this Review.

In this brief but characteristically profound book, Karl Rahner proposes philosophico-religious answers to the questions on the nature of man, Christianity, truth, and faith. One key summary statement occurs on page 18: "Man is the unanswerable question. His fulfillment and happiness are the living and worshipping acceptance of his inconceivability and unanswerability, in the love of God's inconceivability with which we can learn to 'cope' only by the practice of love and not by the theory of the desire to understand." Here one sees expressed the synthesis Rahner has accomplished, of Heidegger's philosophy and Transcendental Thomism.

After elaborating his responses to these questions of faith, truth, man, Christianity, Rahner turns to "practice" and addresses himself to prayer, the Spiritual Exercises of Ignatius, Lent, penance and confession, dying, hope, and Easter. In each instance he addresses himself to the nagging doubts created by the intellectual milieu in which Christians today are immersed, particularly the atmosphere of positivism and the worship of the natural sciences. Rahner's views on practice, then, are not a series of "how-to's," but a dialectic of removal of obstacle and infusion of faith-commitment into whatever is being discussed.

Particularly valuable is his correction of some of the simplistic thinking that has occurred in Catholic theological circles since Vatican II, e.g., the equation of metanoia (repentance) with aggiornamento (renewal), the down-playing of prayer of petition and crucifixion with Christ as part of daily life.

Christian at the Crossroads is by no means a book for everybody. But it does offer insights and challenges to the Christian intellectual, particularly one of a philosophical bent.

Wisdom's Fool. By Eddie Doherty. Bay Shore, N.Y.: Montfort Publications, 1976. Pp. 243. Cloth, $4.95; paper, $2.95.

Reviewed by Father Pius F. Abrahams, O.F.M., a member of the staff of St. Anthony's Shrine, Boston, Massachusetts.

Father Eddie Doherty, once acclaimed "America's Star Reporter," has authored some 22 books. He has re-written Grignion de Montfort's *The Secret of Mary* and *True Devotion to Mary* in a popular and more readable style. He fulfilled a promise to compose a biography of St. Louis de Montfort, and *Wisdom's Fool* is the glowing result.

Doherty, ordained a priest at the age of 79 in the Melkite Rite in the village of Nazareth, has done extensive research in the course of writing *Wisdom's Fool,* including a pilgrimage to De Montfort's Brittany where he visited scenes and places made famous by the ministrations of the Saint. Eddie succeeds in providing us with an electrifying portrayal of a great missionary, founder, poet, and slave of Mary.

The reader naturally anticipates a book with a Marian flavor; it is a Marian feast. The second chapter is an intriguing treatment of the founding and work of the Legion of Mary in Dublin, an apostolic effort which found its seed in *True Devotion to Mary.* De Montfort's words are quoted: "Toward the end of the world the greatest saints will be those most zealous in praying to Mary."

The author assures us that from his earliest years St. Louis had a special devotion to our Lady. "All his biographers comment on this." We are told Louis Marie grew up with a Rosary in his hands. Throughout his life De Montfort venerated images, pictures, and statues of Mary, indeed, sculptured them himself. He died with a statue of Mary in his grasp. His theology premised that devotion to Mary brings us closer to Jesus, Eternal Wisdom. "When will souls breathe Mary as bodies breathe the air?" De Montfort queries. "When will souls, losing themselves in the abyss of her interior, become living copies of her, to love and glorify Jesus?"

In his preaching of home missions, St. Louis battled often against the Jansenist heretics who attempted to thwart devotion to Mary. But at the conclusion of his preaching endeavors he would leave a legacy of towns devoted to the Mother of Jesus. Rough soldiery would become converts to fervent recitation and meditation of the Rosary.

Witnesses testified that frequently in his ministry Louis had been seen conversing with "a beautiful lady who floated in the air above him" or talking with "a woman of unearthly beauty." The Saint reportedly told a young altar boy who observed this converse with "a beautiful and shining lady": "You are a happy boy. Only the pure of heart may see that Lady." In his will De Montfort requested his heart be placed "under the steps of the altar of the Blessed Virgin."

In two places Francis of Assisi is proffered due tribute. Bishop de la Poype asked Louis, who wished to be a missionary in the prelate's diocese, "How will you live?" "God who feeds the swallows," the priest responded, "will provide for me. I do not want any money. I do not want

any certain place to live. I shall go where I am most needed, do what God wants me to do, and, perhaps, build up some of the old and ruined churches I have seen here and there."

"You sound like St. Francis of Assisi," the bishop remarked; "isn't that rather out of date?"

"St. Francis will never be out of date," Louis countered. "There will always be men to follow where he led."

Wisdom's Fool, is very brief, is well written, engaging, and absorbing. One shares in the triumphs and trials of a great missioner who founded the Company of Mary for priests and brothers, the Daughters of Wisdom, a congregation of religious women, and many lay societies such as the League of Virgins.

Jesus Christ is Incarnate Wisdom. St. Louis Marie Grignion de Montfort became, as St. Paul, a fool for Christ and declared with conviction: "The Cross is Wisdom, and Wisdom is the Cross."

Francis. By Efrem Trettel, O.F.M. Trans. Leonard D. Perotti, O.F.M. Chicago: Franciscan Herald Press, 1975. Pp. xxii-224. Paper, $4.95.

Reviewed by Father Regis Armstrong, O.F.M.Cap. Ph.D. Cand., Professor at Maryknoll Seminary, Institute of Contemporary Spirituality, Dunwoodie, N.Y., and presently involved in research in Franciscan Spirituality in Rome.

The simplicity of the title of this book is indicative of its content, style, and purpose. It is a book simply written about Francis of Assisi, without any pretentions of greatness, and published in the hope of introducing to a new audience the saint who evokes such fascination. If the reader comes to this book expecting a new and undiscovered side of Francis, he will be disappointed. If he comes looking for new insights into the spiritual heritage which Francis left to his followers, he will turn away and look elsewhere. Yet in just these ways, the book reveals its strength; for it encourages the reader to look deeper into the life of Francis of Assisi, to delve into so many of the other rich studies of the Saint. *Francis* is an introduction to his life, written in an attractive style, from a solid base of research, reflection, and lived experience.

There is no in-depth study of Francis among the many reflections offered by the author. At times this is somewhat disconcerting, particularly when the Saint's experiences of God are touched upon, or when the richness of his utter poverty is presented. The same may be said about the historical background provided throughout the book—particularly with reference to the latter years of Francis' life. Here the reader is left to look elsewhere to fill in some of the gaps left by the author.

What is appealing about the book is the style of writing used by the author. It is attractive—at times poetic—and sensitive to the delicacies of interpretation. There is a good treatment of the discovery of vocation which blends the workings of grace and personality development into a harmonious pattern and which reflects a sound theology and an appreciation of contemporary Franciscan research. In this respect the book might serve those involved in recruiting or in the early stages of formation programs. In many ways, Francis is presented by the author as someone to whom young persons, struggling with the prospects of vocation as well as with the mysteries of God and life, might well relate.

There is a sense of balance in the approach that the author takes to the life of Francis. Many examples might be offered to illustrate this; perhaps the author's treatment of the chaste charity of Francis is most appropriate. The number of chapters devoted to Clare highlight the important place she holds in the life of Francis, and they also suggest the care and concern which Francis lovingly manifested to her and her sisters.

It is too bad that the publishers of this book were not more scrupulous in examining the printing, for there are a number of typographical errors which detract from the book. At the price ($4.95), more should be expected.

There have been many times when followers of Francis were asked to recommend a book on him. That fascination which so many people have for him seems to be intensifying, and those requests may well increase, particularly as the celebration of his feast approaches. Efrem Trettel's *Francis* will not enter the annals of Franciscan literature as a piece of excellence. It is far from hitting the mark of a classic biography of the Saint. But it will serve as an introduction to his life and, hopefully, will spur its readers on to a deeper study of his life and spirit. If it accomplishes this, it is a book well worth recommending.

Shorter Book Notices

Tell Me Again You Love Me. By John C. Tormey. Canfield, Ohio: Alba Books, 1976. Pp. xii-113. Paper, $1.65.

This is a little book about marriage and how two people can avoid the pitfalls that fallen humans fall into. After a brief sketch of married love and a caution not to use this book as a weapon, Father Tormey details some twenty-three failings that anyone can spot—in another's marriage. He does it by caricaturing the faults alphabetically—from Andy and Amelia Anger to Wison and Wanda Worrywort. Cartoons and quotations from contemporary writers of the Scriptures make epigrammatic the lessons he is trying to bring across.

—J.A.D.

The Morality Gap. By Mark Evans. Canfield, Ohio: Alba Books, 1976. Pp. xvii-183. Paper, $1.85.

This book is a sustained attack on the "hippism" of the 1960's

with its counterculture of drugs, free sex, sloppiness, and anti-establishmentarianism. Illuminating is the chapter on the promotion of rock as an art. Refreshing is the author's plea for a return to standards of morality, and his insistence that new is not necessarily better. Biting is his criticism of parents who have capitulated to "giving the kids what they want." His California environment may have given him a different outlook, but from my point of view "hippism" has not been as absorbed into our culture as he alleges (thank God!); and the wishy-washy morality which does characterize our day has its roots in ideas more than in practices.

A Catechism for Divorced Catholics. By James J. Rue and Louise Shanahan. St. Meinrad, Ind.: Abbey Press, 1976. Pp. xii-66. Paper, 1.95.

Written to begin to offer some spiritual guidance to some of America's five million divorced Catholics, this collaborative effort succeeds admirably. In no way espousing a weakening of the Church's stand on marriage's permanent character, the Catechism addresses itself to information that Catholics who have experienced the tragedy of divorce need. More than that, it discusses in a sympathetic and understanding way problems like custody of the children of divorced parents, visiting rights, depression, and reluctance to build a new life. Every parish church with a bookstand will undoubtedly soon have this on its shelves.

—J.A.D.

Body of Christ. By Earnest Larsen, C.Ss.R. Canfield, Ohio: Alba Books, 1976. Pp. 118. Paper, $1.75.

Father Larsen's "thesis" is that the meaning of Eucharist, of the Body of Christ, is God's love for us. God's love is personal, special, healing, forgiving, real. Too often we feel God does love, forgive, trust others, but not us. Too often we underestimate our role as gift to others, and their role as gift to us. Too long do we hang onto that part of our self that the Lord longs for. But God is a Hunter whose Love ever seeks us out. An inspiring book of reflections for any human being.

—J.A.D.

The Jesus Experience. By Edward Carter, S.J. Canfield, Ohio: Alba Books, 1976. Pp. 107 & Preface. Paper, $1.75.

Father Carter offers the reader a series of reflections on Christian life. Not only does he deal with traditional topics like humility, prayer (in a sustained and excellent treatment), love of God and neighbor, but he also adds reflections on limitations, escapism, seasons of life, memories. This is a work useful for preparation of mini-homilies or spiritual reading.

—J.A.D.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our October issue were drawn by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, Ohio.

the CORD

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Francis *Let* God Lead Him

AS FRANCIS PREPARED to welcome his Sister Death, Thomas of Celano tells us, he asked that the thirteenth chapter of St. John's Gospel be read to him: the passage in which the beloved disciple describes the washing of the Apostles' feet at the Last Supper. This request makes it apparent that he was aware of the degree to which Jesus had become the heart and soul of his own life. He lived no longer, but Christ lived in him.

Even the material gestures and actions of the saint's dying hours clearly and forcefully re-enacted those of his Lord. As Jesus had removed his outer garment to wash his disciples' feet, so Francis was stripped of his own garment to die divested of every earthly possession. As Jesus had solemnized the hours before his death by blessing and praying for his followers, and by commisioning them to bring his life to other men—all men—so Francis blessed his brothers, prayed for the fruitfulness of their mission, and spelled out with gospel starkness and simplicity the law of love which was to quicken their lives and their work. As Jesus had blessed bread, broken it, and given it to his friends, so Francis "had bread brought to him, blessed it, and broke it and handed each of his followers a piece to eat." And like Jesus, Francis too died with the words of a Psalm upon his lips.

The parallel goes further. As the first Christians saw the Lord's death and resurrection as a single "passing over into glory," so the first Franciscans saw their leader's death, not as an end, a final defeat marked by sadness and despair, but as a triumph in which, to cite Celano again, Francis was "finally set free and absorbed into the abyss of the divine Glory, where for all ages he rests with Christ."

There is one final comparison which perhaps more than all the others, invites our reflection here. As God, Jesus was able to leave his followers a divinely inspired, "new" Testament for their instruction and spiritual nourishment. As a mere human being, of course, Francis could leave us no new divinely inspired document. And yet we know that he has in this sense too, to the extent possible, imitated his Master. He too has left us a "Testament," to which we look for instruction and spiritual nourishment in our lives.

Seven hundred and fifty years after the Poverello's passage into glory, then, we find ourselves celebrating that event which is so filled with living meaning and symbolism for us. Far from focussing our attention morbidly on the Saint's death or on his followers' sadness at losing him, we seek to renew both our joy in his triumph and our appreciation of the legacy he has left us in his Testament.

The Testament of St. Francis is a very short document of only a few hundred words. But we find crystallized in its simple reminiscences and exhortations all the wisdom that pervades the more detailed rules he left to the Friars Minor, the Poor Clares, and the Third Order of laymen called to live the Franciscan life in the world.

Significantly, the Testament opens with a vivid account of Francis' conversion: "When I was in sin," he tells us, "it seemed extremely bitter to me to look at lepers," but "the Lord himself led me in among them and I practiced mercy with them. And when I came away from them, what seemed bitter to me, was changed to sweetness of spirit and body for me. And after that I did not wait long and left the world." In the paragraphs that follow, Francis traces for us the paths along which the Lord led him. He tells how there awakened in him a newly vitalized faith in the Church, in priests, and in the Eucharist. The practical issue of this faith, he goes on to say, was a literal living out of the gospel life in all possible poverty, simplicity, and joy.

Clearly, then, a conversion is necessary for all who would, like Francis, endeavor to live a life of gospel simplicity and joy. Until we experience such a conversion, our sense of taste is all mixed up. We find bitter what we should taste as sweet. Our priorities are topsy-turvy, and we waste our lives chasing after what can't give us lasting satisfaction. Our vision is clouded, and we mistake the mirage of wealth for the reality of God's own life, which we claim to believe we have been called to live.

"The Lord himself led me in among (the lepers)," Francis says, thus implying that there was no way he was going to that leper colony under his own steam. Unless he *let* the Lord lead him, there was to be no visit to the leper colony. And for Francis, without that visit to the leper colony there was to be no ensuing life of gospel simplicity and joy.

Each of us, sooner or later, receives an invitation to visit his own sort of leper colony. Each of us is given the opportunity to purify his sense of taste so that the genuinely sweet also appears to him as sweet. Each of us has the chance to set right his own priorities and use his talents and energies to pursue what will in fact bring lasting satisfaction and fulfillment. Each of us, sooner or later, can have the power to clear his vision so that he will discern the beauty of God's presence and life. Each of us can do all this, if only he will *let* the Lord lead him.

Fr. Michael D. Maillard ofm

Franciscan Solitude

DAVID E. FLOOD, O.F.M.

WE WISH Francis had put more into his "Religious Life in Hermitages."[1] We know he had a hermit heart, learned the ways of solitude, and ranged a happy man through the wildernesses of God. When we turn to the instructions he put down for friars hermit, we regret he tells his brother when to say compline instead of explaining what precisely they should be doing as hermits. He says they should seek the justice of God's kingdom. He does; but we take it to mean they know what they have to do there; and that we want to read. We want to know how they get into that pursuit and ride on it in their solitary lives. We want to find out about their work of prayer in the hope of drawing into form and clarity intimations to prayer we suspect within ourselves.

It makes sense to turn to Francis' hermitage rule as we wonder about prayer and solitude. It also makes sense to supplement our examination of that simple text with historical information as well as some notions on the varieties of solitude.

I

FRANCIS RESEMBLED the itinerant hermits who drifted across the arrangements of medieval society. J. Bienvenu has pointed up the surprising correspondences between Robert of Arbrissel (a French hermit, †1117) and Francis of Assisi. Drawing on recent studies in medieval eremitism, Thomas Merton read information on early Franciscan life in a hermit key. O. Schmucki has stressed the presence of traditional hermit elements in Francis' life. At the same time as we use our knowledge of medieval hermits to grapple with Francis' story, we should avoid fixing him too securely in the mode. K. Elm, a slow and scrupulous medievalist, turns rhapsodic when suggesting Francis' very personal journey. He sees the unsocialized ascetics of old, beyond law and obedience, knocking about in Francis anew. Our Franciscan teachers do not draw on this information because they have little use for it in their lives and because they teach to socialize students into the Franciscan family. A teacher has a sure social identity; and he distributes the knowledge which confirms and enhances it. With his brothers, Francis of Assisi built an institution with more doors than walls, and he constantly walked out them. Our teachers concentrate on the walls and remain ensconced within them.

While hoping someone will soon turn available information on the hermit tradition in early Franciscan life into a book useful to contemporary Franciscans, we can at least read Francis' hermitage rule closely. It marks a moment in Franciscan development. It fits into early Franciscan history. If we sought in its lines a miniature theory on solitary prayer, we ripped it out of its role in the movement and demanded it speak to us, not on the terms of that role, but in direct correspondence to our lazy interest. K. Esser said the hermitages arose when the initial Franciscan itinerancy slowed down. Certainly the friars developed habits and points of residence very early in their story. Yet the friars used a loosed designation for their early locations, whereas Francis designated hermitages specifically in the small text under consideration. Hermitages have their own niche of meaning in early Franciscan history.

I tie the hermitage rule into early Franciscan history in this way. K. Esser dates it between 1217 and 1222. He considers it a *forma vivendi* (life style) supplemental to the rule. O. Schmucki has pointed out the novel elements which mix with the traditional ones in the hermitage rule. Francis elaborated the form in accord with the mind of the young movement. In the early years of the Order, Francis and his brothers worked hard to fashion the distinctive sensibilities and practices which corresponded to their vocation such as they saw it before God. As the development of their rule they broke away from normal patterns of life to "seek the kingdom of God and its justice." In their biannual gatherings, they recounted their experiences and tested their spirit to seek out more satisfactorily their new world. They had severed all bonds with a customary conduct of life (*Regula non bullata 1; Omnibus,* 31). Unless they constantly labored to form themselves a fresh outlook and to develop its principles, they ran the risk of slipping back into the ways of the early thirteenth-

[1] "Religious Life in Hermitages" can be found in Marion A. Habig, ed., *St. Francis of Assisi: Omnibus of Sources* (Chicago: Franciscan Herald Press, 1972), pp. 71-73; henceforth cited in text as *Omnibus*.

Father David E. Flood, O.F.M., is working with the Franciscan Federation in Chicago. He spent January through October of this year in München-Gladbach, has recently completed a study on Hugh of Digne, and has begun an essay on a new scheme of interpretation of Franciscan history.

century world about them. Francis encouraged and strengthened the pursuit of a new mind, a new heart, a new man before God. As his writings show, he urged the movement to profile itself ever more sharply as a resounding yes to God's invitation in Jesus. Francis wrote the hermitage rule to help friars who wanted to look towards and live in God's new world as hermits. With his brothers, Francis had described the direction and dynamics of the common pursuit in the Order's rule. Francis wrote the hermitage rule as a *forma vivendi* of the basic dynamics of the movement. We fill it with substance by drawing on the movement's guiding statement.

In Chapter Seventeen of the Franciscan rule (early form), Francis clove sharply between the "wisdom of this world" and "the spirit of the Lord." He and his brothers excised the former and courted the latter. In a conflict with the destructions of evil, they wanted to render the whole world to God in whom alone it had consistency: "And when we see and hear the evil one act and speak and blaspheme God, let us act and speak what is right and praise God who is blessed forever" (*Regula non bullata*, 17). Francis' hermitage rule cleared one battlefield on which the conflict could occur.

Before going to the Orient in 1219, Francis sent his brothers a final message (*Regula non bullata*, 22). In it he urged them to set aside the hatreds which war on the love of Christ. He marked off what the friars had rejected with the phrase: "Now that we have dismissed the world . . ." And he continued by focussing on the germination of God's word within them, unto clarification in God. Francis' hermitage rule designated one pattern of life where such clarification of man before God could readily occur.

I do not suppose the hermitage rule ordered the sole possibility for solitary prayer in the early Franciscan years. It did describe one solid possibility. We can discover what Francis and the friars hoped would take place there by finding out whither the whole movement was going.

II

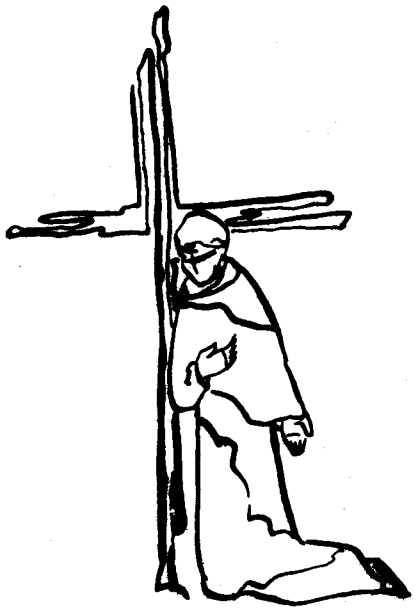
THE EARLY hermit Franciscans sought solitude and Francis saw it was good. They accorded solitude a place of honor among the varieties of behavior which make history run. Hermit life supposes a theory of solitude.

We may seek solitude today for various reasons. I set aside those reasons whereby someone turns into himself to die in defeat. I speak about it here as a condition in which a man can turn his face wholly to God in prayer. We may seek solitude: (1) to let strained powers repair, (2) to confront a wrongness in our life which has to be righted, (3) to allow a new direction in our life to emerge, (4) to accentuate the individuality which the bonds of daily social interplay dull, (5) to nurture Christian wisdom, (6) to give God glory or (anthropologically) open up the world to God, and (7) to answer a vocation to live as fully turned towards God as possible.

As a young man, Francis sought out the solitude of two and three. As a friar, he lived four through six in great stretches. He dreamt of seven, without committing himself to its absolute terms; he did not withdraw into a life of prayer, relating to others by example and occasional admonition. The hermitage rule sees brothers supporting the general Franciscan purpose by living out four through six.

We discover what the friars really did and sought to accomplish in their hermitages by developing a good feel for the light breaking through within the young Franciscan movement. O. Schmucki and K. Esser help us understand the methods of the hermitage: separation from the world plus a *numerous clausus*, language control, mental silence through removal of worldly preoccupations, severe discipline of food and sleep, constant prayer, manual labor to chase inertia and boredom. Francis innovated by bringing fraternal life into the hermitage and by proposing the Martha-Mary alternation. We discover the purposes of the methods by trying to discern the new world on which the whole movement drove. Hermit friars fashioned the new man and lived in the kingdom proclaimed by Christ; they did so with special intensity.

I disagree with the habit of arguing and praising hermit life as nothing more than pastoral tactic: *contemplata tradere*. I do not swell that praise for solitude which sees it as a time of spiritual renewal, preparing an eventual and fruitful apostolic commitment. I find harshly pragmatic the view that contemplation is a



A plea for solitude and prayer in the name of pastoral functionalism simply does not have the book of Franciscan life open at the right page . . .

spiritual motor job to make an apostle run better. I agree a religious in teaching needs rest and recreation. I also agree he needs time for study in order to teach. He should not have to argue his need for such time of relaxation and reflection by calling it prayer. Definitely, he needs time for prayer to know himself before God. Whether at teaching or at general living, he tells people to believe and hope and love by who he is. Before any influence on others, however, he has to grow into himself before God for his own health and happiness.

The solitude of prayer reaches out towards God in order to settle the basic orientation of all within a religious. He knows himself as a tennis player during a set. He knows himself as himself in the solitude which turns him towards God. He has such solitude in a few minutes of prayer. The solitude does not hit him very hard with self knowledge, however, for his non-solitary, social life presses and colors the minutes and tells him, more than prayer does, who he is. Solitude mutates into a strange new reality when it stretches through a day, a week, a month and longer.

Francis wrote the hermitage rule for friars who put themselves into a special context of prayer. He saw them living out the Franciscan pursuit of God's kingdom in those conditions. For the movement nurtured a new race of men, avid of seeing and living in God's world. It did not train a new division of efficient clerics. A plea for solitude and prayer in the name of pastoral functionalism simply does not have the book of Franciscan life open at the right page.

III

IN SOLITUDE and prayer Francis discovered how to walk in peace before God. He began alone but soon had companions. He invited and urged them to withdraw from a life of violence and enter on a life of poverty. Francis knew the drift of life in Assisi countered his way. He knew he had to learn his way in prayer before God. Within his withdrawal from the normal ways of life in medieval Assisi and his desire to be enlightened by God, solitude and prayer sank their roots. We can

discover more about the hermit soul by looking at those passages in early Franciscan writings which argue distinction and withdrawal and solitude.

We can read the *Sacrum Commercium* as the use of solitude in settling the movement's identity. The narrative focusses on poverty. Poverty encompasses the whole of Christian life. Dame Poverty explains the ways of Christian living. She teaches in solitude. She deals with Francis and his brothers outside the city (8), away even from wise men. I see the communication between Poverty and Francis plus brothers as the communication of prayer in solitude. I suggest reading the *Sacrum Commercium* as a lesson in solitude given by a chorus in the wings while the actors move about the stage. The solitary experience, hanging low on the horizon aside the full expanse of discourse, filters its light into the narrative. Solitude conditions the wisdom of Franciscan poverty. The *Sacrum Commercium* deserves a reading which speaks to our actual interest in solitude.

In his statement on Franciscan living, written in 1252, Hugh of Digne, a rugged friar of southern France, pleaded for love among the friars with this recollection:

> I have come across poor friars in barren regions, and they offered us whom they had never seen clothing and food fit for the sick and weak. They did so with such charity that both what they gave us and their delicate manner in giving it proved them truly mothers as the rule demands. They had nothing for themselves but could not let us want.

Hugh wrote his rule commentary towards the end of his life († 1256). In doing so, he drew on wide experience, as well as stern conviction. He fit the example of the hermit friars into his exposition with little exposition. They lived *in desertis locis*; they led a hermit life. Hugh saw in hermit life the composition of poverty and charity he urged on all friars. Certainly, Hugh enjoyed the strength and encouragement his hermit brothers offered him. They fit naturally into Hugh's argument; they fit naturally into our reflections as we wonder about our Franciscan way. Sadly, they belong to a chapter of that history we have hardly opened.

Pastoralist interpretations of early Franciscan history have shrouded the friars hermit in obloquy. The pastoralists cluck their theological disapproval at the excesses of the spirituals, bandy the frightening name of Peter Olivi about, and conclude to comfortable and interested control of what goes on in in the solitude of their brothers. They do sloppy history. And they do not understand that what man learns in the solitude of prayer

cannot confirm the works of man. What he learns belongs to the dynamics of God's kingdom. Solitude makes a Franciscan uncomfortable in society.

FRANCIS AND his brothers developed a strong case for the hermit life. They discovered its uses, profited from its education, and fixed it firmly in the practices of the movement. They knew how and why it worked. We can discover and examine how they understood hermit life. Francis supposed that sense of solitude in the young movement when he wrote his "Rule for Hermitages."

Morning Song

Dawn—
and moments to squander
before day's start.
Master, I bring You
the morning papers of my heart,
matters of import You might heed.
Love is the burden; shall I read?

But light is dim, swift words slow.
In a glance, O Christ,
You know, You know
all that is written, the rest unsaid.
Speech falls away; I wait instead

to lean on Your breast, learn my part
is hearing You read me Your heart.

Sister Mary Agnes, P.C.C.

Johannes Metz' "Poverty of Spirit" in the Life of St. Francis

SISTER MARIE THERESE ARCHAMBAULT, O.S.F.

IN HIS BOOK *Poverty of Spirit,* Johannes B. Metz outlines a contemporary meaning for poverty of spirit which is both succinct and profound and could be enriching in the life of the Christian.[1] In the brief chapters of his book he places the whole Incarnation and Redemption within a Poverty context (Phil. 2:6-11) and posits the "becoming" of man as growth in the realization of the existential poverty of man. In the chapter entitled the "Concrete Shapes of Poverty," Metz discusses several types of poverty in human existence. One, the "poverty of our provisional nature as human beings," is a type of poverty that Francis of Assisi exemplified as perfectly as a human person can.

Metz states that this poverty is "deeply embedded in our existence. As creatures in history we cannot rest in the security of the present." If we are to take possession of our past and hold it securely we must face the future realizing that only there in the unknown future will the fulfillment of this present moment come. This makes the present moment a provisional one because it depends upon the past for its existence and upon the future for its full meaning. The present moment, then, is a poor one; it suffers from the poverty of provisionality. What does man have, then, to make him strong or rich? Everything in him "strains forward, is set on edge in prophetic anticipation." Because of his sinful nature man does not want to face this poverty and neediness in his nature; he desires to have much more in his possession besides the dire hope in the "intangible promise of a provisional present." Most men succeed in hiding from this reality. They do this by making the past live in the present and by plotting the future carefully within the *boundaries of the present,* too fearful to see that the future has a call of its own. It holds within it too many unan-

[1] Johannes Metz, *Poverty of Spirit* (New York: Newman Press, 1968).

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swered questions, too much incompleteness for comfort. But if man would find the meaning of his life he must face the future and its challenges, and that means that he must succumb to the poverty of his provisional nature.

Francis was a rare man who was graced by God to face this poverty and neediness in himself and live out its full consequences. His life, particularly from his conversion on, attests to the truth of this. As his spiritual journey unfolded he was called upon to experience every kind of poverty it is possible for a human being to experience. During the period of the revision of his second Rule after 1221 he especially experienced a kind of psychological and a real spiritual poverty. The Rule of 1221 did not restore peace among the friars now grown all out of proportion to what Francis had first envisaged. The radical poverty of Rivo Torto seemed feasible and could be lived by the original brothers; but time has its way of leaving dust on everything, even the fondest ideals of men, and so it did on the ideals of Francis. What was possible for the saintly Francis and his first motley followers was impractical for the friars grown 4,000 strong. Many were unhappy and were asking for interpretations and alleviations from the original Rivo Torto way of life. So the Rule of 1221 neither restored the original spirit of the brotherhood nor, certainly, mollified the juridical demands of Rome. So at the request of Cardinal Hugolino, Francis returned to Fonte Colombo with his friend Brother Leo to draw up an appropriately legal Gospel code for his growing brotherhood.

> Was it his fault if the ideal of the Little Poor Man could be entirely realized only by a few exceptional souls? The moment that this ideal became the common property of several thousand men, it had to be watered down, as it were, in order to remain accessible to all. Who could possibly make heroism and holiness the common law of this world? The difficulties in which Hugolin soon found himself enmeshed stemmed from the fact that some, like Brother Giles and Brother Leo, looked on the primitive ideal as a thing realizable and not to be touched; while others, led by Brother Elias, held it to be slightly utopian and utterly impracticable.[2]

Though Francis was already publicly acclaimed a saint and well known in his day for founding an Order, he must have felt like the poorest of men when he came to realize that his ideal was not being realized, or even understood, by some of those who called themselves his followers. He must have experienced the poverty of the provisional present to the full when he saw this. The work of his life was not understood, and the hope of its continuation into the future seemed fated to be stifled by the ecclesiastical demands of the dry, legalistic language or by the friars unhappy with the primitive harshness of his way.

> He passed through fearful hours of discouragement. The task to which the attitude of the dissenters condemned him seemed beyond his strength. How could their human views be harmonized with God's own demands? How was he to let his heart speak, and appeal from it to the hearts and loyalty of his friars, in a dry administrative ordinance in which he was no longer permitted to quote from the Gospel? Especially now when he had so much to say and insist on, when he sensed his authority reduced, his adversaries become more and more powerful, and his ideal less and less followed. And perhaps—poet that he was—he suffered additional pangs at the difficulty he had to be brief and to condense his thought [Ibid., 285].

Francis experienced the poverty of his own provisionality. His time for direct leadership had come and gone. Even his own spirit, so attractive to the first followers, did not suffice. That which had been for Francis a kind of power, a gift of inspiring others to forsake all, was no longer a power in his life. Many of his followers must have thought him a little eccentric now.

> Reduced to powerlessness ever since Elias and the other superiors of the Order loom between him and his friars, he sees the ministers and learned brethren resisting him, Hugolin enjoining him to make concessions—and so his work seems irreparably compromised. What is he to do? Was it not from the Lord that he received thisform of life that he practiced and desired to transmit to his sons? Could he have been deceived? Under color of following the Gospel, had he been merely chasing shadows, deluded by self and the devil? Is it for sins of his youth that God has forsaken him? [Ibid., 292].

At this time Francis experienced the greatest poverty of all, the poverty of his own prayer. He came face to face with the truth of his own prayer and within that, the truth of his own vision. This was a period of most cruel and intense interior suffering for Francis. Any assurance and optimism that he may have known along his journey now vanished. The conviction and beliefs upon which he had based his life all these years seemed to be slipping away like loosened moorings. He became obsessed by fears of evil and devoured by

[2]Omer Englebert, *Saint Francis of Assisi* (Chicago: Franciscan Herald Press, 1965), p. 290.

scruples. Indeed, the experience described by Metz was that of Francis:

> Thus, to take possession of our past and hold it securely, we must face the risks of a future that is yet to be. Only by taking this risk do we conquer the wellsprings of our life and follow the law of our being. Our historical present suffers from the poverty of provisionality . . . . I have nothing to make me strong or rich [Metz, 41].

How easy it would have been to hide from the poverty of his being and take satisfaction in the comfort of air-tight language, the security of adequate living. Instead Francis fled to the lonely expanses of prayer and chose the "dire poverty of hope." Because of his hope in the mystery and complexity of his life rather than in the clearly outlined, safe present, we have caught some of the mystery and meaning of his life, and in doing that, of our own life.

In his poverty and effacement, the threads of history are woven together and the truth of history emerges. He sustains the priceless secret of humanity for us, rescuing it from the sterile routine and illusory self-evidence of the habitual. His powerful witness challenges us out of a hardened, unquestioning acceptance of the present into the poverty of the provisional future [Ibid., 42].

It is this mystery and truth of our heritage that Francis leads us to grasp. At times we do grasp it, but it seems that the overwhelming and ingrown cares of our present moments crowd this mystery out. Its barely perceptible light disappears again, snuffed out by the concrete, the manageable, and the routine of life. By the grace of God Francis kept this truth of his own poverty before his eyes so that he was forced to live out the truth of *his poverty* in what he experienced as his impoverished spirit and anguished heart. Yet it is within this *facing* and *living out* that Francis became who he was meant to be. Through it came the fulfillment and meaning of his provisional being.

"As a man lives, so he will die": an old saying, the truth of which we need not doubt. In Francis' life and death this was proven true. He lived in growing awareness of this poverty and died in its deep, intense reality. The journey he had begun twenty years before, a journey of the spirit, now came to an end.

> All the great experiences of life—freedom, encounter, love, death—are worked out in the silent turbulence of an impoverished spirit. A gentleness comes over man when he confronts such decisive moments. He is quietly but deeply moved by a mature encounter; he becomes suddenly humble when he is overtaken by love. A certain lustre plays over the visage of a dying man [Ibid., 49].

In Englebert's account of Francis' death we sense some of the humility, the utter gentleness and inexplicable joy of a man who knows and accepts the truth of himself. On the day before his death the strains of the Canticle of the Sun rose frequently from the little hut where he lay dying. On the evening of his death, when he sensed the moment near, he greeted death courteously, saying, "Welcome, Sister Death!" A peace as limpid and calm as a fair lake permeated his being. From within that peace he asked to be laid on the ground and sprinkled with ashes. While singing the 141st Psalm in feeble voice, he died.

> Then, in the darkling cell there was a great silence. Francis lay motionless, and the Brothers who bent over him saw that he had ceased to breathe. He died singing, in the forty-sixth year of his age, and the twentieth of his conversion [Englebert, 344].

In Francis' death we catch for a second the meaning of our own lives. Each one of us is called forth into life, encircled and closed out by a mystery all encompassing and greater than all of history. Perhaps it is only in the experience of the *poverty of our provisional nature* (in the experience of facing many unanswered questions, of feeling no strength within ourselves sometimes, of seeing no immediate solutions to problems so complex that we cannot even think of them) that we are forced to realize this meaning and mystery. Or we can choose to hide from this truth of our poverty because of the harsh demands it makes on our spirit. But

> when we glimpse the ground of our existence, we then gaze into the precipitous depths opened up by such experiences. At such moments we are brought, not only in "thought," but in the totality of our Being, before the great mystery which touches the roots of our existence and encircles our spirit even before it is brought home to us with full force. At such moments we begin to realize that we are accosted and laid hold of even before we lay hold of ourselves. We dimly begin to realize that we are poor, that our power and strength are derived from the wellsprings of invisible mystery [Metz, 50].

And so it is with gratitude that we remember Francis.

The Rule of 1223:

A Franciscan Model for Spiritual Direction

LOUIS DAVINO, O.F.M.

THERE HAS BEEN some discussion lately among Franciscan scholars as to whether the Rule of St. Francis is a spiritual document or a legal statement in regard to the life of the Brotherhood. Without going into the whole argument of the spiritual versus the legal nature of the Rule, this paper will concern itself with the spiritual attitude Francis attempted to instill in his friars so that they would achieve a sound relationship with God the Father. I have therefore chosen to portray Francis as a spiritual father concerned with the individual friar's ability to follow the Gospel, or, as the Rule of 1221 states, to follow "the teaching and the footsteps of our Lord Jesus Christ" (ch. 1).

In his role as founder of a new Order, Francis establishes a relationship with his friars based on individual freedom in living out the Gospel rather than on authoritarian decree. Because of this attitude, Francis becomes "*pater* in the full spiritual meaning of the word."[1] Thirteenth-century figures writing about Francis often refer to his relationship with his friars as a father-son relationship. Jacques de Vitry writes in his second sermon on the friars, "For Saint Francis was our spiritual father"; and in the same sermon he states that the Poverello's "sons thus multiplied throughout the world."[2]

Odo of Certonia, in a sermon dated 1219, used the word *son* in a parable concerning the friars and their relationship to Francis:

> When Brother Francis was asked who should feed his brethren since he was accepting so many (without careful scrutiny), he replied: A certain king once fell in love with a peasant woman living in the woods, and she gave birth to a child. After she had nursed him for some time, she went to the king's palace to request that the king feed his child from then on.
>
> When this was reported to the king, he said in reply, "There are many worthless and wicked people eating food in my palace; it is only fair that my own son dine with them."
>
> Francis explained the story by saying that he, himself, was that woman whom the Master, by his teaching, made fruitful and that he, Francis, brought forth spiritual sons.
>
> Accordingly, since the Lord feeds so many wicked men, it is not to be wondered at that he should feed his own sons along with the others.[3]

Francis' care and concern for his friars as their father is also mentioned in the different thirteenth-century biographies about him. Thus Brother Bernard "was sent to other regions by obedience to his kind father" (2 Celano 10:24); and Francis "spoke indeed not as a judge but as a tender father to his children" (Legend of the Three Companions 14:59). The Legend of Perugia (17) says, with reference to the Testament, that "here [are] the words that our Father left his sons and his brothers as he was dying."

Francis' biographers and commentators see within him the love of a father toward his children: "Francis follows his friars step by step on their way through the world, admonishing and exhorting with fatherly concern."[4] Throughout the development of the Rule, Francis never lets go of this relationship. He uses words and provides a method in the Rule that leave no doubt that he is conscious of his role as spiritual leader, adviser, and father. He is a true "abba" to his disciples.

A spiritual father, from the time of St. Anthony of the Desert, has been described as one who totally surrenders himself to the will of God and guides his disciples to the same goal. This total surrender is based on prayer and the meditative reflection on the word of God in Scripture and on discovering the heart by concentrating on the Incarnate Word as the totally selfless person. I will now proceed to describe these same characteristics of a spiritual father as manifest in St. Francis through his Rule of 1223.

The Word of God

THE SPIRITUAL father (or director) provides an atmosphere in which the word of God is confronted by the disciples and thus becomes a challenging adventure for those seeking God's will while continuing the journey (*in via*) toward perfection, the Kingdom of God. St. Francis provides this challenge for his friars by stating in

[1] K. Esser, *Origins of the Franciscan Order* (Chicago: Franciscan Herald Press, 1970), p. 59.

[2] *Analecta Ordinis Minorum Capucinorum* 19 (1903), 150-51.

[3] *Archivum Franciscanum Historicum* 2 (1929), 585.

[4] K. Esser, "The Definitive Rule of the Friars Minor," *Round Table of Franciscan Research* 34 (1969), 41.

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his Rule of 1223 that the life of the friars is to follow Christ by living the Gospel: "The Rule and Life of the Friars Minor is this, namely, to observe the Holy Gospel of our Lord Jesus Christ" (ch. 1); and "...we may live always according to the poverty, and the humility, and the Gospel of our Lord Jesus Christ" (ch. 12). Francis quotes from Scripture throughout his Rule and often refers to the necessity of living the Gospel. "Throughout his life, his response is to the texts of Scripture before anything else."[5]

It is through Scripture that Francis discovers his vocation and way of life. This manifests Francis' openness to God's word and his docility in allowing that word to act within him. Francis directs his friars to have the same type of openness to God's word; and he guides them in being receptive to the word in their daily lives. In other words, he is conscious of the workings of the Holy Spirit within himself and desires his friars to be explicitly aware of the same Spirit working within them. "They should realize... that the only thing they should desire is to have the spirit of God at work within them" (Rule of 1223, ch. 10).

Because of the freedom of the Spirit working within each person, Francis does not set down black and white legislation in his Rule; rather, he presents general principles of behavior, leaving details to be worked out by the individual friar. He "left the actual details of behavior largely uncontrolled, so that each might be at liberty to make his service as the Holy Spirit moved him."[6] Francis believed deeply in the workings of God in his own life, and he directs his friars to be open to God's inspiration in theirs: Only "if any of the friars is inspired by God" should he ask permission to go among the Saracens (Rule of 1223, ch. 12). So sensitive is Francis to the Spirit working in the friar that in chapter 10 of the same rule he commands the ministers not to make demands upon any friar that may be against "their conscience and our Rule."

The emphasis on Scripture and the working of the Holy Spirit leads Francis to sacrifice his own will and put total trust and confidence in God. To instill this same trust and dependence upon God in his friars, Francis states in his Rule that the friars are to be "as strangers and pilgrims in this world, who serve God in poverty and humility" and "beg alms trustingly" (ch. 6). Francis

[5]M. D. Lambert, *Franciscan Poverty* (London: S.P.C.K., 1961), 53.

[6]Rosalind Brooke, *Early Franciscan Government* (Cambridge: University Press, 1956), p. 57.

believes that all good things come from God's providence: "...and in the words of the Gospel they may eat what is set before them" (Rule of 1223, ch. 3). Implied in this statement is the belief that God will take care of his sons if the Gospel is lived faithfully. Francis sees this providence not only in terms of material need, but also as active in the very beginnings of his Order: "When God gave me some friars..." (Testament).

Complete trust in God's providence allows Francis and his friars to dwell on the workings of God in everyday experiences by not uselessly worrying about the future. In the *Scripta Leonis* there is an interesting story in which Francis tells the cook not to prepare many vegetables in case some remain left over for the next day; thus, following the Gospel injunction of not concerning oneself with tomorrow, they will be attentive only to the present.[7] Francis directs his friars to discover in everyday life the workings of God and the inspiration of the Holy Spirit. And this discovery can take place and bear fruit only if the friars remain dependent upon God in living out the ideal of Franciscan poverty.

Discover the Heart

FRANCIS' TOTAL surrender to the will of God naturally leads him to let go of his false self and to unmask the self-deceptions that keep him from the Father. The attitude of childlike trust and abandonment to the Father permits the individual to discover who he is in his relationship with the Father.[8] To let go of one's selfishness, which is no less than the practice of poverty, allows the person to come into contact with his own heart: "Their poverty should become... the means to honest self-knowledge and self-criticism."[9] Francis also desires that his followers be able to realize that self deception is enslaving and prohibitive to the free workings of the Spirit within: "...each should rather condemn and despise himself" (rule of 1223, ch. 2). To be able to root out the ego, the friar must be aware that all things come from God: "The subjects ... should remember that they have renounced their own wills for God's sake" (Ibid., ch. 10). Because Francis can recognize and experience the

[7]Rosalind Brooke, ed. & tr., *Scripta Leonis* (Oxford: Clarendon Press, 1970), pp. 197; 94-95 (="Legend of Perugia," §4, *Omnibus*, p. 980).

[8]Cf. William Doheny, *Selected Writings of St. Teresa of Avila* (Milwaukee: Bruce, 1950), p. 251.

[9]K. Esser, "The Definitive Rule...," 34.

workings of God within him, he can also accept and live more easily with his own past: "He stripped himself completely naked before all"; he can be sensitive to God's will in the present: "He seeks now so to despise his own life"; and he can look forward to a future in conformity to God's will: "And that meanwhile only the wall of flesh should separate him from the vision of God" (1 Celano 6:15). This peace with, and knowledge of, oneself can be achieved by the friars, but only if they are honest in living the Gospel. Dishonesty in living the Gospel seems to irritate Francis. There is a recorded incident in which Francis, who has the ability to discern falsity in his friars, dismisses one of them for not living up to the Gospel ideal of work: "There was a certain Brother among them who prayed little and did not work. Considering these things, St. Francis knew through the Holy Spirit that he was a carnal man. So he said to him: 'Go your way, Brother Fly.'"[10]

Francis values honesty with self in "following in the footsteps of our Lord Jesus Christ," and he provides a method for continuous self-appraisal in this area. In chapter 6 of the Rule of 1223, he tells his friars, as members of the same family, not to hesitate to let others know their needs. I believe that this statement implies both material and spiritual needs. He uses the analogy of a mother's love for her son: "For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly." What Francis is directing his followers to do is to express to one another their minds, their feelings, so that all may grow in the love of God and one another.

Revealing one's mind seems to have been a common practice with Francis and his friars. Celano gives an account (1, 12:30) of a meeting among the first companions of Francis after they returned from a missionary journey:

> They then gave an account of the good things the merciful Lord had done for them; and if they had been negligent and ungrateful in any way, they humbly begged and willingly received correction and punishment from their holy father. For thus they had always been accustomed to act when they came to him, and they did not hide from him the least thought or the first impulses of their hearts.

This account gives a good model for direction: (1) the friars were sent out into a particular situation from which to learn; (2) they returned to share experiences among themselves and with Francis; (3) they were honest with one another and with their spiritual father in that they did not hide anything from one another but spoke openly; and (4) they accepted correction and advice from Francis. The friars themselves wish to grow spiritually within the Brotherhood. They seek to be honest with one another; they seek directions from one another and from their spiritual leader; and they willingly open themselves to discover whether what they do is God's will or self-gratification. In one "legend," the friars are gathered together at the Portiuncula. There, they speak openly of their vocation:

> And calling to himself those six friars of his, in the woods near the chapel of St. Mary of Portiuncula, where they often went to pray, he said to them: "Consider, dear brothers, our calling that God has mercifully given us: not only for our own but also for many others benefit and salvation.[11]

Francis most likely wants his ministers to have the same type of relationship with the brothers. Chapter 7 of the Rule of 1223 states that friars who fall into sin are to go to their ministers, and the ministers are to "be careful not to be angry or upset." And in chapter 10, the ministers are exhorted to receive their subjects "kindly and charitably, and be sympathetic towards them as friars." For Francis, the ministers are servants to the friars, just as Francis himself seeks to serve the: "That is the way it ought to be; the ministers should be the servants of all the friars."

Prayer

A SPIRITUAL FATHER or director guides his disciples in prayer. Through prayer, the will of God is made known. Francis himself desires his friars to pray privately

[10]R. Brooke, *Scripta Leonis*, 196 ("LP," §62; *Omnibus*, 1038).

[11]*Legenda S. Francisci Anonymi Perusini*, in *Miscellanea Francescana* 9 (1902), 39-40.

and together so that their hearts are made free to receive graces from God. Thus he encourages them to pray to the Holy Spirit "unceasingly with a heart free from self-interest" (Rule of 1223, ch. 10). Whenever anything important is to be decided, Francis prays:

> They all conferred together as true followers of justice whether they should dwell among men or go to solitary places. But Francis, who did not trust his own skill, but had recourse to holy prayer before all transactions, chose not to live for himself alone, but for him who died for all [1 Celano 14:35].

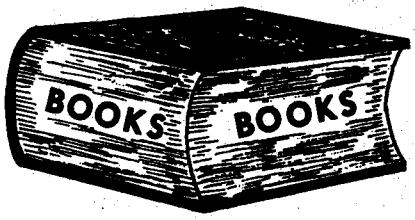
Francis and his friars pray for guidance and then share with one another the outcome of their prayer. Only after this is done is a decision made. Francis does not fear consultation; rather, throughout his life he seeks the advice of others. When the Order is in crisis, he goes to Rome and asks for a Cardinal Protector. Even in the Rule of 1223, St. Francis makes provision for his followers to seek advice: "If they ask for advice, the ministers may refer them [those who wish to enter the Order and are to dispose of their goods] to some God-fearing persons who can advise them how to distribute their property to the poor" (ch. 2); and "if any of the friars is inspired by God to go among the Saracens or other unbelievers, he must ask permission from his provincial minister" (ch. 12).

WHAT FRANCIS leaves his friars in the Rule is a statement of spiritual values he wishes each friar to possess. He, as *forma minorum*, leaves a model to his followers on remaining firm in Gospel living and achieving Brotherhood. The Rule is a model that frees the person in order to recognize within himself the workings of the Spirit: "The Rule is of prime importance in shaping and guiding the whole spiritual life and mental outlook of the Franciscan."[12]

The elements, as found in the Rule of 1223, that serve as basic foundations for spiritual direction among the Franciscan can be summed up as follows: (1) meditative reflection on Scripture, (2) providing situations in which the Gospel is confronted and the friar is challenged, (3) sharing experiences to discern the true workings of grace within each friar, and (4) seeking guidance through consultation and prayer, both private and communal. This model of Franciscan direction is experiential since Francis himself thought in the concrete, everyday experiences of his own life. Through this approach, it would seem, the Franciscan spiritual father is able to lead his disciples to the discovery of the true self which, in effect, would be a conformity "to the prudence of the spirit and the wisdom of God and the Spirit of the Lord."[13]

[12]I. Brady, tr., *The Marrow of the Gospel* (Chicago: Franciscan Herald Press, 1958;, p. 106.

[13]*Ibid.*, 199.



Hunger for Experience: Vital Religious Communities in America. By John E. Biersdorf. New York: The Seabury Press, 1975. Pp. 174. Cloth, $7.95.

Reviewed by Father Richard J. Mucowski, O.F.M., M.A. (Theology, Augustinian College, Washington, D.C.); M.A. (Sociology, Notre Dame University); Cand. Ed. D. (Counseling, SUNY, Albany), Adjunct Instructor in the Sociology of Religion at Siena College, Loudonville, N.Y.

Biersdorf sets out to report "on a research study of vital religious communities in America" (p. 11). His hypothesis is that "those churches and synagogues which respond to this hunger for experience would be judged especially effective by religious leaders" (p. 24). The hunger which he refers to is created when a culture becomes fragmented and confused. He postulates that our culture is in fact fragmented and confused and that this may be a reason for some people's hunger for religious experiences to help them bring their lives together and find strength for living.

To test his hypothesis, Biersdorf asked "a large panel of church and synagogue leaders to nominate what they considered to be promising and vital religious communities that might offer some insights about the future of religion in this culture" (p. 133). The author then ran a series of in-depth studies on these communities and published his findings in this book.

The first impression one gets on reading this book is that the author knows a little bit about statistics and sampling and that he is preparing to do a professional paper for a Doctorate of Ministries degree. Methodologically, his research appears to be quite loose. He admits his weaknesses in two sections of the book (chapters 3 & 8). His communities were not chosen randomly, but were made through the election of certain individuals. We know nothing of the qualifications of these individuals. Secondly, his sample is uneven in this sense: it reflects especially the West Coast with some representation in the Northeast and Midwest. The South seems to be under-represented. This in itself makes one wonder

about the relevance of his findings, not to mention a problem with external generalizability.

Notably lacking within the appendices of the book were any of the instruments used to poll the congregations and individuals involved in the study. The statistical techniques used to analyze the data were in some cases clear. For example, "the respondents to our study were asked to rank the importance of... values in their own lives.... The values were subjected to factor analysis" (p. 102). But in other cases (p. 61) a Pearson "r" seems to be implied but is never identified.

The groups involved in this study are from the following ecclesiastical persuasions: Roman Catholic, Conservative Protestant, Liberal Protestant, Jewish, and Other (a Buddhist monastery). This breakdown is interesting because it is so arbitrary. Jews are generally not lumped together just as Jews—there are number of kinds of Jews. Some sociologists (Glock and Stark) would highlight the fact that there are liberal, conservative, and orthodox Jews. Even the Catholic community is not as consistent in its approach to the question of religious experience as Biersdorf would have one believe.

In general, a book of this nature can be dangerous because it tends to lead its reader to believe conclusions which may or may not in fact be backed up by tight research. It is the judgment of this reviewer that the old Latin saying be especially applied to his book: *caveat emptor*.

God and Evil. By Michael W. E. Galligan. Paramus, N.J.: Paulist Press, 1976. Pp. vii-80. Paper, $1.65.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Philosophy, Fordham University), editor of this review and Assistant Professor of Philosophy at Siena College, Loudonville, N.Y.

This splendid little book fills an important need, not only for students of philosophy and theology, but for every thoughtful reader seeking a concise, balanced, and thoughtful analysis of the perennial "problem of evil."

The "problem" was most incisively stated, perhaps, by David Hume, whom I do not recall the author citing: "Is [God] willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing whence then is evil?" Divine power and goodness, then, are evidently the main constituents of the paradox presented to logical analysis by the fact of evil.

The other factor, duly and properly stressed by the author, is human freedom, a value which makes it almost "worthwhile," as it were, for God to allow the presence of evil in his creation. This book's historical survey opens with the two classical approaches: the Augustinian theodicy of freedom, according to which human liberty is initially treated as an independent absolute and seen as responsible for evil, and the Irenean theodicy of development, according to which evil is an inevitable but merely provisional reality analogous to the "growing pains of an organism." (Karl Rahner and Pierre Teilhard de Chardin are introduced as modern proponents of these two approaches.)

Galligan then examines in a separate chapter recent attempts to redefine divine power and goodness so as to resolve the paradox created by traditional interpretations of these pivotal notions. Process thought, as is well known, eliminates the absolute character of divine power, and the author seems a bit too sympathetic, perhaps, to that ploy. John Hick's approach (evil as means to good) is then shown logically to lead to the undesirable conclusion that the more evil, the better. When it comes to reinterpreting the divine *goodness*, Hocking's "suffering God" and Jung's "divine dialectic of good and evil" are briefly discussed and found wanting.

The final chapter is both evaluative and prognostic, culminating in the author's suggestions that (a) the mystery of evil be respected as ultimately opaque to logical analysis, and (b) faith in God's power to overcome evil is warranted in light of the consequences for its rejection: viz., despair and capitulation to evil.

The book is written in a clear and for the most part elegant style. I have a couple of reservations which might be mentioned here: (1) the author implies that proponents of the developmental view considered their analysis logically apodictic (p. 36) and pretended to explain *how* all evil works out ultimately for good, neither of which is actually the case; and (b) he claims that the divine power is not necessarily absolute in a Christian framework (p. 43). These flaws seem, moreover, to be instances of a general tendency (due, probably, to the brevity and sharply defined purpose of the book) to be less than wholly fair to the subtle presentations given in the past to the classical theodicies.

Still, one cannot have everything, and as stated above, the very succinctness of *God and Evil* and its resulting low price are precisely the features that make it so attractive for use in contemporary Christian education.

Positioning: Belief in the Seventies. By William J. Bausch. Notre Dame, Ind.: Fides Publishers, 1975. Pp. vii-176. Cloth, $7.95.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A., formerly Dean of Residence Living and now on the staff of the Alumni Office of St. Bonaventure University.

Father William Bausch, a priest of the Diocese of Trenton, presents in this book an explanation of Catholic belief. He states in his Introduction that he has written "ten chapters centering around eight major themes in current theological thinking" (p. vii). The meaning of the book's title is founded on the author's conviction that a believing person ought to take a stand, to position himself, in the midst of "all sorts of moderate and wild speculations about so many of our cherished beliefs" (ibid.). This small volume is a very carefully worded presentation of today's Catholic theological opinions in the wake of the Second Vatican Council.

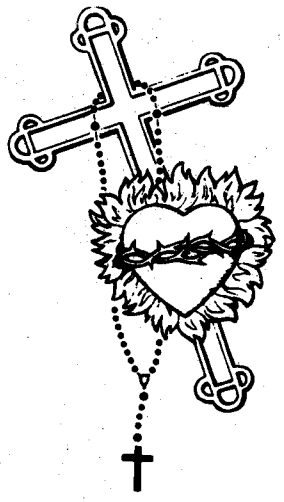
In his chapter on "Unbelief," Father Bausch presents an explanation of several reasons why so many people today claim to have no faith,

or not to believe, or at least not to belong to an institutional church. Then, in his chapter on "Belief," he presents evidence in behalf of the existence of true belief in God in most people. Both chapters, taken together, show that individuals are profoundly influenced by the world around them, especially their family and close associates. When that world is secularistic, not-caring, or non-supportive, people have a tendency to question or deny religious beliefs. On the other hand, the author holds, because "modern man seems to be set on a religious quest even when he does not know it" (p. 33), religion, taken as "a seeking for meaning, a set of symbols to interpret the world with a view to transcendence," seems to be as much alive as ever.

The author continues, in the rest of the chapters, to discuss the views of different contemporary theologians on the subjects of God, myth, dogma, Jesus, Christ, the Redemption, the Church, and the Sacraments. In each of the chapters he "takes a position," carefully weighing the reasons for the particular point of view he believes to be most in keeping with the traditional and authentic teaching of the Catholic Church.

The book is an excellent example of a theologian's explanation of a position he takes in the world of theology today. The author acknowledges the difficulty of the conscientious Catholic who finds himself confused in the midst of a lot of conflicting theological views. He attempts to explain the different views prevalent in theological circles but clearly states his own "position" and the reasons why he has chosen it. The first four chapters, on "Unbelief," "Belief," "God," and "Words," are foundational for the remainder of the book. In each of the successive chapters, Father Bausch presents divergent theological opinions on the subjects discussed and concludes with a summary so that his position can be readily understood. This device is most beneficial to the reader, since the perusal of many opinions can lead to unclarity and confusion.

This reviewer finds the book enlightening and encouraging. The Second Vatican Council followed the recommendation of Pope John XXIII to "open the windows" of the Church.



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The result of such a move has been a greater freedom exercised by theologians in investigating theological questions. The verbal and written expressions of these theological views have led to a great deal of anxiety on the part of many Catholic people who are dismayed and confused by conflicting opinions. The simpler days of the Tridentine mind-set of Catholics, including Catholic theologians, have given way to the widest divergence of theological opinion among writers of theology. Father Bausch's book will help the reader better understand the different views and be in a situation to "take a position." This volume can assist all those inyolved in religious education, in adult education, in continuing education. It is a book recommended for teacher, student, and parent.

Preparing for Spiritual Direction. By Jean Laplace, S.J. Trans. John C. Guinness. Chicago: Franciscan Herald Press, 1975. Pp. 192. Cloth, $6.95.

Reviewed by Father Giles A. Schinelli, T.O.R., Director of Formation at the St. Thomas More House of Studies, Washington, D.C.

There is a certain wisdom in this re-published English version of Laplace's edition of a little over a decade ago (this is its 18th printing). A wisdom, however, which calls for careful measurement and critical definition.

Debunking some recent misconceptions and objections to spiritual direction, the author begins by explaining the contemporary need for such direction in the life of the Church. The value of the book does not lie, however, in its identification of a pastoral need, but rather in the simplicity of insight which the author offers to anyone who has been called upon to fulfill this need.

His treatment of the formation of the spiritual director and, in particular, the nature of the spiritual dialogue constitutes the better portions of the book. The simplicity, for instance, with which he insists that the director build and foster the natural foundations of the relationship speaks of a practical wisdom that is rooted both in historical tradition and in sound psychological practice. Likewise, his insistence that spirituality is born in community and it is only in that context that a director can develop his talents for this special ministry is a point well made. To be able to communicate the personal insights one has learned from his experience of *living* the life of the spirit in community, is perhaps the greatest asset a spiritual director can have.

In spite of the evident practical suggestions and guidelines, there is throughout a certain vagueness, perhaps even a certain superficiality. No doubt Laplace meant his book merely as an introduction to this form of pastoral ministry. It is a preparation, not a definitive work. It is an introduction, not *bona fide* certification for the hopeful spiritual director. Yet the vagueness remains.

It is the kind of ambiguity that is resolved, for example, when one begins to read the great spiritual classics. The kind of vagueness that Thomas Merton addressed in his

brief monograph on the subject. One gets the impression that Laplace is temporarily caught up in the romanticism and idealism of the present need and forgets to communicate fundamental information. Perhaps this impression results from the author's great pain to emphasize that true direction is a gift of the Holy Spirit and not a talent one simply acquires. In any case, vagueness is the primary weakness of this otherwise good book. When dealing with individuals attempting to live out their Christian lives, I think it is one of the least desirable of communicable feelings.

Overall the book is a fine one. It needs the balance of concrete lived experiences which arise out of the Christian communal context and a familiarity with the historical tradition of direction of souls. It is a book those engaged in pastoral ministry should take seriously.

The Genesee Diary: Report from a Trappist Monastery. By Henri J.M. Nouwen. Garden City, N.Y.: Doubleday, 1976. Pp. xiv-199. Cloth, $6.95.

Reviewed by Father Richard Leo Heppler, O.F.M., Chaplain to the Sisters of the Immaculate Conception in West Paterson, New Jersey.

"Many times I have thought: If I am ever sent to prison, if I am ever subjected to hunger, pain, torture or humiliation, I hope and pray they will let me keep the psalms. The psalms will keep my spirit alive, the psalms will allow me to comfort others, the psalms will prove the most powerful, yes, the most revolutionary weapon against the oppressor and torturer. How happy are those who no longer need books but carry the psalms in their hearts wherever they go. Maybe I should start learning the psalms so that nobody can take them from me" (p. 82).

The above is one of the many rich entries in the diary which Father Nouwen began on June 2, 1974, his first day at the Trappist Monastery in Genesee, N.Y., where he was to spend seven months living the life of a Trappist.

The candor is impressive, even though one would expect that in a diary. Not every writer has the humility to see his faults and failings and then to record them honestly. An entry for Thursday, June 13, tells us: "Once in a while I cursed when the rock was too heavy to carry or fell out of my arms into the water, making a big splash. I tried to convert my curse into a prayer: 'Lord, send your angels to carry these stones,' but nothing spectacular happened. I heard some red-winged blackbirds making some ugly noises in the air. My muscles felt strained, my legs tired. When I walked home I realized that it was exactly the lack of spiritual attention that caused the heaviness in my heart. How true it is that sadness is often the result of attachment to the world" (p. 15).

A month later he writes: "When nobody writes anymore; when hardly anyone thinks of you or wonders how you are doing; when you are just one of the brothers doing the same thing they are doing, not better, not worse; when you have been forgotten by people—maybe then your mind and heart have become empty enough to give God a real chance to let his presence be known to you" (p. 48).

As a kind of manifestation of conscience to the reader Father mentions his anger, self-pity, desire to impress others, distractions at prayer, and other failings.

The touches of humor are quite disarming. "To become a permanent resident of the U.S.A., I have to prove that I am not a Communist and that I have no syphilis. For the first I have to be interviewed; for the second, my blood has to be analyzed" (p. 110). "I looked up 'Christ' in the micropaedia [of the new *Encyclopedia Britannica*]. It said: 'See Jesus of Nazareth.' God became a name among other names. In this context Jesuits come earlier than Jesus of Nazareth!" (p. 99).

We are told of the concern of the monks both for their fellow religious and for all the unfortunates of the world. They fast out of compassion for the starving people of the sub-Sahara, and they send the money they make on their Monk's Bread to the needy in mission lands.

Some of the entries are as simple as the graves of the Trappists: "On December 10, 1941, Thomas Merton entered Gethsemani. On December 10, 1968 he died in Bangkok. We prayed for him during Mass this morning" (p. 176).

We read of silence and prayer, of manual labor and the simple joys of dedicated men. We read of the expert spiritual direction given by the Abbot, Father John Eudes. We read of good resolutions and hopes for the future.

If you have ever been sorry when a good retreat ended, you know how I felt when I finished *The Genesee Diary*. I would warn all Trappists to prepare for an invasion of many of Father Nouwen's army of readers. And I would advise all booksellers to stock up on a sure thing.

Spirituality for Religious Life. By Robert L. Faricy, S.J. Paramus, N.J.: Paulist Press, 1976. Pp. 112. Paper, $1.65.

Reviewed by Father Leonard D. Perotti, O.F.M., once Novice Master for Holy Name Province and now Guardian and Director of Our Lady's Chapel, New Bedford, Massachusetts.

Between the covers of this small paperback, Father Faricy has packed eight short chapters of a concrete and positive approach to the experience men and women are bringing to and deriving from the religious life, the life-style that probably has been the most shaken to its roots in modern times.

The author's approach is concrete. That is not to say he does not theorize; at times he does so excessively and repetitively. The short chapter on "Happiness," for example, tells us to the point of weariness that this condition (happiness) will depend greatly on personal expectations being congruent with the basic structures of the consecrated life. This notwithstanding, he artfully manages throughout to come up with practical applications and actual life situations.

Especially convincing and positive is the handling of "Prayer" and "Mary." One could hardly find,

n such condensed form, a better reatment of the conditions of prayer: penness to God (humility), response o God's love (freedom), and loving elationship (simplicity). As for Mary, he author makes a strong case for her ole as "God involved in the world hrough Mother, and through Mother Church." When Faricy writes, "In he history of the Church, opposition o devotion to Mary and opposition o Church authority have often gone ogether; this is no accident, for Mary tands for Church authority," he is umming up what amounts to a rilliant declaration of our Lady's lace in the people of God.

Somewhat less convincing is his discussion of the "demonasticization of dress" in the chapter on "Changes in the Apostolic Religious Life." First of all, it seems it would have been better not to have said anything on this controversial facet of religious life. In such a short book on spirituality, perhaps more important elements of the consecrated life needed further attention; the place and understanding of obedience, for example. But once included it should have been given firmer consideration. The author seems to take it for granted that a "fundamentally healthy reaction against the distortion of the original charism" becomes ever healthier. Not so, say other authors who—in the matter of religious dress—insist that some sort of *uniform*ity helps religious to identify themselves not only to seculars, but also to themselves for the building up of *esprit de corps*. This happens to be also more than just an opinion of Pope Paul VI.

The chapters on Chastity, Faith and Integration, and Love are excellent, more from the standpoint of content than of style. As for the Epilogue on Hope, it appears to dangle. What it says had already been stated in the chapter on Happiness and could well have found its place there.

The general tone of this little book is hopeful and points to the reasons for hope, such as healthy pluralism and greater interiorization of values. Though the book as a whole is not inspiring, certain parts are, above all those on Prayer and on Faith and Integration. In this reviewer's opinion the greatness of the book is to be found there.

The Holy Trinity. By Cornelius J. Hagerty, C.S.C. North Quincy, Mass: The Christopher Publishing House, 1976. Pp. 359, incl. bibliography & index. Cloth, $6.95.

Reviewed by Father Francis de Ruijte, O.F.M., B.A., B.Th., a graduate student working towards his M.A. in Franciscan Studies at St. Bonaventure University.

An avalanche of words, but few worthwhile ideas. No creativity at all. No contribution taken from today's psychological insights, but only scholastic abstractions. I haven't learned anything from this book. The author is still on the apologetical level with a liking for anathemas. The dryness of the style will certainly not inspire his intended college audience. The book is devoid of educational interest, a bore to read. The Latin for "The good is what all beings seek" reads "Bonum est good omnia appetunt" (p. 17). Chapter 3 rehashes 1, and 8 is a repetition of 5. The author goes around like a butterfly, from an ancient to a modern writer, from one topic to another, and over and over, without any definite purpose, touching everything, assimilating nothing. His references and footnotes are strange and inconsistent. Very rare are the citations of primary sources, and the secondary materials date mainly from the forties, fifties, and early sixties. There is only one source from the seventies (1973). The index is very incomplete and unreliable.

Concerning the Holy Spirit, who of course takes a large place in the book, no mention is made of Heribert Mühlen, today's "theologian of the Holy Spirit," nor of Cardinal Suenens' book *A New Pentecost?*, nor of the charismatic renewal. For this author the Holy Spirit is still a ghost! On the Church's doctrine, the first six councils, yes; Vatican II, no (not one reference). A book not worth your money, nor the space on your bookshelf, nor more words in this critique.

The New Charismatics. By Richard Quebedeaux. Garden City, N.Y.: Doubleday, 1976. Pp. xii-252, incl. index. Cloth, $7.95.

Reviewed by Father Wilfrid Hept, O.F.M., a member of the staff of St. Francis Chapel in Providence, Rhode Island.

When 30,000 people from all over the United States and Canada take part in the Catholic Charismatic Renewal Conference at South Bend, Indiana, in May of this year, 1976; when over a thousand Roman Catholic priests gather for a conference in Charismatic Renewal at the College of Steubenville in June of this same year, no one can deny that the Pentecostal movement has begun to affect the Roman Church. Whether as an instrument of Church renewal or as a catalyst for ecumenical encounter, many Catholic parishes are feeling the impact of neo-Pentecostalism on the life-style of their parishioners. Dr. Richard Quebedeaux will find a ready audience for his book *The New Charismatics* among these Catholics who are seeking a broader appreciation of the origins, development, and significance of neo-Pentecostalism. The treatment of the Catholic Charismatics is, however, only a minor part of this scholarly work on neo-Pentecostalism. It will have an even greater appeal for Protestants and history scholars, for this study is a revised version of the author's D. Phil. thesis, submitted to the Board of the Faculty of Modern History at Oxford University, during Trinity Term 1975.

Convinced that Charismatic Renewal "rejects the liberal, non-supernatural God, . . . rejects the rational evangelical god of the intellect," and embraces a God you can feel, respond to, and love, the author explores the historical dimension of this kind of experience of God as found in the Pentecostal movement in the United States and Great Britain. The author finds a great contrast between denominational Classical Pentecostalism and the neo-Pentecostalism of the Charismatic Renewal. "There is no doubt that

Pentecostalism in its denominational expression is indeed a significant Third Force [in addition to Catholicism and Protestantism] in contemporary Christendom," says the author. In his sixth chapter he discusses the differences between Classical Pentecostalism and neo-Pentecostalism and points out how the latter is able to transcend denominational differences.

When Roman Catholics think of leadership in the Charismatic Renewal, such names as Kevin and Dorothy Ranaghan, Ralph Martin, Edward O'Connor, Francis McNutt, John Randall, and Michael Scanlon (to mention only a few) come to mind. When the author gives a thumbnail sketch (in chapter 4) of important leaders of the movement, they are mostly Protestants, such as Kathryn Kuhlman, Oral Roberts, David DuPlessis, Michael Harper, and Demos Shakarian. Perhaps this is the greatest value the book will have for Catholics: that they will be able to see the Charismatic Renewal through the eyes of the historian rather than those of the evangelist preacher and the leaders of their own prayer group.

In the fifth chapter, on Faith and Practice, the author recognizes the fact that we are dealing with a movement that is in process of evolving, and so he can speak only of observable tendencies rather than all-pervasive features. Relying on published and other written sources for the most part, he does draw upon his own observation of the Charismatic Renewal in the United States and Great Britain. In well documented exposition and up-to-date observation, Dr. Quebedeaux points out in this chapter the tendencies in the Charismatic movement concerning such timely topics as "prominence of the laity," "young people and women," "spiritual and human authority," "Fellowship and prayer meetings," etc. Of special interest to Catholic readers will be his treatment in this chapter of "Baptism of the Holy Spirit" and "Water Baptism and Confirmation." Here he certainly makes it clear that Catholics understand Spirit Baptism differently from other Pentecostals, and he does not rely on his opinion but quotes prominent leaders on both sides.

Since to the average person, glossolalia (speaking in tongues) is the most observable Pentecostal phenomenon, the author gives due space and scholarly attention to this feature of the movement. While giving it due prominence, he by no means finds it of the essence of the Charismatic Renewal. In a scholarly appendix he gives some of the important works on this topic of glossolalia and others. The footnotes at the end of each chapter, as well as an extensive bibliography, are almost a guideline through the important authors and works on Pentecostalism, both Classical and neo-Pentecostal.

Finally, for those looking for a Catholic explanation of the Charismatic movement; for those looking for a handbook for recruiting new members for Charismatic Renewal, this book is not for them. Those, however, looking for a scholarly and comprehensive (as can be in one small volume) history of the origin, development, and significance of neo-Pentecostalism in our time, might do well to consider *The New Charismatics*.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our November issue were drawn by Sister Marie Monica, O.S.F., OF Sacred Heart Academy, Klamath Falls, Oregon.

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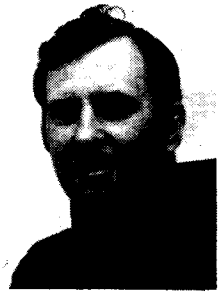


Interiority

IN A RECENT ESSAY, Jan van Bavel has pointed out the need for persons to structure their existence, to give it form and organization. (The essay is one included in the *concilium* volume, *The Future of Religious Life*, edited by W. Bassett and P. Huizing, and reviewed in our December issue.) Such structures as language, commerce, pattern of traffic, rules of a religious institute, actually should offer opportunity for our freedom to develop. In fact, growth in freedom and authenticity often involves overcoming the structure which can most inhibit freedom—the self.

Small vs. large community, private vs. public meditation periods, liturgical vs. paraliturgical prayer, official garb vs. informal attire, budget vs. cash-box, selection vs. reception of assignment, open community vs. closed community: these are some of the clashing structures which most of our communities have been wrestling with in recent years. To the cynic, the end product seems so much like the beginning that it appears all we have been doing in religious life is spinning our wheels—or at best rearranging the furniture. To the pollyanna, we have made giant steps forward on the road to progress, though what event or pattern was the "moon walk" in religious life is hard to finger.

My own reactions vary from honest pleasure in the privilege of concelebration (which I can extend far beyond the letter of liturgical law without guilt) to resentment at the way power is wielded to promote "enlightened" views. What is becoming clearer in my own mind is the old saw: "If it is not in the heart, it will not be in the feet." Specifically, no amount of juggling schedules or increasing options seems to have increased community participation in community life. The reduction in the amount of prayer recited in common has not, in my own case, anyway, let to a deeper prayer life. Let me add that the rigidity of previous schedules and the fullness of communal prayer did not, of itself, bring us together and singly into the unitive way.

What the upshot of these reflections is, is that religious life is a life of faith, a life of belief in and commitment to Jesus Christ. Growth in this life of faith and grace has its own demands and its own pace. It is surely the business of chapters—and of us all—to discuss which structures in our lives will best contribute to this faith-life of ours in community; but we must remember that talking about virtue isn't acquiring it, and that disagreement over structures does not dispense us from the personal structuring of prayer and responsibilities that our conscience and the Holy Spirit suggest. The call to intimacy with Christ is one we can answer "before things have settled down" and "they" have made up their minds what "they" want of us.

D. Julian Davies fsm

Courtesy

With November thinning the trees
I did not expect to find
bright flush of spring to ease
the lovely burden of Your mind.

When gladness greys to gloom,
kind Christ, I will remember
one perfect rose in bloom,
pink camellias in November.

Sister Mary Agnes, P.C.C.

Father Paul Wattson of Graymoor and Reconciliation

CHARLES V. LAFONTAINE, S.A.

MANY ROMAN Catholics, including some historians, are quite surprised to learn that Father Paul James Francis Wattson, S.A. (Lewis T. Wattson, 1863-1940), the founder of the Franciscan Friars of the Atonement ("Atonement Friars" or "Graymoor Friars") and the originator of the Week of Prayer for Christian Unity, was a member of the Episcopal Church longer than he was a Roman Catholic. Even a few members of the Franciscan family in the United States are still unaware that Father Paul was one of the most controversial Franciscans of his time, whether Episcopal or Roman.[1]

As a member of the Third Order Regular, Father Paul was aided in formulating the Constitutions of the Franciscan Friars of the Atonement by Edward Blecke, O.F.M., provincial of the New York province, Paschal Robinson, O.F.M., later a Papal Nuncio to Ireland, and Stanislaus Woywod, O.F.M., the famed canonist. Those First Order friars performed similar services for the foundress of the Sisters of the Atonement, Mother Lurana Mary White, S.A., who, like Father Paul, was a member of the Episcopal Church until the Society of the Atonement entered the Roman Church at Graymoor, their motherhouse, in 1909.[2]

Despite the basic Franciscan character of the Society of the Atonement, Father Paul was able to preserve a certain distinctive "spirit" for his Society. That "spirit" arose not only from his religious experience as a member and priest of the Episcopal Church but also from the mission of the Society of the Atonement, as Father Paul conceived it in the early twentieth century.[3] At the core of the Society's particular ethos lay Paul Wattson's understanding, first, of the classical theological doctrines of the Atonement, second, of the relationship of Atonement to the more recent emphasis on unity and reconciliation, and, third, the practical application of these concepts within the modern context of divided Christian churches. Those three elements will be examined here to clarify the role of Paul Wattson as a pioneer American ecumenist and as the founder of a distinctively Franciscan religious community in the United States.

A consideration of Paul Wattson's concept of Atonement, unity, and reconciliation involves several difficulties. First, there is the serious problem of the sources. Other than primary sources like the few personal letters actually signed by Father Paul and some printed pieces issued under his by-line in *The Lamp* and other magazines edited by him, there is available a surprisingly small amount of material that can be directly attributed to him and therefore said to reflect his thought accurately. A critical edition of his works has not yet been compiled; so caution must be exercised not to claim more for him than is justified by the primary sources.

Second, Father Paul was not a professional theologian in the commonly accepted sense. What he wrote is the result, not of any particularly creative process on his part, but rather of his vast reading in widely varying areas of interest. To expect from him a systematic presentation or profound treatment of any subject is unrealistic. Father Paul was essentially a controversialist and a propagandist. His forte was the occasional piece written or spoken with the aim of either expressing his own deeply held beliefs or convincing others of them.

That said, it is still possible to attain some understanding of Father Paul's concept of the Atonement, unity, and reconciliation, always in the context of the theological and ecumenical limits of his own day. One of the earliest indications of how Father Paul viewed the Atonement and its relation to reconciliation can be found in a letter written to

[1]For a fuller treatment of Father Paul's life, see Charles Angell, S.A., and Charles LaFontaine, S.A., *Prophet of Reunion: The Life of Paul of Graymoor* (New York: Seabury Press, 1975).

[2]See Sister Mary Celine Fleming, S.A., *A Woman of Unity* (Garrison, N.Y.: Franciscan Sisters of the Atonement, 1956), pp. 142-65.

[3]For an historical-theological consideration of the word, "Atonement," see Kenneth Dougherty, S.A., "The Meaning of the Atonement," in Edward Hanahoe, S.A., and Titus Cranny, S.A., eds., *One Fold* (Garrison, N.Y.: Chair of Unity Apostolate, 1959), pp. 233-45.

Father Charles V. LaFontaine, S.A., is Associate Director (Research) of the Graymoor Ecumenical Institute, Associate Editor of Ecumenical Trends, *and Ecumenical Events Editor of the* Journal of Ecumenical Studies.

Sister Lurana, dated September 14, 1897, when both still belonged to the Episcopal Church. Explaining that the name of Saint Francis would not be appropriate for the new community they proposed to establish together because it had already been preempted by the Franciscans, Father Paul continued that there was one name not yet possessed by any religious order—namely, the "Atonement." This name met three qualifications he considered essential: (1) the purpose of the new society composed of priests and sisters should be expressed in its name; (2) the name should express "some great central truth of the Gospel"; and (3) the name should not be possessed in any form by any existing religious community. Moreover, Father related, "God has already given this name to us." The key passage in his letter to Sister Lurana follows:

> Thus has God himself outlined for us the Constitution of our Order. 1. The Holy Spirit our Inspirer and Guide and Comforter. All preaching and mission work to be successful must be done "in the power and demonstration of the Spirit." 2. The doctrine we are to preach and ever hold before the eyes of men is the At-ONE-ment of God with men and the sole instrument of its accomplishment is the Holy Cross. 3. The Central Means of Grace by which all that Christ wrought for us on the Cross and by which the Atonement is made real between God and man is the Real Presence of Jesus Christ in the Blessed Sacrament of His Body and Blood.[4]

The central idea of this passage is the "At-ONE-ment" of God with humanity as constituting the content of any preaching in which the new Society would engage. It will be noted Father Paul used the word "atonement" from the King James version of the Bible, not the word "reconciliation" as in other versions. Discounting the fact Father Paul believed the word "atonement" had been revealed to him by God as the name for his new community, it is quite clear he could also have employed the word "reconciliation" as a perfectly acceptable name that fulfilled his three requirements. "Atonement" and "reconciliation" were therefore not synomymous in his own mind, even though they ordinarily meant the same thing, both in the common and the theological understanding of his day. Nor dis he consider "atonement" and "at-ONE-ment" the same. That is why he was always careful to divide the word into syllables with the second syllable in capital letters. This was his way of indicating the difference he saw between reconciliation, atonement, and at-ONE-ment.

[4]Lewis T. Wattson to Lurana White, September 13, 1897, Archives of the Atonement Friars (hereafter A.A.F.).

An article in *The Lamp* of February, 1926, indicates that Father Paul had made a rather careful lexicographical study of the word "atonement" and out of that study had formulated some considerations not usually found in ordinary theological writings on the subject:

> As far as I am aware there is no exact equivalent of the English word Atonement, etymologically speaking, in any other language. The Latin word *expiatio* refers to the expiatory character of Christ's Sacrifice of the Cross, but this aspect of Our Lord's passion and death does not correspond to the significance of the word Atonement. Webster's dictionary derives atonement from the two words *at-one*, which as a verb means primarily "to be or cause to be *at-one*, and in its theological sense, "a reconciliation between God and sinful man." The word Atonement means *the end* of Christ's sacrifice on the Cross rather than *the means* of suffering and expiation through which that end was achieved. The purpose for which our Divine Redeemer offered Himself as a slain Lamb upon Calvary was to take away the sins of the world and restore that unity or *at-one-ment* which flourished between God and our first parents in the Garden of Paradise before the fall of Adam and Eve. Only, the unity with God which regenerate man is destined to enjoy forever in heaven through the Incarnation and Atonement of Jesus Christ far transcends the intimacy in the state of primal innocence before the fall.[5]

Father Paul's desire to distinguish between atonement as expiation and at-one-ment as unity with God is confirmed by the lengthy correspondence he conducted during his crusade to have the Church Unity Octave (now the Week of prayer for Christian Unity) made obligatory for the entire Church during the late 1920's and early 1930's. Father Paul became disturbed that certain documents from the Jesuits in Rome contained the word *expiatio* instead of the Latin word *adunatio* by which he preferred to express both the name of the Society and the theological concept behind the name. In a letter to Father Anthony Rauch, S.J., who was helping him in his campaign, Father Paul explained during early 1929 why he hoped the Jesuits would use *adunatio* rather than *expiatio* in their correspondence from then on. One of the reasons was this:

> God has very clearly impressed the vocation of unity on our Holy Society, the Church Unity Octave

[5]*The Lamp* 24 (Feb., 1926), p. 523. See also Titus Cranny, S.A., ed., *Father Paul and Christian Unity* (Garrison, N.Y.: Chair of Unity Apostolate, 1963), p. 231.

itself being one of the evidences of this truth; consequently it may well be called the "Society of Unity." It means through our Lord's sacrifice on the cross that an at-one-ment, or reconciliation was made between God and man, and the union of God and man in the person of Our Lord Jesus Christ at His Incarnation was through Our Lord made possible for the elect by His sacrifice on Calvary .... Reconciliation is the Vulgate word, which the King James version (from which our name was originally derived) translated atonement in Rom. 5:11.[6]

A few months later, Father Paul began corresponding with two biblical scholars, Rev. W.S. Reilly of St. Mary's Seminary, Baltimore, and Rev. C. Lattey, S.J., of Heythrop College in England, who belonged to a committee preparing the Westminster translation of the New Testament. Father Paul was quite keen on having Atonement replace reconciliation in Romans 5:11. Writing to Father Reilly, he informed the scholar that " 'Atonement' is a peculiarly virile English word, descriptive of the work of our Redemption .... Why not therefore, substitute Atonement for Reconciliation in Romans V, 11, since the type of Reconciliation stressed by Saint Paul is exactly the Reconciliation which the word Atonement was formed to express .... It is a definite Reconciliation referred to, which is none other than the Atonement."[7]

Having little influence with Father Reilly regarding the substitution, Father Paul next wrote Father Lattey in England. In late 1930, he addressed the English scholar with these words:

> Now, my dear Doctor, while we both are desirous of stressing the etymological significance of the word "Atonement" as signifying the *end* for which Christ made his sacrifice on Calvary, viz: man's reunion or onement with God, we should not ignore the fact that the word has established itself in the English language as the most widely accepted *verbum descriptive* of the reconciliation wrought by Jesus Christ between an offended God and the human transgressor. Neither propitiation, reconciliation, nor expiation can hold ground with atonement as being the generally adopted word to express this great truth, both by theologians and the common man in the street .... The whole Tenth Chapter of Romans sets forth the reconciliation of God to man through the Death of Christ, and the sacrificial word that has come to be accepted by Catholic theologians as well as Protestants to signify this central and fundamental doctrine of our religion is Atonement, and not Reconciliation. Nobody speaks of the Day of Atonement as the Day of Reconciliation whether he be Jew, Protestant or Catholic ....[8]

Unfortunately Father Paul had no more success with Lattey than with Reilly—indeed, not even a footnote in the Westminster edition, much less the substitution of the word in the text proper.

When Father Paul used the word "reconciliation," however, he sometimes made it synonymous with "atonement." In practice, reconciliation had a very concrete meaning for him, as can be seen from an article in *The Lamp* of September, 1910:

> Yes, Reconciliation is the Christian Talisman of the Twentieth Century. And surely none should be more alive to this than we Catholics. Amid the decay of the Protestant systems with its consequent confusion of religious thought, we cannot but note the compelling power of one very generally felt force, the Church Unity idea, an idea or ideal which appears to have taken fast grip upon the minds and hearts of so many within the non-Catholic bodies. If the phenomenon can be explained by the hypothesis that it is the work of the Holy Spirit, and if we accept such an explanation for the sake of a working principle, then as Catholics we may very readily believe that the end of such a movement is, in the mind of God, the Reconciliation of all sincere Christians with the divine centre of Unity, the Rock of Peter. Suppose we bear this possible hypothesis in mind and allow it to be a guiding principle in the attitude we assume toward our separated brethren, who are working and praying for Unity, however much they mau still be in the dark as to the destined end of their efforts.[9]

Reconciliation with the Rock of Peter was a particular urgency for the Anglicans, particularly those Anglicans who were "Catholic-minded," Father Paul believed.

[6]Father Paul Wattson, S.A., to Reverend Anthony Rauch, S.J., Feast of St. Michael, 1929, A.A.F. See also David Gannon, S.A., *Father Paul of Graymoor* (New York: Macmillan, 1959), p. 264.

[7]Father Paul Wattson, S.A., TO Rev. W.S. Reilly, July 25, 1938, A.A.F.

[8]Father Paul Wattson, S.A., to Rev. C. Lattey, S.J., Oct. 9, 1930, A.A.F.

[9]*The Lamp* 8 (Sept., 1910), p. 520. See also Cranny, *op. cit.*, 4-6.

This is clear from the same article in *The Lamp*:

> Here in America as in England there is no body of Christians who approach so nearly the borderland of Reconciliation with the Vicar of Christ as the so-called "advanced" or "Catholic Wing" of the Anglican Church .... For Catholic-minded Anglicans above all others among our separated brethren, *The Lamp* bespeaks and pleads the spirit of brotherliness, of intelligent comprehension.[10]

But not only the more "Catholic" Anglicans were the concern of Father Paul. Indeed he thought the whole Anglican Communion had a central function in the reconciliation of Christians with the Rock of Peter as well as in the missionary conquest of the world for Christ. Writing in 1937, he remarked:

> If all those Christians who constitute the so-called Anglican communion reckoned at something like 30,000,000 were firmly united with Rome ... it would give a tremendous impetus to the missionary conquest of Asia and Africa on the part of the Catholic Church. Hence the great importance of ... the reconciliation of Anglicans to the authority of the Vicar of Christ.[11]

This observation was very much in line with Father Paul's early prediction in 1901 that "Graymoor will yet be recognized as the stronghold of devotion to the highest interests of the Anglican Church."[12]

At other times, however, Father Paul distinguished between atonement and reconciliation as we have seen from his correspondence with Fathers Reilly and Lattey concerning the Westminster edition of the New Testament. At a retreat conference given in September, 1931, Father Paul further expanded upon the distinction:

> We have now received the Atonement. We understand by that not merely a matter of being reconciled to God, our sins washed away in the Blood that Christ shed, making an Atonement for the sins of the world upon the Cross, but it is the taking away of the barrier between God and man ....
>
> The Atonement as wrought by Jesus Christ does not mean simply the restoration of man to that same position of intimacy with God, which he enjoyed in his first state of innocency. It is vastly and immensely more than that, because in our redemption and for our salvation God Himself became man. He united human nature with the Divine Nature, not alone in His own person but he wished to draw human beings into such union with Himself that they became participators not alone in partaking of His Flesh and His Blood, glorified and transmuted into heavenly glory by His Resurrection from the dead; but partakers also of His Divine Nature.[13]

What can be concluded from this brief exposition of Father Paul's various musings concerning atonement, at-one-ment, and reconciliation? First, Father Paul often used the words "atonement" and "at-one-ment" interchangeably. Second, when he made a distinction between "atonement" and "at-one-ment," he distinquished "atonement" as *expiatio* or the *means* by which, from "at-one-ment" as *adunatio* or the *end* of Christ's sacrifice of the Cross. Third, Father frequently employed the words "atonement" and "reconciliation" interchangeably. Fourth, when he distinguished between "atonement" and "reconciliation," he referred to the latter as the state in which humanity is redeemed from sin by the action of God in Christ, and to the former or "atonement" as the state in which redeemed humanity shares in the divine nature and is transfigured. Fifth, in the practical realm Father Paul saw reconciliation as the earthly unity of all Christians in some way with the Rock of Peter, the Pope. In the terrestrial achievement of such reconciliation human beings had a definite part through their prayer, thought, and action.

Certain Christian virtues were necessary in those who would work for the goal of unity, Father Paul believed. Calling Christian love the "precursor of unity," he felt that Jesus' command to love was of "paramount importance and a *sine qua non* of Church Unity." Indeed, he recommended that all readers of *The Lamp* who were inclined to "enlist under the banner of Church Unity" should "feel and act (as far as possible) toward all fellow Catholics as though the schisms made by our forefathers no longer existed and we were as we know by the will of God we should be—one Fold under one Shepherd."[14]

Love, of course, is not enough, Father Paul maintained, since all Christians are sinners, in whatever church they may be. For that reason, "a purgatory is needed on earth among Christians." In personal renewal was to be found one of the keys to the ultimate unity of the Christian churches:

> The unhappy divisions now existing in Christendom are the direct result of the old leaven of malice and wickedness, which

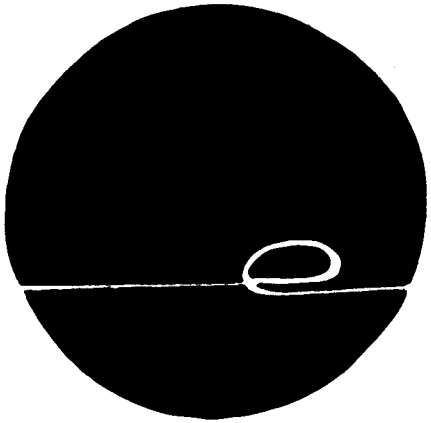
[10]Ibid.

[11]Cranny, p. 156.

[12]Lewis T. Wattson to Mrs. J. J. Hall, June 12, 1901, A.A.F.

[13]Titus Cranny, S.A., ed., *The Words of Father Paul* (Garrison, N.Y.: privately printed, n.d.), 2:68.

[14]*The Lamp* 1 (May, 1903), 35.



must be purged out of us, if we are to become a new lump. Every individual and every congregation and every separated communion of Christians must cooperate in bringing about this wholesale purgation as a *sine qua non* of Church Unity, for so long as the old leaven remains it will be impossible to renew all things in Christ.[15]

An historical search for examples of Christians who have evidenced the virtues essential for the advancement of Christian unity would find Francis of Assisi at the forefront. For Father Paul, Francis was "pre-eminently the Saint of Church Unity." And, asked Paul, cannot modern Christians hope "that it is the purpose of God after the lapse of seven centuries to accomplish a reincarnation of the spirit of the Seraphic Patriarch among men and to call forth from the ranks of his disciples and spiritual children those who shall meet the peculiar needs of this generation, rekindling the fire of Divine love on earth and recalling men once more to a realizing sense that the 'Kingdom of God is not meat and drink, but righteousness, joy and peace in the Holy Ghost'; teaching them also that the prayer of Our Lord, *'Ut omnes unum sint,'* lays upon all Christians a grave responsibility and a sublime obligation?"[16]

Although Father Paul fully recognized the role of human beings in the achievement of unity among Christians, he was nonetheless equally certain that unity is, in the last analysis, the gift of God. The Holy Spirit is the divine Guarantor that God's will for the unity of Christians will be accomplished despite all existing and foreseable human barriers. The Anglican Church, which was the special object of his devotion, should thus have no despair about its future or its Christian Unity mission, he felt, because the Holy Spirit is present and active in that Church:

> God the Spirit can be trusted to keep the balance between the Anglo-Roman, the Anglo-Eastern, and the Anglo-Protestant movements in the Anglican body and he will not suffer the Anglican Church to apostatise from the Catholic faith for the sake of intercommunion with the Protestant sects, even though for the time being the tide of popular sympathy runs strongly in that direction.[17]

Despite the presence of the Spirit in the Church, Father Paul was also aware that human sin was the greatest obstacle to the terrestrial realization of Christian reconciliation. This can be seen from his remarks in *The Lamp* of July, 1913, where he wrote:

> Alas, that through the malice of the devil and man's own fallen nature, divisions, separations, estrangements, misunderstandings, and even agelong hatred should find their existence among Christians! The shame and grief that the bold seed of God, surrounded by their enemies, should be at strife among themselves! The Holy Spirit is arousing the consciences of the whole Christian family to realize the sadness and pity of it all, and the paramount duty of every child of God in the twentieth century, is to emphasize both in thought and deed, our kinship in Christ Jesus, whether Catholic or Protestant, Roman, Greek or Anglican.[18]

What can be said about Father Paul's ideas of atonement, reconciliation, and unity in light of all the theological, biblical, liturgical, and ecumenical developments that have occurred in the years since his death in 1940? Certainly his thought was influenced by the cultural and theological context of his time. It would not be possible or responsible merely to transfer his ideas untouched to the modern context. However, much of what he taught is still applicable today, though nuanced, developed, and in some instances contradicted. Here are a few possible directions in which some of his ideas might lead.

First, Father Paul's distinction between "atonement" and "at-one-ment" remains valid though not necessarily couched in such terms, which were the result more of a delight in word-play than of accurate theologizing and philosophical distinction. The distinction lying behind the two words, however, points up some central notions of modern incarnational theology: (1) that faithful Christians even now share in transcendent existence; (2) that creation as a whole has been redeemed by God in Christ; (3) that humanity is already transfigured though not always in an apparent way; (4) that the whole person is involved in the redemption attained by Christ; (5) that Christians are the adopted children of God the Father, brothers and sisters of God the Son, dwellings of God the Spirit.

[15] *The Lamp* 5 (Nov., 1907), 220.
[16] *The Lamp* 4 (Oct. 1906), 356.
[17] *The Lamp* 6 (June, 1908), 119.
[18] *The Antidote* 4 (Feb., 1922), 22.

Father Paul's insight centered on the "already" of the tension that constitutes Christian existence.

Second, Father Paul did not neglect the "not yet" of Christian existence either. Few were quite as aware in his time, either from personal experience or theological concern, that disunity and division, hatred and enmity, were radical elements of human and Christian life. Wisely perhaps, he related disunity to the presence of human sin, both personal and communal. He realized, therefore, that personal and communal renewal were essential to reconciliation, that love was the foundation of that reconciliation, but that unity was nonetheless always a gift of God through the Holy Spirit.

Third, Father Paul was aware that reconciliation demanded human participation, both prayer and action. He emphasized active human cooperation with the will of God through attention, discernment, and decision. Yet he concocted no detailed grand plan for reconciliation, alert as he was to human inconstancy and infidelity. He knew the broad outlines of the divine plan from his deep knowledge of the Scriptures, but he was also intent on letting God be God, the Lord of history.

Fourth, Father Paul was concerned for the unity of the churches. While his concept of "return to Rome" may no longer be acceptable today, his devotion to the unity of Christians in all the churches is still an admirable Christian attitude. No less cogent is his desire that the last part of Jesus' prayer, "that the world may believe," should be realized concretely in time. For him the whole world was mission. Though his rather imperialistic notion of mission as conquest can no longer be admited, nonetheless his refusal to allow a dichotomy between Christian unity and Christian mission is admirable.

Fifth, Father Paul realized that the unity of the Christian churches must in some way be related to the fact of the Roman Church. Roman Catholicism can be neither completely ignored nor fully embraced in the ecumenical enterprise, for it too exists under the divine judgment of sinfulness. Yet the Roman Church, however unconverted, is is a fact which all the churches must face ecumenically. So too the Roman papacy with its claim to primacy among the churches. Ironically, the subject of the primacy is no longer ecumenically untouchable today, nor are the distinctive Roman interpretations of biblical data regarding ministry and the sacraments, especially the Eucharist.

Sixth, Father Paul's love and respect for non-Roman Christians (even in 1910 he was calling them "separated brethren" — what is new under the sun?) are certainly necessary qualities for any Roman Catholic ecumenist. He was not of a mind that demanded a total rejection of an individual's denominational heritage in the event of final reconciliation. Though he was frightfully "Roman" in his thought and principles, he nonetheless was convinced that catholicism ultimately implied a plurality, not stifling conformity to a single ecclesial expression of Christianity. True, he was adamant in his concept of what constituted Catholicism, but at the same time he was not unaware of the vitality and richness of his Anglican heritage.

Seventh, but far from last, Father Paul's conception of Francis of Assisi as an Apostle of Unity and exemplar of Christian Unity is worthy of note. As Christians in all the churches increasingly realize their obligation to work for social justice, and as liberation from oppression and alienation more and more becomes a Christian as well as a human concern, we can profit from Father Paul's thoughts on Saint Francis:

> Francis was a Christian and a Catholic, from the core of his heart to the tip of his fingers. And he was a social reformer, not *in spite of* his being a Catholic and a cleric, but *because* he was first, the follower of the Divine Master and a loyal obedient son of that Church which the Lord founded on the Rock of Peter .... But, however splendid the social reforms inaugurated by St. Francis, they were a secondary consequence and not of the prime essence of his Mission. Religion was everything with the Saint of Assisi and had he not inaugurated a religious reform, his social reformation would never have been. When, therefore, we entitle him the Apostle of Unity, we are thinking of him more as a peacemaker in the Kingdom of God, than as a citizen of Italy, or of the world.[19]

Father Paul's vision of Francis can still provide inspiration for those twentieth-century Christians who take seriously God's will as expressed in the prayer of Jesus: "That all may be one ... That the world may believe."

[19]*The Lamp* 24 (Feb., 1926), 57.

How Thin the Veil!

The thinness of the veil that kept our eyes
From seeing God will be the main surprise
When death unlocks the soul to set it free!
—so think, it is amazed it could not see!

Not too surprised, really, should it be;
We are half-spirit, and, increasingly,
The body takes on qualities that lead
To being glorified—it is the seed!

Already here below we lift that veil
Through eyes of faith—our greatest gift—and hail
Our God Who cannot wait to show His Face.
We wonder at this God and use His grace!

The veil is thinned the more as growth takes place.
The thinning matches perfectly our pace.
The keener, then, the soul's surprise at death:
It was about to see—at its last breath!

Bruce Riski, O.F.M.Cap.

Wherever:
Concepts of Community in the "Regula Bullata"

SISTER MARIE GARESCHÉ, F.M.M.

"WHEREVER" IS THE place of our community. Francis Bernadone incarnated Scripture with all the fullness of his heart and being. And I do not think that it was pure accident that caused this community word, *wherever*, to fall just in the middle of the Rule of 1223, that more concise Rule and Life of the Friars Minor he was coerced into editing when his friars found the Rule of 1221 somewhat too cumbersome. The *Regula Bullata* or Rule of 1223 begins and ends with references to the Gospel and to the Church, its extension: both the foundation and the goal of the Rule are found in the Word of God and the institution Christ founded for its presentation, preservation, and proclamation. The central point of the Rule, chapter six of twelve chapters, is that which most volubly calls the friars to fidelity, to tender love and care for one another. So if we look at the Rule in terms of form or symbol, we can see that fraternity or community for Francis flowed from the Church and the Word of God, towards the Church and the Word of God. Here already we have several thoughts about Franciscan community to stimulate, perhaps, our minds and hearts to newer and clearer insights.

In chapter six of the Rule we read:

> Wherever the friars meet one another, they should show that they are members of the same family. And they should have no hesitation in making known their needs to one another. For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more

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> tenderly. If a friar falls ill, the others are bound to look after him as they would like to be looked after themselves.[1]

Wherever; family; making known needs; tenderly; look after one another. Today, the family analogy for religious community does not hold true; that is, if we are thinking that a local living group must be modeled on the family. Sociologically, this is clearly impossible, for we are all asked to be coresponsible members of the group and not to cling to some sort of matriarchal or patriarchal model we may have previously thought was indeed the essence of religious life. The familial age-stepping and sibling/parental relationships established over a long period of time are impossible of simulation. Not the model of family, but the affective, the feeling words are still most relevant to us today in our dealings with each other in fraternity. Interesting to note the frequency of Francis' using the word "tenderly" when asking the friars to regard one another in the Rule and in his letters. *Wherever* is a place of love!

At several points in the Rule, the ministers are called to serve the friars, to impose moderate penances and take care not to become angry or upset because a friar has sinned (ch. 7), to correct them humbly and charitably, to be sympathetic towards them (ch. 10). Thus they are asked to accept the friars, to manifest a love for them that is strong and healing, to keep loving them despite obstacles. Love shows itself in a true community where it finds fulfillment.

> A community is a place of synthesis. In it the human values and the ground in which they must be rooted are completely preserved. In a community there is no longer left and right, liberal and conservative—all that is surpassed and sublimated in reality.[2]

In founding a Gospel fraternity, Francis sought to replicate the unity of the *vita apostolica*; to discover anew the primitive *koinonia* of Acts; to live a love truly incarnate which would witness to the secularized thirteenth-century world that was preoccupied with materialism and beset by manifold faith and authority problems.

It is said often that there is much room for individualism with all those who profess the Rule and Life of Francis, so that the left, right, liberal and conservative are surpassed in the common reality of their fraternal life. The principal qualification for admission into the Friars Minor is the wish to adopt the form of life (ch. 2). There are stipulations regarding the disposal of goods and the faith of the potential friar, but there are no requirements that he be of one particular persuasion or another, or that he undergo some sort of radical personality change. It seems that the Rule in its lack of such specification encourages both the individual diversity and the group harmony:

> How often he [Francis] appears in his strongly accented individuality, and yet he is always integrated into a group and accepts its exigencies. His Order inherited this personal characteristic of St. Francis, and it is often designated by the expression "Franciscan individualism" with the tendency to stress individual values.[3]

This acceptance of the individual where he is, says much about the love of the fraternal group into which he is accepted.

The maternal, affective love that Francis was anxious for all the friars to show for one another can be read at length in the book of Francis' life and that of the early fraternity. Celano is one of the several early sources wherein the nature of the first friars' life was seen to be a truly love-filled one:

> Truly, upon the foundation of constancy a noble structure of charity arose, in which the living stones, gathered from all parts of the world, were erected into a dwelling-place of the Holy Spirit.... For whenever they came together anywhere, or met one another along the way, there a shoot of spiritual love sprang up, sprinkling over all love the seed of true affection [1 Celano 38; *Omnibus*, 260-61].

In his instruction on "Religious Life in Hermitages" (*Omnibus*, 73), Francis refers to the friars "who are mothers"; this is but one of the many examples of the concern and compassion within the fraternity that he exemplified, not to mention the innumerable legends about their fraternal love (cf. *Fioretti*, in *Omnibus* 1295ff.) —embellished though they be, each one of these legends surely has its original kernel of truth. Previously, I noted that our fraternal life isn't validly based on the family model; be it understood, therefore, that here I use "maternal" for the affective value of the vocabulary.

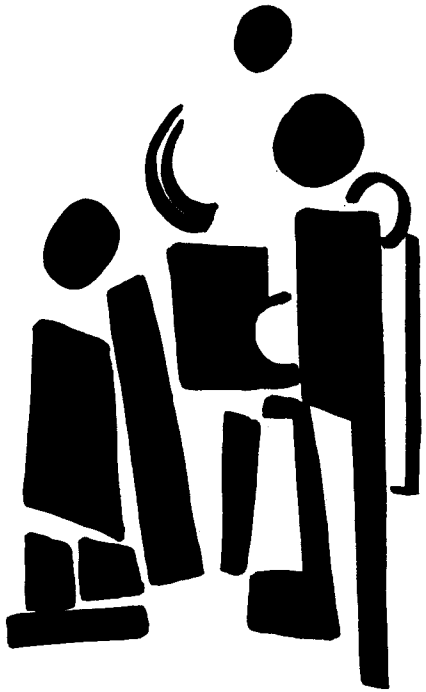
"Wherever the friars meet one another" (Rule of 1223, 6). *Wherever*. This intimates that fraternity exists where the friars

[1]Rule of 1223, in *Francis of Assisi: Omnibus of Sources*, ed. Marion A. Habig, O.F.M. (Chicago: Franciscan Herald Press, 1972), pp. 61-62. Henceforth in text *Omnibus*.

[2]Max Delespesse, *The Church Community: Leaven and Life-Style* (Notre Dame, Ind.: Ave Maria Press, 1973), p. 48.

[3]Constantine Koser, O.F.M., "Life in Fraternity," *Sursum Corda* 13:12 (April, 1974), p. 59.

are together. It suggests that "wherever" is somewhere, anywhere on the road, away even from the usual places of lodging, whenever they meet in the course of an apostolic journey. Their journey is a pilgrimage, and they are sons of the Church and preachers of the Word. Their very meeting, because they are who they are, reminds them of their fraternity—no, it makes it again present. "Wherever" is maintained in the very love the friars bear for one another. Further, their "having no hesitation making known their needs to one another" is part of their manifesting mutual responsibility.



Let us think about the mutual acceptance of responsibility for one another in the light of the maternal love which Francis enjoins: it is my experience that a true realization I am loved comes to me when the other not only sees to my needs but also expresses his needs to me. We share with one another what we *are*. Much more does this indicate the other's love to me than sharing what we *have*, although the material sharing, too, has its importance. "A friar should certainly love and care for his spiritual brother all the more tenderly." Francis does not say that the love one shows must be equally shared out among his brethren, for he as well as the Lord Jesus has his special friends; the tender regard of each for the other was, however, meant to include all the friars, to some degree. There is no question here of "particular friendships" in the Jansenistic, prohibitive, and pejorative sense of that term.

The many references I have just made come from various parts of the Rule of 1223, and it is still my contention that the "wherever" sentences contain the heart of what community should be today, and reflect Francis' incarnation of the Gospel. "Wherever two or three are gathered in my name, there I am in the midst of them." Wherever the spiritual brothers meet one another, there the Lord is, and there, *wherever*, is community. Francis, following the evangelical command to love one another, practices this in the most perfect natural manner, which was to shower on those with whom he shared, the *natural* consequences of an *evangelical* thrust: respond to human needs; respect the other's feelings; confront others with knowledge about themselves which they do not or may not have (fraternal correction out of love); accept others with their individual differences, and support them.

Having looked at some of the Franciscan aspects of fraternal life, our next step, of course, is to look at our own present attitude regarding community and to realize that, ultimately, community is a common space for experiencing God. It is not a phenomenon that simply happens, though. *Wherever* requires constant building!

Oppressed Anawim

Belied!
Left upon an empty road.
Naked!
Stripped of all native wealth.

The little ones of the earth
Searching for the god of the dead
Jumped into the river Styx
And found their longed for rest
In the nestle
Of eternity's brown breasts.

Roberto O. González, O.F.M.

Gathered in Christ's Name

BRUCE RISKI, O.F.M.CAP.

JESUS DECLARED, "Where two or three are gathered in my name, there am I among them." What a joy to know that our God is present not only in us at such a gathering, but that He is in our midst! He is there to fill us with the peace, happiness, and blessing His presence brings. All the more is this true if we are aware of it.

God said to our spiritual father Abraham: "Walk in My presence, and you will be holy." These are the first words spoken to man after the Flood. To walk means to be aware of that Presence—to know where we are going. And we are to go, to travel on the straight and narrow road that leads to Paradise. God was giving Abraham a message: viz., the way to become holy is to live in the Presence of God. Not that God is watching every move we make like a policeman so that we act out of fear—no; but we are aware of the Presence of Love-in-person, permeating, penetrating, and saturating our every thought and deed. We are to be alive to God's loving Presence in order to fall in love with God ever more deeply. The more we love, the more we see there is to love; the more we need to love God! We never catch up to God. But we have fallen in love so completely that we never stop. We love as much as we can at the level and point where we find ourselves in the spiritual life.

Jesus is present where there is a gathering in His name. But almost always we restrict His presence to attendance at a Church function. It is spelled out for us then—we need not be told

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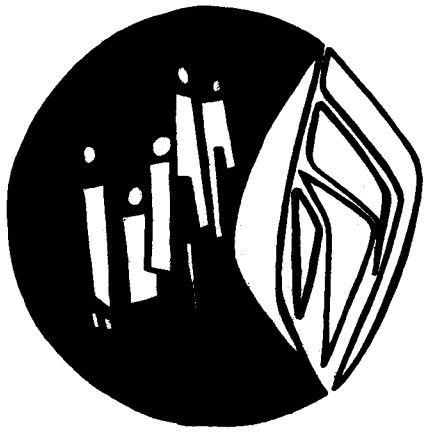

that we are together in His name. It is self-evident. Nonetheless, there are many times, some of long duration, when we are gathered in the name of Christ. It is not too evident that such is the case, but it is nevertheless true. For by a virtual or general intention to serve God, by a general direction and purpose of living for God and doing His will, no matter where we are or what we are doing: be it the classroom, the place we work, driving a car, eating at a restaurant (to name a few instances) we are gathered in His name. True, at such times it is implicit, not explicit. But the fact is that these occasions take place outside a church, and hence we rarely advert to the fact that we are, in some way, "gathered in His name." The amazing truth of the matter is that we always and everywhere walk in the presence of God! But for it to have an effect on our spiritual lives, we must of necessity be alive to the truth. St. Paul expressed it in this way: "In God we move and live and have our being."

What dignity we have, then, whether at work, play, or travel! We are a living sponge in the ocean of divinity. If we seek first the Kingdom of God—that is, its extension in our souls, we will extend it in our environment. We will, by explicit awareness, make the presence of God stronger. We will "supernaturalize," so to speak, the "natural" presence of God. It becomes more pervasive and influential through our activity. We sanctify our location and our work. We bring God to those we live with, work with, and meet. And we make ourselves holier.

Franciscan Leadership

DAVID FLOOD, O.F.M.

THE EARLY FRANCISCANS learned in sorrow as well as in joy. They drew light from Francis' vision of God's world. They also reflected on their good and bad experiences as a young movement. At their general meetings, they stated basic principles more clearly, corrected discernible weaknesses and supplied the Order with appropriate institutions. Francis had cut loose from the common measure and drew men and women after him. As they went their way, they recognized, accepted and ruled the human obscurities which sought to hold them back.

Quite rapidly their numbers climbed into the hundreds. They broke up into provinces, with individual friars responsible for order within the provinces and the integration of the subunits into the whole. However much the friars went into this institutional phase in accord with their basic principles, they produced therewith superiors and subjects. In the context of this development, they confronted them well and we can learn about authority and leadership by scrutinizing their practice.

I

WE HAVE READ ABOUT THE EARLY Franciscan ideal of authority. Drawing from the gospels, Francis and the friars proposed a superiorship of service. They saw superiors as ministers to their brothers. In a letter to Agnes of Prague (Letter Four), Clare called herself the "handmaid of Christ's handmaids." For Christ came to serve, not to be served. Francis and his brothers put a passage to this effect into their rule. In the chapter, they described the tasks of the ministers and the spiritual sense of their contribution to the brotherhood. Therewith they accorded a number of friars administrative authority.

The early friars returned to this section of their rule at a later date, after the friars minister had been in office. On the basis of their experience with provincial superiors, gathered in general chapter around Francis, they added to the passage ordering superiors within the movement. They legislated, in part:

> Should any minister command a friar something against our life or against his soul, the friar shall not obey him. There is no obedience where wrong is done or sin committed.
>
> Then, all friars subject to ministers and servants shall check the behavior of the ministers and servants well and reasonably. Should they see one of them go the way of the flesh and not of the spirit, as the direction of our life requires, if he has not corrected himself by the third admonition, they shall report to the minister and servant of the whole brotherhood at the Pentecost chapter, no matter what the opposition. (Regula non bullata V).

The passage continues by making a similar point about the individual friar. These lines belong to that part of the friars' rule which institutes, explains and seeks to control the differentiation of superiors and subjects within the expanding movement. The passage can well bear extensive technical analysis, for it shows evidence of a hard redactional history.

The passage contains one expression which, well interpreted, switches on the light within the lines' verbal space. I have rendered it "the way of the flesh and not of the spirit." In Latin, it reads "carnaliter et non spiritualiter." The friars shall make sure ministers proceed (*ambulare*) *spiritualiter et non carnaliter*. Interpretation has to describe what the expression sets on each side of *spiritus*, what on the side of *caro*.

Under carnaliter, the friars understood what was not in accord with their movement. Into the term they put not only fornication and adultery, which would hardly need the patience of a triple admonition and the courage of correction before the brotherhood; they put as well behavior which went along with the prudence and wisdom of a common sense conduct of life. They summed up in the term patterns of behavior and public ways normal for early thirteenth century society, as well, of course, as conduct contrary to the acknowledged moral law. Under *spiritualiter*, they understood what held to and developed the original convictions and decisions of the Franciscan movement. They knew what spirit urged them. They did not always know where it would lead them. They had developed a fine sense of direction, all the same, which helped them test and temper the new ways they trod. Like lobstermen who smell a northeaster in the wind, the friars knew when something wet and worldly filtered into the air of Franciscan life. Should it come through superiors, the friars, responsible for their brotherhood, had to sound alarm. The contrast in the expression

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exists between the dynamic ethos of the movement and anything that wars against it.

The contrast in the expression does not lie within the private life of the superior. Though it includes it, the contrast is not contained by the success or failure of the friar minister's private life. The context of the expression requires we read it within what had become virtue and vice for the movement, responding to a vocation which Francis had first perceived and captured. The movement had its special morality, severing it clearly in spirit from the world within which it took shape and grew. I offer four considerations in support of this reading.

1. The friars clarified the contrast with an explicit reference to their style of life. They required the assessment of the superior's ways occur in the light of the movement's direction (in Latin, "pro rectitudine vitae nostrae," "as the direction of our life requires"). Therewith they implied the existence of a morality peculiar to the movement. Preceding the statement, they gave notice that a brother was not to heed a command in disaccord with Franciscan purposes and ways.

2. In the rule text, the friars supposed instances difficult to assess and worthy of debate. They urged their brothers not hold back if they believed they had a valid point. In wording the rule text, the friars intimated courage necessary to push the correction to good conclusion. Moreover, that did not necessarily occur in the privacy of the confessional, or in the semi-privacy of an objective council, for though the rule does not demand it, it allows that the correction took place in the forum of the general chapter. For the brothers who were correcting were pursuing the interest of the brotherhood, not merely the moral good of the superior alone.

3. The rule's redactional history shows this portion of the friars' rule an addition to the passage instituting provincial superiors. Its formulation followed on experience with the new institutional role. If we try to imagine the negative experience which had prompted it, we find the experience not in the possible t?rpitude of friars provincial, for that would call for no more than a mechanism of removal; we find it rather in the possible falsification of the movement, the danger of which had increased with the provincial superior's special authority. In a portion of the rule very sensitive to the dangers of power, some friars had received an authority which held a special threat for the movement's life. The friars experienced the services of order rendered by provincial superiors; they experienced as well what men with

administrative power over their brother could do to the movement and sought to reduce the danger.

4. I find a strong support for this extensive interpretation of one expression in the movement's history, expecially as it congeals in written expression at other passages of the rule and in other writings of Francis. For Francis and his friends had launched a distinctive movement in the early thirteenth century marked by a strongly independent and attractively original style. How did they check the dangers they met along the way? We find them leashing the dangers of administrative authority in the passages under consideration, and we can easily suppose they encountered such dangers. In other sources for the early Franciscan years (Regula non bullata XVII and XXII; Opusculum commonitorium 9; Admonitiones 7) we have Francis pursuing the same distinction, one which separates the new ethos from the world around it.

In Chapter Five of their rule (early form), the friars urged all brothers to keep administrative authority in line with the Order's dynamic spirit, distinct from the world (*caro*) around it.

II

THIS ANALYSIS invites several reflections. They have to do with authority and leadership; with interpretations of early Franciscan history; and with a dynamic context of meaning.

1. At one moment, Francis and his brothers recognized the need for a major organizational development in their Order. They accorded a small number of friars administrative authority and so created provinces. At the same time they gave the friars provincial power over their brothers. Soon after, the friars in general chapter began backpedaling to reduce the strength of provincial superior power and to subordinate it to the basic pursuit of the movement. In inviting subject friars to test the accord between a friar's administration and the movement's dynamics, they attempted to subordinate administrative authority and power to the spirit alive in all. Leadership lay in the force and clarity of the community's response to its vocation. The special power of the provincial superiors consisted in their service of organizing and so directing that response. The situation has all the fluidity of a flipped coin spinning in the air. Theoretically, the coin spins and spins; realistically, the coin falls flat, and the superior says what's heads and what's tails.

2. I know interpretations of early Franciscan history which read such passages as Chapter Five of Francis' rule (early form) in terms of the institutionalization of the Order and in terms of the individual's relationship to God. I readily agree that the Order has an institutional history, to which the passage under study makes a major contribution; and that the contrast between *spiritus* and *caro* exists first of all in an individual's struggle for fidelity before God. Yet we have access to these two dimensions of the passage's meaning through the history of a movement caught up in the social and cultural dynamics of early thirteenth century Italy. We fit early Franciscan history too rapidly to our twentieth century Franciscan world if we only take it as the rise of a church institution and an example of Christian virtue.

3. Friars could summon one another to obedience and obey one another well because they lived together in a dynamic context of meaning, within a dialectic of intention. They knew that what they were doing made sense. They felt it in their bones, recognized it in their common confession and had its confirmation in Francis. It made sense to obey. They knew they were obeying Jesus Christ (Regula non bullata V 16). They knew they pursued together the actualization of the kingdom. They could contain regulatory authority within the constantly changing conditions of their response to God's call.

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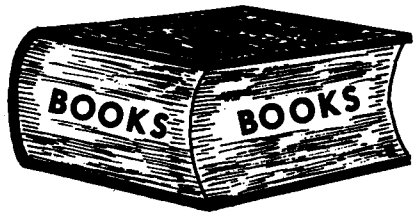
IN PROPOSING this moment of Franciscan experience for examination and reflection, for examination and reflection, I conclude by raising a question. The passage analysed does not answer, save indirectly, our problems with Franciscan leadership today. What do we do when the movement flags? What do we do when we suffer from a stasis of busy institutionalism rather than enjoy a dynamic context of meaning?



The Religion Game: American Style. By Edward Stevens. Paramus, N.J.: Paulist Press, 1976. Pp. vi-152. Paper, $5.95.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Philosophy, Fordham University), Editor of this Review.

Disconcerted that the religious life of Americans is too firmly rooted in "Greco-Roman civilization, medieval scholasticism, Anglo-European Reformation thought, modern British linguistic analysis or continental phenomenologico-existentialist philosophy," Dr. Stevens suggests in this book that we remythologize our religion using our native American pragmatic outlook.

"Remythologizing" evidently needs explanation at the outset; so a good deal of space is devoted (the three chapters of part 1) to the subject of myth. This material, mainly sociological in character, is informative and enlightening as we see the extent to which human beings couch in story form their perspectives on ultimate reality and its meaning.

Besides the sociology, there is a good deal of philosophy, and also some theology, in this first part. Some important stands are taken, which influence the remainder of the book; and so I would like to take time out to discuss these positions briefly before going on to Part II.

1. My first difficulty is with the author's acceptance of the usage (all too common today) of "myth" according to which just about any explanation at all, in any field, of any reality, can be termed a myth. But then "myth" becomes a synonym for "explanation," and a bit of excess linguistic baggage. Better to retain a limitation on the word's meaning such that a myth is understood to be a story which interprets the *other*-worldly in terms drawn from our experience of the *this*-worldly.

2. Interestingly enough, Stevens lodges precisely this complaint against Rahner's concept of the anonymous Christian: viz., that if everyone is Christian, Christian= human, and we should drop the former term. But here Stevens misses the point: Rahner is saying, *not* that every human being is Christian from the empirical, subjective, or psychological, conscious viewpoint; but that from God's standpoint, all mankind is intended to be Christian, and good faith gets a person into touch with grace, which comes through Christ alone.

3. Another problem I have, similar to No. 1, above, is that the author adopts a quite common understanding of "religion" (most extensively exploited, doubtless, by Paul Tillich), according to which it is equivalent to "ultimate concern," and anything whatever can be its "object." Certainly Stevens, like Tillich, takes great pains later on to set up criteria for distinguishing worthy from unworthy objects of such concern. But wouldn't it be easier just to start off with a more realistic, tighter defini-

tion of religion itself?

4. The final difficulty has to do with Pragmatism's criterion of truth and its subordination of truth to "meaning." Stevens does insist, in his third chapter, that there is an objective side to the creation of meaning, i.e., that reality in some sense imposes itself on us. But he seems unwilling to accept the implication of this obvious truism. Thus, on p. 25, we read that "to ask, Is Christianity true? is in a way as silly and muddle-headed as to ask, Is Greek civilization true? The question just does not fit." But surely this explanation is tendentious: the real point at issue is whether the *doctrinal and historical claims*, not some amorphous generalization, of Christianity are true. And this question is not a silly one.

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Part II comprises a rather systematic exposition of religion from the pragmatist viewpoint. Its five chapters move, globally speaking, from the more theoretical and general to the more practical and specific. The author does a good job in Chapter IV of setting forth William James' notion of a "genuine option," as also of explaining the latter's emphasis on novelty, relatedness, and pluralism. (But here again —p. 71—that nagging question of pragmatism's criterion of truth: souls and angels exist "only to the extent that they are able to enter the realm of human experience.") The point drawn from James is nonetheless important and valid: faith may not be logically justified or demanded and yet be warranted—necessary—if one is to make sense of life and avoid despair.

John Dewey's naturalism is set forth in Chapter V, the essential point being that "the religious dimension of reality" (which Dewey himself seems to consider merely a heightening of the aesthetic experience of "the whole" — p. 79) is purely immanent and restricted to *experience*. All in all, I find the author's presentation, especially in view of his last chapter, to be entirely too sympathetic and uncritical—but back to this later.

Another great American philosopher, C.S. Peirce, is invoked to provide the method for discovering God (Chapter VI). This method is the very antithesis of cold, calculating logic. Called "musement," it is much akin to play—remaining open to the full richness of experience and all that it reveals. The chapter as a whole is very uneven. In addition to the good exposition, it contains a couple of rather strange dichotomies. First, there is an unaccountably violent digression on the uselessness of dictionaries and their inability to provide what (in all candor) they never were meant to provide: more than verbal definitions. But why "either/or"? Surely we must start out by making sure we're using the words right; but only the most extreme among the linguistic analysts would pretend that there is no need to go beyond the mere use of words. Another, second, dichotomy is set up between the use of logic and the use of experience in discovering God (p. 91). Here again, why "either/or"? We must be open to the testimony of experience, but we can hardly be expected to abdicate all rationality as we interpret that testimony. Finally, there is the false dichotomy which recurs throughout the book, between "other-worldly, transcendent" religion, which is said to lull its adherents with visions of another, fully-completed world enabling them to avoid commitment to building this one, and, on the other hand, the right kind of religion—immanent, naturalist, processive, and calling for commitment to *this* world. But as Stevens admits elsewhere in passing, religions of transcendence do not necessarily exclude that sort of commitment.

Chapter VII uses the insights of George Mead (as well as John Macmurray and Robert Johann) to investigate the *social* dimension of religion. Basically, the point is that the idealizing force of religion, combined with its involvement of the *whole* person and the human being's openness to all being, draws us toward a oneness as a world community. (It would have been interesting to see, in this connection, how Stevens would contrast Mead with Royce, but unfortunately no mention is made of the latter at all.) This chapter, too, has its flaws, among them a dangerous generalization about "contemporary sensibility" (p. 101) not favoring a purely "individual" religion. One thinks, in this context, of Whitehead's definition of religion as "what an individual does with his own solitude." I suppose, at any rate, that it depends on which "contemporary" you happen to be talking to at the moment. Other difficulties I had with the chapter are minor: an overextension of the word "love" almost to the point of meaninglessness (pp. 103-05), and the unfortunate use of "behavioristic" (with its Skinnerian connotations) instead of "pragmatic" (p. 102).

Chapter VIII is a discussion of conversion as "second level change": as the adoption of an entirely new "myth" or world-outlook which cannot be brought about by any amount of argument or rational proof because such logical operations always take place within one's present world-view, which has an answer for any possible objection *in its own terms*. This discussion has merit and appeal, and surely there is something of the non-rational and affective about conversion. Still, the openness that gives rise to a conversion does contain an intellectual component. The new outlook has to be, as Whitehead put it, consistent, coherent, and adequate to experience. So it is somewhat inconsistent for Stevens to propose theism as pragmatically superior to secularism because of the former's power as a detector of idols (p. 117). As in Chapter VI and below, in Chapter IX, no really objective criteria are furnished for such detection. The author's heart is surely in the right place, but having capitulated to relativism on the crucial question of truth, he is no longer in a position to say anything in favor of anything, save that he likes it because it works for him.

Religion, Stevens had pointed out in the book's Introduction, is ultimate concern for self-integration as a fully human being. Incorporating what had also already been said about the social character of man, he spends most of the ningh chapter pleading (on *religious* [?] grounds) for a sane ecological attitude and due concern for the welfare of spaceship earth. The observations here are

often fine, as when the author discourses on death as a means to life, on the need for the spirit of mysticism to replace our competitiveness, and (though here a more critical discernment could be desired) on Buddhist meditation and *satori*.

By far the most basic problem with this ninth chapter, though, is another of the book's false dichotomies—this time, between an "available" God and the "transcendent" God. Part of the problem here is merely grammatical, but how many philosophical and doctrinal errors have arisen because of inadequate attention to grammar! In the present instance, at any rate, I fear that Stevens may really mean what he has said earlier about pluralism, the irrelevance of logic, and truth as "cash value." He really sounds as though there are as many "gods" as there are different human views of God.

The "available" God is of course Pascal's "god of the philosophers." (Pascal too has the grammatical problem of seeming to speak of two different Gods!) Actually, of course, what is involved is not a choice between or among gods, but only a clarification of concepts and terms referring to the *one* God. This accomplished, one must go on to ask whether Stevens, or Pascal for that matter, has really shown the inadequacy of any and every philosophical notion of God.

This review is of course not the place to embark on that task. But it is necessary to point out here the dire consequences of Stevens' refusal to allow philosophical concepts and realistic truth criteria into his arena: he is left with the same vague non-notion of God as that espoused by Leslie Dewart in *The Future of Belief* (1966). We are supposed to situate ourselves "within the transcendent divine perspective" (p. 128) without knowing what that perspective is or what God is, what he plans for us, what he wants from us. All this, so we can become more fully human and learn to survive in a "scarcity environment." The cart thus pulls the horse, and the tail wags the dog.

For the first time since the Second Vatican Council opened, I found myself, on finishing this book, wishing there were some way that the *Baltimore Catechism* could be universally reimposed.

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in wishing you

A VERY BLESSED CHRISTMAS

and every grace and blessing for

A HAPPY AND FRUITFUL
NEW YEAR

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CONTENTS

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On "Irrelevant Dogmas"

THE OTHER DAY I was discussing with a colleague the content of a course I'm teaching this term: "God in Process Thought." Pierre Teilhard de Chardin forms the subject matter of half the course; and, as I informed my colleague of that fact I detected the disconcerted expression on his face to which I've long ago become accustomed when I mention Teilhard. I hastened to launch into my customary defense of Teilhard's orthodoxy, only to discover (to my great surprise) that I had quite completely misinterpreted my colleague's chagrin. He was actually put off by the renowned Jesuit's adherence to traditional doctrinal and spiritual norms!

The evening's conversation then turned to the general issue of papal authority in doctrinal matters, and thence specifically to the only two Marian dogmas infallibly defined in the technical sense: the Assumption and the Immaculate Conception. Even if papal infallibility were itself plausible, not to mention relevant, my friend maintained, its use in these two trivial and irrelevant areas only went to show its lack of any real connection to people's practical lives and profound aspirations.

In celebrating the Feast of our Lady's Immaculate Conception this month, we surely could do well to reflect that the truth is quite the opposite of what my colleague asserted. Not that Mary's privilege is simply a functional reality with exclusive reference to others—no; but precisely as her own precious gift, which issued forth into such great glory for her in her co-redemptive act and in her triumphal Assumption to her Son's side, it redounds mightily and fruitfully to our salvation and spiritual edification.

"Our tainted nature's solitary boast," the Blessed Virgin Mary stands forever as our model of what graced human nature should be and ought to be. Enabled by the fullness of her primal grace to share as no other human being has ever done or will ever do in her Son's saving life and death, she has played a direct and intimate role in making possible the everlasting glory to which each one of us aspires.

The world-wide rejoicing to which the papal definition gave rise has not, then, been an instance of religion's opium-like tendency to withdraw people from the secular concerns that allegedly matter most. Precisely the opposite is true: while not detracting from the importance of "building the earth," it has evinced clearly and forcefully that Christians do indeed have the accurate "sense of faith" and perspective on things "in the light of eternity" which enables us to put first things first and to draw our strength from the one source whence it is actually available.

This is why no papal definition can be considered "irrelevant": the Holy Father, entrusted with the care of Christ's flock, must be understood by any person of faith to have a unique awareness, not only of what is true in the realm of faith and morals, but also of just what is and what is not to be included in that realm. On the great Feast of December 8, therefore, far from assuming a stance of sophisticated disdain, we recall with deep gratitude both the papal solicitude which has embellished the Feast with such solemnity and, even more, the divine election of our Blessed Lady for so glorious a role as our model and our Co-redemptrix.

Fr. Michael D. Mailack, ofm

Three Days Rebuilding the Temple

When all the world had cried,
"Depart from us, Ye Cursed"
The Fig Tree withered and died—
The Maiden Mother formed her prayer
The faith of David, multiplied:
"It is you, Lord of Hosts, God of Israel
Who said in revelation
'I will build a house for you.'
Therefore your servant finds the courage
To make this prayer to you.
Lord God, your words are truth
You have made this generous promise;
Do, then, bless the house of your servant
That it may be before you forever;
For you, Lord God, have promised,
And by your blessings the house of your servant
Shall be blessed forever."

Sister M. Mercedes, P.C.C.

Obedience:

The Vision of Saint Francis

WAYNE HELLMANN, O.F.M.CONV.

THE GOSPEL LIFE is the main concern of Saint Francis of Assisi, and this life demands that one leave behind each and every possession. Such is Francis' first word of advice to those who wish to join him in following his vision of the gospel. He enjoins any who wish to be admitted into his fraternity to first go and sell all that belongs to them. Then they are free, as he says in the Rule, "to be received into obedience."

Saint Francis establishes the priority that in obedience one must first rid himself of any and all possessions. In Francis' mind there can be no obedience without poverty. In fact, poverty is fulfilled and completed in obedience. In his Third Admonition, he explicitly relates the two:

> Our Lord tells us in the Gospel, Everyone of you who does not renounce all that he possesses cannot be my disciple (Lk. 14: 33), and, He who would save his life will lose it (Mt. 16:25). A man takes leave of all that he possesses and loses both his body and his life when he gives himself up completely to obedience in the hands of his superior.[1]

Obedience, then, is the active poverty of stripping oneself of possessions. In Chapter 10 of the Rule, Francis reminds the friars "that they have renounced their own wills for God's sake." To renounce one's will is the poverty of renouncing self. In his Letter to All the Faithful, Francis again relates obedience to the giving up of self which is a fundamental condition of following Jesus:

> We are bound to order our lives according to the precepts and counsels of Our Lord Jesus Christ, and so we must renounce self and bring our lower nature into subjection under the yoke of obedience; this is what we have all promised God.[2]

Again in the praises of Virtues, Francis directs obedience toward the inner struggle of man to die to himself and to overcome his selfish Ego so that all that is not of God may be rooted out and a dwelling place for the spirit of the Lord be prepared within the heart:

> Holy Obedience puts to shame all natural and selfish desires. It mortifies our lower nature and makes it obey the Spirit and our fellowman.[3]

Notice the priority here. Above, it was seen that the poor man who wishes to take leave of all that he possesses must lose both his body and his life. This he does by obedience to a superior. In the Praises of Virtues, Francis says obedience puts to shame natural and selfish desires. What Francis speaks of is the Pauline concept of *sarx*, flesh. In both of these texts, Francis uses the term *carnis*, which is translated into English as "lower nature" or "selfish desires."

Obedience is thus the poverty whereby we do not cling to the spirit of the flesh with its selfish desires. In obedience, it is our sinful nature and selfishness that must be brought into subjection. Obedience is the active dying to ourself. This means obedience begins in that inner struggle of self to self where the old man must die so that in that place where the "selfish Ego" had once dwelled, the Spirit of the Lord may rule. Francis follows this order of thought in his Praises of Virtues. Through the poverty which strips the inner self, one can begin to obey the Spirit dwelling within. It is only in third place that Francis says anything about obeying our fellow man. Obedience to men follows or rather flows from obedience to the Spirit once our sinful desires have been subjected to that Spirit. This is as it should be. The Spirit whom the friar obeys is to be the Spirit of Love; the subsequent obedience to men, as shall be shown, is an expression of obedience to the Spirit of the Lord, Divine Love, who dwells within.

Obedience and Divine Inspiration

OBEDIENCE IS the experience of *kenosis*. It is the emptying out of the "self" and the filling up of the Spirit of the Lord. Thus it is clear why Francis, whenever it comes to a decision about a course of action, speaks first of divine inspiration. Francis' whole concern is that the friar

[1]All references and citations in this article are taken from the various writings of St. Francis as found in *St. Francis of Assisi, Writings and Early Biographies* (English Omnibus of Sources), ed. Marion A. Habig, O.F.M. (Chicago): Franciscan Herald Press, 1973). The first citation is from Admonition 3, p. 79.

[2]Ibid., p. 95.

[3]Ibid., p. 133.

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follow not his own self-will, but rather the Will of the Father, as is proper for anyone who wishes to follow in the footsteps of Jesus.

Saint Francis' concern about obedience is basically his concern about the freedom of the Spirit of God to move in and act within each of his friars. Franciscan obedience is first and foremost a response to the Spirit of the Lord. In no way does Francis conceive of obedience in a functional or mechanical way. Obedience deals not with law but with revelation. This is at the heart of Francis' own experience as he relates in his Testament:

> This is how God inspired me, Brother Francis, to embark upon a life of Penance . . . God himself led me into the company of lepers . . . God inspired me with such faith in his churches . . . the Most High Himself made it clear to me that I must live the life of the Gospel.[4]

Obedience is openness to the "Spirit of the Lord and his holy operation" (Rule of 1223). This is what Francis desires most. Thomas of Celano reports how Francis was filled with joy when it was shown to him by God what he was to do. Thus in his instruction to the friars about the gospel life, divine inspiration ranks of the highest order. He sees that all who come to him, come by divine inspiration, and Francis as their minister wishes to foster the work of the Spirit already begun with them.

Those who go to preach to the Saracens, do so by "divine inspiration." Francis views the life of Sister Clare as divinely inspired. The friars are to work according to "the grace given them." Even down to the details of clothing, they are to mend their garments "according to God's blessing." Francis synthesizes his view when in the Rule of 1223 he writes, "The only thing they should desire is to have the spirit of God at work within them, while they pray to him unceasingly with a heart free from self interest."[5] This passage sums up the first elements of obedience already mentioned. Depossessing and subjecting the spirit of the flesh provides a heart free from self-interest. Thus, the Spirit of God may work.

Authority and Obedience

FRANCIS ASSERTS that obedience is death to self and life for God. Obedience is obedience to the Spirit. Yet he senses something else involved. Francis writes that God inspired him to live the life

[4]Ibid., p. 67.
[5]Ibid., p. 63.

of the gospel, but he also writes in his Testament that "his holiness the Pope confirmed it for me." Inspiration in and of itself is not enough. The inspiration of the Spirit must be tested and conformed by the Church. Then there is true obedience.

The necessity of interior divine inspiration to be confirmed externally by the Church flows from Francis' fundamental vision of the inseparability of the gospel and the Church. In both the opening and closing statements of the Rule of 1223, Francis attests to this unity:

> The Rule and life of the Friars Minor is this, namely, to observe the Holy Gospel of our Lord Jesus Christ by living in obedience, without property, and in chastity. Brother Francis promises obedience and reverence to his holiness Pope Honorius and his lawfully elected successors and to the Church of Rome. The other friars are bound to obey Brother Francis and his successors.[6]
>
> ". . . And so, firmly established in the Catholic Faith, we may live always according to the poverty, and the humility, and the Gospel of our Lord Jesus Christ, as we have solemnly promised.[7]

Francis' life of the gospel was revealed to him. In obedience he reponded to the Spirit, but he goes into action only with the confirmation of the Pope, that is, in the midst of the assembly of the Church. For Francis, the gospel life of his inspiration can be genuine only in submission to the Church. The two must be fused together if there is to be a true and full obedience.

Francis' view is that obedience begins before authority enters. However, without the authority of the Church entering into this realm, obedience cannot be fulfilled or completed. The Spirit dwelling within the friar's heart is the same spirit the Lord sent to his Church. The individual divine inspiration must be some way be ecclesial. This is because Francis saw that the inspired gospel life can authentically be lived only within the community of the Church. Confirmation by authority makes the inspiration ecclesial, and thus within individual inspiration the Franciscan is related to his brothers and to the Church.

As Francis placed the whole Order in a personal relationship of obedience to the authority of the Pope of Rome through their obedience to "Brother Francis and his successors," Francis saw it as his ministerial role to confirm for his brothers the work of the Spirit in their lives. He

[6]Ibid., p. 57.
[7]Ibid., p. 64.

laments those friars who without his confirmation "wander about the world outside of obedience," and with love he confirmed Brother Leo in whatever the Spirit was leading Leo to do by givng to him an obedience to do just that:

> . . . I want to say this to you: In whatever way you think you will best please our Lord God and follow in his footsteps and in poverty, take that way with the Lord God's blessing and my obedience.[8]

The Limits

FRANCIS' INSIGHT into authority-obedience introduces certain limits. In this whole question there is the value of the Spirit of the Lord who reveals God and acts within the soul. Francis presumes the presence of the Spirit and the necessary death of the Ego before any authentic obedience can even begin. Thus he writes in Chapter 5 of the Rule of 1221:

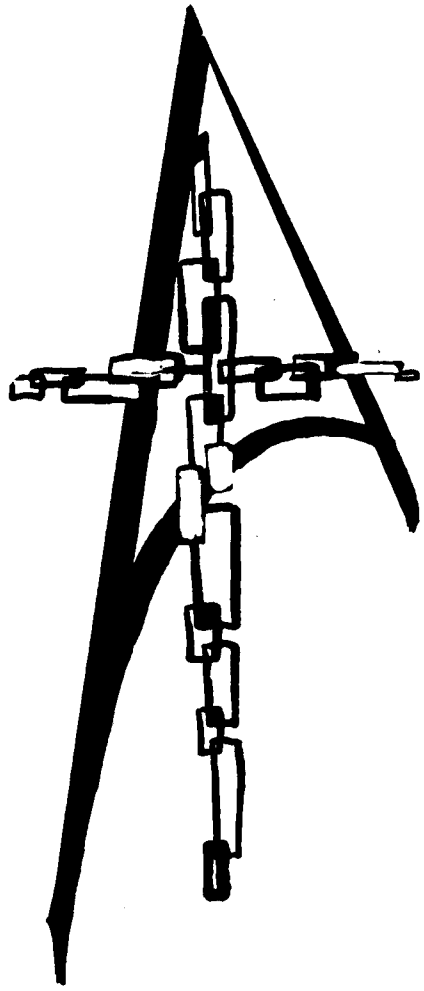
> A friar is not bound to obey if a minister commands anything that is contrary to our life or his own conscience, because there is no obligation to obey if it means committing sin.[9]

The friar cannot act against the Spirit within him, and the criteria Francis gives to the friar to discern if a command is contrary to that Spirit is to ask if such a command is contrary to our way of life or one's conscience. If so, this means such a command was given "according to the flesh" rather than"according to the Spirit." For this reason, in the same Chapter, Francis admonishes the friars to keep watch on the ministers to see that they themselves are living according to the Spirit. "If they see that any of them [ministers] is leading a worldly, and not a religious life, as the perfection of our life demands, they should warn him three times."[10] Both minister and subject must be spiritual men, if there are to be the two elements of true obedience: inspiration and confirmation.

Just as the minister cannot command anything contrary to our way of life, so it is also true that he cannot refuse to confirm what he sees to be the grace or inspiration of God in his firars. The Rule makes this clear. Those friars who have the grace to work, Francis lets work. Those friars who by divine inspiration are called to go among the Saracens must be confirmed by the ministers if the ministers see that they are fit. The ministers are not free to refuse confirmation. In the question of confirmation by authority of the ministers, the question is the discernment of the divine inspiration, not that of the needs of the Order or Province nor the desires of the minister. If the ministers act on this level, they are acting "according to the flesh" and should be warned. They are being disobedient to the Spirit of God acting in the lives of those entrusted to their care.

Just as the ministers are not free to refuse confirmation if they see divine inspiration at work, the friars on the other hand are not free to act without confirmation. To go to the Saracens or to act on the grace of a call to preach or teach, the friars must receive confirmation from his minister who alone can confirm his inspiration with the authority of the Church. To act without confirmation would separate him from his brothers and from the Church. He would thus be "outside of obedience" where the Spirit of Love breaks apart. No one can appropriate anything to himself. To act without confirmation is to possess, to appropriate.

The other side of the coin is just as true. Just as the minister cannot command anything against the Rule or our way of life, neither can he permit, tolerate, or confirm anything in the lives of the friars which is contrary to the rule and our way of life. If the minister were to confirm or tolerate anything clearly contrary to the life of the Spirit, he would himself be acting according to the flesh. As the one who ministers authority, the minister is to test out and discern what is of the Lord and what may possibly be of the selfish Ego. His role is described very much by Saint Paul in his



[8]Ibid., pp. 118-19.
[9]Ibid., p. 35.
[10]Ibid.

second Letter to the Thessalonians (5:19:22): "Do not quench the Spirit, do not despise prophesying but test everything; hold fast to what is good, abstain from every form of evil." The one who ministers authority cannot quench the Spirit, nor can he tolerate evil. The minister should be aware that one is moved more easily by "flesh and blood" than by "divine inspiration." When the friar acts according to divine inspiration, the minister merely confirms an obedience to the Spirit already begun. When he sees a friar acting according to the flesh, however, Francis speaks in other terms. He sees no obedience to the Spirit, and thus he is not afraid to command obedience in the name of God. "Accept this as a command from God and from me," are the words Francis writes in the Letter to the Minister in which he refuses to grant what the minister has requested.

Authority Is Ministry

THE MINISTERS do not make obedience, but rather they serve and assist the friars in their obedience to the Spirit of the Lord. By confirming the friars (in their unique divine inspiration) the ministers establish a relationship which makes the friars united with the Church and bound to one another and strengthens their fraternal life. Established thereby within the realm of obedience, the friar never acts alone. He lives rather in unity with his brothers. The Spirit of the Lord does not divide. He unites. In regard to those who disobey the Spirit of the Lord and thus act "according to the flesh," the minister is bound to call them to obedience by admonition, exhortation, and command. It must be a call tempered by readiness to forgive. This is the policy Francis sets forth in his Letter to a Minister:

> I should like you to prove that you love God and me, his servant and yours, in the following way. There should be no friar in the whole world who has fallen into sin, no matter how far he has fallen, who will ever fail to find your forgiveness for the asking, if he will only look into your eyes. And if he does not ask forgiveness, you should ask him if he wants it. And should he appear before you again a thousand times, you should love him more than you love me, so that you may draw him to God; you should always have pity on such friars. Tell the guardians too, that this is your policy.[11]

The relationship of minister to friar is a very special one. All the friars are to minister to the needs of one another, but it falls upon the brother who holds the office of minister to instruct the friar who joins this fraternity to go and sell all that he has. This admits him into the relationship of obedience which is a relationship of "spiritual brothers," that is, a fraternity of brothers dead to themselves and their selfish desires but very much alive to the Spirit of the Lord.

The ministers are appointed to follow through and assist the friars in their life of obedience to the Spirit. This is a big responsibility on the part of the minister. Francis writes in the Rule of 1221:

> They should remember, too, that they have been entrusted with the care of the souls of the friars. If any one of them is lost through their fault or bad example, they must account for it before the Lord Jesus Christ on the day of judgment.[12]

The friar sees in his minister one who is to assist him in opening up himself to the Spirit of the Lord. Just as Francis commands the ministers to "visit them [the friars] often, giving them encouragement and spiritual advice,"[13] so too he commands the friars to respond to the direction the minister give, lest they fall back into the selfish Ego. In their minister the friars are to see one who is working for their salvation. And so we find in that same Rule the following:

> My other beloved brothers must all obey them [the ministers] in all that concerns the salvation of their souls, and is not contrary to our way of life.[14]

The minister is to lead the brother to continue to do God's will, which for him is this way of life, as encapsuled in the Rule, expanded upon by the Constitutions and norms of General, Provincial, and friary chapters.

In the ralationship between the minister and the other beloved brothers there is the work of salvation—the work of the Spirit. Both the minister and the other brothers must be spiritual men dead to themselves. Thus their relationship is unlike that of authority and power proper to the world. Obedience is based on the liberty of divine inspiration. Therefore, there is no distinction between minister and the other brothers. "No one is to be called Prior. They are all to be known as 'Friarr Minor' . . . ."[15] The minister is forbidden to dominate or impose himself. He must rather be fully dead to himself and ready to kiss and wash his brother's feet:

> All the friars without exception are forbidden to wield power or

[11]Ibid., p. 110.

[12]Ibid., p. 35.

[13]Ibid.

[14]Ibid.

[15]Ibid., p. 37.

authority, particularly over one another. Our Lord tells us in the gospel that the rulers of the Gentiles lord it over them, and their great men exercise authority over them (Mt. 10:25);. That is not to be the way among the friars. Among them whoever wishes to become great shall be their servant, and whoever wishes to be first shall be their minister (Mt. 20:26-28), and he is their servant. Let him who is the greatest among you become as the youngest (Lk. 22:26).[16]

The relationship of ministers and the other brothers is meant to be the model spiritual relationship. This means "trust," so much so that the minister, as in the case of Francis to Brother Leo, can confirm in advance whatever the friar may be inspired to do; it also demands a trust to the extent that the friar, putting himself into the hands of his minister, senses the abandonment of himself into the hands of God.[17] Brother minister and friar must sense and recognize within one another the presence and revelation of God. Then there can be true obedience.

The Fraternity

OUR FRANCISCAN fraternity is not functional, nor is it a mechanism to accomplish a certain goal. It is rather relational, that is, its call is simply to be and to act as brothers. It is a brotherhood built on the denial of self and self-will which enables one to let the Spirit of God live in him, by the power of whom the friar becomes subject to all. Thus Francis writes that all the brothers are to obey one another. They are all "spiritual brothers," and so they are to obey all the brothers and not just the brother minister. This is true even though the authority to confirm the work of the Spirit resides in the minister alone. He is the one singled out as the visible contact point whereby the Church confirms the divine inspirations of the brothers with the authority given her by Christ and entrusted to Peter. It was Pope Honorius who confirmed Francis' inspiration, and through their ministers today the friars in their form of life and inspiration continue to receive that ecclesial confirmation whereby their individually inspired gospel life becomes and remains ecclesial. The Spirit residing within them does not separate but unites.

Francis' fraternity is built by obedience and guaranteed by authority. This is the goal, and so Francis expects that even in those cases in which the minister may not be fully spiritual and commands what is less good and profitable to one's soul, the friar is nevertheless for the sake of the brotherhood called to respond accordingly. The fraternity of brothers united in love and harmony is worth any sacrifice which is not sinful or contrary to conscience. And so in the Third Admonition Francis writes the following:

> A subject may realize that there are many courses of action that would be better and more profitable to his soul than what his superior commands. In that case he should make an offering of his own will to God, and do his best to carry out what the superior has enjoined. This is true and loving obedience which is pleasing to God and one's neighbor.[18]

Notice that Francis writes about "loving obedience." This is what obedience is all about. In his view, obedience and the authority of the Church which confirms obedience does not have the goal of "common life" as in the monastic or Augustinian (canons) tradition, but rather obedience is to foster that goal of the gospel life of love. Obedience keeps the brothers from "going back to their own will which they have given up,"[19] and it keeps the flesh dead and the Spirit alive. In this way, the friar can love his "spiritual brother all the more tenderly."[20]

It is hardly accidental, but rather fundamental to his thought that in the Praises of Virtues, Francis makes obedience the sister to charity: "Lady, Holy Love, God keep you, with your sister, holy obedience."[21]

Obedience serves love, as love can never be present if one clings to possessions; obedience rids us of that last and most treasured of possessions, the flesh or spirit of self. Francis says it all so simply in Chapter Five of the Rule of 1221:

> Far from doing or speaking evil to one another, the friars should be glad to serve and obey one another in a spirit of charity. This is the true, holy obedience of our Lord Jesus Christ.[22]

Some Practical Conclusions

SOME PRACTICAL conclusions follow from the foregoing observations:

1. Franciscan obedience presumes death to self and openness to the Spirit. It is primarily to this divine operation of the Spirit that the friar must be obedient.

[16]Ibid.
[17]Cf. Admonition 3, p. 79.
[18]Ibid.
[19]Ibid., p. 80.
[20]Ibid., p. 61.
[21]Ibid., p. 133.
[22]Ibid., p. 36.

2. Authority is simply the ecclesial confirmation of divine inspiration as exercised in the office of minister.

3. The minister must obey what the Spirit does in his brother.

4. The friar cannot act independently of confirmation by authority lest the ecclesial dimension be lost. This means he must sacrifice for the brotherhood even if he sees a better course of action. This applies to all which is not contrary to our life and one's conscience.

5. The minister should be aware, as Francis writes in the Third Admonition, that "religious who under the pretext of doing something more perfect than what their superior commands, look behind and go back to their own will that they have given up."[23] Here the minister must remain firm and speak with the same conviction as Francis spoke in his Testament: "In virtue of obedience, I strictly forbid . . ." whatever it may be that goes contrary to our Rule and life and is therefore of the flesh and not of the Spirit. At the same time, he cannot get angry or upset but must rather offer constant forgiveness.

6. This means that the minister must be the most spiritual of men. He must be dead to self and always ready to wash the feet of his brothers and to give them an example of what it is to love and obey.

[23]Ibid., p. 35.

The Mystic's Flower

The flower of the mystic is the rose
in birth
in plenitude of life
in death

When the flames of winter
consume it
in wonder!

Roberto O. González, O.F.M.

The Mission of St. Francis within Salvation History

DUANE V. LAPSANSKI

THE CIRCULAR letter of Brother Elias is a deeply biblical reflection on the person and mission of Saint Francis. In this letter, Elias places Francis—but also his brothers—squarely within the context of Salvation History, for he views the saint and his companions as special instruments which God is using to bring many persons to Himself.

St. Francis as the Anti-type of Biblical Personages

IN THE COURSE of his letter, Elias interprets the person and work of Saint Francis by comparing him to several heroes of the Old Testament. For example, the dying Francis, blind from sickness yet blessing his spiritual sons, was like the patriarch Jacob, who, blind from old age, also blessed his sons on his deathbed (Gen. 49:1-32). Because of the sufferings and disfigurement brought about by his stigmata, Francis resembled the Suffering Servant (Is. 53:2-5). After his death, however, the previously disfigured members became so beautiful that they reminded the beholder of the young David (1 S 16, 12, 17, 42). As in the case of Solomon, so too Francis' name *was spread even to the far distant isles* (Sir. 47:16). Like Aaron, who was called by God himself (Heb. 5:4), Francis too became a great leader of his people. *Well-beloved of God and men*, as was Moses (Sir. 45:1), Francis too gave his followers *the law of life and discipline*

This is an analysis of the circular letter which Brother Elias sent to all the provinces to announce the death of St. Francis. The Latin text of the letter is found in Analecta Franciscana *10, 525-28. The most accurate English translation of the letter—and the one used in the present study—is that found in Auspicius van Corstanje,* The Covenant with God's Poor *(Chicago: Franciscan Herald Press, 1966). In this analysis biblical texts are italicized to emphasize Brother Elias' use of the Old and New Testaments. Dr. Duane V. Lapsanski holds a doctorate in theology from the University of Munich. At present he is on the staff of the Franciscan Institute of St. Bonaventure University, and is the author of the recently published book,* The First Franciscans and the Gospel, *reviewed on p. 359 of this issue.*

(Sir. 45:6) as well as *the covenant of peace* (Sir. 45:30, 6).

In paragraph three, which, together with paragraph five, forms the theological core of the letter, Elias parallels the mission of Saint Francis with that of John the Baptist, the precursor of the Lord. Like the Baptist, Francis too was sent by *the true Light* (Jn. 1:8-9). "Like the true noon-day sun," Francis brought light to those "who were *in darkness and seated in the shadow of death*, in order *to guide their footsteps in way of peace*" (Lk. 1:79). Finally, what the angel prophesied to Zachary concerning his future son, Brother Elias here applies to Francis: He *"turned the hearts of the fathers toward their children,* and of the unforseeing *to the far-sightedness of the just and prepared in the whole world a new people for the Lord"* (cf. Mk. 14:9; Lk. 1:17).

The same paragraph, however, shows that in Elias' mind the person of John the Baptist is insufficient to explain the full significance of Saint Francis. The first indication that Elias has a deeper typology in mind is his use of Eph. 2:17. Whereas Saint Paul refers these words to Christ, who brings peace to his people, Elias applies them directly to Saint Francis. Francis' presence, says Elias, was "a light [cf. Ps. 112:4] *not only for us who were near him*, but also *for those who were far away from us* because of their profession and life." Secondly, Elias not only maintains that Saint Francis was sent by the *true Light* (Jn. 1:8-9), but goes so far as to identify him with the Light: *"Erat* enim *lux; he was a light."* The Gospel of St. John, however, clearly identifies the *lux vera* with the Eternal Word, while of John the Baptist it states, *Non erat ille lux*—he was not the light (Jn. 1:8). If Elias wished to identify Saint Francis merely with the Baptist and not with Christ, he surely would have made use of the word *testimonium*, which the Gospel of John uses several times in reference to John the Baptist.

Finally Elias states that Saint Francis *preached the Kingdom of God* (cf. Mk. 1:14). In the Gospels, it is important to note, it is Christ himself who preached the Kingdom of *God.* John the Baptist, on the other hand, preached the kingdom of *heaven* (Mt. 3:2) or the *baptism of repentance* (Mk. 1:4). Elias' use of these New Testament texts indicates that already in this paragraph he was laying the groundwork for the almost shocking theme which he develops fully in paragraph five: viz., the correspondence of Saint Francis to Christ himself.

To summarize what has been said in the above analysis of paragraph three, but also to show how compact Elias' symbolic thinking really is, the paragraph is here quoted in its entirety:

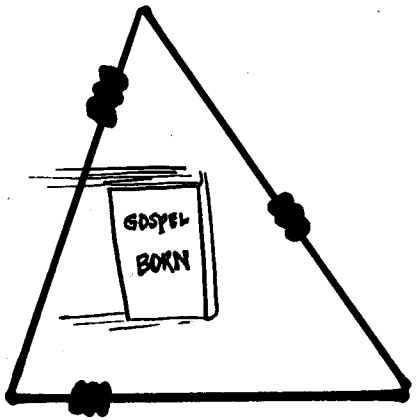
> Yes, indeed, the presence of our brother and father Francis was a light (Ps. 112:4) *not only for us who were near him,* but also *for those who were far away from us* (Eph. 2:17) because of their profession and life. In fact, *he was a light, who, sent by the true light* (Jn. 1:8-9), *lighting up those who were in darkness and seated in the shadow of death,* in order *to guide their footsteps into the way of peace*(Lk. 1:79). This he did like the true noon-day sun; *the Sun rising to the heights* illumined his heart and embraced his will with the fire of his love (Sir. 2:10; Lk. 12:49). *By preaching the kingdom of God* (Mk. 1:14-15), and *turning the hearts of fathers towards their children,* and of the unforeseeing to the far-sightedness of the just, he prepared in the whole world (Mk. 14:9) *a new people* (Lk. 1:17) *for the Lord. His name was spread even to the far distant isles* (Sir. 47:16) and *the whole earth marveled* at his *wonderful works (Gen. 13:9; Ps.* 139:14).

In two minor passages, Brother Elias strengthens the correspondence between Saint Francis and the Divinity. Like God who *carried* the children of Israel *in his arms* (Hos. 11:3), so did Francis carry his brothers in his arms like sheep (cf. Lk. 15:5). Then too, it was Francis who *consoled* the friars *in all their tribulations* (2 Cor. 1:4). This work of comforting the faithful, Saint Paul predicated of God.

St. Francis as the Image of Christ Crucified

IN PARAGRAPH five Elias reaches the highpoint of his letter. Like the angel announcing the birth of the Savior, Elias announces to the friars *a great joy* (Lk. 2:10), namely the miracle of Francis' stigmata. Never has the world heard of such a *sign* (Mt. 12:39; cf. Jn. 2:18), "save in *the Son of God* (cf. Mt. 16:16; 26:63) *who is Christ our Lord"* (Lk. 2:11). The reason for this joy is that not long before his death, Saint Francis appeared crucified: *apparuit crucifixus.* Elias goes on to explain that the five wounds which Francis bore on his body were truly *the marks of Chirst* (cf. Gal. 6:17). The hands and feet of Francis bore "the holes of the nails," while *his side appeared to be pierced by a lance"* (cf. Jn. 19: 34). Truly, in Elias' mind, Francis is the faithful image of the crucified Christ.

Brother Elias reaffirms the same theme in his lyrical description of Saint Francis' death. Like the true believer in Christ that he was, Francis *"has passed through death to life"* (Jn. 5:24). He has "passed over" to Christ and "has been ushered into a more lightsome dwelling place." Indeed, Francis "has not really disappeared, but has gone to the heavenly market . . .";



obviously refers to Francis' holiness of life, his merits. Then Elias continues: "*. . .in order to return at the time of the full moon.*" Why does Elias, one is led to ask, use this particular biblical text? What kind of significance, if any, does he place on the word *reversurus*? Does Elias' cryptic passage apply merely to Francis' "return" at the end of time, at the final resurrection? Or is Elias here hinting that Francis is about to "return" by taking part in Christ's resurrection in some special way?

When one recalls that according to Elias, Francis was a *light*, that Francis preached the Kingdom of *God*, that he bore the *stigmata of Christ* and *appeared crucified*, it is not too far-fetched to suppose that Elias has here offered his brothers a veiled reference to a special kind of resurrection on the part of Francis. This interpretation is at least an intriguing possibility. In any case, Elias emphasizes that Francis has been raised up "among men" and glorified "in the presence of angels." The friars therefore are not to weep for him, but rather for themselves; and they are encouraged to pray not merely *for* him but also *to* him, for he can and does intercede for them.

The Order of Friars Minor as a "New People"

WHILE STRESSING the fact that Saint Francis was a unique phenomenon, Elias also situates him firmly within the context of his brotherhood. Elias refers to him over and over again as "our brother and father." By his death the friars have become orphans: "*. . . we are children without a father* (Lam. 5:3), deprived of *the light of our eyes*" (Ps. 38:10). By stressing the intimate relationship which existed between Francis and his brothers, Elias was able to apply the biblical typology which he used to reveal the significance of Saint Francis to the brotherhood as a whole. In this way, sometimes explicitly and at other times only implicitly, Elias molded the self-consciousness of the friars; he applied biblical symbols to the brotherhood and thereby fashioned and strengthened the friars' self-identity.

For instance, the brothers can truly look upon themselves as "the sons of Jacob" blessed by their dying father. Deprived of their consoler (Lam. 1:16), they are like the exiles of ancient Jerusalem. More significantly, they are the new people of Israel; for Francis, like Moses, left them his Rule of life and his Testament of peace. Then too, like the Israelites of old, who mourned their leader Aaron and Moses, the friars are to mourn the passing of their own great leader. Furthermore, the friars are a numerous *people*,a *nation*, who must now pray to God to send them a new Macchabeus to lead them into battle (cf. 1 Macc. 6:29-30; 4:21). Most significant of all, the friars are "*a new people*" (Lk. 1:17) which Saint Francis prepared for the Lord by preaching to them the Kingdom of God. As such, they are to rely fully on God, for he, "*the father of orphans* (Ps. 68:6) *will give us his* holy *consolation*" (2 Cor. 7:6-7). And they are to praise God, "*for he has acted with mercy* (Tob. 12:6) towards us . . ."

Conclusions

THE PRECEDING analysis of the circular letter reveals that Brother Elias has some exciting and significant things to say about Saint Francis and his brothers.

1. In the first place Elias insists that the life and work of Saint Francis can be adequately explained and appreciated only within the framework of Salvation History. Francis was like another Jacob, David, Solomon, Aaron, Moses, and even like John the Baptist, for he actually carried on the work of these biblical heroes. Elias means by this that Francis did for the people of his own generation what these persons did for the people of Israel. Clearly, Elias considers Francis as a special instrument which God used to further his plan for saving mankind.

2. Elias also insists that Francis even resembled and carried on the work of Christ himself. Francis, says Elias, was a "light" sent by the Father to preach the Kingdom of God and to bring peace to the world. He bore the spectacular *signum* in his body, namely the stigmata. He thus appeared "crucified," like Christ before him. Francis also suffered, died, "passed over" into life, "ascended" to the Father, was "glorified" in heaven, and now intercedes for his followers. In this way Francis "recapitulated" the entire *transitus Christi* to the Father. In a word, Francis was "sent" into the world by God as Christ. During his life on earth, by his preaching, in his suffering and death, and in his return to the Father, Francis did what Christ himself had done. In this way did Francis "follow" in the "footsteps of Christ" and thereby attain the height of "evangelical perfection." The Friars Minor, of

course, must follow in these same footsteps, for only by being faithful to the example of Christ and Francis can they hope to fulfill their gospel life.

3. Because the Friars Minor had such a great saint for their brother and father, says Elias, they too must be viewed as an effective and beneficial force within the context of Salvation History. The Friars Minor are a "new people" which Francis formed by preaching to them the Kingdom of God. They are a "numerous nation" and the "flock" of Yahweh. By remaining faithful to the "Rule of life" and the "Testament of peace" which they received from Francis, the Friars Minor strengthen the "covenant" which exists between their Order and God. Finally, like the *anawim* of the Old Testament, the Friars Minor are always to praise the Lord and to place all their trust in him.

Learning Francis

Wind cornered brown—
the season and my soul
break, stripped bare
for judgment.
Impoverished now,
we hasten through
long months, panting
after glory not
even our own.

Joyce M. Latham

Vigil of the Nativity

Rock the cradles, rock them, Mothers

—Gertrude Von le Fort

Eternal Father,
send the Man Child to your barren daughters.

We are rocking empty cradles,
We are crooning lonely songs.

The days are complete.
Other Eves, we are ready to be redeemed.
Other Marys, we are in labor and travail
to bring forth the Savior.

The lonely room of womankind
is listening for an Infant's cry.

Father, we are the cradles rocking, rocking,
and we sing for the promise to come.

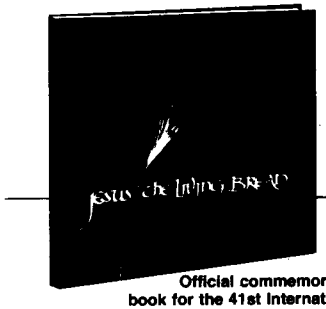
Tomorrow Your Child will dry our tears
Tomorrow Your Child will sleep in our song.

Tomorrow the arms of the barren
will be filled with a Son.

Sister Mary Agnes, P.C.C.

TO REMEMBER,
TO INSPIRE, TO GIVE...

Jesus, the Living Bread



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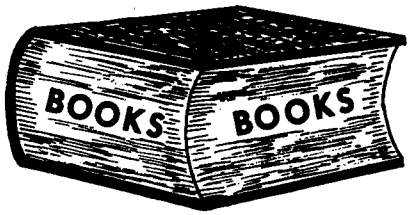

Called by Name. By Peter G. van Breemen, S.J. Denville, N.J.: Dimension Books, 1976. Pp. 277. Cloth, $6.95.

Reviewed by Father Paul J. Oligny, O.F.M., a member of the staff at St. Francis Chapel, the Northway Mall, Colonie, New York.

The jacket on this book rightly makes the claim that with the publication of his first book, *As Bread That Is Broken*, Father van Breemen became "recognized as one of the most important Catholic writers of our generation." Anyone who has read his first book will undoubtedly never forget the first chapter, entitled "The Courage to Accept Acceptance."

Called by Name might be likened to a necklace of gems held together by the golden thread of "Doing God's Will." Abraham (the "father of belief") heard God's call, God's will in his behalf, and responded to it. He became convinced of God's reliability.

Chapter 2 deals with the first believer of the New Testament—Mary, Abraham's counterpart. Here we have a down-to-earth, in-depth treatment of Mary's faith.

Then comes Christ, our model—the one who is totally absorbed and dedicated to the will of his Father. No reader will finish this book without a deeper insight into the personality of Jesus, a greater love of Jesus, and a stronger desire to love him.

This inspiring book is definitely not meant just for religious, because, as the author points out, since Vatican II the Church has abandoned its concept of the twofold way of living the gospel: the way of the commandments for the ordinary Christian and the way of the counsels for religious. Yet the author does offer most valuable insights for religious on the questions of celibacy, obedience, and the mission of today's religious.

This is not a book that will be read only once and forgotten. It will be read more than once, and many of its ideas will be chosen for points of meditation.

The First Franciscans and the Gospel. By Duane V. Lapsanski. Chicago: Franciscan Herald Press, 1976. Pp. 160. Cloth, $6.95.

Reviewed by Father Regis Armstrong, O.F.M.Cap., Ph.D. Cand., Professor at Maryknoll Seminary, Institute of Contemporary Spirituality, Dunwoodie, N.Y., and presently involved in research in Franciscan Spirituality in Rome.

In the opening paragraphs of the *Legenda Major* Saint Bonaventure describes the mission of Francis as "an example to those who follow Christ perfectly." The fact that Bonaventure, the astute, precise, and brilliant theologian, describes the saint of Assisi in such bold terms cannot be easily dismissed. It implies the unique role of Francis in the spiritual tradition of the Church and his unique example for those who have already embarked upon a life of evangelical perfection.

Bonaventure wrote those words in the years between 1260 and 1263, some thirty-four years after Francis' death. The growing awareness among the friars, including Francis himself, of a life according to the perfection of the gospel is the subject of *The First Franciscans and the Gospel*, by Duane V. Lapsanski. The book covers the years between Francis' discovery of the gospel call (1210) and the election of Bonaventure as Minister General (1260), when "there began a new generation of sources which created a new synthesis of the Franciscan ideal." During those years numerous authors attempted to refine the ideal of Francis and to capture in words the foundations of such a gospel way of life, what this life would encompass, and how it should be expressed. Sifting his way through the writings of Francis and Clare, the early Franciscan and non-Franciscan biographers and chroniclers, as well as the documents of three Popes, Dr. Lapsanski attempts his own analysis of the concept which affords him "a fascinating mosaic depicting the life and values of the primitive Franciscan brotherhood."

The author initiates the study with an examination of the experience of God as the foundation of the friars' gospel life. God is experienced by Francis and the early friars as God, as the Great Almsgiver, as Father,

before whom all men must come in a total response of heart and soul, mind and strength, in a life of worship and love. And from this foundation, the author attempts to describe the total response of Francis which is captured in his own words—to live "a life according to the form of the gospel" and "to follow in the footsteps of Christ." Dr. Lapsanski treats of the concept of this "form of the gospel," that is, evangelical perfection, by examining the various expressions of the same concept in twelfth and thirteenth century consciousness. He treats of the precise image of Christ which emerges in the writings of these early friars so that "following the footsteps of Christ" might be more easily understood, and, again, he does this through an examination of the earlier traditions of Christian spirituality.

What follows in Dr. Lapsanski's treatment is the living out of these ideals through the life of a *friar minor* and through a life of *poverty*. These two chapters are perhaps the most valuable in the book, since the author carefully traces the development of both concepts, as well as the later equation of evangelical perfection and poverty as it emerged in early Franciscan thought. Although he does not provide much detail to this exposition of poverty, his suggestions and his interpretations provide much food for thought, particular biblical images of Francis which fascinated the early friars and from these images suggests an image reflecting the early brotherhood.

Readers of this short, compact book will do it an injustice if they go no further or look upon it as the final word in Franciscan research. The author states explicitly in his opening remarks that it is not meant as a systematic and well-rounded study. It is meant as an introduction, as a map to the *Omnibus of Sources*, and as well, as a sharing of dynamic insights into the evolution of the Order.

The difficulty in attempting such a project is that the author tends to be too encyclopedic or too superficial. At times Dr. Lapsanski is both, and this reader wishes that he were more consistent. If the author intended the book to be an introduction and key to the *Omnibus of Sources*, as he suggests, he might have limited himself to the works within "the big, red, ominous-looking" book, as he calls it. If the author intended his book to be an introduction to Franciscan sources in the broad sense, that is, considering the non-Franciscan sources such as the papal decrees, the writings of Clare, etc., then the footnotes could be more extensive and more clear for the benefit of the less proficient Franciscan scholar. In this regard, a bibliography might well have been included for the encouragement of further research.

The introduction of "inspirational" material is most helpful in relating the themes proposed by the author, but this reader found them distracting at times. The same difficulty of approach is perhaps at the heart of this distraction, for the author shifts abruptly from the academic approach to the inspirational one. Thus the material which is presented is frequently disjointed.

This small book is definitely a step in the right direction of Franciscan understanding. It takes a basic, fundamental idea and develops it from the writings of the early friars, including Francis, and it places this same idea within the milieu of the early thirteenth century. Thus it provides an approach which is based on Franciscan sources and not the interpretation of the Franciscan ideal through other traditions. Hopefully, there will be more scholars, professors, directors of formation, and other mentors in the Franciscan tradition who will follow the same approach.

However, *The First Franciscans and the Gospel* is not the definitive word, and it is hoped that the author will translate and publish his scholarly *Perfectio evangelica: Eine Begriffsgeschichtliche Untersuchung im fruhfranziskanischen Schriftum* as he has indicated. It will be a distinctive service to the English-speaking members of the Franciscan family, and *The First Franciscans and the Gospel* will then be seen as an introduction to a much more scholarly and important work.

The Teaching of Christ: A Catholic Catechism for Adults. Edited by Ronald Lawler, O.F.M.Cap., Donald W. Wuerl, and Thomas Comerford Lawler. Huntington, Ind.: Our Sunday Visitor Press, 1976. Pp. 640 incl. appendices & bibliography. Cloth, $9.95; paper, $5.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Head of the Philosophy Department at Siena College and Associate Editor of this Review.

In the Introduction the authors describe their work as "a comprehensive summary of Catholic doctrine" (p. 19); and that it is. Catholic creed, code, and cult are all explored thoroughly with extensive scriptural background and frequent citations from Church Councils, particularly Vatican II. Aimed at an adult audience—in my judgment, college-educated adult—this large book contains valuable appendices on the Bible and the Church Councils, as well as an extensive bibliography.

It is hard to single out special areas of excellence in such a work, but the chapters on Faith, the Church, and the Eucharist appealed most to me. The authors, as was their aim, have done a fine job in integrating the developments in Catholic Faith regarding ecumenism, the liturgy, and the sacramental life with familiar Catholic teaching. Moreover, as the teaching instrument that it is, the *Catechism* avoids theological disputes. If there is a weakness to the work, it might be in the constant quoting of Scripture.

The Teaching of Christ can serve as an updating course for priests. sisters, and educated laymen. And it does present to the world at large in a clear and readable manner what it is that Catholics believe.

Careers in the Christian Ministry: An Ecumenical Guidebook for Counselors, Pastors, and Youth. Wilmington, N.C.: Consortium Books, 1976. Pp. 289. Cloth, $12.00.

Reviewed by Father Richard Mucowski, O.F.M., M.A., M.S., Cand. Ed. D., Lecturer in Sociology and

Counselor at Siena College and Fellow, Albany State University.

This book comes as a welcome addition to the library of vocational literature. It discusses six types of ministerial work: pastoral ministry, mission work, teaching, social action, monasticism, and church administration. A special section is devoted to minorities in the ministry: Women in the clergy, Black clergy, the Spanish clergy. The book is sensitive to the differences which exist in the many Christian denominations and discusses differences with a respect for various traditions. For example, the topic of celibacy and a married clergy is reviewed in terms of the various denominational traditions which call for these life styles from those who carry out a ministry under their specific aegis.

The book includes a section on the preparation for ministry. This section contains names and addresses for theological schools. The only criticism which I have is that the list may be somewhat incomplete. Additionally, the book contains two sample training programs for the ministry, as well as information on places to write for brochures on special ministries.

Material contained in this book was provided by writers from various Christian denominations. Each of the chapters is very readable and generally does a fine job in discussing the positive qualities as well as the drawbacks associated with a particular ministry.

Guidance counselors, pastors, religious education co-ordinators, and those involved in vocational counseling will find this book to be a valuable asset to their library. The price of the book is the only prohibitive factor.

The Future of the Religious Life (Concilium, vol. 97). By William Bassett and Peter Huizing. New York: Seabury Press, 1976. Pp. 96. Paper, $4.95.

Reviewed by Father Julian A. Davies, O.F.M., Associate Editor of this Review and Head of the Philosophy Department at Siena College.

*Following an introductory editor*ial, nine brief essays explore topics pertinent to religious life. Two of these center around monasticism. The others address themselves to Commitment and Fidelity, Celibacy, Poverty, Community, Legislation about religious life, Renewal, and The Future of religious life. The most impressive of the pieces are those on Community (small vs. large), Celibacy (whose irreversibility is stressed, as well as its human origins), and Fidelity (the "forgotten virtue").

The title essay is sketchy and based too much on the European experience. In fact the whole work bears the imprint of those defects: a brevity and compactness one doesn't expect in a book, and a dependency on too many European observers of religious life. The value of this number of the *New Concilium* series will be in offering a discussion starter, or thought stimulator. It is too dry to serve as spiritual reading, and too tentative to serve as any kind of guide. Nevertheless, the library of a religious house should have it on the shelf.

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