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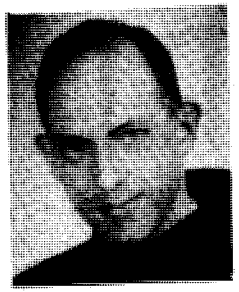

"Upon This Rock . . ."

FOR THE PAST year or so, a committee of nine (recently expanded to twelve) faculty members here at Siena College have been working to create a new integrated humanities course using several disciplines to help students understand human life in the twentieth century. As we searched for important themes to systematize the plethora of recent developments, we came up with "revolution" after "revolution": in the fine arts, in literature, in the sciences, and in philosophical and theological thought. As we begin to give the proposed course detailed and concrete shape, we see more and more clearly that we must design it specifically to explain, and help the students cope with, these complex revolutions.

The challenge of evaluating the theological revolution in particular has been greatly facilitated—for me, at least—by my reading of Msgr. George Kelly's fascinating chronicle of *The Battle for the American Church.*

This is the book we chose to publicize with an advertisement last October, with a promise to get a more detailed account documentation of the numerous rebellions, from the abstractly theological to the concretely disciplinary, which have beset the Church in the United States ever since the decade or so preceding Vatican II. The amount of factual content is truly staggering, with extensive documentation not only from official church documents, but from a vast range of books, periodicals, and newspapers, from *Theological Studies* to *Commonweal,* and *America,* to the religious news services, to the *Ladies' Home Journal,* to *The New York Times.* Both author and publisher have done our country and our Church an inestimable service, merely by amassing and making easily available in systematic, comprehensive form this huge trove of information. But we must thank them too for the skillful organization of the material, which more often than not is so devastating an indictment of the revolutionaries that it needs (and receives)) little or no summation or evaluative comment by the author.

The book is divided into two unequal Parts. The First, "Of Modernism and Modernization," serves to establish the context with two pertinent background factors: (1) an account of the abuse and manipulation of the Second Vatican Council by revolutionary theologians and pastors to justify what had never been intended by those who planned it and most of those who participated in it; and (2) an exposition of the work of A. Loisy, the modernist who was in so many ways a precursor of all that has taken place recently, together with that of his contemporary counterpart, Hans Kung.

Part II, which bears the same title as the book itself, chronicles the individual skirmishes that make up the complex war for the American Church. This involves some repetition, since many of the individuals involved have been influential in more than one skirmish. The theologians, in who receive their own extensive treatment in the chapter entitled "The Battle of the Theologians," are, after all, responsible for much of what has happened in the other battles: those of the Catholic campus, "nuns" (sisters?), priests, parents, and even bishops.

It is obviously impossible even to summarize in this limited space the details of all these conflicts. But before going on to the general conclusion, I would like to do two things. First, if I may be forgiven for singling out the two areas of my own greatest personal concern, I want to express my satisfaction with Msgr. Kelly's relentless expose of the extensive and persistent sabotage in which Fathers Hesburgh and Greeley have been engaged, as well as with his informative chronicle of what happened to the Immaculate Heart of Mary Congregation and the Franciscan Sisters of Milwaukee. Secondly, I want to express my wholehearted agreement with the traditional viewpoints Msgr. Kelly espouses, implicitly and explicitly, with respect to all these controversies. My only reservation here concerns the author's recurrent claim that Catholics are somehow bound, *positively,* to have large families. This seems to me an unwarranted transposition of the *negative* obligation barring artificial contraception; and, moreover, in light of today's economic and demographic problems, it seems to be an invitation to wanton irresponsibility.

In the last chapter of Part II, "The Sack of Rome, or Rome Has Spoken, the Case Is Still Open," the author actually begins the recapitulation of themes to be brought to a breathtaking finale in the Epilogue. Attention is given to the Lefebvre affair, the Dutch schism, the unenviable role of the Apostolic Delegate to the U.S., Pope Paul's pontificate, and even the popular loss of faith in Rome itself, apparent from sales records in the city's religious bookstores. But perhaps the most foreboding theme in this reprise is that of the heterodoxy and laxism likely to be unleashed if the Code of Canon Law is promulgated in the form it took at the time this book was written.

Is all, then, "lost"? The Epilogue opens with a discussion of some hopeful signs that this is not the case. Some forecasts by prominent spokesmen are then cited; and after that Msgr. Kelly synthesizes both the "modern view" and some of the Church's own statements about its future. The two positions are not, of course, totally contradictory; Msgr. Kelly echoes faithfully the Church's real sympathy for what is best in the "modern view," in the charismatic movement, e.g., in ecumenism, and in personalism.

The Battle for the American Church. By Msgr. George A. Kelly. Garden City, NY: Doubleday, 1979. Pp. xi-513, including extensive bibliography and full index. Cloth, $14.95.

Still, where fundamental ecclesiology is concerned, there remains an irreducible opposition between the two outlooks; and, whatever dark night may lie temporarily in store for the Church, the Catholic worthy of the name dare harbor no doubt that what will emerge from that night will indeed be the Church of Clement and Ignatius, of Peter and Paul.

Lest the reader too hastily write this off as the imperceptive judgment of an unreconstructed conservative who has yet to catch up with Vatican II, let me venture to insert here another personal parenthesis. Readers who have been with me since the mid-sixties will doubtless recall my quick and wanton intoxication by the heady draughts admitted to Peter's barque by Pope John's opening of its portholes. As I like to put it from time to time, I feel that I have "paid my dues" as a radical and have a right to speak. My impression at several junctures in reading *The Battle for the American Church* was that Msgr. Kelly had never undergone that sort of seduction—had never been taken in by the many excesses read by others into what Pope John had intended to be a quite conservative purification and rejuvenation of what the Church was from the beginning. Otherwise, I think he might have shown at least a little more sympathy for the revolutionaries' *intentions*, at least at the beginning.

At any rate, having taught several times a survey of philosophical influences on Catholic theology from Christianity's beginnings to the present, I am keenly struck by the contemporary revolutionaries' utter lack of historical perspective. Msgr. Kelly might have gone much further back than Loisy to draw parallels with today's "battle for the Church." Virtually the same battle was fought against the earliest Gnostics, it was fought against the Montanists, it was fought against the Enlightenment theologians, and it was fought against the Hegelians—as well as countless others who sought either to substitute their own "wisdom" for the Lord's "folly" or to set themselves and the rest of Christianity "free" from the yoke that is sweet and the burden that is light.

I am *struck*, as I say, by the revolutionaries' lack of historical perspective, and yet I am deeply *disconcerted* by that lack of perspective—at a loss to understand it. I cannot for a moment doubt that such distinguished scholars possess a good deal more than I do, of the factual historical knowledge involved. Perhaps there is no other explanation of this sort of phenomenon, ultimately, than that foreboding and frightening indictment rendered by the Lord himself in Is. 6:9 and, e.g., Mt. 13:14-15: "Listen as you will, you shall not understand, look intently as you will, you shall not see. . . ."

In reviewing a book that renders so momentous a service in marshalling facts, statistics, and documentation, I feel almost ungracious yet (typically) impelled to mention the several misspellings of proper names, the failure to use parallel grammatical constructions, and the unaccountable use, occasionally, of quotation marks around words that are clearly used in their obvious literal sense. I suppose that for a book

its size, *The Battle for the American Church* does not contain a disproportionate number of mechanical flaws like these; but given the quality and importance of its content, I feel that it deserves somewhat better editorial care than it has received. Be that as it may, no Christian who is seriously concerned about or involved in the struggle the book so well delineates, can afford not to pore deeply over its sobering message.

Fr. Michael D. Meilach, ofm

The Plunge

Deep, deep, dark waters flowing,
lit by the inner Son, the One, beckons.

Down past fear and longing, unstayed by
reminiscent joy and pain, a lover plunges.

And You, Word-bearer, Love-mother,
long silent-seeking, have gone before.

How dare I go my own waiting way?
And how find hope to dive?

Yet hearkening to hesed, Promise-borne,
must my heart make answer.

Alone? Alone. Yet *not* alone.

And there, there in the depths, Son-suffused,
am I brother-met, sister-souled.

Glory!

Sara Pahl

Mother Maddalena Bentivoglio, O.S.C. Foundress of the Poor Clares in the United States

SISTERS M. THADDEUS, O.S.C., AND
M. ELLEN, O.S.C.

Introduction

THIS SKETCH of Mother Maddalena Bentivoglio is not an attempt at a factual account of her life,[1] but rather a tracing and/or exhibition of her virtuous qualities which guided her on the path of holiness. This tracing should encourage us today, in the face of similar difficulties, to continue under the guidance of the Holy Spirit and to realize that adversity can and is often the mother of great virtue.

What is a contemplative call? Who are the Poor Clares who profess to have such a call from God? What is the value of enclosure? And on and on go the questions which surround one of the most baffling vocations since the beginning of religious life. For many persons these questions can never be answered adequately; for others the call to contemplation will always be shrouded in a wonderful mystery which they will revere and accept without question; but for those to whom such a call has been given, it is the most exciting journey one could ever undertake. And for the Bentivoglio sisters it was indeed a journey!

If Mother Maddalena and her sister, Mother Constance, were alive today, they would be overwhelmed and delighted at the renewed interest in contemplative prayer, especially in the United States. A real phenomenon has swept across the country infiltrating all ages and all walks of life—a phenomenon unheard of when Mother Maddalena arrived to found a monastery of Poor Clares of the Strict Observance. She was told that that kind of life style was completely incompatible with the culture of the country. One wonders if Christ himself would be baffled by the lack of interest that the Bentivoglio sisters encountered—as if Martha had been the one who had "chosen the better part"!

The Constitutions of most religious communities are now more intensely reflecting the new and genuine interest, not only in community prayer, but more especially in the contemplative and/or the solitary response to God's invitation to "come aside and rest awhile." It is not all on the upward swing as yet, though, for there are still those (even religious men and women) who find a distinct problem with "come aside and rest awhile" in contrast to "do not hide your lamp under a bushel." The real balance, of course, is the combination of the two as perfectly exemplified in the Lord's own life. Because of human limitations, however, a community stresses one or the other aspect, and its charism in prayer becomes a matter of emphasis.

Perhaps for the first time in the history of religious life in the U.S. do we find active communities really active and contemplative communities contemplative. We are also witnessing a shift of active Sisters and priests to contemplative orders and vice-versa. It seems that the founders and foundresses of the communities in America all brought European customs along with the Rule chosen for their new community, and these rather rigid customs were adopted by the active and contemplative groups alike. The early training of the young person in the matter of silence, poverty, penance, mortification, obedience, etc., was almost identical in both types of communities. The major difference seemed to be that the contemplative arose at various hours during the night to pray the Divine Office, whereas most active communities prayed during the early morning and in the evening and often used the Office of the Blessed Virgin Mary. Therefore, it is not surprising that after the fresh air of Vatican II helped to define some of the roles of the various groups (the liberation movement has gained impetus, and we have become a more open-to-the-Spirit people), active communities have taken (literally in some cases) to the open road and the poverty areas while the contemplatives have more stringently maintained the rule of papal enclosure (although allowing more consideration for parents and revamping their type of work within the monastery) and a more intense life

[1]This is Part I of a series of articles on Mother Maddalena, to appear bimonthly during 1980. For anyone interested in a factual account of Mother Maddalena's life, there is a small booklet available: *I Will . . . God's Will*, by Mary Alice Zarrella. Write to the Poor Clare Monastery Press, Evansville, IN 47714. Another sketch of her life is available in the December, 1977, issue of the *Franciscan Herald* (copies available from the Franciscan Herald Press, 1434 West 51 Street, Chicago, IL 60609.

Sisters Mary Thaddeus, O.S.C., and Mary Ellen, O.S.C., are members of the Poor Clare Community at Lowell, Massachusetts.

of prayer which now includes more time for personal encounter with God.

No longer are convents and monasteries havens of security. The gifts and foods which were once almost lavished upon the active and contemplative alike by generous benefactors, have greatly decreased. Both groups are more consciously aware of their tasks for the Lord than in the days when a rigid schedule and the Superior of the house answered all questions. The early concept of dependence on Divine Providence has once more entered into the lives of religious with a greater thrust and a greater vivacity. The contemplative worked arduously at making altar breads eight to ten hours a day, while the school or nursing Sister gave unstintingly of her time for a meager allowance.

It is not surprising, then, that there be some shift of persons more attracted to a deeper prayer life toward seeking out a contemplative community or of contemplatives, now with more time for personal prayer, who are inclined toward more activity, toward seeking out a community which can suit their needs. (Without this ability to transfer in the time of Saint Francis, we might be without a Saint Anthony of Padua.)

The change in standards has indeed placed the active communities on a scale of greater

responsibility. More funds come in, and more funds go out. Sisters are better educated, more qualified—and they must be so in order to meet state and national standards. The danger lies in becoming secure with funds and less attentive to God's personal care. However, some of the old stand-bys are gradually disappearing. Remember? There will always be Catholic schools! Sisters will never have to worry about jobs! A religious life is a secure life! Perhaps a little insecurity is a good thing.

Francis of Assisi and his counterpart, Clare, knew this only too well. In fact, their Rules were built on insecurity, and in this they clearly followed the example of Jesus Christ. According to Francis the friars should own nothing, be nothing, expect nothing, if they wanted really to become something. Clare, not to be outdone, stated in her Rule that the highest poverty should be lived and meant exactly that!

The Sisters had an unusual right —the right to refuse gifts—in order to preserve their most valuable gift—poverty. To Clare and her Sisters it was a privilege to choose to live poorly and to use only those things absolutely necessary for one's work and existence. Both Francis and Clare had learned their lessons well from the greatest of Teachers.

It is true that much speculation has gone on as to whether Francis wished Clare and the Poor Ladies to lead enclosed lives or whether they were content with what the Church imposed on them; but speculation is only that! The truth of the matter is that Clare's community became a little church within the big Church and very effectively aided the Church and her people. Their hidden lives, offered to God, left much to be desired as far as personal satisfaction is concerned (even as it does today); but that is where the test of faith lies. Surely anyone who founds a community or ventures forth to a foreign land must be a person of faith.

While Mother Maddalena was industriously covering the U.S. in her attempt to found a Poor Clare Monastery in this foreign country, another heroine had gone from the U.S. to work in another foreign land to aid the leper on the island of Molokai. Blindly and with faith both these servants of God, Mother Maddalena and Mother Marianne[2] embraced the task which the Spirit had inspired in them. Both women are at present recognized as models of faith and love following in the footsteps of Christ with Francis of Assisi as their guide. Both can be considered as models for us today since their footsteps have not left us too long ago and their trials were very similar to ours.

With her companion and blood sister, Constance, Mother Maddalena was commissioned to introduce the primitive Rule of St. Clare into a country which felt it could solve all its problems through activity.

This was, indeed, a journey—a journey of faith. Abandoned by the priest who had guided them, they followed the guidance of the holy Spirit and the conviction that obedience had sent them to found a monastery. And found one they would! Unknowingly they were following Francis's admonition on the value of mobility. Forced to move from place to place, they surely resembled Christ who had "nowhere to lay his head." Each of these places has since become the home of a group of Poor Clares, as though Mother Maddalena had

[2]For further information regarding Mother Marianne of Molokai contact the Cause of Mother Marianne, 1024 Court Street, Syracuse, NY 13208.

passed through dropping a seed which needed only a little sun, water, and time for it to develop and spring forth. Did not Clare call herself the "little plant" of Saint Francis?

Part I: I Was in There

ANNETTA BENTIVOGLIO exhibited a most vivacious and mischievous nature from the moment her little hands, feet, and mind had reached some point of coordination. While her mother had been given an inspiration before the birth of this child that she would someday be a saint, it seemed that Annetta had another spirit at work in her which militated agains her mother's hopes and desires.

Along with this strange mixture of mischief and vivacity, Annetta also found herself, at moments, deeply prayerful and thoughtful of others. A puzzle to herself, she tried hard to conquer the forces which caused herself and others so much grief. In years to come this mischievousness would prove itself invaluable, as it emerged into the courage necessary to carry on in a foreign and hostile land; and the vivacity would give her the endurance to bear all trials well.

One of Annetta's earliest recorded pranks took place in a cloistered convent. Learning that the grille was a form of partition to keep people from entering the nuns' enclosure, Annetta, unnoticed by the others, forced her tiny hands, arms, feet, and legs as far as possible through the openings. When she was discovered, her response was one of triumph: "I was in there!"[3]

That she was compassionate toward all creatures was also evidenced at an early age when, fearlessly and probably unaware of the danger to herself, she stole toward the Tiber to help a poor dog struggling in the current. Luckily she was rescued by a passing officer who happened to notice the intention of the small child.

Resourcefulness and fearlessness went hand in hand in Annetta. In deference to her age and the length of the ceremonies at St. Peter's, Annetta was left home while the family sat as a group in the great basilica. In her inimitable way, Annetta set out for St. Peter's where she quickly located a forgotten ladder leading to the flat roof. Once on the roof, she made her way through a small door and out onto a section overlooking the sanctuary. The

[3] *I Will . . . God's Will*, p. 1.

family, noticing the small cherub with a very familiar face, tried not to notice her in an obvious manner lest she fall from her heavenly perch. Anxiously they peeked upward as she once again made her way back to the ladder. Hurrying outside, they found a very composed and pleased little girl calmly descending the ladder as if this were the usual procedure for a child in a prominent family.

Of course she was scolded for this action which might have ended in tragedy. But God had other plans for Annetta, and he used this incident to arouse the sensitivity of her soul. She pondered her last escapade well, and when asked by the Cardinal Grand Penitentiary for her identity she replied: "A big sinner!"[4]

[4] *I Will . . . God's Will*, p. 2.

To Make a Revolution

COLIN GARVEY, O.F.M.

ONE OF THE greatest pleasures of climbing in hill country is to stop at a good vantage point, and sit and survey the way you have come. Then you can see the course of your journey, the difficulties you have overcome, the places which cost you great effort, and you can take courage from the progress you have made and estimate what yet remains to be done. In our journey in the steps of Saint Francis, too, it is appropriate that we pause to reflect on the way we have come, and look ahead to what lies before us. We need to think about our life, and to try to formulate as clearly as we can the vision that drew us on and the task we undertook when we set out on our journey.

One might say, "What vision and what task are you talking about? We entered on a way of life already in existence long before us. It had a clear content, expressed in a round of duties, responsibilities, and actions: a whole life style. There is no need for this vision and task stuff!"

It seems to me that this objection is one of the problems we have to cope with. The stagnant mind without imagination or creativity is one of the dangers that threatens every institution. Unless we penetrate beyond the daily round and seek its meaning and purpose, we shall be prisoners of the daily round and become more and more constricted in its accomplishment. We need to ask ourselves what we are trying to do, what we are trying to be. This should give us criteria for evaluating and judging our duties and tasks and enable us to see clearly what developments and changes will be needed. It should, of course, be obvious that an examination of duties is no substitute for fulfilling them.

I want to try to sketch briefly something of the breadth and depth of the vision underlying our way of life. For it seems that all too often we fail to see how large and great it is. Not that I can hope to do justice to it, when others have failed. But I can at least try to articulate its salient points as they appear to me.

I do this because I see a constriction in the interpretation of our way of life current among many friars. I am referring in particular to the view that the role of the friars is to preach, to offer the Eucharistic sacrifice, and to administer the sacraments. Yes, these activities are part of our life, but this life is much larger and deeper.

What, then, are we? What is the vision, what are the tasks? I shall not talk about the individual friar, but about the nature and purpose of the Franciscan movement itself.

A Living Museum?

FOR SOME it would appear that our role is to preserve as well as possible the memory of the unique life and achievement of Francis Bernardone in those far-off days in Umbria, when it seemed for a time that a new age had come to birth. Is it solely to recall the beauty and fragrance of the little flowers of Saint Francis by our antique style of life and garb, that we exist in the Church? Is it our role merely to preserve in the romantic towers of our medieval abbeys the last enchantments of the middle ages, to live in an atmosphere of regret and nostalgia for a golden age?

No! By no means! We are not antiques. We are not a museum. We are not old soldiers fighting over and over again campaigns long forgotten. We are not traders in solutions to problems that are no longer relevant. If we recall our past, it is not to escape the present, but rather to enlarge our understanding of the present, and to be enlarged by what we can grasp of the achievements, and the failures, of man of the past. Our roots in the past deliver us from the slavery of fashion, the tyranny of the *Zeitgeist*, and the intoxication of Utopianism. The past does not hold us in bondage. It liberates us. It cannot be denied that some do succumb to the enchantment of the past, just as some yield to the intoxication of an ideal future. but these are marginal aberrations, normally overcome by the vitality and sanity of the living Franciscan movement.

What is our role? What is our task? What is the vision that inspires and shapes our action?

I would propose an answer to these questions in one word: *revolution*. This is a word that has captured the imagination of our age. What I want to say is that we are revolutionaries, and that we are involved in a far-reaching and fundamental revolution which affects and can transform all areas and levels of human existence. Francis Bernardone is the inspiration of this revolution, and

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his life provides us with the image of what we are seeking, the stimulus for action.

"But surely," someone will say, "you don't want to turn Saint Francis into a revolutionary, an agitator inspired by hatred of the established order of society, dedicated to stirring up turmoil, strife, and class-war, to establish a new society and political regime in which he and his associates will wield power? Francis was a man of peace, of reconciliation, of love. He was no revolutionary."

Clearly, Francis was not that kind of revolutionary. He was a peace-maker and had no desire for power, wealth, or privilege.

Yet he was a revolutionary, but not after the fashion of our own age. The kind of revolutionary we are familiar with is concerned with overthrowing the established order and inaugurating a new order in the name of liberty, justice, equality, and fraternity. Once in power with his associates, he quickly sees to it that liberty and justice disappear in the unending struggle against enemies of the revolution; and as a new power class emerges and consolidates itself, equality and fraternity disappear too. The wheel has revolved full circle.

Francis was an altogether different kind of revolutionary. He was not concerned with the periphery of the wheel, but with the center around which it revolves. This concern with the center of all things, with God the Creator and Lord of the universe, God who revealed his glory and provided access to life eternal through the Son who became one of us, this concern gave Francis's life a unique power and scope, and it gives us an understanding of his revolution. Let us survey its phases briefly.

Environment

LET US start with the world around us, our environment. We are all familiar today with the destruction of the environment by man. In his ruthless and brutal exploitation of nature, man has ripped open the earth, has destroyed its vegetation, its wild life, and its beauty. Man has ripped open, ravaged, and poisoned the earth in his wars and in his Promethean lust for power. He has even polluted the atmosphere and the sea. Nowadays we have become aware of all this, and there is an ecological revolution

going on. We are concerned for our environment. But Francis in his love for landscape and flowers, for beasts and birds—yes, even for the elements, Brother Fire and Sister Water, Brother Sun and Sister Moon—was centuries ahead of us. All things spoke to him and revealed to him the Creator and loving Father of all. He was a forerunner of the ecological revolution.

Possessions

THE POLITICAL revolutionaries of the modern age have focussed on property and possessions and have made "the expropriation of the expropriators" a battle-cry. Francis saw better than anyone what the lust for possessions does to people, and he renounced all possessions, not in a spirit of nihilism, as if they were unworthy of him, but to acknowledge the rightful Lord and Master of all, to whom all things belong, and who has generously provided them for our use, not for our appropriation. We have the task of spreading this revolution and of breaking the vicious cycle of the struggle for wealth and property, the endless greed and avarice that turn man against man and nation against nation and end by destroying men and nations. Our task is to remind all men that the earth has been created to be shared by all, and that no one class or group is entitled to appropriate the wealth of the wrold. There are, of course, places in which this is a highly revolutionary and subversive doctrine, and people are being killed for teaching it. Yet it is a revolution desperately needed by mankind.

We are living in what is often called the age of the worker's revolution. The old social orders based on wealth and privilege reserved to the few have given way to something new in human history, mass societies, which are literate as a result of mass education and possess enormous power and wealth. Conscious of being "the people," and half believing in their omnipotence and infallibility, they are in fact actually assured of these attributes by their politicians and by others. This is really something new, and it calls for reflection and action.

Can Saint Francis really help here? I think that he has indeed given us a lead. He called his followers "minores," identifying them not with the great ones, the "majores," of his time, but with the common people, the lower strata of society, the ones who were rejected and cast off. This is what lies behind his preoccupation with beggars, his desire to identify with them, to feel and think and suffer with them. He belonged himself to a rising class, to the new, energetic and ambitious bourgeoisie who were already seizing power and who were destined in

the course of time to make a revolution and displace the old feudal aristocracy. Francis saw, above all perhaps in his own father, the limitations of the bourgeoisie. He saw the boundless ambition, the worship of success, the shrewd dealing and the ruthless competition which often reduced the losers to beggary. Francis finally rejected it—but we shouldn't forget that he had spent some ten years in the cloth business and was probably very good at it. Peter Bernardone was not the man to indulge a feckless idler. One gets the impression that Francis felt that he had compromised himself badly in those years.

Francis, then, saw the bourgeois revolution in his time—and saw through it. He cast in his lot with the poor and the deprived, the beggars and the outcasts, not because he admired them or felt they had rejected the spurious values of society, or because he was a dropout before his time, but because they belonged to the human family—to God's family—and desperately needed the recognition and respect and love due to God's children. He knew, as Mother Teresa of Calcutta put it, that "it is the most unwanted that is the most disease that any human being can experience." Thus in his time Francis identified himself with the weak, and poor, and the outcasts. His Order was notable for its lack of class distinctions and its appeal to the common people. It was very much a people's Order, unlike others which aimed primarily at influencing the upper classes or the intellectuals. (But Francis never forgot that they are people too, of God's family, and they too loved him.).

Can we say that Francis was a forerunner of the proletarian revolution? In answer to this we must say that Francis had no interest at all in that kind of revolution. The slogan "All power to the workers" and the program of expropriating the expropriators would have struck him as expressions of pride, ambition, and greed. The revolution he wanted was in the minds and hearts of men, a revolution which would bring them in touch once more with the springs of living water, which would enlarge and purify and transform individuals and societies. It meant bringing the world back to its true center and spreading the reign of love and joy and peace. It was a revolution which was to take place on all levels and in all places—a silent, secret revolution which would work quietly and peacefully like the leaven in the dough, finding its way in one individual life after another, gradually spreading and transforming lives and societies and making a new kind of life available. He saw the corruption in every life—even in his own, one of the most singularly pure of all lives. The usual revolutionary sees only the corruption of his enemies, never his own.

That is the kind of revolution we are called to. We must be among the people, working as the leaven, bringing the word of hope and love and truth. We must recognize that all belong to God's family. For us there can be no *Lumpenproletariat* to be liquidated, no class enemies to be destroyed. There are only human beings—including ourselves—corrupt, sinful, yet embraced in the love of Christ. We are not concerned with achieving positions of prominence and prestige; we do not aspire to social eminence or political power. Our work is down in the depths, in the daily contact with ordinary people, in the trials and troubles of the poor and the deprived, in patient listening, quiet consolation, resolute action, encouraging, guiding, warning, protecting, giving recognition, bringing joy and peace and love. It is necessry work, which cannot be done by social workers or by psychiatrists, although they can help a great deal. It is very unglamorous, very humbling, and very exhausting. But that is where the real action is. When it is neglected, then you have the convulsion of society by pride and lust and greed and hatred and envy and resentment.

Leisure

IT HAS become commonplace now, to talk of the leisure revolution going on around us. It is obvious that ordinary people have much more leisure now than they ever had before. The five-day week is common, and working hours are far shorter than they used to be.

One of the obvious things about this leisure revolution is that a great many people are very badly equipped to avail themselves of it. There is an enormous opportunity here, for achieving integration and harmony in life depends to a large extent on the use made of leisure time.

What can we do about the leisure revolution? We need to recognize the need for fulfillment, the thirst for fullness of life in every human being, and we must show how that need can be met. What we have to offer is life and truth and love, light, peace, joy, wisdom, purity, redemption, forgiveness, renewal, and transformation. These are the great concepts, the great ideas that have dominated the imagination of every age, the words that have won the minds and hearts of men and women. We often give the impression that all we have to offer is worn-out clichés, stale ideas, tawdry rituals and irrelevant rubrics. Small wonder that so many turn away from us. There is an enormous task before

us, to present the truth and the life we have discovered, so that it will find a place in the hearts and minds of the people, and bear fruit. We need to be continually searching for better ways, and more effective methods, of communicating the transforming and redeeming word. We are continually menaced by *rigor mortis*: the tendency to regard whatever means happen to be current as ultimate, to cultivate the useless and irrelevant, to frown on innovation and enthusiasm, and "To quench the spirit." In particular, we need to remember what it is we are trying to do, the end we are trying to accomplish, and to use every resource of intelligence, enthusiasm, and hard work to bring it about. A revolution demands total commitment.

Relationships

WE ARE ALL of us familiar with the idea that the Christian revelation is centrally and essentially a revelation of love, a love that is absolutely selfless and self-transcending. This love is meant to penetrate and transform all human relationships, to purify, to intensify, to rectify, and to enlarge our thoughts and wills and affections.

There is no need to speak on the place that relationships play in the lives of individuals and societies. It is not an exaggeration to say that an individual's life mainly consists of the relationships he has with other people—his family relationships as he lives the roles of son, of brother, of husband, and of father; the kinship relationships in which he is involved more or less deeply; the relationships of friendship which he forms; and the relationships of romantic love culminating in marriage which are so central in society. On the way in which we manage these relationships depends our salvation. And there is real need for a revolution in this place of relationships. If anyone says his relationships with other people are perfectly in order, he is a liar and the truth is not in him. He may mean that his relationships are correct in the sense that they are not legally indictable. This, of course, is not without importance. But it is not the measure or standard of a Christian: "This is my commandment, that you love one another as I have loved you."

This is a formidable challenge, and living it amounts to a radical transformation of one's life. It requires a sustained effort to understand other people in the different relationships in which we are involved with them, and an equally thorough effort to understand ourselves. It requires continuous self-discipline, adaptation, learning, and growth. And it requires that we allow the grace of God to work freely. Most of us, unfortunately, do it very badly.

But if it is done well, what a powerful and constructive influence one's life is! Springs of energy and grace are released; situations are transformed; and hope, trust, joy, and confidence abound, even in the most appalling circumstances. One thinks, for instance, of Father Maximilian Kolbe in the bunker at Auschwitz, where he and his companions were being starved to death.

Saint Francis embodies this kind of revolution in his life. No one could meet him and be unmoved. He transformed lives wherever he went, and hearts and minds responded to the joy and vitality which radiated from him. Under his influence, enemies were reconciled, pride was overcome, envy and resentment were dispelled, long choked treasures of compassion and generosity were reopened, and people seemed to come to life again, recognizing that they belonged to one family and were children of the One Father in heaven. That is a revolution worth having.

An Intellectual Revolution

WE ALL TEND to live in a very narrow world, occupying ourselves with our immediate concerns and paying little attention to fundamental questions. This constriction of vision is very acute in the intellectual world today. Most disciplines have become so specialized that these who follow them bother very little with ultimate questions about human life and its meaning. One pursues his literary studies, another philology, another archeology, or linguistics, or physics or botany or chemistry. Or it may be astronomy, electronics, economics, politics, or whatever. The upshot is that as regards the basic human question, each relies on ideas and theories floating in the air, or makes wild extrapolations from his own discipline.

One has only to listen in occasionally to radio and TV chat sessions to realize what an immense amount of ignorance and confusion is around in a highly developed, specialized, and sophisticated society. Today, as always, there is a need for truth, for sanity, for intelligent and critical reflection and discussion. The world needs to be brought back to its true center; there is a need for people who will bear witness to the truth, who will not be intimidated by pundits and savants, but will carefully and thoroughly learn the arts of investigation, of reflection, of dialectic, and of communication, so that the path to the center is opened up once again, and the way to truth and life is made plain.

The great need here is not, I believe, on the level of research, but on the level of com-

munication, of mediation, and of presentation. We live in a society which is greatly undernourished intellectually, not because it lacks research institutes and great scholars, but because the middle ground is being lost to advertisers, propagandists, trivializers, and chancers of every description. One thinks of Yeats's line, "Things fall apart, the centre cannot hold." Our place is there in the center, the middle ground, speaking for truth and sanity, for love and redemption, making a dynamic creative center, which will absorb the lunacies to which of social mind is so prone, and incorporate the element of truth that is in them into a full and integrated vision which sees life steady and sees it whole. And this dynamic creative center is not a static body of doctrine, formulated once for all by Saint Thomas, by Duns Scotus, or by anyone else. It is something alive and active in the human tribe, finding expression partly in the common sense of mankind, partly in the work of scholars—of philosophers and theologians above all—partly in the "prophets," and of course in a special way in the teaching body of the Church.

This intellectual revolution is urgently needed. If this were the place for an examination of our contribution, I fear that some blistering remarks might be in order.

An Aesthetic Revolution

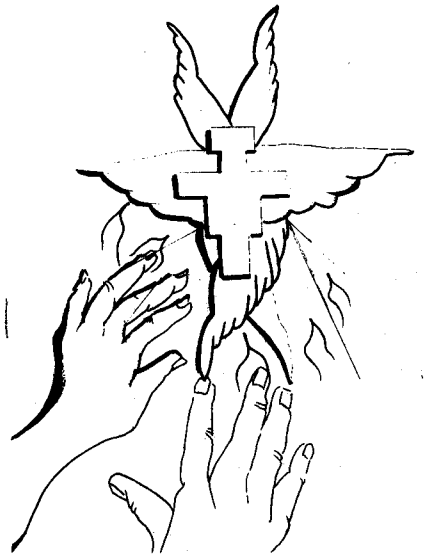
THERE IS A need for this too. We are familiar with the complaints that are often made about modern art, that it seems to have gone crazy. Certainly it is easy to find examples of successful practitioners of the arts who can only be regarded as mountebanks and cranks. But the genuine artists are doubtless also there, working quietly and steadily, perhaps unknown except to a few, and achieving no great popular success.

The art world is frequently convulsed by "revolutions," according as new fashions come in. The present century has seen many. But the serious business of art—the interpretation of man's condition and the embodiment of this interpretation is a corpus of serious and powerful works, whether in poetry, drama, novels, music, sculpture, architecture, painting, or film—is not a matter of fashion, and the great achievements of art stand above all fashions and judge them. The paintings of Raphael and the music of Beethoven are not merely expressions of particular movements and fashions in art. They are revelations of the human condition.

Where do we come in here? What contributions have we to make? In the first place, we must proclaim the message of redemption, that the Spirit of the Lord has filled the whole earth, that man and all his works owe their origin to the spirit of God, and that man fully alive is the glory of God. This message is crucial, if we are to overcome the loss of confidence, the failure of nerve, the nihilism, and the sense of absurdity that threaten our civilization. We have the gospel of hope to give to the world.

In the second place, we must try to give the message that God alone is the fulfillment of man, and that failure to recognize this is the source of despair, self-disgust, and the thousand disorders to which flesh is heir. It is an old message, but it is ever capable of renewing lives and cultures, if it is expressed and embodied in ways that really communicate.

In the third place, we should try to contribute, ourselves, and encourage others to contribute to this process of renewal. Again, it is done, not by repeating old formulas, but by seeking new expressions, new embodiments, arising out of our lived experience and capable of speaking to the man of our time. Many of our confreres have done this in the past, in poetry and drama, in music and painting, in architecture and landscaping, and in all the arts of civilization. Art is the signature of man, and it can make the vision of God present in our world and show forth something of the glory



and the power of the eternal. Our task is, after all, a mediation which renews the vision and apprehending power of man and transforms the world in which he lives. When Shelley wrote that "Poets are the unacknowledged legislators of mankind," he was certainly exaggerating. But the vision of the writer, the painter, the composer, the architect, and other artists do have an awful lot to do with the way we see the world, the way we endure it, and the way we transform it. At its best, art enlarges our understanding and affections, refines our sensibility, inspires us with courage, and draws us to resolute action. In short, it can help to make us effective revolutionaries, and it can be the means by which we carry the Christian revolution into action.

A Moral Revolution

THE AREA of morality concerns rights, duties, and responsibilities: the area of good and evil in human actions. The chief issue here is justice, giving to each person and to each body of persons what is due to them. It involves, in particular, the rights of the deprived, the defenseless, the ignorant, and the oppressed. Every society known to man has been afflicted by injustice, oppression, deception, and exploitation. Every society is an ever-changing battlefield in which individuals and classes fight for power and wealth and privileges, for rights and a share of the society's goods, for freedom, for exemptions, for benefits, for domination, and for prestige.

Where do we fit in? It is obvious that there is an enormous task of moral regeneration needed in society. Saint Francis clearly took this task on himself when he strove to make peace in the cities of Italy which he visited, torn and racked as they were by bitter strife between opposing families, factions, and classes.

We sometimes tend rather undiscriminatingly to praise the "ages of faith," but we should remember that the lot of the poor and the sick, of laboring people and the disabled, of prisoners and of the insane, was very bad indeed, and that our own times, with the development of welfare and social services, mark a great advance in social moral responsibility. We can with some justice claim that the Christian movement pioneered this development to a very large extent, in the attempts it made, particularly through the efforts of such saints as Vincent de Paul and Camillus de Lellis, to mention only two, to feed the hungry, clothe the naked, shelter the homeless, console the sick and imprisoned and dying. We can rejoice that Saint Francis too has an honored place among this band, in the special care he had for the lepers.

Now that some states at least, including our own, have faced up to the responsibility of looking after those citizens who are in need of special care, what is left to us to do? We should remember that no advances made by a society are definitive. It is always possible to go back on commitments. There are always people to complain about the waste of social welfare and the harm done by encouraging parasites. It is part of our task to create a social ethos of charity, care, and compassion, so that what is gained will not be lost again.

Again, we should always be involved actively in taking care of the deprived. We belong to the ranks of the educated and the privileged. We can cope with legal and administrative systems; we have contacts with bureaucrats, professional people, and people who help to shape society. Yet we should identify with the poor and the weak, and strive to mediate the benefits of society to them. There are revolutionaries among the people who are trying to develop class consciousness, to encourage class warfare, and to organize revolutions which are likely to leave them worse off than before. We too have to work among the people, and we too have a revolution to make, but our task is to make society revolve around its true center, to make a better society, to spread justice and love and mercy and concern. We must never become mere supporters of the status quo. The moral atmosphere of a society cannot be left to politicians alone, nor to administrators or judges or lawyers or businessmen or bureaucrats. They are sometimes splendid men, but they are caught by pressures from which we are free, not by virtue of any intrinsic superiority of our own, but by reason of our way of life. They are caught in the grip of the social machinery, and they labor under the pressures of maintaining voting appeal, retaining financial backing, developint a career, tolerating colleagues, and so on. They need help and encouragement and sometimes pressure from those who are in a better position to act as the conscience of the community.

A Religious Revolution

THIS IS central to our way of life and involves all the other areas we are concerned with. We are striving to make human life revolve around its true center—God. Our message is the message of grace, of hope, and of love that Jesus the Lord brought to us. We are meant to cast fire on the earth. It is the message that human existence is not primarily a process of dying, but a process of being reborn, of coming to life, of beginning eternal life.

Everyone agrees that Saint Francis and the Franciscan movement helped effect a kind of revolution and a rebirth in European society. The Franciscans have been involved in that revolution ever since, sometimes with brilliant success, and sometimes it woud appear with very little effect. It is our task to carry on the revolution in the various ways I have mentioned and by all the means at our disposal, until the night ends and darkness is over.

✶

I HAVE SPOKEN of what we are engaged in as a revolution. One could also say that what we are trying to do is to enlarge and transform the consciousness of the Christian people, to offer new

ways of seeing and feeling and thinking, to communicate a better self-understanding and a deeper sense of the challenge and the excitement of being a Christian who is coming to birth.

But, you may say, that is a very old message, which we had from the beginning. That is true. But we live in a world which is in the making. "The sun is new each day," and creation never ceases. The world is a process of emergence and of birth. Our task is to ensure that the message of truth and salvation is made present and actual at each moment. There is no task greater or more beneficial to mankind. There is no better use we could make of our lives.

It is time to finish. I have tried in these few words to indicate the nature of the revolution in which we are engaged. It is vast and many-sided, and it requires and can use all the gifts and energies available to us. No one man could hope to excel in all the fields I have mentioned, but everyone can contribute, and the contribution and cooperation of each is needed for the whole work. Nobody is superfluous, and the task is urgent. If anyone opts out, there are things which must forever remain undone.

Let us then brace ourselves for the task that lies ahead. Let us use every resource of mind and heart. And let us ask the Lord to bless us and strengthen us as we dedicate ourselves once gain to the Christian revolution in the Way of Francis, that we may follow it out to the end of our days.

May the Lord bless us and keep us.

Son

It's been a while
I know.
Take my hand
And lead me along simple ways.
These days
It's so hard to be a kid
I'm lost without you
Scared—
Like the time I got lost in that big store
And couldn't find you.
But now there's only you.
Sing me a song
For warmth.
You see, winter draws on
And I've no shoes
Nor hearth—
Hold me close by yours.

Timothy James Fleming, O.F.M.Conv.

Saint Francis and the Seraphs

FLORENCE WEDGE

WHY IS Francis of Assisi often called the Seraphic Saint? Because, most of us have long been quite aware, of his burning love for God. That's practically all the relation I saw between Francis and the highest of the nine angelic choirs until very recently. Browsing in the Bible one Sunday afternoon, I caught sight of a tiny footnote that explained the symbolic meaning of the seraphs' three pair of wings.

It was then that I saw a connection with the Seraphic Saint. There is also, I believe, a message for all who claim to be followers of Francis.

The seraphs (the term in Hebrew means "the burning ones") are heavenly spirits ablaze with zeal for the glory of God. They figured prominently in the astounding vision Isaiah had in 742 B.C., and which he reports in his sixth chapter·

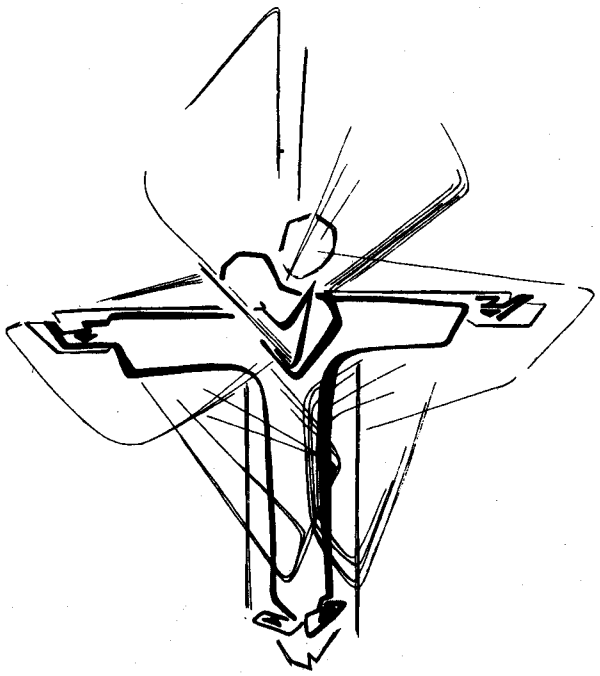
> In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft. "Holy, holy, holy is the Lord of hosts!" they cried to one another. "All the earth is filled with his glory" [Is. 6:1-3].

Obviously, for a mortal—even if Isaiah be his name and prophecy his charism—to be able to see angelic spirits, these had to take some visible form. One astonishing feature of the seraphs made visible was that each had six wings.

With two wings they veiled their faces. The seraphs are the celestial attendants upon the throne of God. May it not be inferred that they have come the closest to penetrating the mystery of One God in Three Persons? And what is their response? They hide their faces in reverence and adoration, as though blinded by the splendor and brilliance of Uncreated Light.

The seraphs are the pure spirits

Miss Florence Wedge is well known to our readers for her many contributions to Franciscana. A resident of Victoria, British Columbia, Miss Wedge has published amny articles in Friar *and* The Franciscan Herald. *We are grateful to her and to the editors of the latter periodical for permission to reprint this inspiring reflection on the Seraphim.*



of praise, the ones who proclaim God's transcendent holiness, glory, and majesty.

Francis was a "Seraph" of adoring praise. He exulted in the Lord and took delight in uncovering God's autograph in all of his wonderful creation. The closer Francis came to God and the more intimate his relationship with God, the greater and increasingly reverent were his worship and praise. He sometimes spent whole nights repeating the same prayer: "My God and my All!" At other times he ran out of words to say what was in his heart with regard to God, but then his very silence was his act of adoration and praise.

Returning now to the seraphs of Isaiah's vision, we see that they covered their feet with their second pair of wings. A biblical footnote identifies this gesture as a mark of modesty and humility.

In comparison with the infinity of Yahweh God, can the greatest greatness of the seraphs be more than a candle flickering in the noonday sun? In utter humility they conceal their feet as they worship at the heavenly throne and proclaim his holiness and the fullness of his glory on earth.

Now take a look at the humility of Saing Francis, whom Celano has called "the holy lover of

complete humility." Francis was humbled before his superiors, humble among his equals, humble with those beneath him. He was humble in his life style, humble in his attire, and humble in all areas of his life and conduct.

A brother reported to Francis a vision in which he learned that a throne formerly belonging to a fallen angel was reserved for Francis. Asked for a comment, Francis let his sincere and honest-to-God humility show through:

> It seems to me that I am the greatest of sinners, for if God had treated any criminal with such great mercy, he would have been ten times more spiritual than I [2 Celano, 123].

Yet it seemed to Francis that he hadn't begun to be humble! He was "afire with a very great desire to return to the first beginnings of humility, Celano tells us, and would say: "Let us begin, brothers, to serve the Lord God, for up to now we have made little or no progress" (1 Celano, 103).

Referring to Scripture once more, we see that the seraphs hovered aloft with their third pair of wings. This indicates their prompt and cheerful obedience to the commands of the Most High. We can imaginatively picture those burning ones, wings poised in preparation for takeoff on a divinely assigned function. Not only are they ready, but cheerfully and immediately so. There is a word for it: *alacrity*, which denotes glad and instant readiness to respond to any suggestion or order.

Francis was obedient, promptly and glad-heartedly so. Anyone afire with love for God as he was would consequently be burningly eager to do the will of God. Saint Bonaventure paid this tribute to the Saint of Assisi:

> Who can express the fervent charity that burned in the heart of Francis, the friend of the Bridegroom? For he seemed to have been absorbed, as a live coal in a furnace, in the flame of divine love.

Francis received the stigmata from a seraph (i.e., a burning and obedient spirit) who carried between his wings the image of the Crucified, the One who became obedient unto death.

On the matter of obedience, Saint Francis once confided to his companions:

> Among the other things the kindness of God has generously granted me, it has granted me this grace that I would obey a novice of one hour, if he were given me as my guardian, as carefullly as I would obey the oldest and most discreet person.

(Read that quotation three times to get the full impact of it.)

The saint's obedience to Church authorities was exemplary and constant. We have all read about his submissive and respectful obedience to Popes and prelates and clergy. Again and again he sought Church approval for his projects, as though reluctant to proceed without the blessing of the hierarchy. As soon as he had eleven brothers about him, he turned Rome-ward for the approbation of the Supreme Pontiff. He even went to ask the Pope's permission to set up a Nativity display at Greccio for Christmas of 1223.

In the mind of Francis, the supreme act of obedience—one in which flesh and blood had no share—was the act of going by divine inspiration among un believers.

In Isaiah's vision, a seraph touched the prophet's mouth with an ember taken with tongs from the altar, and the man's wickedness was removed and his sin purged. (At least, that was what the seraph said to him) When the Lord asked whom He should send, the prophet promptly offered to go: "Here I am, Lord, Send me."

A similar attitude of obedience and surrender marked Francis from the day of what he termed his "conversion." He was always ready to go where the Lord wanted him to go; to do and say what the Lord wanted him to do and say.

With the Holy Spirit of God as his Teacher, Francis learned the hard lessons of obedience. He became an ever more docile learner, ready to go with alacrity to the Nazareth of humdrum duties; to the Galilee of ministry for others; to the Gethsemani of inner trial and anguish; to the Calvary of conformity to his crucified Lord and Savior.

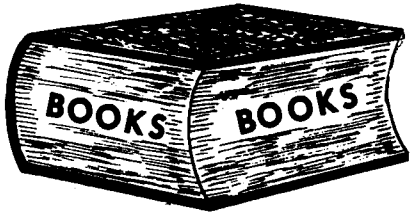
What a model and inspiration for us all! Although we don't belong to the angelic creation, the Lord can put something "seraphic" into our hearts and souls. He can—if we ask him and then give him a free hand—give us a burning love for him. Then our adoring praise and reverence, our humility in his service, and our cheerful promptness to do his holy will would surely fill with his glory that little spot of earth we occupy.

Nazareth Prelude

Evening at Nazareth—a Child stood
watching His world as it went to rest.
Shadows were lengthening over the hills,
the sun was low in the crimson west,
and He saw how a drowsy mother-hen
gathered her little ones to her breast.

One by one they were gathered in
safe and warm for the night, and then
quick tears rose to the Child's eyes
as He stood on the door step watching them.
"So would I also have gathered you,—
—Jerusalem,— Jerusalem."

Mother Mary Clare of Jesus, P.C.C.



Elegy of Innocence. By Richard Shaw. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 413. Cloth, $11.95.

Reviewed by Father Peter A. Fiore, O.F.M., Ph.D. (University of London), Head of the English Department at Siena College.

This is a novel about a very confused, guilt-ridden man who becomes a Catholic priest. It's all here: the Irish-Catholic background (for some strange reason the author repeatedly reminds us of this), the rather unchallenging high school and college experience, the turbulent seminary days of the sixties, the first assignment with an alcoholic pastor (the pastor's brother and housekeeper drink too!), the growing disillusionment with a priesthood that does not keep abreast with Vatican II, a tacky affair with a nurse, the frustration of parochial work in various parishes, the leaving the priesthood, and the final return to the fold to "turn a neutral guilelessness into an innocence . . ." (Please!).

I hate to be hard on this book because Shaw is such a gifted writer, a fine talent with a good deal of promise. But this latest effort falls a good deal short of his potential. I recall a short story of his that appeared some years ago in *Critic*, which was a gem; clever without being cute, witty in a classical sense, and genuinely humorous. But the attempts at humor here, aside from a hilarious scene during a baptismal service, are all pretty abortive. The prayer manual business in the seminary, the bucket of water thrown in the face of a seminary priest, the housekeeper with a thumb in the soup (such a dated old story!)—all, instead of being funny, only serve to convince the reader that the world and the Church were far more in need of a Vatican II than one had suspected.

The major weakness of this book, it seems to me, stems from Shaw's casting his narrative in the first-person point of view. This angle of narration can have significant results. Aside from the danger of an inexperienced reader interpreting much of the narrative as autobiography (and I certainly refuse to see any relationship between the protagonist of this fiction and Shaw), the primary result of the use of the "I" narrator (*and* central figure) is that throughout the story the reader is limited only to what the narrator can know, learn, and experience. In short, the reader sees the story entirely through the experience and consciousness of the "I" narrator. And here the "I" narrator is Father Dennis Hogan, a pretty confused, dull man who simply cannot fit into the human race. The kind old bishop, wonderfully characterized by Shaw, really bends over backward to help

his man find himself. But wherever Hogan goes, be it with his cousin, a fellow priest who seems pretty sensible and whom Hogan admires, or in a youth club where a true "new breed" priest (what a stale title!) would really connect, he simply does not fit. Tolerance of alternate views on life and the human condition is not one of Father Hogan's virtues. A case in point is Hogan's trauma over a Father Mulqueen in the seminary. Many priests in the sixties were exposed to Mulqueens, that is, clergymen in authority who mouthed the glories of Vatican II, the need for change, the wonders of collegiality, and didn't really believe a damn word of it when it came right down to the fundamental business of implementing the changes recommended by the Council. But most priests rode with the punches. If not, at least they did not become pathological about it. There are Mulqueens in all walks of life, not just the Church; and the sooner one learns to see them for what they are, and to live above them, the better one will be able to sleep at night. And speaking of sleeping, another case in point is Hogan's affair with a nurse. The jacket of this book addresses her as "an amoral nurse." Nurses who have affairs with priests are not particularly amoral—stupid, maybe, and certainly bankrupt of taste, but surely not amoral. She appears to be a hard-working woman, conscientious about her patients in the hospital, genuinely concerned for the minorities of the sixties who were very much a part of our national consciousness, and rather unselfish with herself when Hogan had a need for her. That's certainly a good deal more than can be said for Hogan who seems far more caught up in navel gazing. In the fifties, Brando scratched his navel; in the sixties, Hogan just gazed at his.

One could almost in charity find some sympathy for a Father Hogan. After all, misfits are a pretty common sort these days in and out of the priesthood, and they should command some of our attention and compassion. But what is quite intolerable about this Father Hogan is the fact that if he did find his niche in life (which simply means that the whole of humankind must conform to his and only his viewpoint), he would have rejected it anyway because for him it is far more fashionable to be the outcast, the alienated. It worked for Byron; it falls flat with Hogan. I'm afraid Father Dennis Hogan "with copper red hair and blue eyes" (cutesy, cutesy) is just a man who refuses to face up to the fact that middle aged men (priests to boot) who refuse to let go of their cut-offs are a pretty depressing sight.

For those who want a nostalgia trip through the sixties, this book will be welcomed. Most readers, fortunately, prefer to look forward to the eighties.

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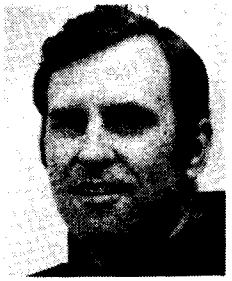

We Can't Go Back

SLOGANS HAVE a power of suasion, and metaphors often exert an undue influence on thought. "Quality not quantity," for instance, was the banner waved by those who argued reduction in the times for prayer would make us more prayerful communities. "Shared" responsibility and "shared" decision-making are metaphors which have promised more than they have delivered, perhaps because some of us thought that responsibilities and decisions could be partitioned like pies or built out of blocks all the same size. One of the expressions one hears today which seems to be working against religious life is that of the title above: "We can't go back." That metaphor means: A return to religious life as it was before Vatican II is an impossibility; anything that savors of such a return, such as longer periods of prayer, restrictions on personal travel or personal visiting or personal choice of apostolate, is anathema.

A couple of comments are in order. Behind the slogan "We can't go back" may be the same type of resistance to change that resented such good things as vernacular liturgy, greater lay participation in the Mass, and generally good things like community chapters and continuing education. The new ways of considerable freedom and quite unstructured lives have become old ways now; and all of us, whatever our ideology, guard them instinctively.

Secondly, adopting a practice that fell out of use in recent years by no means signifies a return to a mentality which may have previously accompanied that practice. The rediscovery through experience that common meals, common recreation and common liturgy and prayer are community builders is a case in point. One can promote these without backing some of the stilted versions of them which are part of the experience of anyone over thirty. Again, the increased popularity of "houses of prayer," days of recollection, hermitages, is an outgrowth of felt personal need—a need structured into Franciscan legislation for centuries.

Thirdly, the summons and challenge of Vatican II that religious orders return to the charism of their founder really tells us in a way to "go back to our roots," to know better who we are and where we are

going. The heightened awareness of the import of the "brotherhood" concept of Franciscans is a fruit of such a going back, and legislative efforts to eliminate as far as possible distinctions in religious life between choir-sisters and lay-sisters, priests and brothers, are the result. The key word here is "legislative"; for values to receive more than a nominal acceptance must incarnate themselves in people, and to achieve that incarnation is a function of rules and regulations. The renewed interest in Secular Franciscans is another outcome of "going back."

"Going back," then, is not a bogey-man. Whatever enhances religious life ought to be implemented regardless of its similarity to something of a few years back. Neither triumphalistic complacency ("I knew they would come around to my way of thinking") nor blind adoration of the present (What is going on now is new—even if it is old—and therefore better)— is called for. Rather, with our Father Francis, let us begin again in sincerity and truth.

Fr Julian Davis ofm

A Swaying Reed

Who is this one
So hungry?
Look, you should be ashamed
You embarrass us all
Hypocrite
Cast off your superstitions
And join the human race
Don't speak to us of love
You live like a fool
Empty
Change your own heart
Not ours
For the time comes soon
When the winter cold will crush
The swaying reed

Timothy James Fleming, O.F.M.Conv.

Intra Vulnera Tua, Absconde Me

MOTHER MARY FRANCIS, P.C.C.

WE COME now in our reflections on this most beautiful and demanding prayer, "Anima Christi," to another very mystical supplication. "Intra vulnera tua, absconde me": "Within your wounds, hide me."

Religious poets throughout the centuries have become ecstatic in their expressions of this idea. Anyone who has the least semblance of a poet's heart—and certainly anyone called to our way of life as a child of Francis of Assisi and a daughter of Clare, has poetry in her heart!—will respond to the sheer beauty of this mystical thought. But, dear sisters, as I have reminded you before, expressions of true mysticism are very real, very practical. The authentic mystics were the most realistic of persons; that is why they were mystics. They were not put off their path, so to speak, by what is passing and ephemeral, by what is superficial, by what is merely apparent. They saw through to the reality of things. If you would ask me for a definition of a mystic, I might say first of all: a realist. And if you would question me as to who are the greatest realists, I would probably want to reply: the greatest mystics.

This is certainly manifest in our Father Saint Francis, to whom Holy Church gives a surprising adjectival denomination, "Seraphic." How can a human being be seraphic? But it is a very appropriate appellation the Church has designated for him. For Francis is on fire as the seraphs are on fire with love. Again, when the inspired writers, the Fathers of the Church, loved to tell us of the Church issuing from the side of Christ, they were certainly presenting us with a very mystical expression and, therefore, a very true expression. When we are told that the Church comes forth from the side of Christ, we are being taught that the Church is born of his love, which from the beginning of mankind has been associated with the heart, the pulsing mid-organ of the body.

Lovers from time immemorial have poetized, dreamed, mused on the heart. "I give you my heart." "Your are in my heart." "With all the love of my heart." And, in more modern times, Jesus himself has given us the devotion to his Sacred Heart as the seat of his love. And so when we say that the Church issues forth from the side of Christ, we declare that she is born of his love. "I will be with you all days, even until the end of time" (Mt. 28:20). He said this, but then he ascended to his Father. He did not remain as the humanly visible incarnate Word of God, but abides with us in the Holy Eucharist and in the Church which had first come forth from his love.

Again, when we reflect on the Church coming forth from the side of Christ, we think, of course, of the blood of his heart. We speak of "my heart's blood" when we have given our all, our very last ounce of energy or attention, to a laborious and arduous work. We say, "My heart's blood is in it!" Very truly and with deepest reverence we can say of Holy Church, "His heart's blood is in her." So, dear sisters, in this very mystical flight in the midst of the "Anima Christi" prayer, "in your wounds hide me," we have indeed an expression of high mysticism—but one which is of its nature a burningly practical prayer.

What is it that we would hide in a wound? If we ourselves have an open wound, what we want to fold into it is something to heal it, something to soothe its rawness. True enough, part of healing is astringency; but this does not pertain to what is hidden in the wound. With this the wound is cleansed. What is hidden in the wound for its healing is something soothing. So, when we say, "In your wounds, hide me," we are presenting ourselves to Christ as a healing factor in the sufferings of his mystical body.

You know, dear sisters, as I was reflecting on this very deeply before giving this conference to you, I looked and looked at the great crucifix in the choir and then at the small crucifix in our cell. And I asked Him to explain to me more clearly what it means to be hidden in his wounds. There came this thought of the healing agent to be hidden in a wound. I hope I do not sound presumptuous when I say, "The Lord revealed it to me." Rather, I say it humbly that, as a matter of fact, he did, as he always reveals every true understanding we are given. Who else would reveal it? So, yes, it was revealed to me that this petition is a love song.

It is not a question, in this invocation, "Hide me within your wounds," of my safety in a superficial sense. It is by no means to say, "Fold me into this wound so that I do not need nor want to be concerned about anything. I

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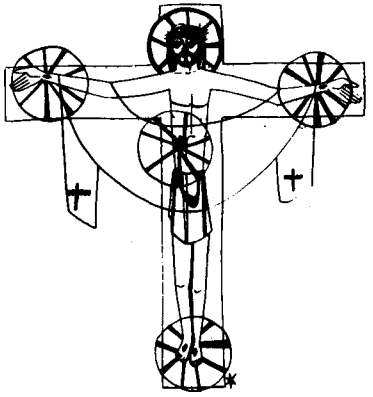
am safe! There is nothing that can trouble me now. I do not have to be involved; I am all enfolded in this wound." No, I do not think the ictus is on me, dear sisters; I believe it is clear that the ictus is on the wounded Christ and that this is indeed a love song. I look at that crucifix and I see him there with the open wounds in his nailed hands, in those bleeding feet, with that open side. And I say, "I have to do something. Hide me in those wounds. Bring me into them to soothe the wounds of your mystical body which is the Church. Let me be a healing, soothing agent. Make me small enough, a little poor one like Saint Francis who can be fitted into the wounds of Jesus. Let me be not angular with hauteur, pride, arrogance, selfishness, but let me be humbly round enough for insertion into the wounds of Christ. Let me not be astringent. Let me not have a caustic tongue, a sharp eye, a harsh word. But let me be the gentle, healing one who brings soothing to the wounds of Christ in his Church." The prayer, I am convinced, is a love song. It is a desire to comfort the Lord.

We can see this quite prominent in the lives of some of the saints, particularly the virgin saints. Remember, for instance, the example of Saint Gertrude the Great (great indeed she was!—great in love, great in giving, great in understanding). Recall Gertrude's being unable to look at those nails, those wounds, without taking action. During one Holy Week we remember how she took the nails out of the crucifix and put in sweet spices, cloves, instead. Now, there are undoubtedly those, and particularly in our present day, who would throw up their hands and say, "That is just what one would expect of people who talk about brideship and bridal love; no reality! Just playing house in the world, living in a doll's world of fantasy."

This is not true. Saint Gertrude was in love! And love always has to do something; love never just sits by. And so she did what the worldly-minded of a superficially "practical" world would call nonsense, child's play, silliness. But our Lord revealed to Saint Gertrude that he was consoled by her love. Gertrude had inquired of him, you know! She wanted to know whether he had noticed what she had done and if he were pleased. He was.

We are taken back in history to the holy women who were, again by earthly standards, doing perfectly useless things. Christ was dead now; what use to bring spices and waste them? He was the outcast of men, and men had done away with him. But the women had to do something. And that something was certainly beyond the ordinary Jewish burial rites. It was the drive of



love. They wanted to sing him their love song. Only our Lady really understood, really believed, really knew that he would rise again. These women, although they considered that his death was finality and he would be a living being no more, still had to do something. Beyond death went this stretch of love to give human consolation. And we know that they had a great reward: Jesus appeared to them. They had looked after his needs in life, these holy women; they were not about to stop looking after them in death. And because they had set out to do this, they were prepared for an even greater impossibility. They were going to roll away the stone. The fact that it was impossible for women to do this just did not trouble them at all. Somebody they loved was behind the stone, and they were going to roll it away.

In the same way, Saint Mary Magdalene, a frail and battered woman, was to say: "Just tell me where you have laid him. I will take him away" (Jn. 20:15). She did not even stop at: "I'll get help to take him away." Just, "I will take him away." This is the language of love which worldlings and those who know not of love but only of self-satisfaction will never understand, though every true lover understands it readily enough. Love is always seeking to do the impossible. And one may say, dear sisters, that love is always capable of the impossible.

Thus we make, in the midst of the "Anima Christi," this quite impossible prayer which only a lover will understand. "I must soothe you, I must heal you, I must help you. Hide me in your wounds." Let us not stop, dear sisters, at a more superficial consideration of our safety, our supposed well-being. Indeed, all that will be so when we abide in the wounds of Christ. Indeed we *are* safe, but not in the sense that we are preserved from suffering; rather, that we sink down into the midst of suffering. We are hidden in Christ's raw wounds. We, dear sisters, as contemplative women in the Church, should be in all the raw wounds of the Church, in all the raw wounds of Christ's mystical body. We should be a healing agent in the raw wounds of Christ's vicar on earth; we should be a healing agent in the raw wounds of theological pride, of exegetical arrogance. We

should be in all the raw wounds of the Church's beautiful face, of the Church's stricken body.

When we sincerely sing this love song to Christ, "O hide me in your wounds," we shall achieve a deeper safety than we could have dreamed. It is, in a lover's sense, a very perilous safety. We are safe from delusion. We are always in peril of suffering. But what a felicitous peril this is: to be in the peril in which the Son of God always placed himself—in peril of misunderstanding, in peril of betrayal, in peril of denial, in peril of ingratitude, in peril of cavil and plotting, in peril of every human assault. When we are hidden in the wounds of Christ, we are safe from danger and only in the peril in which he chose to situate himself. We cannot ask to be hidden in the wounds of Christ as though sealed off from being wounded ourselves. Rather, hidden in those wounds of Christ, we are safe on a far profounder level: safe from self. Saved unto him, healing him, soothing him, loving him in his mystical body which is the Church.

So, dear sisters, in this prayer there is nothing of the desire to be aloof, nothing of the spineless wish to be released from pain and suffering and earthly reality, but rather agreement to a very suffering safety. Our blessed Savior was always safe in the love of the Father, always safe in the will of the Father. At the same time, in obeying the Father, Jesus was always in peril of his very life. He was in "danger" of all those things we have just reviewed and many more besides. So, if we do not want to be in peril of misunderstanding, ingratitude, discouragement, perhaps even of denial and betrayal, of acute disappointment sometimes from those from whom we had expected so much, then we had better not make this prayer. This centerphrase of the 'Anima Christi" is going to lead us directly into the eternal finale of the prayer. Like all mystic flights, this petition is an arrow of truth. We achieve the safety we seek on a much deeper level than might appear. We are saved out of aloofness. We are placed directly at the heart of redemption. "Hide me within your wounds."

Like our seraphic Father Francis, who likewise bore those wounds upon his precious and frail body, let us have the courage to make this prayer together, to pray that we may be little poor ones who can be hidden in a wound, little kind ones who bring healing to wounds, little gracious-tongued and sweet-visaged persons who bring soothing to the wounds of Christ's mystical body. And if you ask me, "But what shall we do when we see ourselves so angular, so astringent, so susceptible of selfish hardness?" I would be happy to reply

that you are not asking me a difficult question. The answer is, that we surrender all these unbeautiful facts about ourselves before the crucifix. For what we cannot rid ourselves of by our own puny efforts, we say to Christ, "Take it!" This is our good Jesus. And he is not there on that cross saying: "Bring me flowers, I will take them. Bring me fruit, I welcome that. Sing me a pretty song, I enjoy that." This is the good, wounded Jesus, who says: "Bring me that pride that you cannot grapple with. Give it up—to me. I shall take care of it." We give this gift, however, at the price it will entail; we shall be left with the responsibility to be humble. And if we say, "Take away this sharpness and astringency and ungraciousness in me because I am not able to cope with it myself," he will take it. But again we shall be left with the responsibility to be gracious, to be kind, to be amiable, to be sweetly compassionate.

My dear sisters, let us bring Jesus all that which cannot be a healing agent in the wounds of Christ's mystical body, and afterward bring him what we are left with when he takes all the first away. Let us try to help one another learn by heart the cadence of this love song: "Within your wounds, hide me, Lord." Set me in every raw wound of my Mother the Church. I am your ecclesial woman. Hide me in all the raw wounds of your vicar on earth, in all the raw wounds of my Mother the Church. That is where we belong, hidden in the wounds of Christ, healing him, healing his Church, made all-effectual because we are firmly situated in him. Living in his wounded heart, we attain infinite power to be healing agents of his mystical body, for his own heart is infinite to heal the wound of the world.

Bartimaeus in Synoptic Chorus

You there on the roadside, sitting in the dust!
Blind Bartimaeus, blind son of Timaeus,
idling your days away with cupped hand
and pleading voice, "Alms, alms for the blind!"
You there, little man with grizzled hair
and dust clinging to your brow and mantle.
Poor, blind Bartimaeus. "Here, a denarius"—
It's all you'll ever know of gleam and light.
Coin? a coin but so slimy with scorn and pity
that slither down my arm and drip from my elbow
to the hot dust, and what a stench they make
in this relentless sun and milling crowd!
What's that? That rumbling down the road?
Who is it? Who's coming? The footfall—I feel it
in the ground. Who is it? Who comes from Jericho?
Jesus? Jesus, Son of David? The healer?
He comes this way? "Jesus, Jesus, Son of David!"
Can he hear me? "Jesus, Jesus, Son of David!"
Listen to him, would you! "Quiet, we cannot hear!"
But I cannot see. "Jesus, Jesus, Son of David,
have mercy on me, Son of David, Jesus!"

Look at him, would you! Hollering there in the dust
and so loudly we cannot hear. "Silence, we cannot hear!"
"Jesus, Jesus, Son of David, have mercy on me!"
You say he calls? He calls me?

He calls him!
"Confidence, Bartimaeus, confidence. He calls you.
Leave your mantle, your dusty, dark mantle behind.
He has heard your cry. Go with faith, little blind man."

What would I have you do? What do I seek?
"That I may see, to see, Jesus, Son of David,
to see! I would have you let me see."

"Go, your faith has saved you."
Go? But I see!
"He sees! Glory to God! He has made him see!"

He touched my eyes and I see. Go?
How can I go when I see, see him standing
on the road bent toward Jerusalem,
see the crimson hue and shadow crossing over him?

Look! He's following him. He has seen and he follows him.
He has left his coins and mantle in the dust and he follows him.

Sister Lois Shelton, O.S.F.

Work in the Writings of Saint Francis

SISTER JOAN SCHWACKE, O.S.F.

WE WOULD like, in the following pages, to look at work with a fresh outlook.

Modern society seems to be so fragmented. There is little or no continuity running through the pieces, so that contemporary man often feels as though he is part of a gigantic jig-saw puzzle with the pieces all scattered. Sometimes a few pieces seem to fit together, and he mistakenly thinks that he has accomplished something. Often the whole focus is on himself and his own accomplishments.

Man has many idols, many of which are unconsciously prized. Work, in its various forms and for its various purposes, can be one of them. Through the ages man has had to deal with the question of work, just as he has, in each era, had more basically to determine who or what all his other idols would be. In Daniel 14:5 we hear the same question raised by the king: "Why do you not adore Bel? Daniel replied, "Because I worship not idols made with hands, but only the living God who made heaven and earth and has dominion over all mankind."

We hope to show, in this article, that neither work itself, nor the products produced through it, need take on this idolatrous character—that, on the contrary, Francis of Assisi has given us a quite different—a wholesome—perspective on labor which can be of substantive help to us today. Our plan is, first to examine the monastic concept of work and the influence it had on Saint Francis's outlook. Then we want to look carefully at Francis's life to determine whether it was consistent with his explicit statements concerning work. And finally, we intend to consider our modern concept of work.

Many who are caught up in the rat-race of our modern society have made work simply a means to a very materialistic end. But there are also those today, just as there have been in every age, who truly see the sacramental facet of work and its real witness value. It is surely to be hoped that more and more of us will come to see work as fulfillment of the creativity and potentialities which have been given us by a very good God. And all gifts are to be returned to the Gift-Giver!

Manual labor has been an integral part of monastic life from earliest times. The Fathers of the Church insisted on the nobility of work, and its value was clearly seen through the example of men and women who fled the world, gave up all their possessions, and began to live lives of concentrated prayer, fasting, and hard work.

The early monks saw work in a theocentric perspective, in which it served to consecrate time and to direct human activity to divine praise. Work was valued as spiritual exercise and discipline, seen as a real penitential practice (particularly when the task was burdensome) that allayed concupiscence. Work was supposed to forestall temptation and promote humility and monastic equality.

Monastic work—especially agriculture, building, and copying—contributed much to the establishment of Christian culture. It could possibly even be said that monasticism saved the social order of the Western world from inner decadence through the order of prayer and work.

> Medieval thought concerning the theology of work contributed to the development of the concept of earthly common good, the affirmation of order and purpose, and it asserted that the spiritual was higher than the temporal, and all thought and action is oriented to a supernatural final end.[1]

Anthony of Egypt was the first to represent monastic life as alternating prayer and manual work (*ora et labora*). Prayer, Psalms, and work were the basic occupations of the monks. The rule stated that no one was dispensed from work, and that all were to meditate in silence as they worked.

The rule of Pachomius provided not only for manual labor, but also for the reading of Scripture. No one was permitted to stay in the monastery unless he learned to read so as to retain something of the Scriptures, particularly the New Testament and the Psalms. The period from the first to the third hour was to be used for prayer, whereas the third to the ninth hours were for

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[1]Edwin G. Kaiser, C.Pp.S., "Work, Theology of," *New Catholic Encyclopedia*, vol. 14 (New York: McGraw-Hill Book Co., 1967), p. 1016.

work.

The monks were formed into work groups, each of which had a distinct job. They worked every type of craft as well as agriculture. The traditional monastic ideal was to use the fruits of their labor for purposes of charity. Consequently, with their surplus they provided for the needs of the women's convents and the prisons, as well as helped the ever-present poor and needy.

The Rule of Saint Basil was the sole rule recognized in the East. It insisted on the dangers of absolute solitude for humility and charity, the necessity of minute obedience, the abnegation of all personal property, and most of all the perpetual duty of labor. Fasting was not permitted to be an obstacle to work. Labor was considered to be of prime importance for three reasons: (1) work was required to support oneself, (2) work was required to assist others, and (3) work was required to practice virtue. It was thought to be degrading to accept charity if one was able to earn his own living.

Benedict adopted the Rule of the East and adapted it to the needs of the West. Prayer, stability, and diligence were qualities that the Western world needed badly at that time. According to Benedict's Rule all work was to be done in humility and obedience. More importantly, all activity was directed to God—*opus Dei*. There was a well balanced life of manual labor, intellectual exercise, and prayer.

The Benedictine concept of work is that it frees man from the evil of idleness and thus enables him to develop his faculties and powers in a Christian order of life directed to the worship of God. The monk Christianizes human labor and the whole order of human existence.

> In the case of arduous tasks, work is a fulfillment of the Christian vocation of expiation and sacrifice in the spirit of Christ and the Apostles. This expiation through work in the spirit of loving charity has a particular efficacy in the apostolate among the lowly.[2]

As has already been stated, the monk who worked not only supported himself, but he manifested proper love for himself and others. He gave of the fruits of his labor with generosity and compassion. In doing so, he was actually giving of himself. Therefore, he had a positive outlook on life and he lived monastic poverty in a truly joyful manner. He needed community insofar as he worked entirely for others and never simply to support himself. Thus he was always aware of the mystical body of Christ—of how the members need and support

[2]Idem, *Theology of Work* (Westminster, Md.: Newman Press, 196 p. 146.

one another. The idealism of the gospel was constantly before him.

Francis, too, had the ideals of the gospel constantly before him. He also enjoined work on his followers, and he himself performed many menial tasks. Within his Third Order were many people who lived in the world and submitted themselves to their daily duties in a spirit of prayer and devotion. This sanctification of daily life consisted largely in the sanctification of work.

Let us turn, now, to some of Francis's writings—primarily those addressed to the friars of his First Order—to attain a clearer conception of his attitude toward work.

The Order was founded not to undertake new external work in the Church, but to realize new life within it. In Francis's own mind, he had not even really founded an Order; it was a brotherhood. He thought more of a manner of life than of a Rule. This manner of life would foster a new inner attitude which would be the bond of unity for all the friars' external activities. Whoever was imbued with the new ideal and filled with the Spirit of the Lord would be able to do whatever was required of him for the building up of the Kingdom. And all the needs of the Kingdom were then, as they are now, included in the apostolate.

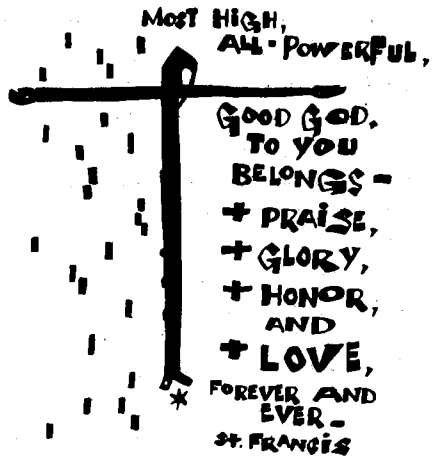
The goal of all Franciscans should of course be to "follow in the footprints of Christ." If we truly do this we shall find ourselves involved in all types of humble tasks; any activity is proper as long as it strengthens the lives of the faithful and leads them to the Father. The needs of the Church must always be met in a spirit proper to the Order, moreover: the spirit of a *frater minor*—a lesser brother. The true Franciscan must act as loving follower of the God-man, imitating his earthly life, and as a brother or sister to all men—as one who is fully aware of his own nothingness. His strength lies in a love that grows more perfect as he seeks to serve. Nothing reveals more clearly the real spirit of the Order than this ideal of complete subjection of self to the needs of others.

Celano says just this in the following words: "Since they despised all earthly things and did not love themselves with a selfish love, pouring out their whole affecction on all the brothers, they strove to give themselves as the price of helping one another in their needs" (1 Celano, 39).

In the Rule of 1223 Francis himself states: "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 tenderly" (2 Rule, 6:8). The brothers' only earthly security was to be in the certainty of their love for one another.

We have already looked at the monastic concept of labor and seen its recognition of the dignity and the ascetic value of work. By far, however, most of the people of the Middle Ages thought of work as degrading. In the past slaves and the poor had done all the manual work (which was the only type in existence at that time).



Francis broke with the feudal scale of values and instead exalted diligent effort and honest toil. He did not work just for the sake of working or for a reward. Work for him was a holy task, an apostolic duty. It was an important aspect of the apostolate to give Christian witness to the world while living and working among men. The "grace of working" was, Francis said, a gift of God: "The friars to whom God has given the grace of working should work in a spirit of faith and devotion and avoid idleness, which is the enemy of the soul, without however extinguishing the spirit of prayer and devotion, to which every temporal consideration must be subordinate" (2 Rule 5:1-2). This spirit of faith and devotion was the non-verbal witness which was a real challenge to and incentive for the people among whom the friars worked.

In the Rule of Saint Clare we see practically the same words expressed to the Sisters: "The Sisters to whom the Lord has given the grace of working should labor faithfully and devoutly after the Hour of Tierce at work which pertains to honesty and the common good" (Rule, 8:1).

If we take a closer look at the citation given above from the Rule of 1223, we see that Francis also exhorted his brothers to avoid idleness. Clare again says the same: " . . . so that in banishing idleness, the enemy of the soul, they do not extinguish the spirit of prayer and devotion, which all other things must foster" (8:2).

Bonaventure, in speaking of Francis, reiterates the same idea:

> He taught the friars especially to avoid idleness, the root of all evil desires, and he set them an example by curbing his lower nature when it was given to revolt or laziness by practicing continual self-discipline or devoting himself to useful work [*Leg. Maj.*, 5:6].

Celano tells of the story of the brother who never went out for alms and yet ate more than many of the others. Francis said to him, "Go your way, brother fly for you want to eat the sweat of your brothers and to do nothing in God's work. You are like brother drone who wants to be first to eat the honey, though he does not do the work of the bees" (2 Celano, 75).

Since the friar is to imitate the poor and humble Christ, he can penetrate all classes of society and show forth the spirit of the gospel. He should prefer the lower classes, however: the poor, the anawim. His spirituality should incline him to seek his real field of labor among common people. Above all, he should go out to those whom society scorns. These are truly Christ's poor little ones. The secret of the seraphic spirit—the Spirit of the Lord—is to leave all things for love of Christ and become like the poorest and most despised of men.

The evangelical life is made actual through a life of highest poverty. It is an integral part of gospel living. A life of common work and poverty is a clear witness to the fact that the Kingdom has come! Francis embraced this life of utter poverty with the fire and zeal of a lover. His joy was to immerse himself in the words and teachings of the God-man, and he fashioned his own life on the model of Jesus's. The words of one of Francis's own admonitions clearly illustrate this: "Blessed is that religious who finds his whole delight and joy in the most holy words and works of the Lord and by them leads men in all gladness and joy of heart to the love of God" (Adm. 20: 1-2).

Most of Francis's beliefs concerning work can be summed up in these lines from his Testament which he dictated not long before he died in 1226:

> I worked with my own hands and I am still determined to work, and with all my heart I want all the other friars to be busy with some kind of work that can be carried on without scandal. Those who do not know how to work should learn, not because they want to get something for their efforts, but to give good example and to avoid idleness. When we receive no recompense for our work, we can turn to God's table and beg alms from door to door. God revealed a form of greeting to me, telling me that we should say, "God give you peace" [Testament, 20-25].

Francis makes it very clear that he worked and that he desires all the brothers to work. Manual labor was an ideal and a value to him. Francis never seemed to ex-

pect of others that which he himself did not do. "Whoever is truly earnest about reform begins with self and not with others."[3] Francis seemed open to any kind of work, moreover, as long as it did not give scandal and would therefore fit in with poverty and humility. Celano tells of the brothers:

> During the day those who knew how labored with their hands, staying in the houses of lepers, or in other decent places, serving all humbly and devotedly. They did not wish to exercise any position from which scandal might arise, but always doing what is holy and just, honest and useful, they led all with whom they came in contact to follow their example of humility and patience [1 Celano, 39].

Francis wished that all his friars would learn a trade. As he stated in the Rule of 1221, "Everyone should remain at the trade and in the position in which he was called," and moreover "they are allowed to have the tools which they need for their trade" (1 Rule, 7:3, 9).

The desire for money or a good salary is definitely not to be the motive for working. "As wages for their labor they may accept anything necessary for their temporal needs, for themselves or their brethren, except money in any form" (2 Rule, 5:3). Even more emphatically: "I strictly forbid all the friars to accept money in any form, either personally or through an intermediary" (2 Rule 4:1). He indicates that their motive for working should be to give good example and to avoid idleness.

Through work, man participates in God's own creative act. As Esser puts it,

> By working man administers the dominion of God in creation, and thus, in God's image and likeness, renders visible the hidden Creator . . . . Work as a participation in creation is the highest calling of man prior to original sin, and therefore idleness does not present a picture of God, but a caricature of God.[4]

As Franciscans we can claim no rights, not even the right of just pay. Francis tells us what to do if we "receive no recompense": "The friars are to appropriate nothing for themselves, neither a house, nor a place, nor anything else. As strangers and pilgrims in this world, who serve God in poverty and humility, they should beg alms trustingly" (2 Rule, 6:1-2). Then follows immediately his beautiful discourse on true poverty:

> And there is no reason why they should be ashamed because God made himself poor for us in this world. This is the pinnacle of the most exalted poverty, and it is this, my dearest brothers, that has made you heirs and kings of the kingdom of heaven, poor in temporal things, but rich in virtue. This should be your portion, because it leads to the land of the living. And to this poverty, my beloved brothers, you must cling with all your heart, and wish never to have anything else under heaven for the sake of our Lord Jesus Christ [2 Rule, 6:3-6].

The last line cited in the excerpt from Francis's Testament given above may have seemed to the reader out of place—perhaps it was, as introductory to a new train of thought; included inadvertently. No. In that line, Francis urged his brothers and all of us to greet people with the words, "The Lord give you peace." We are to be peacemakers in a world torn with strife and envy. But our example of working, not for personal gain, but rather in a spirit of poverty and humility, is precisely one of the most fundamental and striking ways in which Francis intended us to touch men's hearts. Only we must be careful that we truly do bring the peace of the Lord Jesus, and not just *ourselves*, to others. To bring them his peace, we must first have it within ourselves and our communities, and thus will the peace of Christ convincingly permeate the Church of today.

Many people today still think of work as pure drudgery, or as an ascetic discipline. Work is sometimes thought of as an atonement for sin and a preventive for future faults. The Christocentric viewpoint of Francis, however, places Christ, the Priest and Worker, at the center of human labor and of the whole universe. This doctrine stresses the totality of the Lord's redemptive work, his death and resurrection with the grace-giving actions of his glorified humanity. There is an intimate relation between work and worship through union with the mystical body, a redeemed people of God worshipping in spirit and truth.

Work is a fully human experience. It belongs to man as God's steward. It has a genuine sacramental character because through it man is able to develop his lay priesthood. He makes the world his own in order to offer it back to God. It is God's plan for man to share in perfecting the "unfinished" universe and to complete what is lacking.

Man rises above the rest of the world of creation through his work. He fulfills his being when he perfects things of creation through his labor. In bringing about these movements toward the universe's completion, the worker himself is brought to greater perfection. His own creativity is fulfilled, and his potentialities are more fully developed.

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[3]Cajetan Esser, O.F.M., *The Rule and Testament of St. Francis* (Chicago: Franciscan Herald Press, 1977), p. 138.

[4]Ibid., p. 140.

Saint Augustine says that work is part of man's growth to maturity.

As human beings we are the link between God and things. All things have come from God and are to return to him. We, as religious workers, must realize that through our work we bring all things back to God. Inanimate objects may of themselves reflect God's splendor, but their mute testimony is given voice only when they are properly used by man to give praise to his Father in heaven.

Work takes on a new dimension if we have that attitude toward it. Even the most insignificant sort of work will assume a noble dignity. The boredom which often accompanies daily work can itself, in virtue of this attitude, contribute both to God's glory and to the Christian and human process of development.

Self-pity, frustration, fatigue are all results of looking at work too narrowly: seeing it as simply something to get through or to be done. We need to consider the full value of work, so as to broaden our own outlook. A sense of wonder toward labor is built only slowly, for it is difficult to grasp our part in Christ's redemptive plan of bringing all things to God.

"In addition to the various apostolic work in which they are engaged, religious are constantly giving testimony by their being to the fullness of the Christian life to come and to its intensity and meaning here on earth."[5] The Second Vatican Council stressed the importance of the witness of religious life in chapter 6 of the Constitution on the Church:

> The profession of the evangelical counsels appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation. The People of God has no lasting city here below, but looks forward to one which is to come. This being so, the religious state by giving its members greater freedom from earthly cares more adequately manifests to all believers the presence of heavenly goods already possessed here below. Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ; it foretells the resurrected state and the glory of the heavenly kingdom. . . . The religious state reveals in a unique way that the kingdom of God and its overmastering necessities are superior to all earthly considerations. Finally, to all men it shows wonderfully of the force of Christ the King and the boundless power of the Holy Spirit.

Eschatological witness is especially needed now, when man so desperately tries to find happiness and fulfillment in earthly realities.

Living witness speaks loudly and more effectively than simple instruction and often encourages man to respond to God. Such response is not easy because it requires man to die to himself and to live for and in Christ. This is painful, and so religious need truly to live their vocation, to exert a real effort, constantly acknowledging their need for "the force of Christ the King and the boundless power of the Holy Spirit," if their lives—and their work in particular—are to be fruitful for the building up of the Kingdom.

Today our most distinctive task as Franciscans is to maintain that inner spirit about which Francis speaks. We need to be true to our own inner self by representing the living figure of Christ. Each of us is to be brother (*frater*) to all men. We are to seek out especially those who have strayed from the Lord. We are to become the lesser (*minores*), or even the least, of all men so that we can draw all from every class and condition to the love of the Father. We, like Francis, must exemplify the emptying of Christ! Francis's own prayer captures all that has been said:

> Almighty, eternal, just and merciful God, grant us in our misery that we may do for your sake alone what we know you want us to do, and always want what pleases you; so that, cleansed and enlightened interiorly and fired with the ardour of the Holy Spirit, we may be able to follow in the footprints of your Son, our Lord Jesus Christ, and so make our way to you, Most High, by your grace alone, you who live and reign in perfect Trinity and simple unity, and are glorified, God all-powerful, forever and ever. Amen [Letter to a General Chapter, 50-52].

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[5]William Hogan, C.S.C., *One and the Same Spirit* (Dayton: Pflaum Press, 1967), p. 18.

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Who Are You, Lord, and What of Me?

I am the majesty of the mountains
the beauty of the trees
the fragrance of the flowers
the music of valley streams

I am the laughter of children
the singing of many people
the sorrowing of mourners
the pain of those who suffer.

I am the joy of the successful
the courage of those who fail
the peace of those at rest
the enthusiasm of those who strive to improve.

I am the love of husband for wife
the admiration of son for father
the twingle in the ey of a grandfather
holding one of his offspring
the pride of a grandmother watching
her grandchildren grow.

I am the silence of a monk at prayer
the reverence of a congregation at worship
the energy of a nun at work
the concentration of a soul listening to my voice.

I am the light of the sun and of a flickering candle
the gentle rain watering the dry land
the blowing snow of a blinding blizzard
the warmth and force that brings forth the buds
each spring.

I am the endless expanse of all space
the minuteness of the smallest seed
the depth of mighty oceans
the order of the universe.

I am the One who had no beginning
the One who will never cease being
the One who brought you into being
the One who will engulf you in my glory.

I am the life giver of all things
the loving Father
the saving Son
the Gift-giving Spirit.

Very simply, I am Who am.

And you? Just be.

Sister Eva M. Di Camillo, O.S.F.

COMMENTARY

A Light Still Glows in the Garden

SISTER M. THADDEUS, O.S.C.

MURRAY Bodo's recent book, *Clare, a Light in the Garden* (Cincinnati: St. Anthony Messenger Press, 1979), seems to be almost as controversial as his book on Francis, *The Journey and the Dream* [reviewed in our February, 1974, issue]. Young people fall madly in love with the enchanting tale of these two people, attracted to each other but opting for God, while old people frown upon the "hint" of some form of love between their holy Francis and their saintly Clare—but the in-betweeners, while having some historical reservations, are happy that *someone* is doing something about getting the lives of these two timeless saints into the hands of all age groups—especially today's youth which badly needs this type of inspiration.

I do not, however, intend to review this book, o'er which Murray Bodo has poured long and tireless hours of labor, love, and much appreciated devotion. Instead, I wish to proffer something of a sequel to what he has created of the concept of Clare by looking at the Clares in the gardens of today. The light is still there, and the tiny plant which rooted over six hundred years ago has been perpetuated a thousand-fold over the world.

My first observation is that you will say to me: How can you speak of the Clares of today—you who are not in reality a Clare?. True, I have lived for only a little more than a year in this Monastery; yet I have been basking in the sunshine of those lights which surround me as real reflections of the light in the garden of San Damiano. True, I have taught in elementary and high schools for over 25 years as a member of a Third Order teaching and nursing Sisterhood. But even there the light in the garden broke through and vividly there shone forth the unmistakable path of Clare as she was directed by Francis. And so, I dare to commit to writings these observations on the variety of lights which have issued forth from that fabled land of Assisi.

First of all let us muse upon the type of light which fills a garden. There is the early morning light which gradually creeps through, inflames the sky, stealthily absorbing the fresh dew upon the awakening plants, and beneath the object of its creation. As always, though, it moves on, allowing shadows once more to cool the objects of its sauna bath. Most often its exit is more spectacular than its entrance: a burst of all its possessions, a finale never to be duplicated even by itself. How truly the life of Francis of Assisi is represented by the symbol of the sun!

Next, that which follows, often makes its appearance before the finale is completed, as if to watch the show: a softer light, a calm, penetrating, and cooling light, a light which has no desire to duplicate the spectacular array but wishes only to follow along the same path. This, too, produces shadows; but these shadows seem to blend in better with their surroundings at most times. The detail effected is not as vivid, and the journey itself is not as noticeable. Yes, the moon is indeed a symbol of Clare!

The bright day's sun is sufficient to light the whole area where it is present; but the moon is often accompanied by lesser lights—fireflies, who seem to attempt an imitation. At the risk of suffocating an analogy, I would venture to say that Francis and his brothers walked together boldly in the light where men could view them, whereas Clare and

Sister M. Thaddeus Thom, O.S.C., of the Poor Clare Community in Lowell, Massachusetts, and co-author of Two Prayers for Two Stones *(Chicago: Franciscan Herald Press, 1976), began in last month's issue her biography of Mother M. Maddalena Bentivoglio. Her life of Mother Marianne of Molokai appeared in these pages in 1975.*

her Sisters unseen by the world, needed to penetrate the darkness by a prayer of quiet, contemplative love witnessed only by the Father.

In the present-day San Damiano —dubbed mostly as "the Monastery of St. Clare—the quiet, calm, almost passive light of Sister Moon still brilliantly enhances the garden where time-worn plants grow alongside green sprouts. There is little distinction except the human detection of a faster gait up the stairs and a stronger voice in the choir. All become one in the garden—all glow with the light of the moon, and all put forth their own lamps to await the bridegroom.

In a sense, the most private lives in the world are the lives of the individual Sisters in a Monastery. Aside from those exercises of communal nature: praying (all the hours of the Office and some special devotions at certain times of the year), eating, and recreating, the Sisters work alone or quietly with one other Sister. This enables each one to be totally recollected and to develop her own spirituality according to the Spirit of the Lord within her. Adequate time is incorporated in the schedule for periods of private meditation, adoration of the Blessed Sacrament, and eight full days for the type of retreat each one may desire. The high point of each day, however, is the morning Liturgy. Each day the theme of the Mass is freshly woven into song, bringing life and strength for the spirit.

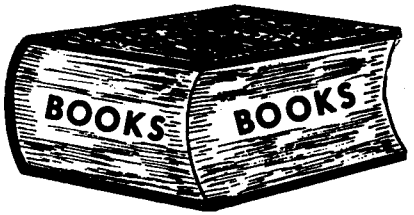
How, then, can I compare such persons with a garden? First, if you have ever been in a garden—and if you are at all appreciative of color, smell, texture, sound, and taste—you have observed various types of plants and been impressed by their wide diversity. Not all plants are green; not all plants smell the same; not all plants are healthy; not all plants are the same size, etc. Blossoming plants are more pleasant to have around (unless you have an allergy!); but even plants which put forth thorns often bear gorgeous flowers. Some plants tend to spread along the ground, and others shoot up to the sky. I think you understand what I am getting at here. Grace builds on nature: an old, but true and immensely profound, saying.

I have had the pleasure of living with many beautiful plants in the garden and have seen their lights shining forth, have seen their shadows beneath the concentration of the moon, and have experienced their glance and their encouragement.

From what source does each one's light spring? From the Light of the World, Whom they worship intensely daily and often nightly. This Light which nourishes them cannot be contained for oneself, and so I—as well as others—have been its happy recipient. It is a light unknown by many, unnoticed by the world, but a light which has pleaded for mankind, a light which has begged God for just one more chance for some poor sinner, a light which has learned to love even the unlovable, to accept the undeserving, to tolerate the intolerable, and to forgive what seems unforgivable.

The journey from the seed-bed to mature resiliency to dry and withered old age is manifest, surely, in the exterior shell, while the opposite process has taken place inside—in the real life—in the loving soul! To grow side by side, day by day, year by year, is indeed to put forth one's light. To know the plant will not be uprooted until one is called by name is, indeed, a constancy the world needs to learn about. Such is the light I have witnessed; such is the constancy I have admired; such are the Sisters in the modern version of Clare's garden.

A bit of advice was given me by a good friend just as I entered upon this new life style: "You will learn what it is to be a Poor Clare only by living the life." Being a somewhat logical and practical person, I was a bit surprised; as a typical American, I had read a great deal about the life and considered there is a type of formula for everything. But the person who gave me the advice was more learned than I about the Poor Clares' way of living, and so I accepted the statement and waited to understand it more fully. Now, more than a year later, I am beginning really to know the truth of that piece of rhetoric. Since the contemplative life of a Poor Clare is simply what it is—its own unique reality—there is nothing else in terms of which it can be defined. Not only can it not be defined (obviously) in terms of dollars and cents, of economy and fruitfulness; it cannot, either, be defined in terms of apostolate or lack of it. It can be defined only as a life of prayer in Clare's own free spirit: prayer of a very personal and yet fully communal type, prayer of a lofty yet common-sense existence, prayer which frees while enveloping, releases while binding, suffocates while refreshing! Such are the Clares I have encountered; such are the lights in the garden of today; such are the treasures hidden in a field.



Finding Jesus through the Gospels: History and Hermeneutics. By Rene Latourelle, S.J. Staten Island, NY: Alba House, 1979. Pp xviii-284, including bibliography. Paper, $6.95.

Reviewed by Father William Meninger, O.C.S.O., St. Joseph's Abbey, Spencer, MA.

This book is written, first, for "the specialized public of professors and students of theology or of religious sciences, but also for the more numerous public of the faithful who

want to reflect on the basis of their faith." If Christianity is to be credible, it must have three approaches: (1) historical, to find the real Jesus through the Gospels; (2) philosophical, to determine whether or not Jesus's message actually responds to the human condition; and (3) theological, to identify Jesus as the Incarnate Word. This book, concerned with the historical approach, is needed, as "the studies of the first half of the 20th century are already outmoded." Father Latourelle (who is dean of the theology department at the Gregorian) promises other books to follow dealing with the second and third approaches.

He begins with "The Evolution of Criticism," which contains a brief but comprehensive (and comprehensible) review of the literary level of biblical criticism (form and redaction criticism), the theological level (the New Hermeneutic), the historical level (pre- and post-Bultmann and the New Search for the Historical Jesus—Käsemann, Jeremias, Cerfaux, etc.). The author maintains that "Christian faith implies a bond of continuity between the phenomenon of Jesus and the interpretation which the primitive Church gave of it (i.e., the Gospels)." The task of modern hermeneutics is "to determine the respective contribution (to the Gospels) of Jesus, of the primitive community, [and] of the evangelists." The author promises at best a qualified response to the problem of the relationship of the event (Jesus) and the interpretation of that event (Christ).

The chapters on form criticism and redaction criticism offer nothing especially revealing but are well done. There is also a section which deals with a convergence of the eight approaches and arguments intended to give assurance that the Christ of the primitive community corresponds authentically with the historical Jesus. Particularly helpful and convincing is the treatment on speech and attitudes of the primitive Church. A study of the basic vocabulary of Acts and the Pauline Epistles manifests the "instinctive" attitudes of the Church in regard to Jesus. The key words (e.g., witness, apostle, testimony, Gospel, teach, etc.) do indicate that the earliest ecclesial milieu wants to be faithful to Jesus as he was known even before the Resurrection.

To establish the historical authenticity of the Gospel contents, there must be shown the possibility of faithful transmission of the words and deeds of Jesus, the concern for his followers to do this, and the ultimate verification that this was actually done. This verification is the subject of Chapter 15, which is concerned with the criteria of historicity, a very important element in the author's approach. The explanations of the criteria seem unnecessarily obscure even though the examples given for each are numerous and well done. Possibly in the conclusions to this chapter (pp. 237-38). Father Latourelle is a bit optimistic. By reason of "the application of the criterion [sic] of authenticity . . . there are astonishing results. Almost the totality of the evangelical material is thus recovered."

At any rate, the systematic distrust toward the Gospels of the past century can no longer be maintained, "for it is counter to the very evidence of history. . . . The burden of proof is no longer on those who accept the words and deeds of Jesus as preserved in the Gospels, but on those who consider them as interpolations or as inventions of the early Church. The presupposition that the Gospels merit trust is founded, while the prejudice that the Gospels are not worthy of trust, is not." Father Latourelle certainly does his share in this excellent study to substantiate this fact.

Unfortunately a word must be said about the translation of the book. It is simply atrocious—and gets worse and worse as the book progresses. At times it is so literal as to be nothing more than an incomprehensible "Frenchified English." It is replete with incomplete sentences, confusing and misleading punctuations, grammatical structures, and misspellings. Add to this the scores and scores of uncorrected typographical errors (of which Alba House should be ashamed!) and you have some very difficult reading. The Table of Contents itself is erroneous. There are 26 pages of bibliography, both for individual chapters and for general background.

Pastoral Practice and the Paranormal. By Bonaventure Kloppenburg, O.F.M. Trans. David Smith. Chicago: Franciscan Herald Press, 1979. Pp. vii-164. Cloth, $8.95.

Reviewed by Father Alphonsus Trabold, O.F.M., M.A. (St. Bonaventure University), Assistant Professor of Theology at St. Bonaventure University. Father 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.

When asked by the editors of THE CORD to review Father Bonaventure Kloppenburg's latest book, I eagerly accepted the invitation. Having met the author in 1960, and being familiar with his work in the field of parapsychology and the occult, I anticipated a work of high quality; I was not disappointed. In my opinion, Father Bonaventure has produced an excellent book which fulfills a growing need among pastors and others involved in counseling persons about the occult and the paranormal. There can be no doubt that there has been a great resurgence of interest in all aspects of the occult: e.g., magic, witchcraft, Satanism, astrology, etc. For some, this has been merely a passing fad, but for others, it has been a serious undertaking and has led to many undesirable consequences. For this reason, those of us who are concerned with the welfare of souls cannot simply ignore the problem and hope that it will go away. We must meet the challenge head on with all the scientific, rational, and theological tools at our disposal. This, I believe,

Father Bonaventure has done.

The book itself is divided into nine chapters. The first deals with certain factors such as deceit, illusion, hallucination, suggestion, etc., which may account for certain alleged paranormal phenomena. The second treats of the psychic powers in man: (extrasensory perception) and PK (psychokinesis). The author shows how ESP information in our subconscious mind can manifest itself to our conscious mind through such means as dreams, automatic movements, etc. The third chapter is concerned with spiritualism. Father Bonaventure gives us a penetrating view of the practices and principles of this religion as well as the dangers and deceits often found there. The fourth chapter deals with the superstitious use of certain objects, e.g., amulets, occult remedies, prayer formulas, etc. The author wisely warns that even holy objects can be misused and turned into objects of superstition. The fifth chapter treats of certain forms of divination, such as astrology, chiromancy (palm-reading), cartomancy (card-reading), etc. The sixth chapter is concerned with the unreality of supernatural magic, the invocation of spirits to do one's bidding. Father Bonaventure correctly shows that there is no real basis in the Bible or in theology for belief in pacts with the Devil, although many theologians erroneously held this view at one time. The seventh chapter deals with Pentecostal and Charismatic experiences. While admitting the positive value of these movements, the author points out that most of the paranormal phenomena associated with such experiences can be explained through natural causes. Moreover, he warns us of certain spiritual and psychological dangers that are present in these experiences. The eighth chapter treats of the Church's attitude towards paranormal phenomena, and the strict rules that must be followed in judging such cases, especially miraculous cures, such as those at Lourdes. The last chapter summarizes the principles and guidelines that should be followed in dealing with the paranormal.

As is usually the case with most books, even the best, there are some limitations and weaknesses in this one. To begin with, there is no index. This defect could have been mitigated by a more detailed table of contents. Instead, the table of contents is very brief, and at times the chapter headings are somewhat misleading. Furthermore, there is no bibliography. While there are some excellent references given in the footnotes, many of these are not in English—a fact which creates a problem for the English -speaking reader. Most of those that are in English were written several years ago and need to be updated. There is frequent use of technical terms, moreover, most of which would be unknown to the ordinary reader. At times, I found the sentence structure rather awkward, probably because of the difficulty involved in translating the book from Portuguese into English. There are also signs of poor proofreading. For example, there is a discrepancy about who the translator is. The cover refers to him as David Smith, but the title page calls him Paul Burns. Occasionally, some words are misspelled: e.g., "navinas" for novenas (p. 81); the proper name "Wisner" for Wiesner. In the fourth paragraph on page 73, two sentences are out of place. Finally, there are grammatical errors.

When reading this book, we must keep in mind that it was written primarily as a pastoral guide for clergymen working in South America. Consequently, it is written from a cultural context different in many respects from our own. For example, magic and witchcraft are much more a part of daily life in Brazil, than they are in our own country. The same is true of spiritualism. Then, too, the psychological dangers associated with Pentecostalism, while they do at times arise in our culture, are far less common than they are in Brazil, where the culture is far more conducive to them. In spite of these differences, however, the basic principles that the author gives us are valid.

There are a few statements the author makes in chapters one and two which I feel I must comment on. On page 10, he refers to alpha waves as "those waves characteristic of the waking state." Actually, this is no longer held to be true. As Barbara B. Brown, a leading brain researcher, states: "Although alpha waves are the most easily observed of the many varieties of brain waves, they are *not*, as is generally believed, either the most frequently occurring or largest wave in the brain wave pattern" (B. Brown, *New Mind, New Body* [New York: Harper & Row, 1974], P. 312). On page 34, the author states that Semyon and Valentina, a Russian couple, are still experimenting with the photographic process named after them. As a matter of fact, Valentina died on December 29, 1971, and Semyon died on August 1, 1978. On pages 27 and 33, Father Bonaventure refers to the work of Samuel George Soal as one of the best proofs for the existence of ESP. However, a modern researcher, Betty Markwick, has proved beyond a reasonable doubt that Soal was guilty of fraud (*Proceedings of the Society for Psychical Research* 56 [May, 1978]. Consequently, as a leading English researcher, Robert Thouless, states: "We can no longer claim these experiments [of Soal] as part of the evidence for the reality of telepathy or any other form of psi cognition" (*Journal of the Society for Psychical Research* 49, n. 778, p. 967).

While treating the phenomena of ESP quite adequately, Father Bonaventure appears to me to dismiss certain other psychic phenomena too easily. For example, his doubts about the existence of PK are no longer shared by most parapsychologists today,although they were at one time. He rightly notes that Uri Geller is suspected of trickery; but Geller is a very poor example of a PK subject. He fails to mention other successful psychics, such as Ingo Swann, who has succeeded in influencing a thermistor in one experiment, and a magnetometer in another. Some subjects, such as Matthew Manning, have succeeded in bending and breaking objects, without touching them. A metallurgist in England, Dr. John Hasted, has shown that such a peculiar kind of break could not be caused by known forces. Finally, Dr. Helmut Schmidt, a noted physicist, has conducted successful experiments in which certain subjects were able to cause lamps to light

more often than chance would allow.

Perhaps the greatest proof we have for PK is to be found in psychic healing, where there appears to be a transfer of energy from the healer to the sick person. For instance, Dr. Bernard Grad at McGill University in Montreal, has shown that surgically wounded mice healed much more quickly when treated by a healer, Col. Oskar Estebany, than those not so treated. He also demonstrated that plants so treated grew faster and were more robust than those that were not so treated. Sister Justa Smith at Rosary Hill College in Buffalo showed that enzymes damaged by ultraviolet light could be cured in a similar manner. In another experiment, conducted by Dr. John Kmetz, a psychic by the name of Dean Kraft succeeded in killing HeLa cells (pelvic cancer) by merely holding the flask which contained them. While the use of suggestion can account for many cures of psychosomatic or functional disorders in man, it cannot account for the above effects on plants, animals, enzymes, and cancer cells.

Finally, I would like to make a few comments on the phenomena associated with hauntings, especially poltergeist effects. It seems to me that the author dismisses such phenomena far too easily. While I fully agree with him that most such effects can be accounted for by such factors as fraud, illusion, and hallucination, there are some cases that cannot be. Since the investigation of hauntings and poltergeist effects has been my special field of research, I can testify that such phenomena do take place. The work of other leading researchers in this field, e.g., William Roll, J. Gaither Pratt, A.R.G. Owen, and Raymond Bayless, confirm this opinion. It is commonly held by most para-psychologists today that these physical effects, e.g., noises, movement of objects, etc., are produced by the PK power of some subject, usually a teenager at the age of puberty, who seems to be, as it were, "letting off emotional steam" by unconsciously releasing psychic energy. Such phenomena often follow the person wherever he may go. In fact, the term "poltergeist phenomena" is rapidly being replaced by the term "recurrent spontaneous psychokinesis" (RSPK).

In spite of the above criticisms and differences of opinion, I believe Father Bonaventure has written an excellent book which I feel I can highly recommend to anyone interested in the paranormal and the Church's attitude toward such phenomena. I would suggest, however, that the reader consult some other more recent works in the field of parapsychology to keep abreast of the latest research. One such work is *The Christian and the Supernatural*, by Morton Kelsey, a professor in the Graduate School of Notre Dame University (Minneapolis: Augsburg Publishing House, 1976, 168 pp.). Dr. Kelsey covers much the same ground as Father Bonaventure, but in a less technical way.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our February issue have been drawn by Brother John Francis Tyrrell, F.F.S.C., of St. Anthony's Novitiate, Riverton, Illinois.

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the CORD

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Love the Church as Francis Loved It

DEAR SONS, members of the General Chapter of Friars Minor,

It gives us great pleasure to grant you this special audience, and we greet you wholeheartedly. At the same time we extend fatherly congratulations to the new Minister General John Vaughn and also a friendly greeting to Father Constantine Koser, who after a long term of office has relinquished this heavy responsibility.

We thank you because of the joy you bring us through this encounter with you. Your presence calls to mind contacts we have had with the members of the Franciscan Order, and it renews for us mentally the remembrance of those steps which we took, as it were, while following the paths on which Saint Francis left his noble footprints: footprints, we say, of a man who was particularly on fire with love for Christ, of a faithful servant of the Church and of a brotherly friend of men and of all creatures.

In this respect we are pleased to recell that when we were Cardinal Archbishop of Krakow, twice on the anniversary day of our priestly ordination we went on pilgrimage to Mount Alvernia where your Seraphic Father received the Stigmata.

Then, when we were elected to the office of Supreme Roman Pontiff, who is, as it were, the vicar of the love of Christ (cf. St. Ambrose, *Expos. Evang. sec. Luc.*, X, 175; PL 15:1848), at the very beginning of that Pontificate and indeed on the fifth day of November, 1978, we went to Assisi to the tomb of Saint Francis to ask him to help us to understand the men of our times in accordance with the concern of the Saviour's heart.

Recall "Redemptor Hominis"

HAVING RECALLED these events in our life, we ask you to let sink deeply into your minds and hearts the words with which our first encyclical letter begins: "The Redeemer of man, Jesus Christ, is the centre of the universe and of history." The implication of these words must be made known to you: namely, your Order must regain the vitality it had at the beginning to make it suitable to make Christ known to the world, and following the example of your Seraphic Father to give that witness of love for the Church which he gave in an outstanding way.

This address was given by Pope John Paul II to the General Chapter of the Order of Friars Minor on June 21, 1979, in reply to the address of homage given by the newly elected Minister General, Father John Vaughn, O.F.M.

To discover that former vitality, you are led—we think rightly—to the very place where the General Chapter is being held. We are speaking of the "convent" of Saint Mary of the Angels, where, as Saint Bonaventure relates, your illustrious father "began in a humble way, made progress in virtue, and died happily" (*LM* II, 8). For it was there that he carried out in a remarkable way that penance he had planned for himself from the beginning of his life of dedication to God. But to achieve any kind of spiritual renewal it is necessary to begin with penance, which is the same as *metanoia*, that is, a change of heart. Certainly on this condition the sons of Saint Francis will fulfill their vocation.

On this fidelity to your original way of life depends also the effectiveness of the role you will play in the salvific work of the Church in so far as you devote yourselves and your works to the ministry of the gospels while adhering strictly to the magisterium of the Church.

Therefore accept the fatherly exhortation which the Roman Pontiff gives you today. Love the Church as Saint Francis loved it. Love it more than yourselves. Give up, if necessary, the ways of thinking and living which if suited to the past, are now less appropriate to promote the vitality of the Church and to extend the horizons of its charity.

Preach Peace and Penance

WHILE RENEWING this ecclesial vocation of yours you must comply with the will of the Seraphic Father who sent his brethren to all parts of the world to preach peace and penance to men for the remission of sins (1 Celano 29). Make contact with men in the very conditions of their daily lives. Assist and cultivate that divine seed which is in them (cf. 1 Jn. 3:9), so that they may come to know the incarnate Son of God and accept him and become children of God.

No one, as is well known, understood the sacredness of creation as did Saint Francis, who—to use the words of our venerated Predecessor Paul VI—after he had left all things for Christ, through "lady poverty" experienced, so to say, something of that initial joy when the whole world came forth from the hands of the Creator. In this complete renunciation of things, when he was already almost blind, he was able to sing the immortal Canticle of the Creatures, and likewise the praises of our brother Sun: the praises of the things in the whole of nature which had become for him a clear and pure reflection of the divine glory (*Gaudete in Domino*, IV—*AAS* 67 1975 , 307). Therefore it is also part of your vocation to teach men to relate the things of this world to the work of salvation, and while led by a certain natural inclination they dwell on these things, to lead them at the same time to a hope which transcends all created things.

Dear Franciscans! Since you have been constituted as religious in the very depth of your Christian conscience (cf. Paul VI, *Evangelica testificatio*, 19—AAS 63 1971, 508), we have addressed these words to you to

strengthen you, to stimulate you, and to invite you to a daily greater keenness such as is proper that you may be co-operators of the successor of Blessed Peter "upon whom was imposed in a special way the greater duty of spreading the Christian name" (*Lumen Gentium*, 23).

May the holy Mother of God guard and protect you! For she has a special place in your theological tradition, especially regarding the mystery of the Immaculate Conception. Through this mystery she became the most perfect human type of the Church, which Christ, its founder, wanted to be "having no spot or wrinkle, but holy and without blemish" (cf. Eph. 5:27). Imitate Mary, who was entirely devoted to the will of God. Listen to her who gives you this exhortation concerning her Son: "Whatsoever he shall say to you, do it" (Jn. 2:5).

Finally, to strengthen you always to respond zealously to your noble Franciscan vocation, with the loving sentiments of a father we impart to you here present and to your entire religious family the Apostolic Blessing.

What Are These Wounds?

"What are these wounds, my Lord, upon Your breast?"
asked one among the household of His own.
"Those wounds are made by those I favor best."

He who replied, the King upon His throne,
bore wounds as well in hands and feet and side.
With light resplendent all the bruises shone,

and as He held their mirror to His bride,
a sadness infinite was in His eyes.
Yet love and lasting pity flowed full tide

and broke upon the shores of her disguise
to wash her gently back against His breast.
"Am I not more to you than self's vain prize?"

Then she through whom the sword of shame had passed
asked not, "What are these wounds upon Your breast?"

Sister Mary Agnes, P.C.C.

All of Creation Mirrors God

ROBERT E. DONOVAN

EVEN AT the outset of Genesis we are told of God's own pleasure and joy over what he had created. "And God saw everything that he had made, and behold, it was very good" (Gen. 1:31).

Continuing this theme Paul explains that all men should be enthusiastic about the creation because God can be found therein. "Ever since the creation of the world . . . God's eternal power and deity has been clearly perceived in the things that have been made" (Rom. 1:20). This, too, was the vision of Saint Francis. The world he had revelled in as a youth took on a new beauty after his conversion because it now revealed God to him.

So taken was he by the beauty and interrelatedness of all creation that Francis sung its praises in his renowned "Canticle of Brother Sun." In this hymn he praises all of creation, both because each creature by its very being praises God and also because each creature allows man to experience the joy of God present in his creation.

"Be praised, my Lord," Francis chants, "with all your creatures/ especially Sir Brother Sun/ By whom you give us the light of day!/ And he is beautiful and radiant with great spelndor./ Of you, Most High, he is a symbol!"

Following this lead we should today intone with John Denver our praises of the sun. "Sunshine on my shoulder makes me happy. . . . Sunshine on the water looks so lovely./ Sunshine almost always makes me high." In addition, being aware that this sun which gives us a "high" is a fellow creation of God's can only enhance our overall "high."

Saint Bonaventure, the more intellectual half of the seraphic duo, casts the Franciscan joy in the world into a more rational mold. Firmly rooted in the Augustinian tradition, with its concomitant traces of Pythagoras and Plato, Bonaventure held that creation reflects God because all things were made according to the divine Ideas. The most important of these Ideas are those of harmony, proportion, and number. As those creatures participate more or less in these Ideas, they are more or less beautiful and enjoyable. As Saint Bonaventure puts it, "Since,

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therefore, all things are beautiful and in some ways delightful, and beauty and delight do not exist apart from proportion, and proportion is primarily in number, it must be that all things are rhythmical (i. e., harmonious" (*Itinerarium*)

For Bonaventure, then "the world of creatures is like a book in which the triune God is reflected and made present to us." Each creature is like a stepping stone by which the human mind ascends to the eternal God. "For they are," Bonaventure maintains, "shadows, echoes, and pictures, the traces, *simulacra*, and reflection of that First Principle. . . ." For the rational mind this is, of course, only the first step leading to a complete and mystical contemplation of God. To complete the "journey of the mind to God" an awareness of Jesus Christ our Lord, is needed.

For Saint Francis, too, the death and resurrection of Jesus has added to the joy to be gotten from all God's creatures, even the most unlikely—death. "Be praised, my Lord," Francis says, "for our Sister Bodily Death. Blessed are those whom she will find in your most holy will, for the Second Death will not harm them." All of creation, then, if seen through Christ the Light of the World, gives praise to God and is a never ending source of joy.

To remain in Christ's light was seen by some others in the Church as difficult. They suggested that Christians should discriminate between those of God's creatures which would be helpful in leading man to the end for which he was created and those that would not. These latter creatures, which would make up "the world" understood pejoratively, must be shunned. To achieve Christian perfection one was called upon to "leave the world." This understanding of creation, it seems to me, was and is misleading and is not consistent with the teachings of Saint Francis and Saint Bonaventure.

This vision of "the world" as bad, as giving pleasures that are not good for believers in Christ, was heightened by the rise of secularism. Feeling itself under attack, the Church lashed out at those who claimed that man's highest good was to be found in "the world." Without discriminating as clearly as they should have, churchmen condemned many scientists and scientific theories, leading people to think that the Church was opposed to everything in "the world."

In an attempt to correct the balance and, as it were, bring the Church back to the vision of Saint Francis and Saint Bonaventure, Pierre Teilhard de Chardin developed a theology that once more exalted and exulted in creation. Teilhard claimed that both

the secularist and anti-secularist suffered from a lack of vision. Neither could see the effects upon the world of God's creating hand and (even more) of his redemptive death and resurrection. As Teilhard states it, "To repeat: by virtue of the creation and still more, of the Incarnation, nothing here below is profane for those who know how to see" (*The Divine Milieu*).

Overlaying his vision of Christ on his scientific and philosophical picture of the "World-in-genesis," Teilhard presents to the modern mind the same way of enjoying the world as Francis and Bonaventure detailed. To achieve the purpose of creation (i.e., the unification of the world with God), God would have, in Teilhard's view, to partially immerse "himself in things, by becoming 'element' and then, from this vantage in the heart of matter, assume control and leadership of what we now call evolution" (*The Phenomenon of Man*). This partial immersion of God into the world was accomplished by Christ in the "moment" of his incarnation. As Teilhard sees it, "by his Incarnation he is inserted not only into humanity, but into the Universe which supports humanity, not only with the title of an associated element, but with the dignity and the function of principal director, the center towards which all love and affinity converges" (*La Vie cosmique*).

Teilhard goes on to point out that the Incarnation must itself be seen as an ongoing process that is still continuing. "The Incarnation will be complete only when the chosen substance contained in every object, given spiritual import once in our souls and a second time without our souls in Jesus shall have rejoined the final center of its completion" (*The Divine Milieu*).

All men, especially Catholics, must therefore cooperate in moving the "World-in-genesis" which for Teilhard is nothing other than "Christ-in-genesis" (i.e., the Incarnation being completed) forward. To do this, we must utilize the spiritual energy radiating from Christ—that of uniting the "forward" faith of humanity in the immanent perfectibility of a world in evolution, with the "upward" faith of the Christian in the transcendent acts of a personal God (*The Future of Man*).

This implies that to be a true Christian one must be a pioneer in Love (Charity). For "charity urges us to build a better world here on earth and to be in the first ranks of every campaign for the full development of mankind" (*Science and Christ*). Thus we must today sing the praises, it seems to me, not only of Brother Sun and Sister Moon but also of Brother Peace Demonstrations, Brother No Nukes, Sister Ecology, and Sister Old-Age-Care Programs, to give only a few examples. We must sing the praises of and become actively involved with the world, for we are thereby doing no less than joyfully and lovingly building up the Body of Christ by extending his total love to ever-wider circles. No longer, then, is the "World-in-genesis" to be viewed as opposed to "Christ-in-genesis." Rather, as Teilhard shows us, we must come to realize that "the unique work of the World is the physical incorporation of the faithful into Christ, which is to say into God" (*La Vie cosmique*).

To work to make the world better and more human is, then, for the Christian a joy-filled labor of love.

Thus we can see, today, the reasons for experiencing the joy and beauty of the world. While lamenting over the times and places where it seems to be splitting apart, we can rejoice over the ever more obvious convergences. Aware that all those who are manifesting an ever growing love toward others are somehow moving nearer to Christ and to that "moment" when Christ, having gathered together and transformed everything, "will close in upon himself and his conquests, thereby rejoining in a final gesture the divine focus he never left." Then, as Saint Paul tells us, "God shall be all in all."

The vision of Saint Francis and Saint Bonaventure about the essential goodness of the world has once again entered center-stage. Sharing this vision, should we not thank God for his creation by promising to serve him joyfully by serving the world?

Joy in the Writings of Saint Francis

SISTER MARGARET CARNEY, O.S.F.

THE INVITATION to trace the theme of joy through the words of Francis of Assisi appears, at least inicially, to be a simple and appealing task. Francis is inevitably linked with a joyful spirit in popular imagination. From the touching vignettes of the *Fioretti* to the romantic extravagance of *Brother Sun, Sister Moon*, the joy of Francis is celebrated. As it is in dealing with Francis's love of creatures, so it is in dealing with his joyful attitude. Those who approach Francis enamored of his charm from a totally humanistic perspective often fall into the trap of misunderstanding and trivializing crucial aspects of his spirituality. It is only too easy to reduce our notion of Francis's joy to a magnetic combination of medieval legend and a sunny Italian psyche. Such reduction is a disservice to Francis and to his followers who hope to trace the footprints of his pilgrimage. This paper will address three questions. How does Francis express his own spiritual joy? What does he teach his followers about joy? What are the implications of his words for our own life of prayer and mission?[1]

References to joy in the writings of Francis can be divided into two major categories. Th first is that of instruction or exhortation. In such instances the references occur in the context of directives about behavior and

A word about mehodology is in order here. Two texts were used to determine the specific references to joy in Francis's words: *Die Opuscula des Hl. Franziskus von Assisi* by Kajetan Esser, O.F.M., and the *Corpus des sources franciscaines*, vol. 5, edited by Jean-François Mailleux. Using these sources, it was possible to identify 68 occurrences of the word in one of its Latin forms, including *exsultatio, exsulto, delecto, festivus, gaudeo, gaudium, hilaris, jucundus, jucunditas*, and *laetitia*. Five uses of *tristis* were also examined in the hope that some clue might also be found where the antonym is used. Any citations found within the *Fragmenta Alterius Regulae non Bullata* (Variants on the Rule of 1221) were examined but subsequently set aside. Of the nine uses in this text, seven were incorporated into the *Regula non Bullata* (First Rule), and the two remaining add no new light to the subject.

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life-style and directives intended to lead the friars to the graceful integration of their life of prayer and their apostolic mission. The second category is that of personal or liturgical prayer. In these cases the references have no other purpose than to express Francis's desire to praise God. We shall also see the emergence of a certain pedagogy of joy wherein Francis leads his friends to see that joy is a component of every stage of the spiritual life. Joy should be present in the ascetical struggle for self-mastery, in the growth of loving knowledge of Jesus Christ, and, finally, in oneness with the Father rooted in spiritual poverty.

This identification of joy with poverty is not however, a culminating point but a constant frame of reference. In one of his simplest statements Francis shows clearly that joy is not an isolated value or phenomenon for the disciple. In Admonition 27 we read: "Where there is Poverty and Joy/ There is neither Cupidity nor Avarice."[2] Over and over we will find this binary identification: joy is always experienced and developed in relationship to poverty. An examination of the texts available to us shows that this combination is much more than the juxtaposition of words. The immediate task, then, is to read, to ponder, and, if possible, to see.

In the Paraphrase of the Our Father, Francis calls for a joyful obedience to the Great Commandment: "And may we love our neighbors as ourselves, encouraging them all to love you as best we can, rejoicing at the good fortune of others, just as if it were our own, and sympathizing with their misfortunes, while giving offense to no one" (ExpPat 5). He begs a grace that takes him beyond mere compliance with the mandate to love others as himself. He asks that he may identify in his affective experience with the joys and sorrows of others and thus ensure that the Father's will be more perfectly done.

[2]Adm. xxvii, 3; Marion A. Habig, O.F.M., ed., *St. Francis of Assisi: Writings and Early Biographies—Omnibus of Sources* (Chicago: Franciscan Herald Press, 1973). Further references to this work appear in the text. Identification of source, chapter, and verse are based on those given by Kajetan Esser, O.F.M., *Die Opuscula des Hl. Franziskus von Assisi, Neue Textkritische Edition* (Roma: Ed. ad Claras Aquas, 1978). The Latin abbreviations used by Esser have been retained in citations. ExpPat=The Paraphrase of the Our Father; RegNB=First Rule (1221); EpOrd=Letter to a General Chapter; OffPass=Office of the Passion; ExhlD=Exhortation to Praise; VPLaet=Dictate of Perfect Joy; LaudDei=Praises of God; Test=Testament.

But unlike the rich young man who has already kept the commandments and wants to know what more he can do (Mt. 19:16-22), Francis moves from mutual love of neighbor to a self-emptying love for the poor. Wherever joy appears in relationship to the apostolate, it is seen as the fruit of identification with the *anawim*. It is the trait that will lend appeal to the Gospel witness of the friars, who "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" (RegNB ix, 2). This excerpt from Chapter IX is found in an appeal to follow the poverty of Christ and to be delighted in doing so. The friar minor is not to fear insult or begging for the poor.

A penitential life among the outcasts can be sanctifying, but it can also be depressing and produce harsh, vindictive men. Francis recognizes this dange and warns the friars not to appear sad because of their fasts (RegNB iii, 2). Furthermore, he states, "They should let it be seen that they are happy in God, cheerful and courteous, as is expected of them, and be careful not to appear gloomy or depressed like hypocrites" (RegNB vii, 16). This warning not to mimic the gloom of the hypocrites is repeated in this Rule. Why is this? Francis had surely observed the conduct of the other penitential groups of his day, including the Cathari. Is this his indirect critique of their joyless behavior which contradicts the good news of salvation in Christ?

Towards the close of the First Rule, Francis calls upon the friars to persevere. He offers the parable of the scattered seed as a lesson, taking up the words of Jesus to describe those who fail to reach their goal: "Now those upon the rock are they who, when they have heard, receive the word with joy, and these have no root, but believe for awhile, and in time of temptation fall away (Lk. 8:11-15)" (RegNB xxii, 14). How is this initial joy of response to the Lord to be preserved? For Francis the answer is simple: joy will be rooted in union with the Lord. "Blessed is that religious who finds all his joy and happiness in the words and deeds of our Lord and uses them to make people love God gladly" (Adm xx, 1-2). Nowhere should this joy be more evident than at the celebration of the Eucharist. The Poverello exclaims: "... the whole world should tremble and heaven rejoice, when Christ the Son of the living God is present on the altar ..." (EpOrd 26).

The deed of our Lord that called forth the most piercing sorrow and joy in Francis was his Passion and Death. It is not surprising, then, that in the Office he composed to honor this

mystery we find many invitations to express our joy. "May we shout for joy at your victory and raise the standards in the name of our God" (OffPass xi, 5). "See you lowly ones, and be glad; you who seek God, may your hearts be merry!" (OffPass xiv, 5). And the exclamation is also repeated in the Exhortation to Praise: "This is the day the Lord has made; let us be glad and rejoice in it" (OffPass xv, 6; ExhLD 8).

Varieties of thorns can choke the seed of the Word, can hinder the desire of the Sower to make us part of his harvest. The friars are warned of the false joy of the religious for whom gaiety is simply a social talent. "Woe to the religious who amuses himself with silly gossip, trying to make people laugh" (Adm. xx, 3). In the second chapter of the First Rule a Lucan text is cited to warn of the seduction of fine clothing and dwellings. "Those who wear fine clothes and live in luxury are in the houses of kings (Lk. 7:25)" (RegNB ii, 14). The most somber note is reserved for the stern admonition to those who rejoice in their vices: "Even the devils were not solely responsible for crucifying him; it was you who crucified him with them and you continue to crucify him by taking pleasure in your vices and sins" (Adm. v, 3).

The apostle gradually comes to understand his own weakness because the "spirit of God . . .

inspires us to mortify and despise our lower nature" (RegNB xvii, 14). He strives for intense union with the Lord and is thereby strengthened for difficult misionary undertakings. The mature apostle progresses to the point of abandonment to the Will of the Father and fears no task or hazard. In his carefully constructed missiology for the Order in Chapter XVI if the First Rule, Francis underscores the connection between total commitment to the Lord and the grace of being able to rejoice in the midst of persecution. A summary statement cannot do justice to the luminous intensity of his thought:

> No matter where they are, the friars must always remember that they have given themselves up completely, and handed over their whole selves to our Lord Jesus Christ, and so they should be prepared to expose themselves to every enemy, visible or invisible, for love of him [RegNB xvi, 10-11].

Francis then collates thirteen Scripture passages in which Jesus warns his disciples of persecution to come and comforts them with a promise of beatitude (RegNB xvi, 12-17). The

disciple is to "rejoice on that day and exult" because a heavenly reward is promised to those who endure to the end (RegNB xvi, 16).

While a special chapter is devoted to those friars who will risk the dangers of foreign missions, Francis does not neglect an equally careful instruction for the friars whose work or preaching will be done in home territory. The knightly zeal of Francis to be part of the crusade of preaching to the Saracens glows in Chapter XVI, but the prudence of Francis, itinerant preacher to the towns of Italy, glows in Chapter XVII. Full of discerning cautions about the subtle temptations that can vitiate the most successful apostolates, the chapter moves the disciple to a new level of appreciation of the connection between the spirit of poverty and the fruit of joy. Here the *sine proprio* theme comes to the fore in all its richness:

> I entreat all my friars, whether they are given to preaching, praying, or manual labor, to do their best to humble themselves at every opportunity; not to boast or be self-satisfied, or take pride in any good which God says or does or accomplishes in them or by them; as our Lord himself put it, "Do not rejoice in this, that the spirits are subject to you" (Lk. 10:20). We must be firmly convinced that we have nothing of our own, except our vices and sins. And so we should be glad when we fall into various trials (Jas. 1:2) and when we suffer anguish of soul or body, or affliction of any kind in this world, for the sake of life eternal [RegNB xvii, 6-8].

The follower of Francis is invited to a chastened joy in this instruction. It is no longer simply a matter of "becoming cheerfulness," but of profound awareness that all good belongs to the Lord and he alone is to be praised. Achievement, no matter how holy or rewarding for the Church, is not a source for rejoicing. Without harshness, Francis warns the status-seekers of the fraternity that the only real joy for the apostle is the affliction that the world metes out to those who are urged on by the Spirit of the Lord.

No text of Franciscan origin is more cited in testimony of this conviction than the Dictate of Perfect Joy. In parable fashion Francis relates to Brother Leo the criteria for ascertaining true and perfect joy (VPLaet 1-15). The capitulation of leading theologians to the Order, the mass conversion of crowned heads, the conversion of the Saracens by the friars, the performance of miracles by Francis—none of these constitutes real joy. Real joy is found in the experience of rejection borne in patience. Note that the rejection when Francis comes at last to the place of the brotherhood is not simply rudeness. "This is not a decent time to be going about. You can't

come in" (VPLaet 10-11). It is compounded by an act of deliberate exclusion. "From now on don't stay with us any more. We are so many and so important that we don't need you" (VPLaet 11). Now, without hope of being given ordinary courtesy, an certainly without hope of being offered any honor or reverence, Francis depicts himself as thrown back upon the last human hope left to him: he stands as simply a man in need who wants to return to his home. "For the love of God, let me come in tonight" (VPLaet 12-13). The final humiliation and abandonment is his answer. "I won't. Go to the Crosiers' place and ask there" (VPLaet 14).

In our own century Robert Frost was to describe this elemental human desire and its fulfillment with memorable and tender insight in his poem, "The Death of the Hired Man."[3] Silas, the hired man, has returned to the farm where he once worked. He is old, near death. Warren, his former employer, resents the imposition. Then Mary, his wife, gently reminds him: "Home is the place where, when you have to go there,/ They have to take you in." Francis strikes the pathos of that same primitive chord in the hearts of his hearers when he says, "I tell you that if I kept patience and was not upset [upon finding my home among my brothers denied me]—that is true joy and true virtue and the salvation of the soul" (VPLaet 15). The deep sorrow of the experience described and the utter faith of the response of "vera laetitia" takes on even more significance in light of the suggestion that this dictate reveals Francis's perception of his rejection by the Order in the last years of his life.[4]

The path traced by Francis for the development of spiritual joy is nearly complete. He has instructed his disciples to choose the joy of identification with the poor, of witnessing to the gladness of God in their hearts, of deep knowledge of Jesus crucified. He has pointed out the counterfeits of joy. He has invited his followers to embrace persecution and abandonment in order to merit this grace. Nothing is left but to step beyond the "wall of flesh" and become immersed in the Fountainhead of joy—God himself. "We should wish for nothing else and have no other desire; we should find no pleasure or delight in anything except our Creator, Redeemer, and Savior . . ." (RegNB xxiii, 9). These words found within the culminating hymn of praise and thanksgiving of the First Rule,

[3]Robert Frost, *North of Boston* (New York: Henry Holt & Co., 1915), 20.
[4]*Omnibus*, p. 1502.

evoke in the breathless superlatives so characteristic of Francis, the final ground for joy.

But it is to the Praises of God, written following the reception of the Stigmata, that we turn for the "final" word from Francis. Here we find no instruction, no urging for faint hearts, no description of sorrows to be borne. We find, instead, the rapt praises of a man lost in contemplation of the Beloved: "You are wisdom . . . you are beauty . . . you are security; you are rest, you are joy, you are our hope and joy . . ." (LaudDei 4).[5] In these penultimate praises we see Francis caught between the speechless intensity of the lover and the happy murmuring of a child with few words of syllables to match his soaring feelings.

A glance back over the multiple texts cited reveals a pattern. It is the pattern of what Fleming refers to as the double movement of Franciscanism, the capacity within Franciscan spirituality to support both a world full of apostolic works and a tradition of rich contemplative and mystical achievement.[6] Perhaps a single illustration of this approach to joy can best be seen in the First Rule. We are looking for confirmation of the belief that Francis invariably linked poverty and joy and that he further taught the approach to both virtues in developmental stages. A close examination of the First Rule will show, I believe, an orchestration of these themes—a summation within a brief schema of this development:

ii	14	Do not seek enjoyments like the rich.
iii	2	Do not look gloomy when fasting.
vii	16	Be seen as happy in God.
ix	2	Be glad to live among outcasts.
xvi	6	Missionaries: rejoice in trials.
xvii	6-8	Preachers, laborers: take no joy in what God does through you; you cannot claim his goods; accept trials.
xxii	14	Remember that the seed received in joy withered.
xxii	46	May Christ's own joy be in us.
xxiii	9	Seek no joy but union in God.

No citation of joy within this Rule stands apart from a lesson on poverty. This poverty begins with material emptiness, deprivation. There follows a poverty that places one at the disposal of others and even calls the disciple to share radically the lot of the leper, the oppressed. In fact, the apostolate may bring the

[5]Esser, p. 125—alternate rendering of text in *Omnibus*, p. 125.
[6]John V. Fleming, *An Introduction to the Franciscan Literature of the Middle Ages* (Chicago: Franciscan Herald Press, 1977), 9-11.

ultimate poverty of laying down one's life. Another depth that must be sounded by the true apostle is in the poverty that sees that all good comes from God. No personal egoism can be mistaken for holy joy. Christ's own paschal joy supplants the tendency to pride and propriety instincts. Finally, contemplative unity with the Father guarantees a wellspring of joy to the heart.

At this point a liberty is requested in order to complete this attempt to understand Francis's pedagogy of joy. That liberty is the invitation to go beyond the words of Francis to one additional primitive text, the *Sacrum Commercium*.[7] Written within a year of Francis's death, this dramatic allegory lays powerful claim to being one of the most accurate and insightful commentaries on the meaning of poverty for Francis. As a prism allows us to see the colorful components of a ray of light, the *Sacrum Commercium* takes the single-hearted devotion of Francis to Lady Poverty and transforms it into a spectrum of attendant virtues and inhibiting vices.

One of the central texts cited earlier was the excerpt from the First Rule in which the friars are warned not to "delight in anything except in our Creator . . ." (RegNB xxiii, 9). Recall that this Chapter opens with a prayer of thanksgiving that includes these words: "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. And it was through our own fault that we fell" (Reg NB xxiii, 1). And how does Lady Poverty describe her genesis?

> I was at one time in the paradise of my God, where man went naked; in fact I walked in man and with man in his nakedness through the whole of that most splendid paradise, fearing nothing, doubting nothing, and suspecting no evil. . . . *I was rejoicing exceedingly* and playing before him all the while, *for, possessing nothing, he belonged entirely to God* [§25, emphasis added].

Later the Lady recounts he trials after the Fall. Her enemy is Avarice (§39). When Avarice and Sloth combine to wean Poverty's children away from her the result is an unholy sorrow.

> They were sad in walking in the way of the commandments of God, and they were arid of heart in following his injunctions. . . . Their thoughts were carnal, their joys dissolute. Their sorrow was feigned, their speech unguarded; their laughter came too easitly. Gaiety filled their countenance; their gait was without modesty; their garments were soft and delicate. . . . They filled the air with trifling things, silly jokes and idle words [§47].[8]

[7]*Omnibus*, 1531-96.

It is now apparent why Francis in Admonition 27 placed Avarice and Cupidity in contradistinction to Poverty and Joy instead of, as one might expect, Sorrow. Lady Poverty defines Avarice as "the immoderate desire to obtain and retain riches" (§39). Joy will not survive in a heart that covets spiritual or material wealth.

In the final address of Lady Poverty, the friars are encouraged with a veritable litany of those members of the Church Triumphant who will "dance with joy" because they have restored the covenant with Poverty (§68).

Not all who look to Francis are guilty of misinterpreting the cause of his joy. In his Apostolic Exhortation, *On Christian Joy*, Pope Paul VI offers Francis as a model of Christian joy and defines his joy in the following words:

> Having left everything for the Lord, Saint Francis rediscovers through holy poverty something so to speak of the original blessedness, when the world came forth intact from the hands of the Creator. In the most extreme abnegation, half blind, he was able to chant the unforgettable Canticle of the Creatures, the praise of our brother the sun, of all nature, which had become transparent for him and like a pure mirror of God's glory. He could even express joy at the arrival of "our sister bodily death. . . .[9]

For those of us who hope to earn "the blessing of the most high Father" (Test, 40), the lessons of "perfect joy" invite discerning study. We cannot escape the influences of our culture that militate against joy and serenity. We know that the number of our brothers and sisters who suffer from crippling depression and neuroses is legion. We recognize the comlex and stressful situations in which many contemporary religious live. For all of that, we are still hard pressed to account for the persons and communities in our midst where the lack of joy is so painfully obvious and enervating.

It is, perhaps, ironic that our

[8]Cf. also RegNB ii, 14 and vii, 16; Adm xx, 1-3.
[9]Pope Paul VI, *On Christian Joy* (Washington: USCC, 1975), 21.

current search for authentic poverty often leads to division even of a juridical nature. A search for joy as a value in itself will result in bitter frustration. Poverty that is an ideology of social reform and not identified with Christ, poor and crucified, is likewise sterile.

In the midst of this dilemma we can turn to the words of Francis. The words alone. The words themselves. The words—"without gloss." They will show us the path to life and fullness of joys in God's presence (Ps. 16:11).

Annunciation

Bend downward, good angel,
Say to the wintered earth:
Blanched ground and pale suns
Shall rule no more;
Days shall lengthen and twilight linger.
Hear not the cry of desperate winds,
No longer shall they chill you;
Know the laughter singing in the melting ice.
See, all things are made new
(The notice of the crocus and the daffodil!).
From you shall rise sweet incense:
In forest and in garden it shall rise
And fill the dead with news of Paradise.

Andrew Lewandowski, O.F.M.

Mother Maddalena Bentivoglio, O.S.C. Foundress of the Poor Clares in the United States

SISTERS FRANCES ANN, O.S.C., AND
M. ELLEN, O.S.C.

Part II: "God and My Soul"

A NOTICEABLE precision and orderliness had replaced the vivacious and almost reckless behavior of the younger Annetta Bentivoglio. From her fourteenth year, she began a new style of life fed more by the spirit of God than the spirit of her surroundings. The reckless courage became the strength of a woman.

During her last years at the boarding school at Turin, Annetta received her first Holy Communion, and it seems that the events of these years must have been moments of great graces for her—graces which she tangibly experienced, though we have no written records of such. However, to her dying day she always kept the white veil which she wore when she received the Sacrament of Confirmation as evidence of the great meaning it had for her.

A quiet strength now seemed to dominate her life, and, despite an occasional manifestation of self-will, Annetta was growing into an interior person. She began to use her strong will to conquer self for the love of God, whom she now sought to know better. An incident in which her self-conquest is most evident occurred when she had to undergo minor surgery for a growth on her breast. Without the aid of anaesthesia, Annetta stood calmly and fearlessly while the doctor cut away. Her sister, who had accompanied her, wept out of sympathy while Annetta consoled her.

Often in her childhood Annetta had heard her mother tell stories of the early martyrs who had shed their blood for Christ in the nearby Coliseum. By frequent visits to the actual place of execution and with a lively imagination to relive the experiences of martyrdom, the Spirit of God roused her to sympathy, quiet

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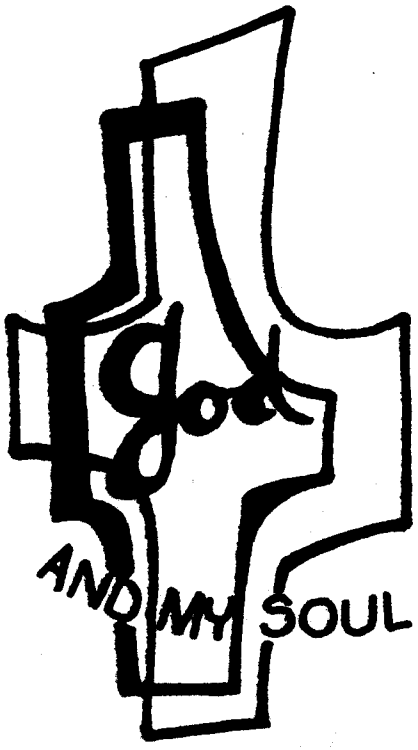


meditation as she wandered through the ancient ruins; and she began to develop the attitude of a contemplative silence.

The theological virtues of faith, hope, and charity became more evident in her daily life as she more willingly helped her mother and sisters with the household duties. The delight which she now found in her new spiritual outlook pervaded her actions as well as her thoughts, so that she often deprived herself for others. The importance of living her faith became more clear. She manifested this belief by giving herself to the teaching of Christian doctrine to poor children who might otherwise never learn of Christ. Her zeal even led her to reprove a captain of the army—telling him that he could *not* and indeed *may not* belong to the Church while supporting the revolution.

The political situation in Italy at this time involved both the papacy and her father (Count Bentivoglio was the commander of the papal army) and must have been a cause of great concern for her. Throughout her life, Annetta had great devotion and filial love for her father, whose strong classical cut of features and disposition of soul she also possessed. It was the latter characteristic which helped her through the sorrow of his death on December 26, 1851.

The family circle was growing much smaller. Some of the children had married, while others had entered various religious orders. Annetta herself had grown to an attractive maturity and was sought in marriage by Count Lucio Turrini Rossi. God, however, had captivated the love of her heart, and the offer of this earthly suitor was rejected immediately. While she continued to live at home, God alone was her love.

In 1860, a new and heavy burden was placed upon Annetta as God called her beloved mother to himself. The three sisters: Annetta, Constance, and Matilda, were now really alone. Their appointed guardian, Cardinal Borromeo, had them placed with the Dominican Sisters at St. Catherine's. The thought of having to live within a cloister was, at first, most repugnant to Annetta, but her obedience to those placed in charge of her enabled her to conquer her feelings. Indeed, the stay at St. Catherine's would prove to be a spiritual retreat and a time of added grace. God used this period of solitude and estrangement to fashion and mold Annetta for his work. Much of her time was spent in prayer; in fact, she would even seclude herself from others by remaining in a small room which opened into the chapel. While there she would kneel for hours communing with her God, often using only the words "God and my soul" as her meditation and adoration. A nun of this convent later wrote, "She was of lofty mind and of exceedingly deep and energetic character. Very much given to piety, she spent hours and hours in the presence of the sacramental Jesus and, drawn by the highest charity, used to come to keep me company and wait on me, since I was very ill."

Constance would soon respond to the call of God and enter the Poor Clare monastery at San Lorenzo. Annetta would also respond, but her naturally active temperament inclined her more toward an active mission work, even though she had acquired a great love for solitude which caused her to desire to enter one of the strictest Orders in the Church. The tension of soul, like that of Francis and Clare before her, caused her much suffering and indecision. Matilda did shortly follow Constance, but after a time, her poor health caused her departure from San Lorenzo. Annetta, seeing that Matilda was happy in her decision, in obedience to her spiritual director, now sought admittance there also.

As a young woman, Annetta was known for the stark simplicity of her attire. She conscientiously avoided all that would bespeak the vanity of the world. Thus, it is not surprising that, upon her reception of the Poor Clare habit, she expressed the desire that the ceremony be as simple as possible and private. On October 4, 1865, Annetta Bentivoglio donned the Poor Clare habit and was given the name of Sister Mary Maddalena of the Sacred Heart of Jesus—a name she had requested. Yes, this little "big sinner" had longed to identify herself with that great penitent whose humility had won the love of the Savior and who had been her childhood heroine.

Facing reality and being under no illusion about herself, Sister Maddalena wrote to her sister, Matilda, at the beginning of her novitiate: "To work, to work, Maddalena! Already 31 years are no more; nor will they return. How much remains? God alone

knows! Whatever it be, crosses, penances, mortifications and the like will be your life companions. Blessed life! Would I had known thee sooner!" These words seem to re-echo those of Saint Francis, who admonishes his brothers: "My brothers, we must begin to serve our Lord and God. Until now we have done very little" (Bonaventure, *Leg. maj.*, ch. 14).

With great strength of will and generosity, Sister Maddalena lovingly embraced the crosses and privations of her life as a follower of Saint Clare. The daily schedule, the hard work, and the simple, sparse diet of a Poor Clare would make its demands felt. The midnight rising for the Divine Office would always be difficult for her as she found it impossible to sleep again upon returning to her room. Dspite all these: poor health and a daily struggle to live her life to the full, she constantly prayed to share in the cross of her Lord. God was her one preoccupation. Her only desire was to please him and to submit her will to his in total surrender. Her zealous spiritual director would challenge her to ever greater generosity, and she responded well; for she could have no half-way measures with God. God would, in time, permit her to drink of his cup of humiliation, abandonment, and suffering. Like Saint Paul before her, she too would learn by experience "what great things she must suffer for God's sake."

The nine years spent at San Lorenzo would school her soul for the arena: an arena not too unlike that of the Coliseum. But what lay ahead was still hidden in the inscrutable plan of God.

God had placed a special mission in the heart of Sister Maddalena: the desire to be a missionary and a martyr. Yet what an unseemly place was a cloister for such an accomplishment! There it was, however, that he spoke to her heart of a hidden martyrdom until the day when, indeed, she would be called from her cloister haven to embark on a missionary journey which would call for a martyr's courage and a missionary's zeal. On that day, Maddalena would be able truly to say that all things remained only with "God and my soul!"

A Franciscan Reflection:

On Fraternal Love

TIMOTHY JAMES FLEMING, O.F.M.CONV.

IT WAS LATE in the evening of the first day of the week when one of the eleven stood forth to address the others:

"My brothers, there is something on my mind that I feel a need to talk out with you now, something which I think has set this mood among us of rejoicing in our Risen Lord beneath a cloak of fear. Yes, the Lord is risen. Yes, he has come and breathed his Spirit upon us. But look at us still huddled in fear. No wonder our brother Thomas doubts that the Lord was among us just a few hours ago!

"Rattled and emotionally drained from the events of the last few days, we are like men stupefied and confused. The Teacher has told us: 'Receive the Holy Spirit, tell the sinner he is forgiven, and the wounded heart that he is healed.' Yet my heart and my soul ache. The events we have been through, brothers, have shaken my confidence in all I had previously taken for granted. My on remaining hope and confidence is in the Teacher, in the Lord alone.

"What has become of us, my beloved friends? Thirteen men who were so close for so long. Thirteen men who shared the joy of being sons of the Father and brothers to one another. Thirteen men who could withstand almost any rebuff by the Pharisees because our God was with us and was present in our midst.

"There is a real pain, my brothers, festering among us even now—yet we have been afraid to put it into words. How could such a community of love as ours fall into fear, hatred, and betrayal? What happened to the love which was our binding force? Yes, we must face the fact that one of our own relinquished all hope of the Father's love. My heart weeps openly and with such a deep sense of sorrow and of loss because in the end this brother of ours rejected all that the Master taught—and took his own life.

"Judas, our brother, ate with us, drank with us, laughed with us, cried with us, walked with us—as we followed the Teacher never being quite sure what was

Friar Timothy James Fleming, O.F.M.Conv., is a deacon presently completing his theological studies at St. Anthony-on-Hudson, Rensselaer, NY.

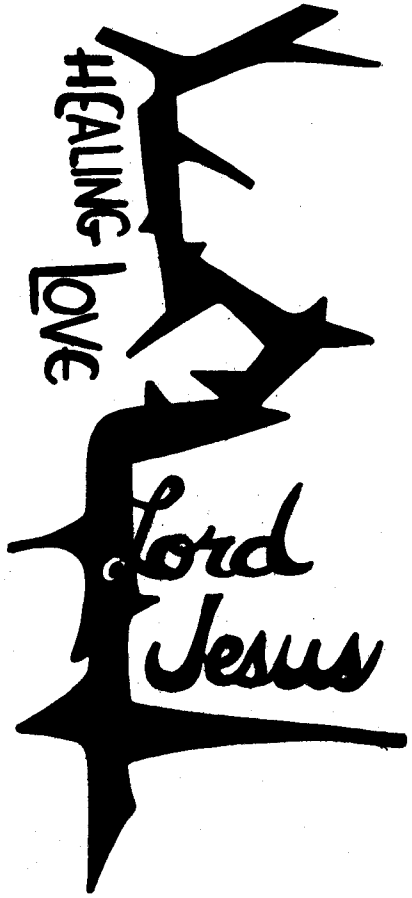
in store for us. We called Judas 'friend.' We called him 'brother.' Now he is with us no longer.

"My brothers, I mourn for Judas; my whole being cries at his loss. He was one of us. He betrayed the Lord—but so did I. Didn't each of us who usually speak so boldly deny that we even knew the Master, doubt his power to endure the hatred that brings death, and flee and abandon him of whom we once said, 'You are my life, you are my all that matters to me!'? Is that how he mattered to us?

"And what great undeserved gift of God permits me to yet stand here and speak with you, trembling as I am? I who just little while ago abandoned the Teacher in his need, stand here forgiven by him and am told that his very Spirit is to embrace me, to bring life to my ever fearful heart.

"There's no way around it, brothers; when Judas died, a man very dear to my heart died. What hurts me more than anything else, though, is that I was so blind in responding to the pain he suffered. I can honestly say I had a heartfelt love for him, but was terribly lax in expressing it. I always left it for Jesus to show him an unabashed love—an how he did! But it found little support from me. I remember on one occasion how he had made a contribution to the poor from our common purse, and how I had sarcastically told him that such fine works of charity would surely earn him a province to govern once the Lord came into his kingdom! No, this servant was quick to judge Judas as thief and liar incapable of goodness, while the Master passed no judgments on him but treated him with love.

"I cannot begin to imagine what sort of existence our friend now has. I do know that Jesus never stopped loving him, and that he experienced an agony to the core of his being because Judas would not let go of his fears enough to respond with love. For three years we traveled together. For three years the Master taught us of our all-loving Father. Do you know the longing of a heart that intensely desires to accept himself as lovable? Do you know how much Judas sought to overcome those horrible fears and pains enough to embrace our Lord with his heart? Did each of us really extend our hearts to him in genuine love? I know the pain of Judas, the pain of unbelief, for it was once my own. I know what it means to listen to the Liar, and how his words about my hateful condition can take deep and stubborn roots resistant to God's healing love and antagonistic to his loving embrace. The Master of Lies perverts Truth into lies and presents lies as our most hateful truths. Yes, what an eternal abomination it is to exist so cut



off from love that my only belief is that our all-loving Father created a universe full of goodness—but in the midst of all that goodness was born me, the only unlovable, only unwanted son—a mistake. And finally I believe this so thoroughly that, in order for me to meet my most deserved damnation, I set out to destroy the one person in this world that I ever desired to love more than anyone else—the Master—just to prove how hateful I really am. Judas succeeded in constructing his own hell of isolation and utter hopelessness. He succeeded in deeply wounding the heart of the only person who mattered to him. And very nearly, so did I.

"Don't be surprised! The Lord has stretched his healing hand over me. I have been cradled like an infant in his love. Does this really amaze you, my brothers? Then tell me, who of you at the supper when the Teacher made it known that someone would betray him, suspected Judas? Did not many of you instead fear that you too might believe the Liar and love faith? Did we not have to put John up to pressing the Teacher for an answer?

"My dear brothers, this is how little we really know each other. This is how little we even begin to suspect the hurt and the pain of the brother among us. In this community of love one of us despaired and is gone. Others, I offer myself as an example, have been saved from a similar fate only by a great outpouring of healing love from the Lord Jesus.

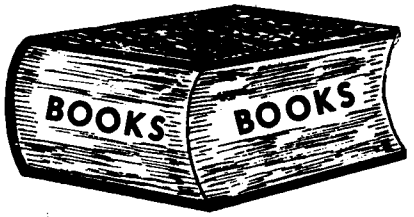
"I find myself almost tempted to say: "Would that Judas were still here and saw the wonders that we saw! If only we had another chance to let him know (to let him feel, if he would) how much we really love him!' Open your eyes, brothers; look around you—you have the chance now to let each other

know. You have the prime opportunity to minister to the unknown Judas now in your midst, and to allow yourself to be ministered unto. I'm not saying that because of it there will never be another Judas. You may certainly be, however, that one moment of God's grace your brother is longing for.

"This evening the Master came among us. He told us that no longer will he live among us in the physical body which so much hatred saw fit to horribly torture and crucify. But he gives us the gift of his peace, and he gives us the gift of his Spirit. From now on he chooses to look with compassion on others through our eyes. He chooses to love with our hearts. And he chooses to lay his healing hand on the broken-hearted with our hands.

"My dear brothers, harden not your hearts toward Judas. He is a brother the Teacher loved so dearly. And I, for my part, confess to you in all my human weakness that if Jesus does not minister unto me through your hearts, if he does not embrace me with your arms, I will in time surely give way to the Evil One who is always desirous of implanting lies in my heart. I do earnestly desire to let the Spirit of our risen Lord reign in my heart. I desire to judge no man or woman, but to be Christ to each one, and to love each one as person.

"Do not be deceived into thinking that another Judas will never arise within this community; do not believe that there is any among us impervious to hurt or incapable of believing the Liar. It is by the grace of God alone that we survive. It is by his power that we are healed, that the grace of healing might be a grace for others too. But before we can minister to others in the world, we must be able to minister to him with whom we live, we eat, we pray, we work. Dear friends, if I do not see the compassion of Christ for me in your eyes, if I do not hear the confidence of his words on your lips, if I do not feel his loving embrace in your arms—where am I to turn?"



Visions of the End: Apocalyptic Traditions in the Middle Ages. By Bernard McGinn. New York: Columbia University Press, 1979. Pp. xix-377, including bibliography and indices. Cloth, $25.00.

Reviewed by Father George Marcil, O.F.M., a member of the Province of St. Joseph in Canada and Associate Professor at the Franciscan Institute of St. Bonaventure University.

Professor McGinn of the University of Chicago has produced a book to which this review will scarcely be able to do justice. The book extends over the whole range of apocalyptic thinking from the year 200 B.C. to 1500 A.D. It speaks tr such issues as millenarianism, messianism, and the periodization of history. Though this reviewer admires the book very much, his view of it is that of one interested almost exclusively in the Franciscan aspects of the apocalyptic tradition.

In the last two decades or so, an armful of truly important books have been produced concerning the Joachimistic outlook and its effects on succeeding generations of thinkers, in particular the Franciscans. Among them, Marjorie Reeves's *The Influence of Prophecy in the Later Middle Ages* (Clarendon, 1969), her *Joachim of Fiore and the Prophetic Future* (Harper, 1976), Joseph Ratzinger's *The Theology of History in St. Bonaventure* (Franciscan Herald, 1971), David Burr's *The Persecution of Peter Olivi* (American Philosophical Society, 1976), and the essays collected by Delno West in *Joachim of Fiore in Christian Thought* (Burt Franklin & Co., 1975) are of first rate importance. Unhesitatingly, this reviewer joins Bernard McGinn's *Visions of the End* to that list. One who has a deep interest in the discussions of the first centuries of the Franciscan tradition will not want to ignore this book.

Visions of the End has an extensive introduction and two parts of about equal length. And wittily enough, it has no conclusion.

The introduction reaches back into Scripture to scan briefly the Book of Daniel, the Apocalypse, and the apocryphal literature. After touching the tradition at its inception, the introduction goes on to review the thoughts of the early Fathers, including St. Augustine, who is judged to be anti-apocalyptic. All of this could not be aptly concluded without making some attempt at defining apocalypse and the elements that constitute it. This is done with suitable references to the best contemporary studies on the matter.

Part one climbs like a ladder up to the expansive chapter 17, which deals with the multifaceted views of Joachim of Fiore. Each of the chapters, economically structured, begins with a historical narration setting the topic into its geographical and historical milieu. The writers treated are all significant enough: the pagan sybils, the Greek Fathers, or someone like Gregory the Great, Bede, Rupert of Deutz, or Anselm of

Havelberg. Each chapter ends with a translation quotation from the author in question.

The chapter on Joachim of Fiore is particularly well thought out. All the basic information is there. The footnotes mention the literature of greatest importance. The selection of translated readings is also apt, though they might have been more extensive. Joachim's leading ideas are there, both in the historical part and in the readings. One cannot help thinking that the whole project that this book represents started as a study on Joachim: his thoughts, his antecedents, his influence.

Part one covered the years 400 to 1200; part two extends from 1200 to 1500. The Franciscans, to whom a good deal of space is devoted in this second part, saw their movement and their experience prophesied in the writings of Joachim. Some of them took those prophecies to heart —indeed, more, some even understood the theology of prophecy which Joachim advocated and built upon it.

Bernard McGinn tells the story thoroughly and quite sympathetically. There is the scandal of the "Eternal Gospel," then the concern over Frederick II and the angelic Pope. A full chapter is dedicated to St. Bonaventure's views. And the rather adequate chapter 24 opens up the story of the Franciscan spirituals: Olivi, Ubertino, and Angelus Clarenus. Even after the spiritual movement had been crushed, some friars continued to have apocalyptic visions of questionable orthodoxy. And Mc Ginn's story goes on with a lot of foreign material being introduced until the final chapter on the visions of Christopher Columbus.

One cannot but have a great deal of respect for a book like this one. It almost seems like the book of a lifetime. The select bibliography is very thorough; all the important literature is there. The historical narratives, the selections, and the footnotes show a true mastery of the sources. Besides, the book is to be respected for other reasons. The translations show a kind of team effort. We assume that the author had a number of graduate students helping in the preparation of the texts. So in the end we are facing a vast effort over a long period of time under the control of a true master.

Of course, this may not be just everybody's book. Some may be able to read only a few of the thirty-five chapters with comprehension. That does not detract from the book's quality and importance as a survey. Indeed, this reviewer could get deeply interested in only a fraction of the book. Nonetheless, it became clear that those areas he was familiar with were treated knowledgeably and with good taste.

The high praise here offered for *Visions of the End* is marred by one misgiving—relating to completeness. In his introduction Bernard McGinn mentions St. Augustine and speaks of him as an anti-apocalyptic figure. But didn't St. Augustine have a following? We know there were a lot of Augustinians. But weren't there some who followed his lead precisely in his antiapocalypticism? Where are the classical scholastics in all this, an in particular those called Augustinians? Is it enough to let the reader suppose that they were opposed to the apocalyptic trend in general? They must have a position on the nature of antichrist, on the millenium, and on the time of the final coming.

This reservation, far from being mentioned to undermine the book, may help stimulate the reader to get interested in a book that surely offers a lot of new insight and a real challenge. The fairly recent reappraisal of the significance of Joachim's thought has thrown new light on the development of 13th and 14th century thought in general. There were debates going on that affected the very way in which religious life was to be lived. Franciscans today should really be able to get interested in the material that Bernard McGinn has made so laudably accessible in English for them. His book may unlock for them the meaning of some of the debates at the beginning of the Order's history.

Sobornost: Eastern Unity of Mind and Heart for Western Man. By Catherine de Hueck Doherty. Notre Dame, IN: Ave Maria Press, 1977. Pp. 110. Paper, $2.45.

Reviewed by Edmund R. Padvaiskas, M.A. (Fordham), Associate Professor of History at Siena College, Loudonville, N.Y.

The recent visit of Pope John Paul II to Patriarch Demitrios I has suggested again both the similarities and the differences between the Catholic and Orthodox Churches. Mrs. Catherine de Hueck Doherty, a Russian and founder of Madonna House Apostolate, has written a useful and inspiring little book which attempts to explain to Western readers the Russian idea of *sobornost*. As conceived by the 19th-century Slavophile thinker and the not so orthodox lay theologian Khomiakov, *sobornost* was meant to assert a superior spiritual dimension to Russian Orthodoxy as compared to Roman Catholicism. *Sobornost*, for Khomiakov, was a mystical charism of the Holy Spirit which united the Russians in brotherhood and love. Truth and authority resided not in external authority, not in Pope or Patriarch or even General Council, but in the community of the Russian Christians united by *sobornost*.

Mrs. de Hueck Doherty tells us nothing of this, however. It is her purpose simply to try to suggest to Western readers the Russian and Eastern way to attain Christian perfection. In sixteen brief chapters she explains that *sobornost* means unity, an absolute unity of Christians which is "soul-shaking, mind-blowing, and earth-shaking" (p. 11). It is a gathering of like minds, a reflection of the Trinity itself. It is a dimension of God's grace. The most perfect expression of *sobornost* is the Holy Trinity. Man, before the fall, possessed it. Then, although man destroyed that unity with God, he hungered for it, and through God's incarnation and the resurrection of Christ came the "immense gift of reunion and friendship with God again. The *sobornost* was again established through Baptism and enlarged by the Eucharist" (p. 20).

Mrs. De Hueck Doherty indicates the concept of *sobornost* is difficult for the Western mind to understand. It is in fact a mystery to be understood more with the heart than with the mind. *Sobornost* is a "oneness in seeing the face of Christ reflecting

my face" as in an icon. *Sobornost* is a "bending, a surrender to God and to his will, leading to the exchange of hearts with Him and with my brothers and sisters in Him" (p. 29). The ultimate exemplar of *sobornost* is the Mother of God. The attainment of *sobornost*, this unity with God, impels the Christian to become an ambassador of Christ, to help men reconcile themselves with one another.

Sobornost, then, is a unity, total, complete, of mind and of heart, of soul, an inner unity. We create *sobornost* in our hearts through the grace of the Trinity. This unity transcends our emotions, our individualism, everything that is not itself. It is especially important to attain *sobornost*, the author reminds us, in this modern, technological age with its loneliness, alienation, and fragmentation of all unity. Disobedience, selfishness, arrogance, and pride—in nations as well as individuals—these are the obstacles to *sobornost*. More than ever therefore, the unity of the Christian with God and with his fellows is necessary.

Mrs. de Hueck Doherty in inspired and often moving language has offered an insight into the subtle and elusive concept of *sobornost*. She has given us a little book well worth reading and contemplating.

The Spirituality of Western Christendom. Introduction by Jean Leclercq; edited by E. Rozanne Elder. Kalamazoo, MI: Cistercian Publications, 1976. Pp. viii-217. Paper, $7.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College and Adjunct Associate Professor at St. Peter's College.

This collection of ten articles on *The Spirituality of Western Christendom* is the result of a workshop for the Medieval Institute and the Institute of Cistercian Studies at Western Michigan University. The introduction by Jean Leclercq is a good analysis of our understanding of spirituality and of the proper study of this book. Vernon Bourke's article, "Augustine of Hippo: The Approach of the Soul to God," examines chronologically a series of texts illustrating Augustine's view on the spiritual growth of man in terms of the soul's movement toward union with God.

Guntram G. Bischoff defines spirituality to mean religious man's personal experience of bridging the gulf between sacred and profane through participation in the really Real. It therefore refers to the dialectic of transcending the profane state while yet remaining in it.

In two lengthy articles, "Dionysius the Pseudo-Areopagite: The Gnostic Myth" and "Early Premonstratension Eschatology: The Apocalyptic Myth," Professor Bischoff affirms a Christian dialectic as old as the New Testament, although the two medieval exponents are separated by six centuries. Its first technical expression is found in the great Christological dogma of the fifth century: "Fully God and fully man," as also "Fully present and fully future" (p. 15).

In the gnostic myth restated in the work of the Areopagite, "man sees the heavens open and he enters spiritually, leaving behind nothing but the husk of the body" (p. 14). The apocalyptic myth, which was rediscovered in the Latin Church around 1100 A.D., holds, on the other hand, that God *will* come to man. This profane world of factual experience and history must be destroyed to make way for the new creation. Man may live in hope and employ his energies to hasten the advent of this future.

In the gnostic myth, the symbolism is spatial and the key word is "above." Hence participation means ascent and merging. In the apocalyptic myth, the symbolism is temporal and the key word is "then." Hence participation means anticipation. One road leads to mysticism, the other to eschatology and revolution. It should be added that Professor Bischoff does explain his understanding of the word "myth" [about which much has been said in these pages—ed].

John R. Sommerfeldt discusses "Bernard of Clairvaux: The Mystic and Society." Humility was, for Bernard, the first step in the mystical life, the fundamental virtue on which all else spiritual was based. Humility for Bernard was knowing the truth about oneself and one's relation to God. The man who is truly aware of his own human condition can have empathy for others. "One's happiness, moreover, consisted in the long run not in what one did, but whether one did it out of love and in humility" (p. 84).

In an interesting article E. Rozanne Elder examines another Cistercian, William of Saint Thierry, whose rational and affective spirituality conveys the growth and development of the human soul. Keith J. Egan studies the theology of the contemplative life by the Carthusian Guido II. Guido's four steps in *Scala Claustralium* (The Ladder of the Monks): *lectio*, *meditatio*, *oratio*, and *contemplatio*, became a favorite of the late Middle Ages. Guido strongly asserts the interrelatedness of the four steps. Reading without meditation is arid, meditation without reading is erroneous, prayer without meditation is tepid, and meditation without prayer is fruitless. Contemplation without prayer is rare or miraculous.

Duane V. Lapsanski's study of Saint Francis seeks to create in us an empathy for a man who was so human and yet so penetrated by the divine. Spirituality can be the object of a theory but with Francis as with the great witnesses previously discussed, it is first and remains fundamentally an experience. Lapsanski shows Francis as a man to whom "something happened."

In "Northern Spirituality and the Late Medieval Drama of York," Clifford Davidson demonstrates an understanding of the spirituality of the citizens of York through art and drama. In anticipation of what is today the mass media, the medieval theater gave the crowds a psychological vision, a participation through sight in the invisible and ultimate presence of Christ in man's heart.

The special interest of Darrell E. Reinke was to reconstitute what was common to Luther's experience and the preceding monastic tradition. Modern scholarship has forced an artificial separation between the con-

templative and active elements of monastic culture. "The core of the monastic tradition, however, even in its contemplative aspects, remains a behavioral, affective tradition" (p. 158). For Luther the Christian life was an imitation, one which conforms to the Christological model both in external behavior and in interior attitudes and self-consciousness. After 1518 new themes are evident in Luther. Reinke contends that in the notion of faith for Luther, the monastic fusion of knower and known, believer and believed—the foundation of the spirituality of *imitatio Christi*—has been broken and the workings of monastic culture transformed into an ideology.

Otto Gründler's final synthesis takes on importance as he clarifies the distinctions between the religious man, the Christian man, the spiritual man, and the mystical man. GrüTœ ler's study of Calvin's spirituality emphasizes his Christology. Since Christ is the thrust of God's revelation, Christ is, therefore, the true object of faith. The Christian's growth in the likeness of Christ sanctifies and transforms his life. *Homo Christianus* is he who, being conformed to the image and exemplar of Christ, lives not according to the flesh but according to the spirit.

The Masses of Lent: A Helpful Guide to the Scripture Readings for the Sundays and Weekdays.. By Cassian A. Miles, O.F.M. Cincinnati: St. Anthony Messenger Press, 1979. Pp. iv-36. Paper, $0.95.

This handy little pamphlet, uniform with the same author's *The Masses of Advent*, highlights the themes of each of the Lenten Masses from Ash Wednesday to Holy Thursday (exclusive, unfortunately). It will be a boon not only for those who attend daily Mass during Lent, but also for concerned Christians who want to make the Sunday Liturgy of the Word an occasion of real growth toward God. The author's own instructions on how to use the pamphlet are well worked out. You don't have to be a book worm to use and profit from this work.

—*Julian A. Davies, O.F.M.*

Lumen Christi

Rise up,
Flame,
in darkness
which is I.
Light of Christ!
Shine!
Flame of You,
enkindle . . .
warm . . .
consume . . .
Be Brightness
not mine.
Be Life
in my living.
Be Radiance
of dull me.
Rise up,
Flame!
Be risen, Christ,
where darkness
waits
to die . . .
darkness
which
is I.

Mother Mary Clare of Jesus, P.C.C.

BOOKS RECEIVED

Betz, Andrew J., and Anne d'Auray Tracy, *The Deacon's Murder Case: A True Story.* Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 178. Paper, $3.95.

Darian, Mujana, S.F.O., *St. Francis and You.* Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 48. Paper, $4.95, illus. with sculptures by the author.

Elwood, J. Murray, *A Month with Christ: A Way to Pray the Gospels.* Notre Dame, IN: Ave Maria Press, 1979. Pp. 127. Paper, $2.95.

Foy, Felician A., O.F.M., ed., *1980 Catholic Almanac.* Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 704. Cloth, $12.95; paper, $8.95.

Luebering Carol, *What Do You Do for Your Child? Exploring the Reasons for Baptism.* Cincinnati: St. Anthony Messenger Press, 1979. Pp. 32. Paper $0.95.

Miles, Cassian A., O.F.M., *The Masses of Lent: A Helpful Guide to the Scripture Readings for the Sundays and Weekdays.* Cincinnati: St. Anthony Messenger Press, 1979. Pp. iv-36. Paper, $0.95.

Murphy, Francis X., C.Ss.R., *The Pilgrim Pope: A Man for All People. John Paul II's Visits to the U.S.A., Mexico, Poland, and Ireland.* Huntington, IN: Our Sunday Visitor Press, 1979. Pp. vi-106. Cloth, $9.95, illustrated.

Quenon, Paul, O.C.S.O. *Carved in Stone: The Peter Watts Way of the Cross.* Photos by Patrick Hart, O.C.S.O. Notre Dame, IN: Ave Maria Press, 1979. Pp. 40. Paper, $2.50.

THE FRANCISCAN STUDIES M.A. PROGRAM AT THE FRANCISCAN INSTITUTE
ST. BONAVENTURE UNIVERSITY

COURSES OFFERED IN SUMMER, 1980

All Courses meet daily, Monday through Friday in Plassmann Hall, except as noted.

FI 500 Bibliography
1 cr. hr., Fr. Conrad Harkins, O.F.M., Ph.D.: TTh 8:30-9:40, Room 108. This course is required of all new degree candidates. It must be taken in the first summer session attended.

FI 501 Sources for Franciscan Studies I
3 cr. hrs., Fr. Regis Armstrong, O.F.M. Cap., Ph.D.: 9:45-10:55, Room 201.

FI 502 Sources for Franciscan Studies II
3 cr. hrs., Fr. Wayne Hellmann, O.F.M. Conv., D.Th.: 11:00-12:10, Room 301.
This course is a prerequisite for FI 504.

FI 504 Life of St. Francis
3 cr. hrs., Fr. Conrad Harkins, O.F.M., Ph.D.: 11:00-12:10, Room 201.
Prerequisite: FI 502

FI 506 Survey of Franciscan History
3 cr. hrs., Fr. Lawrence Landini, O.F.M., H.E.D.: 8:30-9:40, Room 301.

FI 508 History of Franciscan Thought
3 cr. hrs., Fr. Joachim Giermek, O.F.M. Conv., S.T.L., M.A.: 1:00-2:10, Room 300.

FI 511 Medieval Latin
2 cr. hrs., Dr. Malcolm Wallace, Ph.D.: by special arrangement.

FI 531 Women and the Franciscan Ideal
2 cr. hrs., Sr. Mary McCarrick, O.S.F., M.A.: MWThF 8:30-9:40, Room 201.

FI 533 Theology of History and the Franciscan Movement
2 cr. hrs., Fr. George Marcil, O.F.M., Ph.D.: MTThF 1:00-2:10, Room 301.

FI 550 History of Franciscan Spirituality
3 cr. hrs., Fr. Cyprian Lynch, O.F.M., M.A.: 9:45-10:55, Room 301.

FI 552 Franciscan Contribution to Justice and Peace
2 cr. hrs., Fr. Sergius Wroblewski, O.F.M., S.T.L.: MTThF 9:45-10:55, Room 302.

FI 582 The Religious Community and the Healing Ministry
2 cr. hrs., Fr. Maury Smith, O.F.M., D.Min.: MThF 1:00-2:30 (90-minute class time), Room 302.
This course is limited to fifteen students.

FI 563 Theological Principles and Techniques of Spiritual Direction
2 cr. hrs., Fr. Peter Damian Wilcox, O.F.M. Cap., S.T.L., S.T.D.: MTWF 11:00-12:10, Room 303.

FI 571 Practicum in Spiritual Direction
1 cr. hr., Staff: by special arrangement.

PRE-REGISTRATION

A PRE-REGISTRATION procedure is in effect which will enable a student to indicate a choice of courses and make dormitory reservation by mail. This will enable the student to accomplish registration on June 23rd with a minumum of time.

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778.

CALENDAR

Registration	Monday, June 2
Classes Begin	Tuesday, June 2
Modern Language Exam	Friday, July 1
Final Exams	Friday, August

FEES

Tuition per graduate hour:	$85.0
Room and Board:	$330.0

Fees subject to change; individual courses subject to cancellation because of insufficient enrollment.

the CORD

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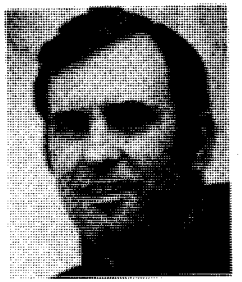

"O Ye of Little Faith"

EASTER IS THE TIME of hope, for it reminds us that Jesus has overcome sin and death and gone to a glory the like of which awaits us. We need to let the victorious chants of Easter and its shouts of gladness penetrate to our inmost being. There is so much in our life, our community, our nation, our world, our Church, to make us gloomy and depressed. Sometimes keeping away from community and avoiding the news media seems the only logical choice.

Grant that intelligent and benevolent neglect of some of the bad news that radio, TV, and newspapers send our way may be helpful at particular moments in our life. Yet Jesus teaches us bad news is a part of the plan. He told the disciples at Emmaus that the Son of Man had to suffer and be glorified. And if Jesus indicated that Saul was persecuting him when he persecuted Christians, then why are we surprised when we find that pain and suffering seem widespread? Even our loved ones must hurt that "they may enter into glory." For the believer, then, pain, suffering, even death are not the disasters, the unrelieved disasters they seem. They are real, and call for our compassion, but not for perpetual sadness.

One area of hurt for me and many of you. I am sure, has been the troubles in the Church over the years. We have read and heard so many non-Christian, sometimes non-human, views propounded under the guise of Catholic theology, that we sometimes wonder if there is any faith left in the Church. Jesus's Resurrection reminds us that "God is greater than our [any man's] heart," and this is the victory that has overcome the world, our faith. Concretely the continuing power of Jesus's Resurrection was evidenced to us all by the visits of John Paul II to Mexico, Ireland, and the United States last Fall. In a smaller way I have witnessed the faith response of students to the Secular Franciscan Movement, and the restoration of a catechumenate on campus.

Pessimism and cynicisms of a long-standing variety are out of place in a Christian. One lady I know sees each day as a resurrection. Such an eagerness for life is the outcome of a faith in the truly risen Lord who invites each of us to "new beginnings" more often than we care to admit.

Fr Julian Davies ofm

A Pattern of Franciscan Contemplation

SISTER MARGARET APPELL, O.S.F.

FRANCIS OF ASSISI'S journey toward contemplation and total possession by Jesus Christ began with a question: "Francis, who can do more for you, a lord or a servant, a rich man or a poor man?"[1] From his reflection on this question Francis was led to withdraw from the activity of Assisi to discover the will of the Father. He came to discover that the Spirit was present and active in solitary places and that only through the rhythm of silence could the message penetrate to his depths:

> He had learned in prayer that the presence of the Holy Spirit for which he had longed was granted more intimately to those who invoke him, the more the Holy Spirit found them withdrawn from the noise of worldly affairs. Therefore, seeking out lonely places, he used to go to deserted areas and abandoned churches to pray.[2]

The Spirit directed Francis to Scripture to find his Way, his Truth, and his Life—Jesus Christ. Here Francis found Jesus's favorite places of prayer: the mountains, the desert, and the temple. Sometimes the Lord could be found in these places alone, late at night; while at other times he rose early to go apart to speak to the Father. Similarly, Francis spent much time in deserted churches, in the forest, and in lonely caves on the hillside. Solitude provided the space to surrender to the most high God. Silence hummed the rhythm of depth and union.

It wasn't enough for Francis to imitate Christ; he had to conform—to be one—with Christ. He continued his journey in the footprints of Jesus. To realize his burning desire and attain his goal of experience of oneness with God in contemplation, Francis used three aspects which combine to set the pattern of contemplation: dialogic prayer, reconciliation, and selfless service.

[1]St. Bonaventure, *The Soul's Journey into God • The Tree of Life • The Life of St. Francis*, tr. & introd. Ewert Cousins (New York: Paulist Press, 1978), p. 188.

[2]Ibid., p. 274.

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Francis's response to God's question, "Who can do more for you?" ignited a wonder-filled relationship. Each encounter deepened the friendship as the Spirit of the Lord interwove the life of Francis with his God, and thus began the contemplative process in dialogue with the Father.

Francis "was drawn to Christ with such fervent love, and the Beloved returned such intimate love to him that God's servant always seemed to feel the presence of his Savior before his eyes."[3] The gospel calls us to pray unceasingly; Francis responded by living in the presence of the Lord. He was conscious of focusing on Jesus, sharing his Spirit, listening to his message, and continuing on in his presence. Francis witnessed Christ, the visible Image of the Father, entering fully into his consciousness through the Spirit and his holy operations.

Francis experienced the relationship of Jesus with his Father when Jesus spoke "Abba, Father," and so Francis too, when he withdrew to converse with the Father, spoke in accord with his own various moods. He ansered to his Judge, beseeched his Father, wooed his Lover, and shared his dreams with his Friend. The moods were deepened through symbols of tears, groans, songs, and gestures.[4] Every such encounter increased the depth of oneness as Francis became more and more the person he loved.

The beauty of each creature lifted Francis's spirit to the Lord. Any fracture in creation diminished its ability to praise. This called Francis to proclaim the healing art of reconciliation as the second aspect on the road to contemplation. Success is followed by forgiveness, peace, and harmony. These qualities enable the hymn of praise to reach its peak and facilitate each creature's finding its identity in the Lord:

> Aroused by all things to the love of God, he rejoiced in all the works of the Lord's hands and from these joy-producing manifestations he rose to their Life-giving principle and cause. In beautiful things he saw Beauty itself and through his vestiges imprinted on creation he followed his Beloved everywhere, making from all things a ladder by which he could climb up and embrace him who is utterly desirable.[5]

Francis directed his attention to the harmony of all creatures by singing his "Canticle of Brother Sun." He used the intimate relationship of brotherhood and sisterhood in that song, not for mere poetic effect, but because

[3]Ibid., p. 264.
[4]Cf. ibid., p. 275.
[5]Ibid., pp. 262-63.

he really felt sun and earth, moon and wind, water and fire to be his brothers and sisters. He wanted all of them—all creatures under the sky—to praise the Lord, from Brother Sun in the heights to the "various fruits with colored flowers and herbs" on "Sister Earth, our Mother."[6] Each creature spoke of God's love and invited Francis to be at one with its Creator.

As Francis struggled to follow in the footsteps of Jesus, he determined that selfless service was the logical outgrowth of prayer and reconciliation. "I have not come to be served but to serve" (Mt. 20:28). The proof of Francis's covenant was his life. Through his encounters with the Most High, Francis was forced to define a more sensitive value system and live a more radical Christian life. Each encounter prompted a radical self-stripping for him so that he could be filled with the Spirit. He clung to nothing; his heart was unattached, and his spirit thus transfigured in its depths.

When Francis had made his vow to be perfect, the Spirit gave him an opportunity to implement this commitment. One day near Assisi when he encountered a leper, he felt compelled to run in horror, but a greater force within him helped him to conform to his new value. The image of the leper gradually faded as the process of self-surrender slowly began. His value system became the gospel, and he struggled to get into step with Jesus, his Lord.

Francis longed to remain totally in the Lord; indeed, he was driven by the same Force that had motivated Jesus before him:

> . . . the only begotten Son of God, who is the highest Wisdom, came down from the bosom of the Father for the sake of souls in order to instruct the world with his example and to speak the word of salvation to men . . . holding back for himself absolutely nothing that he could freely give for our salvation.[7]

[6]"Canticle of Brother Sun," *English Omnibus of the Sources for the Life of St. Francis*, ed. Marion A. Habig, O.F.M. (Chicago: Franciscan Herald Press, 1973), p. 131.
[7]Bonaventure, op. cit., pp. 292-93.

To validate this message of the Lord, Francis sent two friars to Silvester and Clare contemplative friends, to ask what was the Lord's will for him. They sent the same message: "It was God's good pleasure that Francis should preach as the herald of Christ."[8] Without delay Francis took to the road.

But even as Francis responded in service, he constantly embraced the contemplative state. Each person he touched was given much more than service in some minimal sense of what was required. His entire life witnessed to the presence of God in him.

The uniqueness of Francis lies in this ability he had always to live in the Lord's presence, especially as he ministered in word and deed. He was able to create the space of solitude even in crowds; the rhythm of silence in his life could block out the noise of any moment, no matter how tumultuous. Whenever the Spirit called, Francis descended to his center to be one with his Lord whether in the crowded hold of a ship, on the back of a donkey, or in the midst of a large group. One evening, as Bernard looked on, Francis spent the whole night lost in contemplation repeating the words, "My God and my All." Yes, always his focus and consciousness was totally in the Lord. Union with the Lord, and resting in the pleasure of his company, became a continuous state in Francis's life. He knew from experience the feasibility of what he exhorted his brothers to do: "We should make a dwelling-place within ourselves where he can stay, he who is the Lord God almighty, Father, Son, and Holy Spirit."[9]

Now we should be able to visualize the pattern of contemplation as experienced by Francis.

The call initiated the ascent to the transcendent God in times of silence and solitude. An intimate relationship of love was formed.

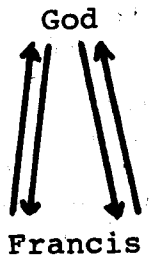
A descent follows this mystical union which causes a radical self-stripping. This emptying of self allowed space to be filled with the Spirit of the Lord.

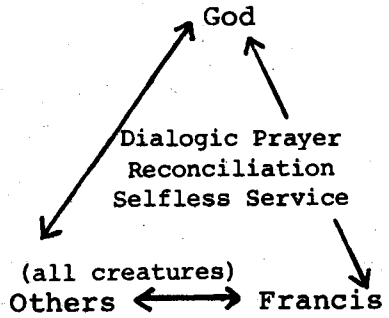
The dialogue between Francis and his Lord developed into the deepest relationship. Jesus became his Way and gave measure to his authenticity.

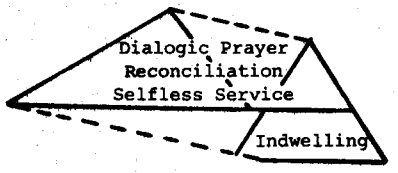
Communion of all creatures is accomplished through forgiveness, mercy, and peace. Through this reconciliation, all of creation praises the Most High.

A radical self-stripping allowed Francis to develop a sensitive value system calling for a response of selfless service.

Francis experienced the Lord as his very core. He rested there with the Lord, aware of his love and deep relationship. He made an appropriate dwelling place where he could worship the Father in spirit and in truth.







Romano Guardini says of Francis that he "allowed Jesus Christ to become transparent in his personality." This Francis accomplished by not only following Jesus but also identifying with, or conforming perfectly to, him. The Stigmata gave witness to his total transformation; his hands, feet, and heart bore the marks of his Lord. The same Holy Spirit that directed the life of Jesus directed the life of Francis. ▲

COVER AND ILLUSTRATION CREDITS

Diane Rini, who drew the illustrations for this issue, is a member of the Secular Order of St. Francis at Old Mission, Santa Barbara, and teaches at San Roque Elementary School. She wishes to dedicate these drawings to Mother Amata Rose, P.C.C.

[8]Ibid., p. 294.
[9]Habig (ed.), op. cit., p. 49.

Ne Permittas Me Separari a Te

MOTHER MARY FRANCIS, P.C.C.

WE ARRIVE now in our considerations on the rich "Anima Christi" prayer at the petition, "Do not allow me to be separated from you," "Ne permittas me separari a te." The passive form of the verb is very significant. We are not saying to God: "Do not separate me from you," but, "Do not permit me to be separated from you." We are the ones who do the separating. We have in this petition a return to that awesome basic of theology, that we are sovereignly free. An omnipotent God has thought well to circumscribe his omnipotence with our free will. We can say to this all powerful God, "Yes" or "No." We can respond to his call or we can choose not to do so. He has gifted us with an awesome, even terrifying liberty. We can choose to be mediocre, to lose our vocation, to go to hell. God gave us freedom. We can also elect to be holy, to persevere, to live with him forever in eternal bliss. Understanding something of the fearsome dimensions of this freedom, the author of our prayer implores, "Do not allow me to do what I of myself will surely do, for then I shall be separated from you."

What we ask for in this prayer, dear sisters, is support. We ask God to take back his gift of freedom in the sense that we do not misuse it, that we "cannot." What I think we are asking for in this petition is structure, support, discipline. It seems clear to me that this is a prayer for the Sacraments and the power that they bring so that we do not misuse the gift of free will. It is a prayer for structure in which we ask God to give us laws so that we will not do what we of ourselves would do. I believe this petition of the "Anima Christi" is at the heart of the cry of the Israelite given us by the psalmist who says again and again: "Oh! how I love your law, O Lord!"

We ask for law to keep us using our great gift rightly. We ask for support. We petition in our own way of life for the support of community which helps us, invites us, enables us to do what we know, of ourselves, we would often not do. For us again, I believe that we are asking here for the support of community which helps us, invites us, enables us to do what we know, of ourselves, we would often not do. For us again, I believe that we are asking here for the support of our vows, for a true giving of ourselves totally to God. Our vows are a receiving of the power to do what he asks us to do. When we make a vow of obedience, we receive in the vow the power to obey in a way that we otherwise could not. We make a total surrender of ourselves in the vow of chastity, and we receive the power of the vow to live in a chastity more perfect than we could attain in that measure or at that depth without the power of the vow. And so with our other vows.

When we are asking not to be separated from God, we are begging that he will not allow it. "Ne permittas!" So beautiful! Oh, do not permit this, do not let me waste and ruin the gift that you have given to me in my free will. Do not let me use it in the wrong way. Do not permit me to be separated from you because I have the terrible power to be so. I have my freedom. I have the means to separate myself from you. We are saying: "Do not allow this."

We want to look now and see what it is that would separate us from Christ. Jesus has told us what he is like. He has said, "I am meek, I am humble of heart" (Mt. 11:29). Therefore, we know at once that our pride will separate us from him because it is what he is not. We know immediately that our arrogance, our aggressiveness would separate us from him because he has said, "I am meek."

Then he has told us that he is the truth. And so we know at once that any dishonesty with ourselves before God or others separates us from Jesus because he is the Truth. And Saint John has revealed to us: "God is love" (1 Jn. 4:8). So we know that whatever is unloving in us separates us from Christ. All right, then, these are the things that he has very specifically told us that he is: meek, humble, all Love, Truth. But now let us look at what we might, with all possible reverence, call the way he functions. If this is the way he is, how does he function? How does he live? I think the first point for consideration is his mobility. And in that, of course, comes flexibility.

Jesus is always on the move. We see this as he goes forward in the Will of the Father. Now, we of ourselves are not on the move, except possibly in the wrong direction. We tend to be static. And remember that all sin

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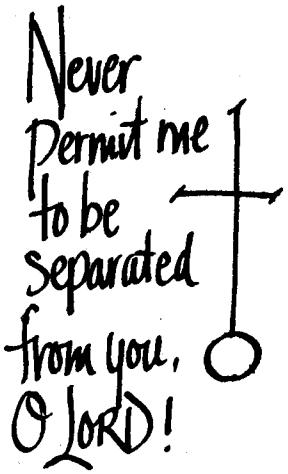
Mother Mary Francis, P.C.C., Abbess of the Poor Clare Monastery of Our Lady of Guadalupe in Roswell, NM, and Federal Abbess of the Poor Clare Federation of Mary Immaculate, is well known to our readers as the author of numerous books of spiritual conferences and poetry. This is the eighth in the current series on the prayer, "Anima Christi," originally given at chapter to the Poor Clare Nuns in Roswell. To preserve the spontaneity of the spoken conferences, the barest minimum of editing has been done in the transcriptions.



is static. There is nothing mobile or flexible about sin. It is like the mule that digs its heels in the road and will not move. But Jesus is always on the move, always *in via ad Patrem*. We could linger on so many incidents in his life to observe this. Let us look at just a few.

We see him moving on toward Bethlehem in the womb of his Mother, from something comfortable and "right" to something more—always something more. And even before that, he had moved forward in the womb of his Mother in his first evangelizing, that of John in the womb of Elizabeth, his own mother. Jesus moved forward in the service of his Mother which he himself has inspired her to do. We see him notably on the move at twelve, going to the temple and allowing a new phase of his life to unfold there. And when his parents find him and express their sadness that he has caused them such anxiety, he agrees to go back to Nazareth and remain subject to them. We discover him at Cana in the permanence of the divine Will speaking, "My hour has not yet come" (Jn. 2:4) and yet moving forward in the human decision to advance the hour. A human decision to fulfill a very simple human need. We see him, above all, in the Garden of Gethsemani going on when it was agonizing to go on. Always on the move into the Will of his Father. This is too much; how can I drink this cup? But on he goes. Or before the Garden of Olives, we see him moving forward in the Palm Sunday procession. He beholds that vista of Jerusalem before him from the hill. He sees the golden dome of the Temple. And he stops and sobs out loud. That cry is wrenched from his human heart: "Jerusalem, Jerusalem, you that kill the prophets" (Lk. 13:34). And the rest of that outcry of anguish: "How often have I longed to gather your children, as a hen gathers her brood under her wings, and you refused!" (ibid). Then , what does he do?

Does Jesus rest in his grief? No; the procession goes on. We need to remember that. Even as our prayer lingers lovingly and compassionately with him as he sobs aloud over Jerusalem, we remember that he goes on. This

is a tremendous truth to reflect upon, that forward again, whereas we would likely have been completely static. The procession went on.

There are the many incidents in his life before that, how he acted when there was, humanly speaking, everything to stop him. A colloquial expression verging on slang does say a lot. "It stopped him cold," the saying goes. That is what often happens to us; we get stopped cold. Jesus did not. He was so mobile in the Will of his Father that when, for instance, the nine lepers did not even bother to thank him for their cure, he did not stop working miracles for lepers. He went on. There is Philip asking him strange questions for one who has lived so intimately with the Lord. But while we hear the tiredness in his voice as he replies, "So long a time have I been with you, Philip, and still you do not know me" (Jn. 14:9), we do not find him dissolving the apostolic college. He went on.

We tend to be static, obstinate, obdurate—all the things that separate us from Jesus who is always on the move. Whereas he was always fixed on the Will of his Father, our tendency is to be fixed upon ourselves. But if our eyes are fixed on the Father, we, too, will always be moving *ad Patrem*. We are always *in via*, always on the way. Vistas are ever opening out before us. Every sacrifice made will open to our view other sacrifices to be made. Every suffering borne for God reveals to us more to be suffered and gives us strength to suffer more. When there is self-fixation, we become static. When our eyes are fixed on ourselves, we cease to move. So, this is a prayer for mobility.

Then I think there immediately evolves from that petition a prayer for faith. We must never allow ourselves to forget that Jesus acted and made his suffering human decisions as a Man, and that he did the Will of his Father in faith. It is a great mystery and we cannot fathom it: that this divine Will, this divine Intellect was always that of God, and yet Jesus functioned as a Man. When, for instance, he made that agonized decision in the Garden of Olives, he made it as a Man to whom it appeared that it really was not worth it. He foresaw that many would not respond to the love he was pouring out, to the Passion he would undergo. And he took, humanly speaking, a great risk. He took a risk on the will of the Father, in faith. I will do your Will although it does not seem that this will turn out well. Is it really worth it? He acted in faith. And so we are separated from him when we live on a merely natural plane.

A compass needle can attain a fixation in the wrong direction.

In the spiritual life, this happens too; and it comes of not resisting the impulse to make the merely natural response. Not doing wrong, but simply living on the natural plane so that the needle of our spiritual compass gets off-truth. It points and says, "This is north." And it is not north. The needle says, "This is the way to happiness." And it is not. The needle says, "This is the way to the fulfillment of your personhood." And it is not. When we live solely on the natural plane, we are separated from Jesus who was the most perfectly human of all men because he was the most perfect Man. But he did not live on the natural plane alone.

All these examples we have reviewed would have elicited a very different response from one living on the natural plane as we can so easily do. He would then have said in the Temple: "I am going to stay here now. I have a lot more to tell them. I have been asking questions; now I have answers." At Cana, he could have said: "They have had enough." Why should he have to call on his divine Power to give them more wine? And why had it run out so fast? They had probably drunk too much too quickly. He would never have gone on to cure more lepers if he had remained on the natural plane of thinking: "This is the thanks I get!" And certainly in the Garden of Gethsemani, on the natural plane alone he would never have gone on. Dear sisters, none of the gospel paradoxes, either, make any sense on the natural plane. None of them.

So we are making our prayer for mobility in praying, "Ne permittas me separari a te." I do not want to be separated from Christ on the move. And we pray for faith, for we do not want to be separated from Jesus by just living on the natural plane. Out of this again comes a prayer for constancy. For it was not, dear sisters, that Jesus was on the move sometimes, that he responded in faith occasionally or even frequently. It was always. This is a prayer to be delivered from fickleness, from the languid attitude that I will do what at this moment seems comfortable to do, even though we have discovered often enough to our suffering shame and penance afterwards that what we were convinced was so good for us was really for our destruction. When we live by our fickleness instead of by constancy, we are separated from Jesus, the always-Person, the constant One.

Francis Thompson has a poignant and astute poem about a child who was petulant and fickle. He says, "I will be loved but now and then, and when it pleases me." The poem unfolds this way: "Why do you so clasp me and draw me to your knee?/ I will be loved but now and then and when it pleases me." The poet comes to his climax: "So I heard a young child, a thwart child, a young child, rebellious against love's arms, make its foolish cry." And he ends with a plea for forgiveness: "Pardon, Love most high,/ for I think those arms were even Thine, and that child was even I."[1] Is this not often enough true of us? We prefer to be given grace to see and grace to amend "Now and then, and when it pleases me." I will respond to the call to sacrifice when it suits me. I will love when I am in a mood to love. I will let you love me, God, in all these calls to be on the move, to live in faith, to be sacrificial, but only now and then and when it pleases me.

Jesus did the Will of the Father when it was not pleasing at all to his human nature. It was not pleasing, long before the Passion, to be treated with ingratitude, to be disappointed again and again, to receive such small returns for his love. But he did the Will of the Father always and not just when it was pleasing to his human nature.

Out of that again comes directly that persevering love absolutely characteristic of Jesus. Saint John says of him that, "Having loved his own who were in the world, he loved them to the end" (Jn. 13:1). Again, we see in ourselves, flowing right out of the previous consideration, a sometimes-love, a self-centeredness. Christ was always Father-centered and others-centered. It is when we are focused on ourselves that we have the sometimes-love. Dear sisters, when we look back on our own lives, we realize that we have experienced that feeling of, "What's the use?" In situations sometimes, particularly at times with persons; and yet there is that unquenchable love which God has put in our hearts which comes up like a tide and against all evidence to the contrary. It urges us to say: "No, I will try again." This is what we want to nurture in ourselves. This is of Christ. It is the always-love.

The persevering love in the real constancy, like the mobility and the faith response, comes out of suffering and pain. The love that is not persevering, the sometimes-love that separates us from Christ, is a matter of emotions, situations, persons, circumstances, surprises. But the persevering love of Jesus is the unquenchable love. So, this is what we are praying for in this phrase of the "Anima Christi" when we beg, "Do not allow me to be separated from you. Jesus, you are always on the move going toward your Father; deliver me from the

[1] *Poems of Francis Thompson*, ed. Rev. Terrence Connolly, S.J. (New York: D. Appleton-Century Co., Inc., 1941), pp. 114-15.

bad choice of free will to sit down and be obstinate, obdurate, static." It is a prayer for faith: "Do not permit me to live on a merely natural plane." It is a plea for constancy: "Do not permit me to live on a merely natural plane." It is a plea for constancy: "Do not permit me to be separated from you by my own fickleness; do not allow me to say to you, 'I will be loved but now and then and when it pleases me.' " It is a prayer for persevering love against the sometimes-love. And encompassing all of these, returning to our prefatory remarks, this petition is a great cry for support. It is a plea for what many do not like, but for what God likes: structure. There is structure in all that he has made, including us.

This daring prayer says: "You have given me this tremendous, almost incomprehensible gift, almighty God, that I with my free will am also so powerful that I can say "Yes" or "No" to you. I will respond to you, or I will not. I will be on the move all the time, or I will sit down. I will live in faith, or I will live on the natural plane. I will be constant, or I will be fickle. I will persevere in unquenchable love, or I will settle for a sometimes-love. God offers us the power, the support needed to make right choices. This is what we beg when we pray: "Do not permit me to be separated from you."

Lady Mallard
(Sister Moon)

Smaller
Willing to follow behind
Her colors not as glamorous as his
Nothing to draw attention to herself
Yet reminding everyone
Of him

Susan Saint Sing

Fraternity: Human Reality and Gospel Sign

THADDEUS MATURA, O.F.M.

I. Basic Presuppositions

1. Central importance of love of the other.

THE GREAT Jewish religious thinker Martin Buber, who is undoubtedly the man who most profoundly analyzes interpersonal relationships and life in dialogue, asserts in his study entitled *I-Thou* that man becomes himself through his relationship with the other: "In becoming *'I,'* I pronounce *'You'* and "All authentic life is encounter."[1] Here we have a kind of primary truth, an elemental fact, which is inscribed in the very structure of man, both psychic and physical, and which may be discovered in the best of humanity's reflection down the ages. It is impossible to exist, to reach the fullness of one's selfhood, without opening oneself to the other and accepting the other in mutual trust. And in order that such a mutual encounter be neither indifferent nor dominative, neither exploitative nor manipulative, it must take place under the sign of love. Then it will be promotion and growth. Thus, on the ordinary human level, we encounter the growing conviction that love is the central power in existence.

When God intervenes in history and chooses for himself a people, he reveals himself to Israel as the One who loves her passionately, and he demands that man love his neighbor: 'You shall love your neighbor as yourself" (Lv. 19:18). This commandment is stated by Jesus to be the greatest, along with that of loving God, and he makes the entire Law, as well as the Prophets, hang upon it (Mt. 22:39). Moreover Paul (Rom. 13:8-10) and John regard it as the heart and kernel of the New Covenant. John in fact sums up the core of Christianity like this: "Now this is his commandment, that we believe in the name of his Son Jesus, and that we have love

[1]Martin Buber, *La Vie en dialogue* (Paris: Aubier), p. 13.

Father Thaddeus Matura, a member of the Canadian Province ordained in 1948, delivered this paper at the Assisi Chapter of October 1976. This version appeared in the Plan for Franciscan Living "Resource" for June-July, 1977 and is reprinted with permission.

for one another" (1 Jn. 3:23). Having experienced in the Spirit the free and unconditional love God has shown him (Rom. 5:6-10), and rooted like a tree firmly in this love (Eph. 3:17), the believer can and must, in his own turn, love his brethren as Jesus has loved him (Jn. 13:34). The center of the Christian faith is indeed *agape*, that love which surges up from the very depth of God himself and pours itself out on all men (Mt. 5:45), enabling them by its very power to turn towards one another and love each other after God's own example.

It is therefore in no way strange that Francis, who was led by the Lord himself (Testament, 14) towards the discovery of the Holy Gospel, should have accorded a central place in his plan of life to love. The Rule of 1221 devotes all of Chapter 11 to it, as well as many other passages (4:3-4; 9:13-14), and the definitive Rule enthusiastically repeats the pithy phrase already used in the earlier one (9:14): "If a mother loves and nourishes the child of her flesh, how much more tenderly must one love and nourish his brother in the Spirit" (ch. 6). To have invented, as we believe he did, this image of maternal love, to have maintained it strenuously through the various redactions of the Rule: these facts indicate clearly, and Francis's biographers bear abundant witness to this, the supreme importance accorded to love in this life of the friars. Is it not then astounding, as Father Kajetan Esser remarks, that all the reforms of the Order hinged on poverty and never on charity?

2. *The three concentric circles of love.*

Love is a dynamic force of universal scope. Since every man is my neighbor, my brother, it is towards humanity in its entirety, that my love, as a desire for openness and acceptance, will be directed. I must, as an ideal, be disposed to love, value, and cherish in good will every human being (1 Rule, 7:12).

But such a universal love, necessary as it is, remains a disposition, a general will. It must be concretized in real situations, or else condemn itself to being a daydream. The concrete situations are those few hundred people whom I encounter in the course of my life, and with whom I establish links of greater or lesser strength. They can run from the causal passerby on the road to whom I render a simple service, to the penitent whose face I do not know, to my relatives, friends, brothers, who are bound closely to me by thousands of exchanges of need or familiarity.

Finally, the strongest and most demanding love is that which is required of me with regard to those to whom I have committed my life. This is true of natural groups: married couples, families, communities; all those who wish to form more than a chance juxtaposition of people gathered together for some common action or work. Those with whom, day after day, I share house and table, with whom I share my work and commitment, with whom I try to live a common evangelical option, those, in short, who are part of my very existence: these are the people who require my strongest and most self-denying love. It is in such situations that the genuiness of love is tested. The rest is mere ideology and empty claptrap. It is easy to love humanity in general. It is even easy to love those whom one meets seldom enough not to perceive their limitations. But the most authentic love is that which has borne, without flinching, the crucible of daily proximity and testing.

3. *Brotherhood: A grace of our time.*

We are always called to this kind of love, it is the burning heart of the revelation of God and of man. But we are called to it in a special way today. In a world of technology and socialization, where human relationships are threatened by impersonal organization and structures, it is more crucial than ever that the flame of love glow strongly. "By this will all men know that you are my followers: by the love you bear to one another" (Jn. 13:35).

In our Order, a sign of the rediscovery of this dimension (admittedly it is an exterior one!) is the renewed used of the word "Brother," "brotherhood," in our official texts. The word "frater" has replaced "religiosus" which appeared in the old General Constitutions. And more significant is the attempt to create everywhere genuine fraternities, whether they are large or small. We must not put aside this grace of Franciscan love and good will.

II. Concrete Demands of Fraternal Living

1. *Our fundamental attitude.*

HAVING recalled these principles,

we must now transfer our attention to real life situations and sketch rapidly and broadly what we mean by "living as brothers in unity" (Ps. 133:1).

The basis of any life in common is unconditional mutual acceptance without illusions and always begun afresh. Acceptance means the recognition of the other as a bearer of absolute value. Whether he pleases or annoys me, whether he is sick or healthy, useful or a nuisance, whether I can see his virtues or can discover only his faults, I am possessed of the deep sense of the worth and unique value of his existence, as a mysterious manifestation of the divine richness. With Clare of Assisi I thank God that he has created him, as he has created me, for eternity. Since God has loved me without conditions, even though I was and am a sinner, I shall strive to see in my brother whom God has given me one also beloved, for whom God did not spare his only Son (Rom. 8:32). Seeing him in this way will reveal to me gradually the human and divine richness of this brother for whom Christ died (Rom. 14:15). It will lead me to accept him as he is, to rejoice in what he is, to applaud what he is. Such is the love God has shown to me, the love he wishes me to have for this particular brother who crosses my path and sits at my table.

At the same time, this love will be without illusions. While I must recognize the blindness which prevents me from seeing very often the good side of my brother, I must not deny his limits either, or his faults, or even the evil which is in him. I shall know, in any case, that I myself am subject to the same evil tendencies, and that my acceptance must be taken up anew each day.

The miracle of the divine *agape* is precisely the capacity never to despair, always to begin again, to keep on forgiving, to know how to wait. This is mercy, the "entrails" of God which shudder and are renewed each morning (Lam. 3:22-23; Is. 63:15), the mercy which Paul, following the example of Jesus (Lk. 6:36), urges us to exercise without ceasing (Col. 3:12-13). Since my brother is weak and a sinner, I must avoid being troubled about his sin and concentrate only on loving him all the more (Letter to a Minister). And my accepting him is an obligation which must be undertaken afresh, as the Lord says, seventy times seven times (Mt. 18:22).

We should add that in a community of celibates such as ours, which is not that of a married couple or that of a family in the strict sense, a fundamental equality must reign. None of us is, or should be, a father, or a husband, or a son, in relation to other members of the group. We are,

according to the Gospel as well as our Rule, brothers (Mt. 23:9; 1 Rule, 6:3). This means we are equal as men, autonomous in our freedom. It places us in a relationship of brotherly tenderness towards one another, but without any hint of filial subordination or conjugal dependence. Even the one who, in other traditions, is called 'Father," "Prior," or "Superior" is among us simply as a brother and servant (2 Rule, 10).

This profound acceptance of the other without preconditions, realistic and merciful, and exercised in fraternal equality, is together with our love of God the central value of our Franciscan existence. It is not enough just to pay lip service to this as a theory. Our fraternal life must be the first of our interests, the center of gravity of our lives, the treasure which engages our hearts. We must believe in it. And we must ensure that we accord fraternity a priority over other relationships and other centers of interest.

2. *Building fraternity every day.*

If the absolute priority in our lives is given to this kind of love, and if we take care to rekindle it each time it grows feeble, then we are in a position to build our brotherhood every day in a concrete way. We will then be capable of sharing our entire existence, from the simplest details of our material needs to the most exalted spiritual quest.

It is striking that Francis puts his exhortation about maternal love among the friars in the context of the material necessity of eating and drinking (1 Rule, 9:13-15; 2 Rule, 6). One must forage for one's brother in this domain and thus show genuine love, which is made up of deeds, not words (1 Jn. 3:18; 1 Rule, 11:5). Material details, finance, accommodations, food, domestic tasks, festive occasions: these are the very tissue of common life. And this is where the concrete, incarnational rooting of our ideal of fraternity is realized. It is here that each one affirms his humble but precious worth, here that we really show acceptance or refusal of one another. To neglect this elementary foundation in the name of a false kind of spiritualism is to try to build a house on sand.

Fraternal sharing does indeed embrace every area of our life: our interests, our intellectual explorations, our work, commitments and plans, our prayer and spiritual itinerary, both as individuals and as a community. Sharing may take place between friar and friar, or in the context of the entire community. It may be spontaneous or organized (e.g., community chapters). It requires of all the brothers a spirit of good will, a desire for peace, benevolence. But it does not deny or

paper over the divergences of opinion, or opposition, or even conflict. For confrontation, conflict, even the wounds these may occasion, are part of life together, and the great victory of love is precisely that it accepts these things and goes beyond them, without the fraternity breaking up.

It is not always possible to have the same approach and ideas on everything ("communio mentium"), even though, as Christians and brothers, we must aim at that also. Diversity of opinion, even confrontation, can be an enriching factor. What is necessary above all else is a "communio cordium": the firm will to accept one another in our differences, to respect one another and to walk together in brotherhood.

Our availability to one another demands that each one be open with his brother and that he give himself to him. We need to surmount reserve and reticence here. Nevertheless, there is also a great imperative of respect, almost of modesty, involved here. The human person is a mystery which God alone fully knows. We must surround it with reverence, allow it an area of solitude, a certain possibility of distance. Excessive zeal in anticipating the other, a smothering proximity, or indiscreet curiosity: all these are an attack on the liberty of the person, and they smack of paternalism and possessiveness. Such qualities may perhaps be envisaged in a family, but they have no place in a community of brothers where no individual belongs to any other. Solitude can often be a lack and a cause of suffering, but there is a kind of solitude which is an indispensable ambient for achieving depth and growth in our self-identity. It is the area, the desert, where our encounter with God takes place.

3. *The ebb and flow of fraternal relations.*

The real quality of my love is tested in the daily round of personal relations. The one I am invited to accept is the brother I meet every day, who is by my side, who perhaps gets in my way and irritates me. He is the one I must recognize for what he is and help along the way, just as I trust he will recognize and aid me. Since it is our intention to be neither an army barracks, nor a hotel, nor a group of complete strangers who rub shoulders politely without really encountering one another, it is necessary that our fraternities count among their very first priorities that of our brotherly life. And in the measure that this becomes a reality for us, it becomes necessary also that in the formation of our candidates and in the setting up of fraternities, the possibility of living in this kind of intimacy be a criterion of selection. A man who is completely incapable of sharing and of encountering another just cannot undertake living in such a community. And it is possible—indeed, it is certain—that in the future this requirement will be more rather than less insisted on. In this same spirit we must judge the desire to set up smaller and more intimate groupings; and we must realize that their prospects for success and survival depend basically on the human and Christian capacity of the brothers involved for love and concern.

A small fraternity also requires a certain permanence. A shared life, if it is to have any depth, must have an apprenticeship, and, if it is to settle down on a solid base, plenty of time and patience. For this reason it must not be arbitrarily despoiled of its personnel. Having said that—and this is an area where there is still a great deal to be done—we can go on to point out that our fraternity can never confine itself myopically to the local group. Fraternity must be open beyond the local group; each brother must be available for forging new bonds with new brothers. It can be painful to be torn from the brothers and the places one loves dearly so as to begin afresh in some other context; it is also an opportunity affording the possibility of new beginnings.

We must even be prepared to look beyond provincial and national boundaries, which are still too restricted. We should be open and welcoming towards all our brothers and sisters who form the Franciscan family, scattered throughout the entire world. Listen to what Francis says and repeats in his Rules: "And wherever the friars are, and meet one another, let them act towards one another as members of one family [*ostendant se domesticos inter se*]" (2 Rule, 6); and, almost in the same words, "And wherever they are . . . they must eagerly show reverence and respect to one another, without complaining" (1 Rule, 7). A little more brotherliness at the interprovincial, international, even interfamilial levels (Observants, Conventuals, Capuchins, etc.) would show that the profession of one Rule makes us all, no matter how far apart we live, brothers of one family.

Conclusion

WE HAVE barely begun an examination of many questions, and left many more aside entirely. Have we dealt with the essential, central issue? When we speak of brotherly love, we simply engage in rattling words about and listening to their noise. The essential remains to be done: that is, to recommence every day on a

patient, humble, merciful building up, with our brothers, of progressively authentic brotherhood.

If we are really brothers to one another, if we really have a maternal love for one another, we can be a sign in the midst of the Church and the world. Our fraternity will be, as it were, a small bridgehead of the Kingdom of God, of this New World where man is accepted, understood, and considered as an equal, knowing that he is finally free to become his truest self. Even though it be frail, threatened, and completely provisional, such a sign is what the world needs most, and also what communicates most clearly. "We know that we have passed from death to life, because we love our brothers" (1 Jn. 3:14).

▲

. . . dedicated to a woman who is, from a woman who is to be.

To be woman . . .
A touch by God's life-giving breath—
And God breathed into the nostrils a breath of life.
A call by God's unfolding vision—
God said: This one shall be called woman.
An invitation to ponder the treasure—
She treasured all these things and pondered them in her heart.

To be woman . . .
To cherish the wholeness of person—
In her weakness, to allow another to be strong.
In her strength to give gentle stability.
To espouse the wound of too much tenderness.
To trust in the mystery of healing beyond self.
To cling to the consecrated water and blood from His side,
And birth new life with that same water and blood.
To caress one's heart with tender eyes.
To embrace with a glance.
To offer indwelling tranquillity with the touch of a hand.

To be woman . . .
To grasp the truth of the freedom to be—
Gentle in her spirit.
Sincere in her heart.
Reverent in her loving.

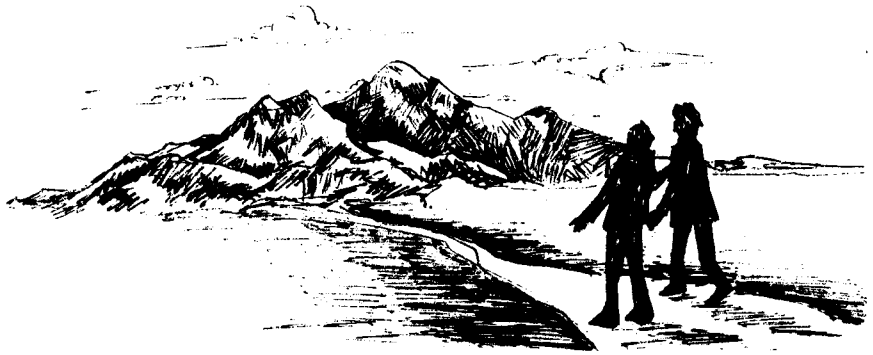
To be woman . . .
To be hallowed through inner wonderment.
To be humbled through a waiting heart.
To be stilled through the sacredness of
the awesome gift "to be woman."

Clarissa Minocci, O.S.F.

An Allegory for Children of the Kingdom:

Francis in Waiting

SISTER DENISE MARIE AMATO, C.S.S.F.



Francis
a man of waiting
journey to choose
risk to embrace
He chose
not the way of the world
but poverty,
simplicity,
Gospel.
He waited
for the love within
to pour forth
the Message
Jesus Christ. . . .
And he waited
through the establishing
of stone as foundation
waited through the discipline
of building a
Brotherhood
rising and falling
He waited
for the womb of the Earth
to give birth
each day to secrets
each night to insights
each moment
awakenings. . . .
Walking in faith
touching in love
soaking in the mystery
discovering the folly
and celebration of the
Cross
Francis waited
even for death
Deep Joy
Deeper Joy!

Sister Denise Marie Amato is a member of the Franciscan-Felician Family of the Sisters of St. Felix of Cantalice in Rio Rancho, New Mexico.

TWO TRAVELERS set out to experience Deep Joy, a local mountain peak challenging the skillfulest climber. Waiting had wanted to attempt such a journey for many years but wanted the moment to be right, while Quick-and-Easy got wind of the fame of those who had reached the top of Deep Joy and decided to prove how easy it really was. Both climbers had thought about the distance from the plains to the peak and what might be necessary for the jorney. Waiting took three supplies: faith, hope and love; but Quick-and-Easy decided the whole trip would be a snap; so he brought nothing along. The local support came to see them off.

It was a fair day—a gentle breeze and the sun popping in and out of clouds. Waiting and Quick-and-Easy began together up the winding road that led to the base of the mountain peak. Upon reaching the foot of Deep Joy both came to a stop. There was a fork in the road which no one told them would appear, nor did anyone give them a hint as to which path to take. This frustrated Quick-and-Easy. He didn't have time to waste on decisions. Two paths were ahead—a hilly, overgrown path, and a smooth, decently cleared path. Quick-and-Easy wasted no time. He immediately, upon looks only, started up the smooth path, laughing at Waiting who was still trying to decide which path to attempt. Quick-and-Easy was very proud of his quick thinking and very content with the condition of the way he now had to climb.

Meanwhile, Waiting, trying not to be influenced by Quick-and-Easy's decision, continued to survey the possibilities. The smooth road looked too good to be true; the overgrown road wasn't very inviting but would at least offer some variety and adventure. It was decided. Waiting chose the road that looked difficult and not so inviting. Off Waiting went, pushing weeds aside and trying not to trip over rocks peeking out along the way.

Waiting and Quick-and-Easy traveled for some time. Quick-and Easy's path had become very dull, the same old thing over and over. Everything was trimmed back, leaving only miles of the same thing. But that was fine with Quick-and-Easy because it was definitely easier than the road Waiting had taken. Waiting, on the other hand, was finding his road very interesting. There were dozens of weeds with precious blossoms, tinted colors, and even some dancing with the breeze. It was almost as if they sang as Waiting kept climbing. Ever so often Waiting would come across something to hold or touch or smell, and that kept a kind of anticipation in Waiting's heart since the top of Deep Joy was

bound to be even more exciting. Obvious treasures are often missed simply because people don't take time to enjoy as they go. And the two climbers kept at it and climbed and climbed.

Quick-and-Easy began to get very tired since he had decided to run for the last hour or so, hoping to pick up quite a lead on Waiting. Now he was out of breath and needed to rest. He decided to keep walking anyway. It was hot and sticky, and he was frustrated at not knowing if his lead was good enough to beat Waiting.

Waiting, on the other hand, was definitely way behind, Quick-and-Easy because an hour back he had come across a large stone in his path and just rested against it. The stone stretched almost from one end of the barely visible path to the other. Waiting thought it would be good to use the opportunity to practice. The stone *was* there; it was blocking any progress; Waiting could give up and go back to the fork to try the other way, or he could face the stone. Forward Waiting went. Pulling faith from his pocket and deciding to trust in what he could not see but what could be there, he began. He discovered the crevices and ledges of the stone could be used as foot holdings. Waiting never realized that stones had such marvelous textures. Soon he was on the other side.

It would have been easier to go off the road around the stone, but what would have been learned that way, except avoidance? This venture seemed challenging, and Waiting was grateful to faith for helping. Sometimes the difficult touched with the hands of faith can bring forth stepping stones.

Quick-and-Easy, still wanting to be first, kept trudging along almost to the peak. He was not excited that so much distance had been covered, only tired. Everything he passed he missed because his world was too fast for the unfolding.

Waiting had been so excited that the rock had been such a faith experience, that he now kept his eyes open even more for other lessons along the way. And others there were. Before long Waiting came across a section in the dirt road where it was very sandy (the kind like at the beach where your feet sink in). Little stones were all through it and that made it even worse to walk in. Waiting's feet sank with every step. This was very discouraging. It seemed as though the peak was further away than when he had started. So Waiting pulled hope out from his pocket and gave it a try. Feet kept sinking, rocks kept getting stuck in his shoes, his leg muscles ached, but Waiting went on. There had to be an end to this section soon. It paid not to give up. The sandy section did indeed become hard again, and the final

path to the peak was soon well in view. That sinking feeling now had given firmness to Waiting's dream. He thanked hope for sharing that vision.

Quick-and-Easy had reached the last lap to the peak before Waiting and was trying to catch his breath. Exhausted from the journey thus far, he was now angry and discouraged, and very intimidated that Waiting had made it on that overgrown path. Little did Quick-and-Easy realize that looks went deeper. Both began their route to Deep Joy's summit.

Waiting was focusing again on the beauty of the trees and grasses, springs and rocks that he passed as he climbed the mountain. He felt a strength in his legs that helped him up the sliding section of the hill—as though he had been there before and could handle that setback with calmness. And later the huge boulder that needed to be mastered in order to reach higher ground seemed to be his friend rather than enemy. Waiting remembered the beauty of its ledges and climbed comfortably. With every step now his heart anticipated Deep Joy's peak. Waiting pulled love out of his pocket and made a final effort to reach the top. There he finally stood with love upon the summit of Deep Joy. It was even more beautiful than he had imagined, and his heart just sighed with

praise. Even from that spot, though, Waiting could feel a calling to Deeper Joy, a mountain visible only from atop Deep Joy. Then Waiting knew that from then on he could remain the same or continue the journey deeper and deeper into Joy. It never ended; one peak, ne knew now, was going to lead to another. And each peak would then become a way to begin.

Quick-and-Easy's lungs were full of dust, his muscles sore and weak, his spirits down, his envy up. When he reached the section along the climb which was sandy, he didn't know how to handle it. As hard as Quick-and-Easy tried to make his way through the soil, even more did he slip back. He just couldn't make any progress. So close . . . and yet so inexperienced. Finally, giving up, he shouted to Waiting who was in awe over the beauty and peace of Deep Joy.

"Waiting, what did I do wrong?"

Waiting was trying to think of an answer, but of course Quick-and-Easy couldn't wait.

"Waiting, what did I forget?"

Gently, Waiting answered, "Did you meet the stone? Did you listen to the songs the weeds sang? Did you. . . ."

"What are you talking about?" replied Quick-and-Easy.

Waiting could see his friend needed to learn for himself the way to Deep Joy. He had to want to listen, to see, to hold along the way, to be there to enjoy. Waiting could tell him all about it, but Quick-and-Easy had to go out and meet it ALL.

"COME TO THE LORD, A LIVING STONE, REJECTED BY MEN BUT APPROVED, NONETHELESS, AND PRECIOUS IN GOD'S EYES" (1 (1 PT. 2:4).

Sing Praise to the Lord

Let everyone sing and dance:
Sing praise to the Lord,
for he is our God—
Yes, he is our almighty God.

Sun, shine your brightness;
Clouds, sail along.
Trees, shake your leaves;
Wind, sing your song.

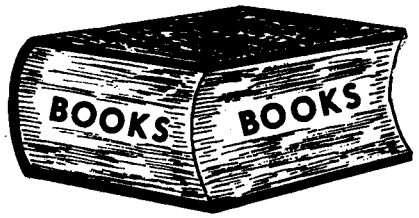
Hills, shout out loud;
Roads, run along.
Grass, stand up straight;
Rivers, sing your song.
Flowers, give your fragrance;
Geese, fly along.
Squirrels, hide your nuts;
Birds, sing your song.

Fire, share your warmth;
Moon, shine on high.
Stars, blink and stare;
Frogs, croak your song.

People, clap your hands;
Children, skip along.
Old folks, bow your heads;
All people, sing your song.

Let everyone sing and dance.
Sing praise to the Lord,
for he is our God;
Yes, he is our almighty God.

Sister Eva M. Di Camillo, O.S.F.



A Christian View of History? Edited by George Marsden and Frank Roberts. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1975. Pp. 201. Paper, $4.50.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College and Adjunct Associate Professor at St. Peter's College.

This is a superb book. Anyone interested in history in general, or the special relationship between Christianity and history, or in the problems that the Christian faces in relating his personal faith to history, ought to read it. In this small volume eight historians who share a common Christian understanding of human life examine sharply and seriously some of the Christian historian's problems. While they have examined every serious issue in the philosophy or theology of history, there are none that they have pronounced solved.

The first two essays, "Why Study History' Mused Clio," by Dick W. Jellema, and "A Christian Perspective for the Teaching of History," by George M. Marsden, approach the question of the relationship of Christianity to history in the most general way. Marsden's article is an excellent study on how the Christian perspective on ourselves depends substantially on learning certain historical events revealed in Scripture. The prominence of historical events as the basis of our faith suggests that in the Christian world-view the past has profound significance.

In "The Ongoing Task of Christian Historiography,' C.T. McIntire affirms that one of the most crucial contributions of biblical and early Christian historiography was its understanding of human beings as the makers of history and creators of culture. He also underscores the legacy of Christian historiography and assumptions, however secularized they may have become, about historical time; periodization, the process character of history; the universality of history; historical contextuality; human beings as the makers and creators of history; and the coherence and meaningfulness of reality, including historical reality. It is unfortunate that some historians tend to identify Christian historiography with theology or Church history when many Christian historians have in fact written their histories in such a way that they reveal Christian insight beneficial to ongoing historical study.

Donald MacPhee asks the question: What has Clio to do with Christ? He declares that (1) history is a meaningful story characterized by linear direction, (2) there is an objective reality to past events, and yet (3) all human attempts at reconstruction are necessarily imperfect and distorted. This in turn means that men must live by faith in the God of the living—i.e., the God of those living in history; (4) the historian's task is the process of selection of material and the assigning of pattern and meaning to that material. He concludes that our religious experience is an essential part of history and that to leave it out is reductionism, while to treat it unfairly or superficially is bad history.

To know what people have done in the past is an essential part of self-knowledge, declares Edwin Van Kley in "History as a Social Science: A Christian's Response." He, however, questions the ability of psychohistory to do its job responsibly. Whatever the case, telling the stories and getting them straight is exceedingly important to the Christian community.

In two articles William Speck examines Herbert Butterfield and Kenneth Scott Latourette. For over fifty years Sir Butterfield has been a leader in revitalizing the tradition of the Christian historian. He has worked out a procedure and a program of how to make effective use of familiar biblical concepts. Much of his thought has been shaped by a Christian personalism that gives ultimate significance and reality to individual personality. As a Christian historian Kenneth Latourette demonstrated the most difficult problem of reinterpreting history in the light of Christian revelation.

Dale Van Kley examines the difficult philosophy of Herman Dooyeweerd, who maintains that history should be written in a distinctively Christian way. He attempts a philosophy that steers clear of both the Scylla of the neutral, objective, or scientific conception of history and the Charybdis of thorough-going historical relativism. Dooyeweerd's history is the progressive realization of the kingdom of God, but its weakness will give it limited influence.

M. Howard Rienstra's "Christianity and History: A Bibliographical Essay," is an analytical bibliographical essay that makes this book particularly beneficial for every Christian teacher and scholar.

Man with a Song: Some Major and Minor Notes in the Life of Francis of Assisi. By Francis Raymond Line and Helen E. Line. Chicago: Franciscan Herald Press, 1979. Pp. 127, with illustrations. Cloth, $8.95.

Reviewed by Father Roy M. Gasnick, O.F.M., Communications Director of Holy Name Province and author/editor of the forthcoming Francis Book *(Macmillan).*

Saint Francis was first and ever afterward a troubadour, a singer of songs. He sang about joy, love, nature, God, and even sorrow. He made life itself a song.

Now comes a book that makes *his* life a song. *Man with a Song* is probably the first book that continuously and light-heartedly strums the chords of the troubadour that was Francis. There is some prose here, lots of free verse and poems (prose in verse form) and some excellent original photos by Mrs. Line.

But the book is mostly music—not music as sound, but music as imagery—and what delightful, uplifting, inspiring, and illuminating music it is! There are "Arias from Assisi" which evoke the uniqueness of Francis's own town; there is a "New World Symphony" about Francis's influence across the American continent; there is "Song of the Earth," in which Francis is

proposed as patron saint for ecology; and there is 'Elegy," a melody for the departing of Saint Francis.

One cannot really review such a book. Saint Francis sang, and so do Francis and Helen Line. In a Foreword to the book, Dr. Allan A. Hunter concludes that "it will start you singing." To that, this reviewer chants a hearty "Amen!"

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Kindly Light: The Spiritual Vision of John Henry Newman. By J. Murray Elwood. Notre Dame, IN: Ave Maria Press, 1979. Pp. 127. Paper, $2.95.

Father Elwood makes Newman come to life with his brief, reflective biography. Especially pertinent for today's Church are his elaborations of Newman's stances on religion and emotion, conscience, and the place of suffering in Christian life. Spiced with generous quotations from Newman and photographs of places associated with Newman, *Kindly Light* is interesting as well as informative and inspirational.

Church and State: A Novel of Politics and Power. By Russell Shaw. Huntinggon, IN: Our Sunday Visitor Press, 1979. Pp. 384. Cloth, $9.95; paper, $4.95.

Church and State is a fascinating and well written book. It is about as much a novel as *Uncle Tom's Cabin*—any reader familiar with the post-conciliar Church in America can see it mirrored there. It is "The Battle for the American Church" (see our editorial for January of this year), only in fictional form. It is really a warm story, and you can read it on a bus, train, or plane without being embarrassed.

Hearing His Voice. By John Patrick Grace. Notre Dame, IN: Ave Maria Press, 1979. Pp. 157. Paper, $3.50.

It is the theme of this book that God is still directing in a personal way the carrying out of his will. The author has interviewed eight Christians of various faith commitments and narrates their stories of "hearing," sometimes literally, a voice they knew was God's. The final chapter is an account of ways of discernment which speaks to the problem of "how I know that it is God's voice that is speaking, or that of my own desires." *Hearing His Voice* has a message for all who will listen.

The Deacon's Murder Case: A True Story. By Andrew J. Betz and Anne d'Auray Tracy. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 178. Paper, $3.95.

The Restoration of the Order of permanent deacon in the Roman Rite is only beginning to make its impact. How pastoral concern plunged Deacon Andrew Betz into the life situation of a woman accused of complicity in the murder of her husband is chronicled in a fascinating story. The "hand of God" is seen working through the outreach efforts of believers who took seriously Jesus's words in MT. 25: "I was in prison, and you visited me."

The Pilgrim Pope: A Man for All People. John Paul II's Visits to the U.S.A., Mexico, Poland, and Ireland. By Francis X. Murphy, C.Ss.R. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. vi-106. Cloth, $9.95, illustrated.

A picture-narrative of the Pope on the move is just what this book is. A short introduction, and an account of some of John Paul's travels in Italy after his election put the journeys in context. Excellently photographed and generally objectively reportorial, *The Pilgrim Pope* is a book worth reading and having. Readers are advised to complement their understanding of the American phase of the Pope's journey by reading his addresses (*The Pope in America: The Addresses of Pope John Paul II During His Historic Visit to the United States, October 1-7, 1979* —The Wanderer Press, 1979) and to skip the final review which reveals an ambivalent commentator not exactly happy with the fresh air of firmness and decisiveness that John Paul II has brought to the papacy.

Where Time Becomes Space. By Judith Anthony. Chicago: Franciscan Herald Press, 1979. Pp. 147. Cloth, no price given.

It is good to see the "convert" story returning to the Catholic scene. Born and raised in Brooklyn by Jewish parents, Judith spent her junior year in France—a year that turned out to be her moment of grace. Her own interest in music was one of the things the Lord used to draw her to himself. And conversion for her was not the end of a relation with God, but the beginning of one which grew deeper year by year and included an ever more profound experience of God's presence. This book is good reading for the converted as well as those about to be.

God and Atheism. By Bernardino M. Bonansea, O.F.M. Washington, DC: Catholic University of America Press, 1979. Pp. xiv-378, incl. index. Cloth, $15.00.

This book is a valuable reference work, a textbook for a natural theology course, a supplement to a metaphysics course, an intellectual guide to atheism and to proofs for the existence of God. Part I distinquishes between and analyzes intellectual atheism (typified by dialectical materialism and scientism), emotional atheism (instanced in Camus), volitive atheism (illustrated by Sartre). Part II takes up respectively the argumentation for God's existence from eternal truths, the ontological argument, the five ways of Aquinas, Duns Scotus's original proof, and the approach to God of Maurice Blondel. After a recapitulation and two chapters on special theodicy prob-

lems, the author offers concluding remarks and a simplified and comprehensible version of a proof for God's existence. Any rectory, friary, or convent library should have a copy of this book.

BOOKS RECEIVED

Breault, William, S.J., *Under the Fig Tree: Stories of Prayer-filled Moments*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 95. Paper, $2.75.

Crowe, Jerome, C.P., *The Acts*. New Testament Message Series #8. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xxviii-204. Cloth, $9.95; paper, $5.95.

Doherty, Catherine de Hueck, *Fragments of My Life*. Notre Dame, IN: Ave Maria Press, 1979. Pp. 206. Paper, $3.95.

Kelsey, Morton T., *Afterlife: The Other Side of Dying*. New York: Paulist Press, 1979. Pp. 314, incl. bibliography. Cloth, $10.95.

Kramer, Geneal, O.P., *Welcome to God's Family*. A Baptism Book for Baby's Sisters, Brothers, Friends. Illus. Helene McGrath. Cincinnati: St. Anthony Messenger Press, 1980. Pp. 32. Paper, $1.25.

Maly, Eugene H., *Romans*. New Testament Message Series #9. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xv-134. Cloth, $8.95; paper, $4.95.

Murphy-O'Connor, Jerome, O.P. *1 Corinthians*. New Testament Message Series #10. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xiv-161. Cloth, $8.95; paper, $4.95.

Nouwen, Henri J.M. *In Memoriam*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 62. Paper, $2.50.

Perkins, Pheme, *The Johannine Epistles*. New Testament Message Series #21. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xxiii-109. Cloth, $7.95; paper, $4.95.

Reese, James M., O.S.F.S., *1 & 2 Thessalonians*. New Testament Message Series #16. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xvi-113. Cloth, $7.95; paper, $4.95.

Saint Sing, Susan (songs), and Murray Bodo, O.F.M. (text), *The Song of Saint Francis*. Cincinnati: St. Anthony Messenger Press, 1980. 2 Casettes, $14.95 postpaid; progressive discounts on quantity orders. 1615 Republic St., Cincinnati, OH 45210.

Share the Word, vol. 1, #1 (Lent, 1980). Magazine of the Paulist Office for Evangelization, to be distributed monthly free of charge with the support of free will offerings and contributions. 3031 Fourth St., N.E., Washington, DC 20027.

Wintz, Jack, O.F.M., ED., *Our Journey in Faith: From Baptism to Christian Maturity*. Catholic Update Series #4. Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-122. Paper, $2.25.

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1 cr. hr., Fr. Conrad Harkins, O.F.M., Ph.D.: TTh 8:30-9:40, Room 108. This course is required of all new degree candidates. It must be taken in the first summer session attended.

FI 501 Sources for Franciscan Studies I
3 cr. hrs., Fr. Regis Armstrong, O.F.M. Cap., Ph.D.: 9:45-10:55, Room 201.

FI 502 Sources for Franciscan Studies II
3 cr. hrs., Fr. Wayne Hellmann, O.F.M. Conv., D.Th.: 11:00-12:10, Room 301.
This course is a prerequisite for FI 504.

FI 504 Life of St. Francis
3 cr. hrs., Fr. Conrad Harkins, O.F.M., Ph.D.: 11:00-12:10, Room 201.
Prerequisite: FI 502

FI 506 Survey of Franciscan History
3 cr. hrs., Fr. Lawrence Landini, O.F.M., H.E.D.: 8:30-9:40, Room 301.

FI 508 History of Franciscan Thought
3 cr. hrs., Fr. Joachim Giermek, O.F.M. Conv., S.T.L., M.A.: 1:00-2:10, Room 300.

FI 511 Medieval Latin
2 cr. hrs., Dr. Malcolm Wallace, Ph.D.: by special arrangement.

FI 531 Women and the Franciscan Ideal
2 cr. hrs., Sr. Mary McCarrick, O.S.F., M.A.: MWThF 8:30-9:40, Room 201.

FI 533 Theology of History and the Franciscan Movement
2 cr. hrs., Fr. George Marcil, O.F.M., Ph.D.: MTThF 1:00-2:10, Room 301.

FI 550 History of Franciscan Spirituality
3 cr. hrs., Fr. Cyprian Lynch, O.F.M., M.A.: 9:45-10:55, Room 301.

FI 552 Franciscan Contribution to Justice and Peace
2 cr. hrs., Fr. Sergius Wroblewski, O.F.M., S.T.L.: MTThF 9:45-10:55, Room 302.

FI 562 The Religious Community and the Healing Ministry
2 cr. hrs., Fr. Maury Smith, O.F.M., D.Min.: MThF 1:00-2:30 (90-minute class time), Room 302.
This course is limited to fifteen students.

FI 563 Theological Principles and Techniques of Spiritual Direction
2 cr. hrs., Fr. Peter Damian Wilcox, O.F.M. Cap., S.T.L., S.T.D.: MTWF 11:00-12:10, Room 303.

FI 571 Practicum in Spiritual Direction
1 cr. hr., Staff: by special arrangement.

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the CORD

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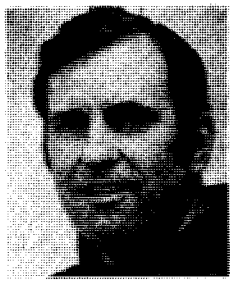


EDITORIAL

The Social Gospel

RECENTLY, I ATTENDED a peace and justice workshop called by our Provincial Committee on Peace and Justice. Like thirty or so others of various ages, locations, and general mind-sets, I had been invited to hear a speaker and discuss how peace and justice concerns might be made relevant at the level of the local community. Each of us resolved to try to get our priest preachers to preach on social justice the last weekend in April, as one definite concrete step.

Besides being a fraternal success, the meeting brought home to me again that the Gospel of Jesus Christ has a social dimension. If we are unaware of the general thrust of the Church's social views from Rerum Novarum to Redemptor Hominis, we are lacking in knowledge of the Faith as surely as we would be if we had no idea of Mary's role in our religion. Informing ourselves in obviously the first step toward participating in the social action concerns of the Church. Every friary and convent library ought to have papal materials, commentaries, and relevant books readily available. Praying for the social needs of our community, nation, and world, is obviously another step within our immediate reach. (the present Liturgy of the Hours does occasionally insert general petitions for justice or peace, and from time to time we can mention particular needs in the "General Intercessions" section of the Office and the Mass.)

For some active participation in programs designed to achieve social justice—e.g., demonstrations or boycotts—may be a viable option. I have some reservations, however, in this regard. Our participation must be an informed one, so that what we do is not a manifestation of "second-hand" moral indignation, but an expression of a concern that is really personal. It ought to go without saying that in itself and in the light of the connection of justice and peace, social action must not spring from or issue in personal anger, violence to the person of others (by word or deed) or destructiveness. Jesus did, of course, drive the buyers and sellers out of the Temple; so it is not inconceivable that we be inspired to imitate the Master on some occasion. But it is not likely.

One final thought: charity, it is said, begins at home. A fortiori, justice starts there too. We give justice and peace a bad name when we preach peace in the world and make war in the friary or convent; when we neglect *our* work to do someone else's. And since Jesus said our justice must be deeper than that of Scribes and Pharisees, it behooves all of us to work at being fair in our judgments of one another. In this regard, it is true you can never be accused of being a hypocrite if you don't get into justice and peace concerns, but perhaps you can't be accused of being Christian either.

Fr Julian Davis ofm

●

The Mystery

The all-seeing *Eye of God*
wept blind tears into my heart;
The all-powerful *Voice of God*
spoke in silence to my heart;
The all-effulgent *Light of God*
spread darkness in my heart.
In my blindness,
I perceived;
Unhearing,
I was attentive;
In darkness
I sought.

And seeking *I was found*;
Darkness became my *light*;
Silence, *a universal sound*;
Blindness, *the watchful eye.*

I continue searching—
And yet I am always found—

O mystery!

Sister Catherine Jenkins, O.S.C.

Franciscan Life and the Evangelical Counsels

ERIC DOYLE, O.F.M.

IT IS customary in the Church to speak of the various orders and congregations as constituting a uniform category which is distinct from the "laity" and the priesthood. This is an acceptable canonical arrangement because there is a theology of religious life as such; there can be a legal approach to the "vows" because there is a theology of the evangelical counsels. The theology of religious life emphasizes such common elements as the "taking of three vows" by religious, and then proceeds to explain their theological intelligibility; canon law draws out the common legal obligations involved in them and elucidates the "rights" they confer.

People in the Church, however, do not actually become "religious." They become part of already existing groups of men and women which have a specific identity and are committed to a particular life-style. Out of this experience, I would contend, the theology of religious life as such emerges, and from this, in its turn, the canon law for religious comes into existence. To put it another way: the charism or genius of the particular orders and congregations has priority. This makes possible theological reflection on common elements, and from this is derived the general canonical approach.

The predominance until relatively recently of the canonical approach made it difficult, I think, to give sufficient attention to the distinctive character of the various orders and congregations in the Church. Yet their distinctiveness is crucial and of prior importance evangelically, ecclesiologically, and theologically. The Church is *in Christ*, and its various groups and individuals members manifest distinct aspects of the whole Christ.

In respect of this priority there is little to be gained from beginning with "the religious state" or "the religious life" as such, especially in formation programs. What needs to be stressed from the outset is that among the People of God there are groups of men and women living out their lives under the guidance of some aspect of gospel teaching, according to a quite specific love and understanding of the obedient, poor, and celibate Christ; and this love and understanding specify and mould what are called "the evangelical counsels."

Therefore, there are not three abstract vows which reduce religious to a uniform group, so that we are forced to search for what might be, for instance, the distinctive Franciscan spirit, at some other level or in some other area. On the contrary, there is first of all a spirit, an attitude, an outlook, born of an insight inspired by God's Spirit, which determines concretely all the elements that go to make up a way of life and which qualifies its every structure. According to this approach, for example, there is no reason why the poverty professed by one order should be the same as that professed by another.

What I want to attempt in the following reflections is to highlight the distinctive feature of St. Francis's gospel vocation and then to examine how this situates precisely our Order's understanding of "the evangelical counsels." I am concerned directly with the First Order, but what follows applies to all Franciscans.

On Being a Friar Minor

THE WORDS *friar minor* are not our title; they describe ideally our authentic existence. The *little brother* who belongs to the group that owes its origin to the insight and inspiration of Francis of Assisi, follows a life which is itself a "rule," observing the gospel. He lives in obedience, without ownership, and in chastity; he proclaims peace, eats what is set before him, prays, works, takes care of the sick as he would life to be cared for himself, announces the gospel, and goes serenely among those who do not know the Lord Jesus Christ; he guides his life also by the Rule of 1221, the Testament, the Rule for Hermitages (it matters little from this point of view that these were never "approved"), the Canticle of Brother Sun, and the teaching of St. Francis in his other writings.

The son of Pietro Bernadone was Friar Francis from the moment of his conversion—that is, from the reorientation of his life that marked the starting point of his inner integration and liberation. That process reached its summit on La Verna and was sealed irrevocably by Sister Bodily Death. Never was Francis more a friar minor than in the experience of his stigmatization. At that moment he emptied himself, surrendered his humanity, to be divinized by grace.

Father Eric Doyle, O.F.M., who teaches at the Franciscan Study Centre in Canterbury, includes among his contributions to Franciscan scholarship a book published last year by George Allen & Unwin, treating of ecology in light of the Canticle of Brother Sun.

Friar Jesus Christ

ST. FRANCIS'S understanding of brotherhood or *friarship* was derived uniquely from Jesus Christ, the Elder Brother of the human race. The Christian gospel introduced humanity to a unique concept of brotherhood. Expressed in its most radical and simple terms this is *brotherhood-without-boundaries*. We have a Father in heaven, the Father of our Lord Jesus Christ, and Jesus is the first of many brethren, and we share, each in his own way, in their Spirit. Christianity proclaims unambiguously that God is *God-with-us*. Brotherhood for Francis was human, animal, mineral, and cosmic; for it embraced not only Brother Leo and Sister Clare, but also Sister Crested Lark, Brother Fire, Sister Water, and Sisters Moon and Stars. In a word, it was literally universal.

▲

The Poor Friar Jesus Christ

FRIAR JESUS was not born in Jerusalem, Athens, or Rome. If we take what it means to be a human being in purely ontological terms, we can make the following reflection. Had Jesus been born into some influential religious group in Israel, or emerged out of the great philosophical tradition of Greece, or identified himself with the powerful political machinery of the Roman Empire, it would still have been true to call him "humble." For had he come as High Priest, learned philosopher, or even as emperor, we would still have been able to say: 'Though he was in the form of God [he] did not count equality with God a thing to be grasped, but [he] emptied himself, taking the form of a servant, being born in the likeness of men."[1] In the enfleshment of the Word, God became other, and for God to become other, is necessarily to become less than himself. He who is, is made he who becomes; the infinite is made finite; the immortal, mortal; the eternal, temporal,

Thomas of Celano tells us that Francis loved and revered Mary because she made "the Lord of Majesty our brother."[2] Whatever group or category might have been the *locus* of the incarnation of the Word, he would still have been ontologically a creature and a brother to humanity. The majesty of God to be God, to be his own inner ontological perfection. Had he come, then, as king and been born in Herod's palace, it

[1] Phil. 2:6-7 (RSV).

[2] 2 Celano 198; *Omnibus*, p. 521.

would still have been possible to celebrate Christmas in some sense, and contemplate in sheer admiration with Francis this feast "on which God, having become a tiny infant, clung to human breasts."[3]

But the staggering fact of the Incarnation is its ordinariness, one might say without offense, its commonplace circumstance. This has to be considered in its full *historical* significance, for God became a man in history. A human being can never be understood satisfactorily as an ontological reality in the abstract. A man or woman is always an ontological reality in history.

Had Jesus been born into an important pharisaic group, or been connected in some way with a philosophical school, or been identified with the imperial power, his mission would have to have started by his challenging the very existence of the immediate group to which he belonged. Otherwise he would have been one with the sin of the world. For it is by institutionalizing religion, truth, and authority (= Jerusalem, Athens, Rome) that the powers of this world, born of the sin of the world, have their influence, construct idols, and exercise their oppression. It is therefore a priori improbable that Jesus would identify himself in any way with the powers of this world. He came because *God loved the world* and willed to deliver it from the power of evil.

Whether Jesus was poor in the sense of professing "absolute poverty," of being totally without ownership, we may leave among the conundrums of the late 13th and early 14th centuries; whether Francis himself was entirely correct "objectively" in considering Jesus to have been utterly poor, need not detain us. The fact is that Jesus cannot be counted among the rich of this world, nor can he be said to have had political power or philosophical status; nor was he in the worldly sense a "religioius leader."

The incarnation of the Word, therefore, in this context, is a revelation at two levels. First, it is the sacrament of God's humility; the Word emptied himself, he left everything; that is, he became a creature. Secondly, it reveals that in order to be fully and authentically human a person must be poor; that is, devoid of economic, philosophical, political, and religious power. His material poverty in that sense is a sacrament of his total dedication and surrender to God and the symbol of his true humanity. This poverty let his to the final surrender in death as John's Gospel beautifully records it: "For this reason the Father loves me,

[3] 2 Celano 199; ibid.

because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord" (10:17-18). Thus it can legitimately be said of Jesus: though he was in the form of humankind, he did not count equality with humankind a thing to be grasped, but he emptied himself, being born to eternal life in the likeness of God. And so the circle of the movement is completed in the Resurrection, wherein his humanity was divinized and therefore totally humanized. Without poverty as described here this would not have been possible.

▲

Though without political power, Jesus was full of authority; without economic power, he possessed a treasure that not all the riches of the world can buy; without philosophical power, he had true wisdom; without religious power, he was the holiest and most integrated man ever to have lived. That Jesus had the security of a carpenter's life and the standard of living this provided, in no way militates against his poverty, nor indeed the fact that Judas kept a common purse for him and the Apostles. Thus, like Friar Jesus, Francis was dispossessed; yet the world was his.

St. Bonaventure on Being a Friar Minor

SPEAKING ABOUT our way of life in his beautiful fifth sermon on St. Francis, St. Bonaventure explains that just as the Christian learns from Christ to be meek and humble, so the Franciscan learns from Francis to be a friar minor. Meekness is the virtue which rules and guides all our relationships with our brethren. It is to be a brother or a friar to them. Humility is the virtue that rules and guides our entire relationship with God. We are his creatures; we are brothers and sisters in Christ and so also sons and daughters of the Father; and we are dwelling places of the Spirit. Humility recognizes and accepts those truths. To be humble is to be little or minor. To be meek and humble, therefore, is to be a friar minor. And Bonaventure concludes his thoughts on this with the profound reflection: "In this is contained the compendium of evangelical law and the teaching of St. Francis."[4]

With this firmly fixed in our minds, we can now turn to the "evangelical counsels." I am concerned here with their positive meaning. We have heard sufficient of their negative side—the renunciation involved in professing them. Every choice entails of necessity some form of sacrifice.

[4]St. Bonaventure, *Opera Omnia* IX (Quaracchi, 1901), col. 594a: " . . . esse ergo mitem et humilem corde, hoc est esse vere *fratrem minorem . . . et in his consistit summa evangelicae legis et doctrinae beati Francisci.*"

The "Evangelical Counsels"

1. By living in obedience. . . It is to be noted at once that St. Francis mentions obedience first: our rule and life is to observe the gospel by living in obedience. I know that the Decree on the up-to-date renewal of religious life, *Perfectae caritatis*, of Vatican II places chastity first.[5] But this is just another example of how unsatisfactory, albeit at times necessary, it is to treat "religious life" in general terms. If we are to search for the specific charism of our origins, we must accept the charism as we find it and not foist onto it an alien interpretation nor squeeze it into a priori categories. Of course we have to bring it up to date where that is required and appropriate, but this is never at the price of sacrificing what is a permanent acquisition by the Church in the grace of origins.

To understand the meaning of obedience for St. Francis we have to begin with two of his most original and characteristic utterances. First, Celano tells us that he taught the friars that the Holy Spirit is the Minister General of the Order who "rests equally upon the poor and the simple."[6] And secondly, he writes explicitly in "The Praises of the Virtues" that obedience subjects us not only to men "but to all the beasts as well and to the wild animals."[7] These texts create the atmosphere in which a Franciscan enters into the meaning of evangelical obedience A friar minor professes to listen to the Word spoken in creation and to the Word uttered in the re-creation: Christ Jesus, and to respond total-

[5]Vatican Council II, *The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. (Worsc., England: Fowler Wright; Collegeville, MN: Liturgical Press, 1975), pp. 612, 617.

[6]2 Celano 193; *Omnibus*, p. 517.

[7]*Omnibus*, p. 134.

ly to what he hears. A theology of obedience resolves itself into a theology of the Word. In creating the universe, God spoke a word about himself, and because it cannot exist without him, he is always creating, sustaining, and conserving by his word the being and becoming of all creatures. The universe as a totality and every being in it speak a word about God. Francis in total and authentic obedience always heard the word in creatures and responded to what he heard. They whispered to him: 'We are creatures like you; we are your brethren, and we reflect Another's loveliness." And obediently he replied: "Brother, Sister." And so it was that he composed the Canticle of Brother Sun.

The Holy Spirit continues in us and in all creation the work of re-creation begun in Christ. Christ is the New Adam, and in him is the new creation. The Holy Spirit came upon Mary, and it is the Holy Spirit who renews the face of the earth. His work is to bring back to our minds all that Christ said. And because Christ is what he proclaimed: liberation and holiness, the Holy Spirit makes present who Christ is, and so we are made *to be in Christ*. The Church has an active and living memory of Christ because of the Holy Spirit cannot let her forget her Lord and Liberator. The Holy Spirit knows the secrets of God, and he discloses them as he wills.

Francis's "vow" of obedience began at the moment of his conversion, and he responded unhesitatingly to the inspired Word up to the end. Similarly, our own public profession of obedience is itself an act of obedience to the highest and most sublime authority; that of God's Word spoken to us in the Holy Spirit. The only barrier to this is selfishness or self-seeking, and so the friars have to remember that "they have renounced their own wills for God's sake" and "they should desire above all things to have the Spirit of the Lord and his holy grace."[8] This does not mean that they divest themselves of free will— that is simply not possible. Much less should the former text be construed as a defense of "blind obedience" or as a support for the once widespread, though weird, theory of "hot-line" authority, as service, but it loses nothing for being repeated. By thus understanding it, he was in fact summarizing one of the clearest messages that comes from St. Mark's Gospel: namely, that true greatness consists in service of others. Christ Jesus was *the* Servant, the Suffering Servant of us all.

[8]See the Latin text in *Opuscula S.P.F. Assisiensis*, ed. K. Esser, O.F.M. (Grottaferrata: Collegio S. Bonaventura, 1978), pp. 235-36.

Taking his notion of authority together with his extraordinary respect for the indiviaual person, we can appreciate how *friar minor* qualifies obedience. We are to search for God's will and listen to his Word together. We have a literally fraternal responsibility to the Word. We meet that responsibility by listening to the Word when we gather to celebrate the Eucharist and by coming together in chapters to hear what the Spirit is saying to our *ecclesiola*—the little church of our local fraternity within the great *Ekklesia* of God.

2. Without property . . . As the Word did not consider the divinity something to be held onto, so Francis did not consider his humanity a thing to be grasped. Nothing belongs more to the Word, there is nothing more his own, than the divine nature; and there is nothing more our own than human nature. Yet it is this that must be surrendered if we are to be divinized. By recognizing God's sovereign rights over us as our Creator-Father, we are led to hand over to him our very being. By stripping himself naked in public Francis symbolized his total surrender to God. His material poverty was the permanent sacrament of his self-donation to God. It was not therefore an end in itself, but the outward sign of a spiritual reality: his relationship with God. There is no way to proclaim more radically that we belong to God. In dispossessing himself of self Francis had literally nothing to lose, and so fears fell away and true and lasting peace pervaded his life.

His material poverty manifested also his profound love of creation. Creatures not only belonged to God; they were intimately related to Francis as his sisters and brothers. He could not call any sister or brother—whether human, animal, or mineral—his possession, for that would have been to oppress and enslave them. He loved his fellow creatures as and for themselves; and his love, like God's, was an authentic letting-be. The inner meaning of poverty and its visible sacrament, material poverty, emerge from the core of being a friar minor.

A life of material poverty and total simplicity raises problems for a friar minor today in respect of the Order's visible structure. While I cannot enter into any detailed discussion of these problems here, I would like to make one or two comments about material poverty because it is a vital ingredient of the Franciscan charism.

There have been enormous economic and social changes over the centuries since St. Francis's time, and our world, in particular, is a vastly complex and in many ways terrifying eco-

nomic system. These make it quite impossible for us to reproduce literally what St. Francis did. But we cannot be excused from striving at least gradually to release ourselves from the total security which life in the Order affords us today.

Moreover, while doing our utmost to embrace material poverty, as circumstances can be changed and will allow, and thus identifying ourselves with the real poor, we must not forget that the poor are our brothers and sisters. This unalterable truth demands that we work tirelessly by all the means available to us to establish social justice. The Dignity of our brethren the poor makes it imperative that injustice be abolished, so that they may reach the standard of living where they too may freely embrace the poverty that liberates. It would be tragic for them to turn simply into idolaters of wealth. But to arrive at the poverty that liberates requires the elimination of the poverty that oppresses. The profession of evangelical poverty by a friar minor necessarily entails unqualified commitment to social justice.

In chastity. To profess evangelical chastity or celibacy as a friar minor is to profess universal fraternal love. It is a way of loving. When a man becomes a friar minor he proclaims not only that all men and women without distinction are his brothers and sisters, but also that the badger and the otter are his brothers and the swallows his sisters. In a word, he proclaims that creation is a brotherhood and the universe is his friary. He is committed to announcing peace and working to establish it between individuals and where possible among the nations of the earth. Besides this, in accordance with the original charism of St. Francis and the signs of the times as we journey towards the beginning of the third millennium, he accepts responsibility for respecting and loving the environment. A friar minor by his very calling is a friend of the earth because as a follower of St. Francis, he knows it to be at once his sister and his mother: "Be praised, my Lord, through our Sister Mother Earth."[9]

The profession of universal fraternal love is meant to have its most telling symbol in the life of the local fraternity. We came together not because we have the same background, not because we have the same gifts, not because we are physically attracted to one another, but because God brought us together in Christ under the inspiration of the life and teaching of St. Francis. We live together with Friar Christ in our midst. Our love has its source in our wills; we love one another because it is right to do so. God loves without distinction and without making comparisons. By professing universal fraternal love we pledge ourselves to the selfsame love. I do not mean to exclude natural attractions. What I am urging is that they cannot rule our community lives, for that would lead inexorably to injustice. And where there is injustice, there can be neither love nor peace.

The local fraternity is where the individual friar minor should grow in his uniqueness, for true union always differentiates. And it is there that he is to be led into ever more intimate union with the Trinitarian life of God through ever more authentic communion communion with his friars. Life in the local fraternity should aid him to reach that fine balance between *animus* and *anima*, between the masculine and feminine components of his nature which St. Francis himself attained so successfully and attractively. Brother Pacificus, it will be remembered, once addressed Francis as "dearest mother."[10] Finally, fraternal life should nurture and encourage friendships both inside and outside the local fraternity for its own enrichment and edification.

Concluding Remark

THE AUTHENTICALLY Franciscan approach to the evangelical counsels which I have been considering is of paramount importance for the future of our Order because it concerns our very identity. Its relevance to formation programs requires no comment. ▲

[9]Ibid., pp. 85, 88.

[10]2 Celano 137; *Omnibus*, p. 473.

Sine Proprio

One space
stark with morning
invites blue,
butterfly:

"Drift in, out;
color me at will."

Sister Antoinette Kennedy, O.S.F.

Mother Maddalena Bentivoglio, O.S.C. Foundress of the Poor Clares in the United States

SISTERS FRANCES ANN AND M. ELLEN, O.S.C.

Part III: Out of Keeping with the Spirit of Our Country

YOUR WAY of living "is not in keeping with the spirit of our country." How many times did Mother Maddalena hear those words addressed to her as she and her sister, Mother Constance, attempted to found the Order of St. Clare of strict observance in the United States. Yet, if one were to examine the Rule and Constitutions of the Third Order of St. Francis—indeed, that very order which Mother Ignatius Hayes was at that time founding in Belle Prairie, one would see the rather rigid rule of a type of enclosure for even the active sisters (which was almost disastrous in Belle Prairie),[1] and some very specialized European customs which had come from earlier days. Many of these customs prevailed until after Vatican II, when it was suggested that the communities of sisters rethink such customs and legalisms for the sake of the Kingdom.

To all appearances, however, the teaching sisters were doing something: something visible to those who watched, whereas those enclosed behind a wall seemed to live a useless life-style and aroused suspicion in the minds of affluent Americans. This was the mentality which greeted Mother Maddalena upon her entrance to the United States.

At the beginning of her chronicle of the history of the Order in the U.S., Mother Maddalena apologizes for not having written it soonner, even though it was a duty encumbent upon her as the foundress and abbess:

> ...we have till the present omitted to do so, fearing there could be any vain personal gratification in the good that has been accomplished.... We are encouraged in this purpose of commencing the history by the fact that God is not opposed to the wonderful things which he has performed amongst His creatures by means of His grace. It was our Lord who exhorted his first servants the Apostles and Disciples not to hide their light.[2]

When one reads her account of their poor reception, their constant dismay at being accepted and then rejected, and the unfavorable circumstances under which they were forced to live, one wonders that Mother Maddalena could be concerned about "vain personal gratification" or could, indeed, call things which happened to them "wonderful."

Mother Maddalena does not plunge immediately into the history by telling of their departure for the U.S.; rather she gives a bit of the history of Rome itself and dwells at great length on the stories of the martyrs in the Coliseum, which she enjoyed as a child. From this background of the persecution which served as a strengthening agent for Christianity, she develops the concept of the holiness of the early Poor Clares as though musing on the possibility that her style of life has followed a similar pattern, although not in a coliseum. It is certainly true that the wiles of men can often be more devastating than the jaws of a wild beast or the sharp blade of a sword.

Obviously when Mother Maddalena entered the convent of San Lorenzo following the example of her sister Constance, neither one of them ever thought again to be traveling about the countryside, much less traveling over an ocean. Almost to her dying day she would find herself uprooted, constantly searching farther and farther into the will of God. Much of what she actually accomplished she never knew; only those who have come after her have reaped the benefits.

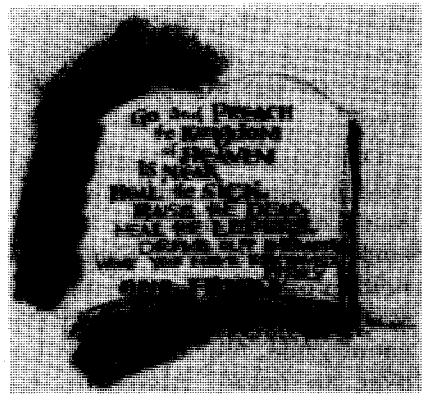
In 1874, Mother Ignatius Hayes was visiting Rome from the U.S. to endeavor to take back with her some of the religious who had been suppressed and to try to persuade some priests to take on the missionary country. Her success was very minimal, however, and when at last she visited the Poor Clare Mlnastery the thought came that she could take some Poor Clare nuns with her and they could be a "powerhouse of blessings" for the Third Order community in Belle Prairie. Thus she pleaded with His Holiness:

> Most Holy Father,
> Mother Ignatius Hayes, a Sister of the Third Order of St. Francis, of the Immaculate Conception

[1]For more information on Belle Prairie, see Sister Mary Assumpta Ahles, O.S.F., *Under the Shadow of His Wings* (St. Paul: N. Central Publishing Co., 1977), reviewed in last October's issue of this periodical, pp. 281-84.

Sisters Frances Ann, O.S.C., and Mary Ellen, O.S.C., are members of the Poor Clare Community at Lowell, Massachusetts.

[2]Mother M. Maddalena, *A Chronicle of Events of Our Holy Order* (unpublished), pp. 1-2.



Convent in the diocese of St. Paul, Minnesota, United States of America, prostrate at the feet of Your Holiness, begs most humbly that you kindly give permission to the Order of Poor Clares to found a House in the State of Minnesota in North America.[3]

And so it was. His Holiness selected the two Bentivoglio sisters to accept the challenge. Although he had approved of the move, it seems he still had some reservations, for in his exhortation to them he stated: "There are pagans, and worse than pagans insofar as it is not known whether they are baptized or Turks. . . ." He spoke further of the value system prevalent in America, where so many were interested only in material things. He warned them not to look for asceticism, but to try to be an example and a "silent sermon, which, 'accompanied by prayer and union with God, will make known to many that true happiness is not to be found in things temporal and material.' "[4] Later, Pius IX confided to Mother Caesarie de Bouchard: "I hesitated to send to America these two good religious never accustomed to leave their enclosure, but vanquished at last by the urgent solicitations of the Americans I have consented after many months of uncertainty. It has taken so long a time until they desire religious of a contemplative order! You, Americans, you contemplate dollar bills! Yet now, we hope all will be well."[5]

But, before their journey the sisters were given a wonderful tour through their own country, especially the places nearest and dearest to the hearts of Franciscans. They saw and were entertained by many friends and relatives along the way as they traveled to Assisi, Padua, etc. Assisi especially remained in the memory of Mother Maddalena, for she describes in some detail the wonderful reception they were given, the kindness of the Abbess, and all the relics of St. Clare. She speaks of the great spirit which filled them as they knelt with the Abbess to pray for

[3]Mary Alice Zarrella, *I Will . . . God's Will* (Evansville, IN: Monastery Press, 1975), p. 8.
[4]Ibid., p. 11.
[5]Ibid., p. 10.

St. Clare's blessing on their venture and of how the Abess assumed the role of Clare and placed their cloaks about them, saying: "Yes, dear sisters, our holy mother has heard the prayers. . . ."[6]

After a brief stay in Marseilles, where they were again very well received and where they received more education in Poor Clare living, they departed fortified for their task among the "pagans and perhaps Turks"!

The trip was arduous and fraught with the usual illness—but, at last, New York was sighted. Upon their arrival, Father Paolino, the appointed director, confided that he had some misgivings about this venture and that he had decided not to go any further with it until he received a response from the Minister in Rome—a response which never came. How could the Sisters, who knew no English, who had been living in enclosure, and who barely knew the woman who brought them—she being an English-American—how could they go contrary to the advice of their director? And so, they bade a very painful farewell to Mother Ignatius Hayes, who returned, heavy of heart, to Belle Prairie minus her "powerhouse of blessings." Her trials, too, were in reality just beginning.

One wonders if the sisters ever mused over the possibility of what might have been, had they followed their first obedience to Belle Prairie. Would the Order of Strict Observance have had a quicker foundation as a unit connected to a Third Order group already established? Would the sisters' lives have been easier in this country which was already immersed in building bigger and better everything, already convinced that visible progress was the only sign of success and already dismissing the reflective, the contemplative, as a waste of time and of life? This situation would, at any rate, only too soon impress itself upon the sisters.

When they sought admittance to his city or his diocese, Cardinal McClosky replied, according to Sister Maddalena, who "heard [it] form his own lips, that he would not receive us, because it was not the spirit of the country, we were not teaching, or else, the ground of this country was not yet worked. . . ."[7]

Saddened, but not defeated, Sister felt the next step was to approach the Archbishop of Philadelphia. Archbishop Wood made them feel very welcome; he gave them the keys to his house on Walnut Street, whereupon they informed the Father General of

[6]Mother M. Maddalena, *Chronicle. . . , p. 26.*
[7]Ibid., p. 49.

their acceptance in Philadelphia and he sent them a sum of money. This joy was, however, to be very short lived. It seems there was a meeting between Archbishop Mc'closky and Archbishop Wood. What transpired at that meeting is not certain—but when the sisters saw Cardinal McClosky leaving the residence of Archbishop Wood they had a strange and fearful presentiment. They were summoned by Archbishop Wood, who told them that Father Paolinus was no longer their director and that they themselves could not stay in his diocese since it was not "the spirit of the people." "The Archbishop very kindly told us to remain in his house on Walnut Street until we would have decided what to do. *Fiat voluntas tua.*"[8]

But the Philadelphia episode proved to have more far-reaching good effects than bad. The new foundation (now gone) had been mentioned in the *Morning Star* as a news item and caught the attention of a Tertiary in New Orleans. Sister Maddalena quickly responded to the query and also contacted the Archbishop of New Orleans, who would be in New York soon. He immediately wrote to her and informed her of his great desire to have a convent of Poor Clares since one would have to be really poor to live in the diocese wrecked in its economy by the Civil War. He wrote:

> I think the good Lord has sent you to America to be the cornerstone of this work. . . . The good Archbishop of Philadelphia was no doubt obliged to take into consideration public opinion, which in this country does not understand the efficacy of prayer. You and I will probably be looked upon as lunatics by the world at large . . . we shall remember that it is the sublime folly of the Cross which conquered the false and diabolical wisdom of the world.[9]

One can only imagine how ecstatic both she and Sister Constance must have been over the new sign of enthusiasm from the Hierarchy. Their newly appointed director, however, did not share their enthusiasm since there were no friars in the area for guidance. Upon receiving a reassuring letter from the Archbishop, they nevertheless remained firm in their decision, and the two sisters went with their one postulant to New Orleans.

They were all "satisfied and happy" with the provisions made for them; but to live the enclosure was another thing. The lack of spiritual guidance also weighed heavily upon them. They longed for the time when some Franciscan Fathers would be in the area. Before such a time could arrive, though, their director was already seeking other quarters for them, and with or without Mother Maddalena's knowledge Cleveland was ready to receive the Bentivoglio sisters and their two postulants.

Mother Maddalena wrote: "The trumpet has sounded; the drum has beat retreat, and we, the daughters of obedience, are on our guard as soldiers; we must obey our superiors."[10] This was a blow to the good Archbishop and to the benefactors who had worked hard to keep the sisters there. But for the sisters themselves it was once more a ray of hope, possibly of a more enduring kind. And so they moved once more, packing only their personal belongings.

Since the concept of pilgrimage will be dealt with again in this series, the writer comments here only that the Bentivoglio sisters, who were constantly being accused of attempting something foreign to the spirit of the country, were actually a real part of the country's movement and of its own ongoing settlement. Like Johnny Appleseed before them, they too planted seeds along the way, and each place from which they were extricated has seen a Poor Clare Monastery spring up and remain fine and strong to the present day.

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[8]Ibid., p. 55.
[9]Zarrella, p. 27.
[10]Ibid., p. 29.

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Evangelizing the Evangelist

RODERIC A. PETRIE, O.F.M.

EVEN BEFORE Jesus told the Apostles to 'go and make disciples of all nations" (Mt. 27:19), we read of him assigning a preaching mission to the Ten Cities. We witness the enthusiasm of these missionaries over the reception of their message. As St. John says, there is something about announcing the Good News that brings joy both to the hearer and to the one who relates it(1 Jn. 1:4). Somehow the faith of the one who receives affects the faith of the one who gives. Each one of us is called to evangelize by the fact of our baptism; one may hope that the very message itself is enough to urge us to fulfill this mission.

But announcing the Good News, being an evangelist, hardly applies only to foreign parts or to people who have yet to learn about the life, death, and resurrection of God incarnate. Most of us preach the gospel at our doorsteps. St. Francis, in the Rule of 1221 (ch. 16), gives his advice on how to be an evangelist. He speaks about foreign lands, but what he has to say of announcing the gospel has been the Franciscan tradition (for it is the broad Christian tradition) for every place and for all times. In essence it is that one can be a missionary (evangelist) by assuming the customary role of preaching, and I understand that to embrace all gospel-linked activities, such as teaching and nursing, as well as catechesis. Or, one can simply live the gospel (Christian) life among the people. Here the exemplified Christian life itself evangelizes the non-believing neighbor.

I want to address a phenomenon that can take place in both methods of evangelization but is more likely to surface in the latter: i.e., the evangelization of the one bringing the Good News. The one who preaches the gospel, in whatever way that is done, is often in turn evangelized by those among whom he lives or to whom he ministers. Pope John Paul II, during his visit to Mexico in the summer of 1979, spoke of evangelization by the poor. It does seem that reciprocal evangelization takes place when one deals with the very poor and when the lived situation of the one bringing the gospel is such that there is a minimum of separateness from those hearing the Word. This evangelization seems to occur in the following ways and areas.

God tests the faith of the one who would declare that Jesus is present in the poor. The hungry, the naked, and homeless of St. Matthew's Gospel need our ministration, to be sure, and every convinced Christian desires to help, at least by giving, if not himself, the material needs. But we are also called to affirm that this hungry woman, this ill-clad man, is also Jesus. That is quite easy to admit from a distance, but more difficult to affirm of a flesh-and-blood "Christ." The one before us might well fail every test that he or she is "the Christ." except the test of faith.

We sometimes look upon our gospel apostolates as establishing the Kingdom, setting up the banner of Christ—an outlook derived from other than Franciscan traditions. The poor teach us that we do not establish the Kingdom, but rather *discover* it, uncover it, under the debris of their brokenness and the façade of our culture. God is already present, we learn, to each situation, in each person. People instruct us that Jesus is the center of this world—of their world, too. Although they are perhaps unaware of who Jesus is, he nonetheless stands with them in a breadline or huddles with them around a fire-filled barrel. But often enough they *do* know him. They speak to him in prayer and invoke his blessing on their benefactors.

The one who preaches faith—that it is by faith that we are saved—has his own faith challenged by lack of response from the uninterested and the unbelieving. However, their faith in their own resiliency is a faint but steady echo of faith in a sustaining God. Yet it is the antagonistic, the unloving—yes, the unlovable—who make us plumb what it truly means to love another. Those who hope for nothing and receive nothing beyond a quarter for a euphemistic "cup of coffee" or who seem to have no exit available from their condition, bring us to hope: hope that somehow their lives can be bettered and their sufferings be of value.

By sharing in the lives of the deprived, we come to know what it means to be socially invisible. Taking the last place is an altruistic exhortation until one is matter of factly given the last place in a hospital waiting room. It is the lot of the poor to stand in line, to wait, to be told to go elsewhere, to return in a few days' time. So often the evangelist is excluded from the

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last place, making it difficult to appreciate the humility and truth necessary to accept that place as the one allotted to us by Jesus. The very poor are not deprived of that place. And yet are we less poor? What is it that makes us not poor? A few dollars? Some books we've read? The employment we have? St. Francis used to say: "What a man is before God, that he is and nothing more."[1] What we all are, what we all are before God, are creatures in great need.

The fact of the matter for many of the very poor is that there is no avenue which will of a certainty give them exit. They are constrained by their addictions to chemicals; by their inabilities to cope with life; by economic priorities beyond their control; by social callousness to minorities, the aged, and so on. The gospel-bearer realizes that the poor have God alone. Perhaps no one states the obvious truth of the poor's condition, but one senses that God alone remains true in the face of every false hope and overwhelming weakness. Their lives ask us: "Is God enough for you?" Even with our accumulated wealth and skills and earning power, our good health, and our nets of family or social connections that sustain us, are we less dependent on the One Who Is? Truly, we can walk away at any time, but will a change of venue alter the decision? In all truth, we have, like the poor, God alone.

When we are faced by an individual whose life has no reasonableness to it; when every effort to reclaim him or redirect her comes to nothing, there is no other way but to surrender that person to the Lord. We learn to surrender to God our own interests, our work, our lives, only after we see that it is so often a matter of course among the poor. It is among them that we best learn the difference between passivity and acquiescence. Perhaps it is in this struggle of surrendering oneself to a God we trust to be good and loving that we learn to pray for guidance, help, and deliverance. Those whose condition seems to be beyond all human powers to change or help bring us to that place. In the Psalms the writer speaks of himself as a wall, altogether bettered and broken down. Each of us creates walls of one kind or another, walls which God shatters and flattens to make for himself a highway. It is precisely through and over our walls that God makes his entry. The poor have so few defenses; they offer so little resistance to God. Perhaps this is why God prefers them and finds in them a strong ground on which he stands to speak to us of our own need to be delivered.

And it is easier to pray for deliverance for them and for ourselves, as it becomes increasingly evident that we have a oneness with the poor. The oneness is in Christ. But distanced from the poor, we find ourselves deluded by the superficial differences into thinking that we are unlike them. It is ever more clear what the Incarnation accomplished when God emptied himself to such an extent as to take on our wretchedness, the poverty of humanity—out of love. This understanding which the poor bring home to us not only gives us a deepening love for them, our poorer brothers and sisters, but a reverence for all humanity as well.

The poor, knowingly or unknowingly, preach and pare and sinewy gospel. If we, as individuals, are better to fathom the mysteries of the Incarnation, suffering, redemption, and human worth, we need to hear the gospel spoken close at hand. We need to feel the strength of it, smell the odor of it, feel the wrench of it. Religious communities, seeking their roots in the gospel, must allow and encourage their members to make a life among the poor a priority. Merely to serve the poor as one hands out a sandwich at the door and then shuts it on the departing figure, is not enough. The gospel is muted, distorted, through closed doors. The poor would evangelize us; but they are not adept at opening doors that are closed on them. We must do that.

[1]St. Bonaventure, *Legenda Major*, VI, 1; *Omnibus*, p. 671.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our May issue were drawn by Brother Gregory J. Zoltowski, O.F.M., who is now participating in the Post-Novitiate Formation Program at Holy Name College, Washington, D.C.

Brothers and Sisters in the Lord Jesus:

Greetings and Peace

CY GALLAGHER, O.F.M. CAP.

THE THEME of "Scripture in the Writings of Francis" has been often and fruitfully treated—and it will doubtless continue to provide inspiration for further study and meditation. My intention in this series of short reflections is different: viz., to go *behind* Francis's texts, as it were, and see them as a scriptural form. I want to do this, however, not in scholarly way or with any attempt at completeness, but rather in the form of a series of unpretentious comparisons.

Please bear, then, with the superficial nature of these comparisons; I do feel that even in this form they can reveal something of the profound similarity between the great Imitators of Christ. Paul: "I have full confidence that now as always Christ will be exalted through me, whether I live or die' (Phil. 1:20); Francis: "To the day of my death, I will not cease to teach the brethren by my own good example and actions to follow the way which God has shown me, and which I have taught them by word and example" (*Mirror of Perfection—Omnibus*, p. 1201).

At the beginning of his Letter to All the Faithful Francis refers to St. John's Gospel: '... I cannot personally visit each one individually," and so "I decided to write you a letter bringing a message with the words of our Lord Jesus Christ, who is the Word of the Father, and of the Holy Spirit, whose words are *spirit and life*" (Letter to All the Faithful, 2:3; cf. Jn. 6:64). And at the end of that same letter Francis says:

> In that love which is God (cf. 1 Jn. 4:16), I, Brother Francis, the least of your servants and worthy only to kiss your feet, bet and implore all those to whom this letter comes to hear *these words* of our Lord Jesus Christ in a spirit of humility and love, putting them into practice with all gentleness and observing them perfectly. Those who cannot read should have them read to them often and keep them ever before their eye, by persevering in doing good to the last, because they are *spirit and life* (87-88; emphasis added).

Francis calls the words of the Scriptures spirit and life. He also calls his own words spirit and life. And far from seeing arrogance in these statements, we should find it complimentary to the Saint's humility and self-awareness that he sees himself as an evangelist to the people of his own world. After all, it is most improbable that even St. Paul saw his *own* letters as spirit and life for his people.

Even a cursory examination of the lives of Paul and Francis reveals many significant parallel details. Both were suddenly converted by a direct intervention of Jesus, speaking to them as individuals in a miraculous manner; to Paul: "Why are you persecuting me?"—to Fran-

Father Cy Gallagher, O.F.M.Cap., is Director of Post-Novitiate Formation for the Capuchin Province of Mid-America. We have adapted his stimulating paper comprising eight comparisons between Letters of Paul and Francis so as to furnish one such comparison in each of our forthcoming issues. Note that for the meditative purposes of this series the technical questions of Pauline authorship have been disregarded and the Letters of the Pauline corpus taken as representing the basic mind-set of the Apostle.

cis: "Rebuild my Church." Both subsequently spent considerable time alone, away from other people, in deserted places. Both returned immediately and directly to the Church in the person of the Vicar of Christ for confirmation of the mission of evangelization and blessing before undertaking it. Both travelled extensively, far away from their own homelands, in order to preach the Good News. Both suffered intensely as a result of missionary activity, including shipwreck. Both had a magnificent and tender concern for the worthy and reverent celebration of the Eucharist. Both felt themselves impelled to write letters to those who had heard them preach. Both began their letters with a characteristic phrase of blessing and prayer—Paul: "Grace and peace to you"; Francis: "Salvation and peace to you."

In the written heritage each Saint has left to the Church we can find additional parallels and common interests. The first comparison I would like to set forth concerns the views of the two on the character of men in leadership positions as set forth in Francis's Letter to Anthony and Paul's Letter to Titus.

In these two short letters, both Paul and Francis are concerned about the fact that those who are chosen to lead others within the faith should be of upright character themselves. It is interesting to note, however, that both authors are concerned first about the character of the men to whom they are writing, and only then about their students and appointees.

In spite of the translation in the *Omnibus* of Francis's Letter to Anthony, it is clear from the Latin text that Francis speaks directly and personally to Anthony when he says, "It is pleasing to me that you teach theology to the brothers, so long as *you* do not extinguish the spirit of prayer and devotedness in this study, as contained in the Rule."[1] This is in contrast to the translation in the *Omnibus* (p. 164), which reads: "... so long as *they* do not extinguish...." Francis is concerned first about Anthony's own spirit of prayer and devotion; if Anthony maintains that, he will be a teacher after Francis's own heart.

This same concern is evident in Paul as he tells Titus: "... nor may you yourself fail to set them good example. Your teaching must have the integrity of serious, sound words to which no one can take exception" (2:7-8). 'Let no one look down on you" (2:15c). "I want you to lay great weight on the things I have been saying, so that those who have committed themselves to God may be careful to do what is right. This is what is good and advantageous for men. See to it that you abstain from stupid arguments and genealogies, and from all controversies and quarrels about the law. They are useless and have no point. Warn a heretic once and then a second time; after that, have nothing to do with him" (3:8-10).

It is obvious that Francis and Paul, who were first and most deeply concerned about their own imitation of Christ, would challenge those who were to represent them in teaching and supporting the Faith likewise to see first to their *own* integrity.

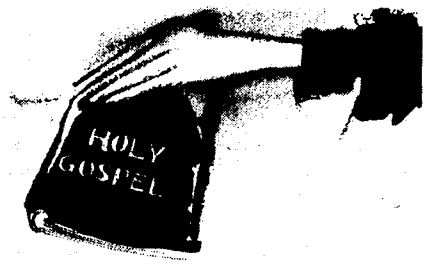
[1]S. Francisci Epistola ad sanctum Antonium, 2, in *Opuscula S.P.F. Assisiensis*, ed. K. Esser, O.F.M. (Grottaferrata: Collegio S. Bonaventura, 1978), p. 95.

Another Interpretation:

Religious Life in Hermitages

SISTER FRANCES ANN, O.S.C.

ONE AFTERNOON a group of interesting visitors presented themselves at our monastery. The other sisters who had met the group before seemed not to be quite so intrigued as I, and as I soon learned, the Little Brothers of St. Francis, known as the Fraternity of Peace and love, had been visiting the monastery for almost the ten years of their establishment in the area. This time however, two Little Sisters had joined them, and they visited us to ask for our prayers for the success of this new addition to the group. Attired with blue denim habits and a variety of crosses, they had depended upon some kind soul for their transportation to visit us and would now head back to their place of prayer and apostolate on Mission Hill. Before they left, however, I was able to ask a few questions about their rule, their purpose, and their success thus far. Finding their venture an interesting and bold one, I desired to share it with other Franciscans whose hearts surely beat in rhythm with every segment of Franciscan living, and to ask those who read this article to pray for guidance and God's blessing upon this zealous group of Francis's followers.



When Francis of Assisi wrote the brief Rule for Religious Life in Hermitages, he certainly did not envisage that 800 years later many of his followers would continue to study it and look to it as the answer to perfect Christian living—as a succinct and simple pattern of Gospel life. Yet today, in varied ways, this little Rule is being defined and redefined, as well as lived, by small groups who call Francis their spiritual father.

For over ten years now this group called the Little Brothers of St. Francis have successfully lived out a modern adaptation of the Rule in Mission Hill, Massachusetts. Historical continuation of the life-style and the acceptance of the new members is an indication of God's blessing upon this spiritual endeavor. Recently it had a new development which seems even more to emphasize God's willing its growth and continuation: two Little Sisters have asked to be received as a part of this way of life.

Just how did the Little Sisters arrive at Mission Hill? Sister Elizabeth Anne Lee had observed the Brothers' way of life for over three years and felt within herself an overpowering desire to embrace the same type of vocation. Following all the proper procedures with major superiors, and after much discernment, both Sister and the authorities agreed this was, indeed, her vocation.

The Brothers, too, prayed (much as Francis must have done when Clare presented herself to him) for a sign of what to do with Sisters! Where would they live? They must be close enough to observe the life-style and receive guidance, but they must not live in the same quarters. God provided a six-room second floor apartment right next door! The Brothers immediately set to work cleaning, painting, etc., and especially furnishing a chapel for the use of the Sisters. This project, quite costly, was miraculously aided by unexpected benefactors.

On May 1, 1979, two Sisters arrived at their new convent home: Sisters Elizabeth Anne and Mary Clare. They would appropriately name their convent "The Little Portion," and on May 31st they were officially received into the Third Order of Saint Francis.

The Little Sisters, like the Little Brothers, consider themselves a contemplative community who have as their cloister the noisy streets of the inner city—a desert place where living water is needed in abundance. Their life is an endeavor to discover and rejuvenate the charisms of Francis and the early friars as they were inspired to pray, to move about, and to serve among the poor.

Eucharistic devotion is, of course, at the center of their lives, and each morning finds them beginning with a full schedule of prayer from 6:00 A.M. until 8:45 (around 9:15 until noon, they do apostolic work), and again from 1:00 P.M. until around 4:00. Their prayer life includes the Divine Office in common, meditation, Mass, and a great deal of silence. Recreation is held twice daily, but for the most part silence is required, including the Great Silence from after night prayer until after Mass the next morning. One hour of Eucharistic adoration is held in common daily.

Their apostolic work is street ministry and participation with existing agencies in work for the poor. "Thus we assist at hostels,

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Sister Frances Ann Thom, O.S.C., is a member of the Poor Clare Community at Lowell, MA. Readers may want to refer to our earlier feature on the Little Brothers of St. Francis, vol. 28 (June, 1978), pp. 185-87.

soup kitchens, detox centers, and other institutions for the lonely, disoriented, and outcasts of society. Occasionally, if we have the means, we will share a hot meal or distribute sandwiches to those on the street. Divine Providence cares for us to prove the value of our ministry in His eyes. From time to time we earn some income from part-time crafts and odd jobs. We are always more than adequately provided for at 'the table of the Lord.'

"Our habit consists of a simple denim dress and veil, a pair of sandals, and a jacket for cold weather. Foregoing the legitimate pleasures of TV, radio, etc., for the facility of the contemplative spirit, we find joy in the Holy Spirit and give witness to the Kingdom. The rhythm of our lives, with its schedule of prayer and apostolic activity of going out to others, is certainly in accord with the life which Christ himself practiced and which was practiced by Francis and his early Friars."

The Little Sisters welcome candidates for a three to six month observership, six month postulancy, one year novitiate, and five years of temporary vows before final commitment. They are located at 789 Parker Street, Mission Hill, MA 02120.

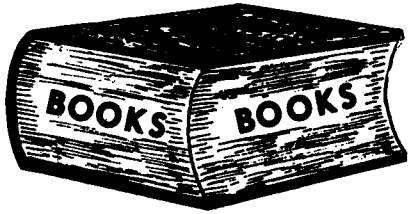
☆

Stella Matutina

The dwindling dark has robbed the sky of stars;
Dawn hovers on the silver edge of night.
But in the span that marks my window frame
a single star still shines serene and bright.

O Morning Star! when life's brief night shall wane,
and one by one earth's lights shall fade from me,
May your sweet shining on my heart's horizon
herald the glad white dawning of Eternity.

Mother Mary Clare of Jesus, P.C.C.



Listen, Lord. By Walter J. Paulits. Cincinnati: St. Anthony Messenger Press, 1979. Pp. x-198. Paper, $3.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., a member of the staff of St. Francis Chapel and Moderator of The Secular Franciscan Fraternity at Providence, RI.

There is a lot of hunger for God in the pews these days. Most homilists are aware of this and are on the lookout for source material to communicate good Christian knowledge and values to their people in their weekly homilies. One such source might be *Listen, Lord*, by Father Walter J. Paulits. It has the advantage of covering the entire three-year cycle in one slender volume of about two hundred pages. Needless to say, each reflection is brief and unique in as much as each is concluded with a prayer. One can appreciate this format better by understanding how the book came about. It was written to fulfill a need at St. John's Church, Westminster, Maryland, for a text and meditative prayer to be read by the lector after Holy Communion. It certainly would be useful in such a liturgical setting.

For the layperson, seriously trying to apply the Sunday Liturgy of the Word to his everyday living, this book should be a valuable, year-round source of reflection and prayer to be used at home or in church before or after Sunday Mass. This is one of many such books written to help homilist and parishioner to a deeper and more prayerful appreciation of the Sunday liturgical readings. Maybe this one fits the bill for the reader.

Afterlife: The Other Side of Dying. By Morton T. Kelsey. New York: Paulist Press. 1979. Pp. 314, including bibliography. Cloth, $10.95.

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

Professor Kelsey's latest book is in a way an apologetics text—it seeks to show the reasonableness of the non-physical mode of existence surrounding us at the present, and thus to ground the possibility of life after life. As Jungian psychology, with its awareness of the psychic in man and the race, opened up for him the reality of the psychic dimension, the author believes it can perhaps do the same for others. In addition, the research efforts of Moody and Kubler-Ross and the evidence from psychics like Edgar Cayce offer empirical, experiential testimony that the scientistic, materialistic view so prevalent in our society today is just not true. Kelsey sees his job as particularly relevant today because of the dearth of faith in an after-life found in many nominal Christians—even clergymen. (I would add as another factor in such disbelief the secularist thrust in the Church after Vatican II, with its whole-hearted emphasis on the present building up of society.)

Kelsey gives detailed attention to the notion of the "kingdom of God' statements of the New Testament as inaugurating man into a milieu of the non-physical. He raises the questions of the eternity of hell (ending up by affirming hell's reality strongly, but not its eternity) and reincarnation, which he examines very thoroughly and generally rules out. A useful appendix offers some accounts of near-death experiences, another discussion of the kingdom of God, and an outline and bibliography for a class in working with the dying based on an actual course he offered to pre-med students at Notre Dame.

I thought the author's most valuable contribution was hisnfingering of contemporary materialism. His observations on the incompatibility of work with the dying and unbelief in immortality, and the need for the theologian to be emotionally involved with God are also well taken. While quite personal in tone, *Afterlife* is solidly based in experience and, of course, in Scripture.

Act of Contrition: Personal Responsibility and Sin. By Jeffrey Sobosan, C.S.C. Notre Dame, IN: Ave Maria Press, 1979. Pp. 127. Paper, $2.95.

Reviewed by Father Gregory P. Toomey, O.F.M., who has served on the faculties of Christ the King Seminary and St. Francis College (Rye Beach, NH) and is presently on the staff of St. Anthony's Shrine in Boston.

Act of Contrition is a singularly modest title for this book which investigates the disruption of man's relationship to God and neighbor which comes from sin and the appropriate remedies which must reestablish these. Without polemicism, Father Sobosan pursues the task of clarifying the means which must be utilized from the viewpoint of psychology and the teaching of the Gospel. Although he never refers to it, his discussion can be readily seen as an analysis of that form of the *confiteor* which is found in the penitential rite of the new Order of the Mass. Firmly grounded on the necessity of personal recognition of responsibility for what we are and what we do with our lives, the author examines sin and the consequent necessity of contrition, reparation, and amendment of life within the framework of mature Christian living.

Living, as we do, in an era which has seen the exploitation of "self-fulfillment," it is refreshing to find sin described as stemming from "excessive self-assertion" together with the misuse of that freedom which is God's gracious gift to mankind. In a world which had tended to relinquish theological precision to the unwarranted pressures of psychological and sociological conclusions, it is encouraging to read:

> Let me stand alone and face the fact that I am accountable for what I have done. . . . For in confessing that I have done wrong of my own accord, I am asserting at the same time that I have the power to do right [pp. 15-16]. .

The priest who exercises his ministry in the Sacrament of Reconciliation will find much to deepen his appreciation of the direction in which he must guide many of his penitents who have become confused by current notions concerning the nature of sin and the purpose of the Sacrament of Reconciliation. Not only the priest, but all who are seriously seeking direction for growth in Christian living, can profit from Father Sobosan's calm analysis of human behavior when, as individuals, we confront the objective reality of our obligation to God and to one another.

It is only towards the conclusion of this book that it becomes apparent that the implications of the author's discussion are as deep and personally significant to Christian living as the Gospel itself. The reading of this book must give us pause to consider how honestly we have confronted ourselves in the light of the Lord's call to "follow Him." It is not likely that a careful reader of this little book will be able to pray: "I confess . . . that I have sinned, through my own fault . . . in my thoughts and in my words, in what I have done and in what I have failed to do . . . ," without a greatly enhanced insight into what the Church is calling us to understand and live as the people of God.

First Encounter with Francis of Assisi. By Damien Vorreux. Trans. by Paul Schwartz and Paul Lachance. Chicago: Franciscan Herald Press, 1979. Pp. x-87. Cloth, $5.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., a member of the staff of St. Francis Chapel, Providence, Rhode Island.

You cannot tell a book by its cover, but sometimes the attractive format is indicative of the rich content within. Such seems to me to be the case with *First Encounter with Francis of Assisi*, by Damien Vorreux, the latest book in the Tau series published by the Franciscan Herald Press. However, since spiritual books for the most part are not read merely for enjoyment or because of their appearance, but rather as tools to improve our own spiritual life or that of others, we need to know what is the purpose of this book and for whom would it achieve this aim. The author says on p. 15: "Our aim here is to tell how Francis discovered Christ and the Gospel, and how his discovery shone out over all the world."

For those unfamiliar with Francis of Assisi it will whet their appetite for a deeper knowledge of Francis and the Franciscan movement. For those well versed in Franciscana, it will be a good compendium of the life and influence of the great Saint of Assisi. For both groups it has its limitations. Its greatest limitation is its length—a mere 87 pages including notes. For such a small book, $5.95 seems steep even in this time of inflated book cost.

The book is divided into three sections. The first chapter, "The Century before the Outbreak," is a gem, setting the scene for what happened to Francis and paralleling it with our own times, especially as the century of lay people. This, together with a very comprehensive chronology of St. Francis in the back of the book, gives a bird's eye view of what was happening in society, the Church, monasticism, art, and the life of Francis during this time. The second section, "I was seized by Christ," gives in capsule form the principal events and influences in the life of St. Francis: the beauty of Assisi, his conversion, gospel reading about poverty, Tau symbol, the IV

Lateran Council of 1215, the stigmata, spread of the Order, the death of Francis. While these treatments are brief, there are many references to the *Omnibus of Sources* to fill out the narrative. On one page alone (34), I count six such references.

The last 25 pages constitute the final section, entitled "The spiritual Universe of St. Francis." The author seems to say that Francis joins with the thought of St. John, who assembles in one verse the two basic dimensions of revelation: "The Word was made flesh ... and we have seen his glory." Through this simple formula, St. Francis finally knew who he was and who God is. This knowledge is based on a personal and living experience: viz., his encounter with the Person of Jesus Christ. Whether in his writings or in his daily living, Francis dealt with the Incarnation, crucifixion, Eucharist, etc., as concrete facts. But over it all there was a profound lyricism that permeated the brotherhood and caused the friars to burst out into song. The author seems to have grasped the spirit of Francis which made him the most liberated man in the Church of his day, and yet the most docile to its hierarchy and institutions. This book may help you put this spirit in your life too.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Together by Your Side: A Book for Comforting the Sick and Dying. By Joseph M. Champlin. Notre Dame, IN: Ave Maria Press, 1979. Pp. 80. Paper, $1.50.

This valuable booklet speaks to a now popular but much neglected area of pastoral care, dealing with the sick and dying. The five stages of dying outlined by Dr. Kubler-Ross are described, a "spirituality of sickness" is outlined, suggestions for visiting the sick are made, and a collection of scriptural texts from Old and New Testaments, together with special prayers for the sick and dying complete the work. Suitable for pocket or purse, it will be an aid to everyone involved with a sick person, not just those in pastoral ministry.

Letters to God from Teenagers. Edited by Kevin Jones-Prendergast. St. Anthony Messenger Press, 1979. Pp. vii-102. Paper, 3.50.

From 5000 "letters to God" written by high-schoolers as a retreat exercise, the editor has selected 100 and organized them around six themes: The Search for Purpose; Doubt and Suffering; Relationships; Petitions; Thanks; and Dialogues with God. Since the book is designed for possible use in religious education, each section is followed by several series of study questions and an exercise. Photos of young people aptly illustrate the text. All who have the care of teenagers can find something here; and since there is some of the teenager in me, I found something there for myself. You might too.

BOOKS RECEIVED

Bonaventure, St., *Disputed Questions on the Mystery of the Trinity.* Works of St. Bonaventure, vol. 3. Introd. & trans. by Zachary Hayes, O.F.M. St. Bonaventure, NY: The Franciscan Institute, 1979. Pp. 273. Paper $10.00 plus postage and handling.

Goad, Harold, *Greyfriars.* Chicago: Franciscan Herald Press, 1979 (reprint of 1947 ed.). Pp. 238. Cloth, $6.95.

Habig, Marion A., O.F.M., *The Franciscan Book of Saints: Lives of the Saints and Saintly Persons of the Three Orders of St. Francis for Every Day of the Year with Meditations and Liturgical Prayers.* Chicago: Franciscan Herald Press, 1979 (rev. ed., illus.). Pp. xliv-1059, incl. appendices & index. Cloth, $18.95.

Habig, Marion, A., O.F.M., ed., *Franciscan Readings.* Eng. trans. of *Vitam Alere.* Chicago: Franciscan Herald Press, 1980. Pp. 152. Paper, n.p.

Hubbard, Bishop Howard J., *Always God's People: Good News in an Age of Confusion.* Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-73. Paper, $1.75.

Knight, David, *To Follow His Way: A Parish Renewal Program.* Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-88. Paper, $3.95.

L'Engle, Madeleine, *Ladder of Angels: Scenes from the Bible illustrated by Children of the World.* New York: Seabury Press, 1979. Pp. 128, 9"x10". Cloth, $17.50.

Maloney, George A., S.J., *The Everlasting Now: Meditations on the Mysteries of Life and Death as They Touch Us in our Daily Choices.* Notre Dame, IN: Ave Maria Press, 1980. Pp. 222. Paper, $3.95.

Marbach, Ethel, *Saints for the Journey for Children: Lent, Easter.* Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-90. Paper, $2.95.

Miller, John F., M.D., *The Art of Parenting in a Changing Society.* Chicago: Franciscan Herald Press, 1979, Pp. xiii-195. Cloth, $8.95.

Nixon, Joan Lowery, *Before You Were Born.* Illus. by James McIlrath. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 32. Cloth, $5.95; paper, $2.50.

Palmer, Russell, *John Paul II: A Pictorial Celebration.* Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 128, with photos, 8 1/2 x 11. Cloth, $12.95.

Twigg, Sister Blanche, M.H.S.H., *God Speaks in Jesus: A Journey through the New Testament.* Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-186. Paper, $3.25.

Church Renewal and the Franciscan Movement

St. Francis College is sponsoring a series of workshops centered around the general theme of Church Renewal from the viewpoint of the contemporary Franciscan Movement. Participants may register for any or all workshops.

I. THE CHARISM OF CONVERSION IN THE CHURCH
July 7-11
Sister Roberta Cusack, O.S.F.
Father Bernard Tickerhoof, T.O.R.

II. MISSION, EVANGELIZATION AND ECUMENISM
July 14-18
Sister Rose Margaret Delaney, S.F.P.
Father Thaddeus Horgan, S.A.

III. FRANCISCAN DIMENSIONS OF LITURGY
July 21-25
Sister Luanne Durst, O.S.F.
Father Christopher Dobson, T.O.R.
Father Bernard Tickerhoof, T.O.R.

IV. FRANCISCAN FOUNDATIONS OF FAITH AND JUSTICE
July 28-Aug. 1
Sister Irene C. Romero, O.S.F.
Father Roderic Petrie, O.F.M.

Three sessions are planned, tentatively, for each day of the workshop. For further information, contact

Father Bernard Tickerhoof, T.O.R.
Community Educational Services
233A Padua Hall
St. Francis College
Loretto, PA 15940

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our June issue have been drawn by Brother John Francis Tyrrell, F.F.S.C., a member of the Congregation of Franciscan Brothers of the Holy Cross, Springfield, Illinois.

the CORD

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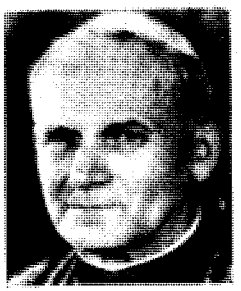

Religious Consecration: An Act of Love

BROTHERS in Christ,

"I thank my God whenever I think of you; and every time I pray for you, I pray with joy, remembering how you have helped to spread the Good News from the day you first heard it right up to the present" (Phil. 1:3-5). These words of St. Paul express my feelings this evening. It is good to be with you. And I am grateful to God for your presence in the Church and for your collaboration in proclaiming the Good News.

Brothers, Christ is the purpose and the measure of our lives. In the knowledge of Christ, your vocation took its origin; and in his love, you life is sustained. For he has called you to follow him more closely in a life consecrated through the gift of the evangelical counsels. You follow him in sacrifice and willing generosity. You follow him in joy "singing gratefully to God from your hearts in psalms, hymns, and inspired songs" (Col. 3:6). And you follow him in fidelity, even considering it an honor to suffer humiliation for the sake of his name (cf. Acts 5:42).

Your religious consecration is essentially an act of love. It is an imitation of Christ who gave himself to his Father for the salvation of the world. In Christ, the love of his Father and his love for mankind are united. And so it is with you. Your religious consecration has not only deepened your baptismal gift of union with the Trinity, but it has also called you to greater service of the people of God. You are united more closely to the person of Christ, and you share more fully in his mission for the salvation of the world.

It is about your share in the mission of Christ that I wish to speak this evening.

Let me begin by reminding you of the personal qualities needed to share effectively with Christ in his mission. In the first place, you must be interiorly free, spiritually free. The freedom of which I speak is a paradox to many; it is even misunderstood by some who are members of the Church. Nevertheless it is the fundamental human freedom, and it was won for us by Christ on the cross. As Saint Paul said, "We were still helpless when at his appointed moment Christ died for sinful men" (Rom. 5:6).

This spiritual freedom which you received in Baptism you have sought to increase and strengthen through your willing acceptance of the call to follow Jesus more closely in poverty, chastity, and obedience. No matter what others may contend or the world may believe, your promises to observe the evangelical counsels have not shackled your freedom: you are not less free because you are obedient; and you are not less loving because of your celibacy. On the contrary. The faithful practice of the evangelical counsels accentuates your human dignity, liberates the human heart, and causes your spirit to burn with undivided love for Christ and for his brothers and sisters in the world (cf. *Perfectae Caritatis*, 1, 12).

But this freedom of an undivided heart (cf. 1 Cor. 7:32-35) must be maintained by continual vigilance and fervent prayer. If you unite yourself continually to Christ in prayer, you shall always be free and ever more eager to share in his mission.

Secondly, you must center your life around the Eucharist. While you share in many ways in the passion, death, and Resurrection of Christ, it is especially in the Eucharist where this is celebrated and made effective. At the Eucharist, your spirit is renewed, your mind and heart are refreshed, and you will find the strength to live day by day for him who is the Redeemer of the world.

Thirdly, be dedicated to God's word. Remember the words of Jesus: "My mother and my brothers are those who hear the word of God and put it into practice" (Lk. 8:21). If you sincerely listen to God's word, and humbly but persistently try to put it into practice, like the seed sown in fertile soil, his word will bear fruit in your life.

The fourth and final element which makes effective your sharing in Christ's mission is fraternal life. Your life lived in religious community is the first concrete expression of love of neighbor. It is there that the first demands of self-sacrifice and generous service are exercised in order to build up the fraternal community. This love which unites you as brothers in community becomes in turn the force which supports you in your mission for the Church.

Brothers in Christ, today the universal Church honors Saint Francis of Assisi. As I think of this great saint, I am reminded of his delight in God's creation, his childlike simplicity, his poetic marriage to "Lady Poverty," his missionary zeal, and his desire to share fully in the cross of Christ. What a splendid heritage he has handed on to those among you who are Franciscans, and to all of us.

Similarly, God has raised up many other men and women outstanding in holiness. These too he destined to found religious families which, each

This address was delivered by Pope John Paul II to representatives of Religious Brothers from across the United States, assembled in Chicago October 4, 1979.

in a distinctive way, would play an important role in the mission of the Church. The key to the effectiveness of every one of these religious institutes has been their faithfulness to the original charism God has begun in their founder or foundress for the enrichment of the Church. For this reason, I repeat the words of Paul VI: "Be faithful to the spirit of your founders, to their evangelical intentions, and to the example of their holines. . . . It is precisely here that the dynamism proper to each religious family finds its origin" (*Evangelica Testificatio*, 11-12). And this remains a secure basis for judging what specific ecclesial activities each institute, and every individual member should undertake in order to fulfill the mission of Christ.

Never forget the specific and ultimate aim of all apostolic service: to lead the men and women of our day to communion with the Most Holy Trinity. In the present age, mankind is increasingly tempted to seek security in possessions, knowledge, and power. By the witness of your life consecrated to Christ in poverty, chastity, and obedience, you challenge this false security. You are a living reminder that Christ alone is "the way, the truth, and the life" (Jn. 14:6).

Religious brothers today are involved in a wide range of activities: teaching in Catholic Schools, spreading God's word in missionary activity, responding to a variety of human needs by both your witness and your actions, and serving by prayer and sacrifice. As you go forward in your particular service, keep in mind the advice of Saint Paul: "Whatever you do, work at it with your whole being. Do it for the Lord rather than for men" (Col. 3:23). For the measure of your effectiveness will be the dgree of your love for Jesus Christ.

Finally, every form of apostolic service, of either an individual or a community, must be in accord with the Gospel as it is put forward by the Magisterium. For all Christian service is aimed at spreading the gospel; and all Christian service incorporates gospel values. Therefore be men of God's word: men whose hearts burn within them when they hear the word proclaimed (cf. Lk. 24-32); who shape every action according to its demands; and who desire to see the Good News procleimed to the ends of the earth.

Brothers, your presence in the Church and your collaboration in promoting the gospel are an encouragement and joy to me in my role as Pastor of the whole Church. May God give each of you long life. May he call many others to follow Christ in the religious life. And may the virgin Mary Mother of the Church and model of consecrated life, obtain for you the joy and consolation of Christ, her Son.

A Question of Vision:

Images of Christ in the Writings of Francis

GARY MACIAG, O.F.M.

"SOMEONE HAS said that a poet is a man with keen vision, exquisite sensitivity, a great heart, and a deep conviction of the eternal values."[1]

With this phrase, the editors of the *Omnibus* have offered us a valuable insight into the person of Francis of Assisi. Francis was indeed a poet, and his poetry and his life were the love of God. When we speak of the images of Christ perceived by Francis, we are dealing in the realm of vision. for Francis *saw* Christ. He saw him everywhere and in everyone with a keen spiritual vision. As his spiritual vision grew ever keener, his earthly eyesight failed him. This was symbolic of his life, for every day he moved further from the world and closer to union with Christ.

The spiritual vision was the primary experience of the Lord for Francis. Considering the dramatic circumstances of his conversion, this is not surprising. A personal Christ had come to embrace Francis. What could be his response? Nothing else would do but to proclaim Jesus Christ to the entire world: "I am the herald of the great King" (1 Celano 16). His conversion had led to his mission. His faith was firmly rooted in the gospel, where he could encounter Jesus, his Beloved. Now, it was his task to be the instrument of this great King, to let the love of Christ flow through him to any who would receive it.

Francis himself saw this as a question of sight, as he constantly exhorted others to see Christ, not with their eyes but with their spirits. They who were not able to see Christ in this way, who resisted this vision, he referred to

[1]Habig, Marion A., O.F.M., ed., *St. Francis of Assisi: Omnibus of Sources* (Chicago: Franciscan Herald Press, 1973), p. 127.

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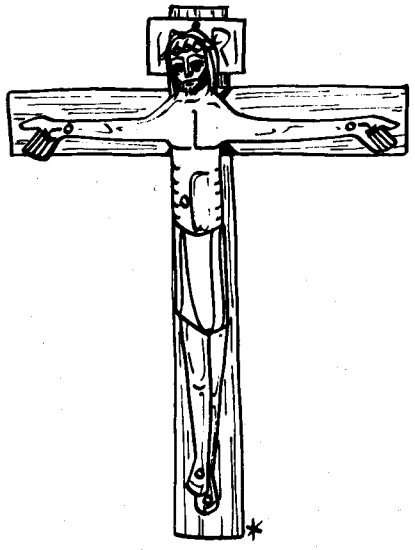
as "blind ones."[2] These were the ones who would be lost, and he wished to show them the way to the Lord.

How can we describe the images of Christ perceived by Francis? First of all, he saw Christ crucified, the one who had offered himself for the sake of all. We cannot but share the awe of Francis when he contemplates the mystery of this sacrifice: "O how holy and how delightful, gratifying, [yet] humble, peaceful, sweet, lovable, and far surpassing all other desires, to have such a Brother and such a Son, our Lord Jesus Christ, who laid down his life for his sheep" (Letter to All the Faithful, I:1, 13; cf. Jn. 10:15). In Christ, Francis saw the model of a servant, one who gave all, holding back not even his life. Further, he demanded nothing in return—the gift was given in absolute freedom.

Meditation upon this could only lead Francis to a fuller understanding of the love which was Christ. "He did not deem



equality with God something to be grasped at. Rather, he emptied himslf and took the form of a slave" (Phil. 2:6-7; cf. Admonition 1:16). On the cross, Francis sees Jesus, the first Principle of the universe, the Alpha, as a slave who offers his life as a ransom for many. Such a sight, seen with spiritual vision, moves him to a comprehension of humility that no argument or theological treatise could ever produce.

[2]Letter to All the Faithful, I, 2:11. Both the *Omnibus* and Cajetan Esser's edition of the *Opuscula Sancti Patris Francisci Assisiensis* have been used in arriving at a final version of the texts from our holy Father's writings (the latter was published in Rome by the Collegio S. Bonaventura in 1978, and from it have been taken the marginal numerals dividing the sentences of various chapters—indicated as the final number in the citation). [Note: our customary way of referring to the various writings has been retained here, pending standardization of the Esser nomenclature for use in THE CORD: also note that references below to the Letter to All the Faithful "I" refer to the "prior recensio," and "II" to the "posterior recensio" in Esser's edition—ed.]

The Father's plan has been fulfilled in the Lamb, who took our sufferings upon himself. Because he has freed us from our slavery to sin, because he has offered the perfect sacrifice, he is our life: "... and through the cross and his blood and death, you wanted to redeem us captives" (1 Rule 23:6). Here is the crucified Christ, the perfect Gift and the perfect Giver, and he is our Savior. He has released us from spiritual bondage, and so Francis naturally perceives him as life-giver. Most importantly, he is the life of our souls, nourishment for our very being. We, as human beings, have no good except what comes from the Father through his Son. Anything that is not done in union with Christ is vainglory. Our lives center upon the Lamb of God. "But in this we can boast, in our infirmities and in carrying daily the holy cross of our Lord Jesus Christ" (cf. Adm. 5:8; 2 Cor. 12:15).

Just as Francis had been moved to proclamation by his conversion, so too he saw this as the path the whole world was to follow. We had been given the Word of God, and the task now presented to us was to give ourselves back to that Word. He wished all men and women, individually and collectively, to have Jesus Christ as their only possession. As he told his brothers in the form of life he left them, "You may wish to have nothing else forever under heaven instead of the name of our Lord Jesus Christ, to whom you totally adhere, O most beloved brothers" (2 Rule 6:6). Similarly, "And they have been pledged—the brothers and mothers—to our Lord Jesus Christ. We are pledged when the faithful soul is joined to Jesus Christ by the Holy Spirit" (Letter to All the Faithful, II, 51-52; cf. ibid., I:7-8).

Here we are given another key to the way in which Francis saw Christ. Notice the other-centered character of his writing. This is prevalent whether the "other" is mankind or God. There is a definite movement toward brotherhood, a world-wide union of love. Jesus is not just a servant who has done his job and retired into historical oblivion. He is Brother, the dynamic life of the brotherhood! I will return to this theme a bit later, but there is one insight which can be garnered at this juncture.

Jesus, the Servant who ransomed us from death and the Brother who now lives with us, is our Model. He has come into our midst to show us how to live—not to survive as organisms, but to live as human beings. Hence, we are called to *imitation* of Christ. Francis sought always, in the Spirit of the Lord, to conform himself to the life of Christ. "Indeed, he was always occupied with Jesus; Jesus he bore in his

heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in the rest of his members" (1 Celano 115). Francis saw his spiritual model in Jesus and hoped that patterning his life after him, others too could see the Lord. The more people followed this Model, the greater the knowledge of the love of Christ. Taking this to completion would unite the faithful followers to Christ, who is "the way, the truth, and the life" (Jn. 13:6; cf. Adm. 1:1).

This brings us to the realization of another image that was central to Francis's perception of Christ. The one who had given all would eventually receive all. The Slave who had to suffer the mockery of the cross was also the Master who existed in eternal glory. The crucified Christ was also the Lord of Glory. Not only would Jesus serve as a Model, but he would also tell us what to do. Further, he would be the standard by which our lives would be measured.

For Francis, Jesus was the divine Master, the Son of the Most High God. "Upon hearing his name, adore him with fear and reverence, prostrate on the ground—the Lord Jesus Christ; Son of the Highest is his name, who is forever blessed" (Letter to a General Chapter, 4). This image comes across so richly in the writings of Francis. When writing the name of his Beloved, he almost exclusively uses the phrase, "our Lord Jesus Christ," which illustrates the tremendous reverence he had for Jesus's name and person. In encountering the Alpha, the Lamb of God, one also encounters the Omega, the Master of the Universe. If meditation upon the suffering Servant is an overwhelming experience, how much more awe-filled it is from this viewpoint!

The image of Christ as Master is actually developed along two lines in the writings of Francis. First, there is the notion of Christ as Guide. The Lord who has called Francis (and us) will also tell us what to do. Bonaventure illuminates this point for us: "Christ himself was Francis's only guide during all this time, and now in his goodness he intervened once more with the sweet influence of his grace ... 'Francis, go and repair my house. You see it is falling down' " (*Lg. Maj.*, 2:1). The Lord Most High himself was guiding Francis in his mission; how could he refuse to cooperate? And Jesus would continue to guide him, both by these special graces and by his words in the Gospels.

So moved was Francis by the Master he encountered in the Gospels, that he patterned his new form of life after nothing less than the full breadth of the Lord's own life: "Here, then, is the rule and the way of life of these brothers: to live in obedi-

ence, in chastity, and without property; and to follow the doctrine and the footsteps of our Lord, Jesus Christ" (1 Rule, 1:1—and four Gospel passages follow, spelling out this imitation of the Lord in further detail). But the Guide must be perceived with that precious spiritual vision, or it could be said that people who claim to follow him "are blind because they do not see the true light—our Lord Jesus Christ" (Letter to All the Faithful I, 2:7). Our vision of the world must be Christocentric.

To those who did not possess this keen spiritual vision, Francis must have seemed a rather peculiar character. After all, why would one take this harsh life upon himself when it would be fairly easy to embrace a life of relative comfort? They could not see that the yoke Francis had taken was that of the Lord, which was light. He was being led along the path to perfection and was not following blindly, but with extraordinary vision. The goal, so clearly perceived by Francis, was that, "more inwardly cleansed, inwardly illuminated and ignited by the fire of the Holy Spirit, we may follow the footsteps of your beloved Son, our Lord Jesus Christ, and through your grace alone, O Most High, reach you" (Letter to a General Chapter, 51-52).

This theme was fundamental in the outlook of the poet of Assisi: Christ was both the message and the means by which the message was delivered. What he sought, in writing his Letter to All the Faithful, was to send them a letter "bringing a message with the words of our Lord Jesus Christ, who is the Word of the Father, and of the Holy Spirit, whose words are spirit and life" (II, 3; cf. Jn. 6:64). Francis, guided by Jesus, now tries to guide his followers to union with God, and the words of the gospel are the very life of those who embrace them.

The notion of *totality* is essential here. Just as Jesus, the Servant, gave himself totally and perfectly, so his faithful follower must give to him, as Master, total and perfect devotion: "Let all brothers be eager to pursue the humility and poverty of our Lord Jesus Christ and remember that we should have nothing else from the whole world" (1 Rule, 9:1). Francis was acutely aware that a person must give himself entirely to Jesus; no half-way measure was acceptable. From this we can better understand the radical way in which this man embraced the Good News. "Whoever acknowledges me before men, I will acknowledge before my Father in heaven" (Mt. 10:32; cf. 1 Rule, 16:12). Anyone who embraces this life is expected to present himself totally to Christ (cf. also Lk. 9:62, which Francis cites in both extant Rules).

Flowing from this is the second aspect of the image of Christ as Master: viz., Jesus will also be our Judge. Francis saw that the One through whom God's justice has been revealed was the very One who would judge the thoroughness of our sacrifice. Just as man sees him with the faculty of spiritual vision, Christ Jesus sees into the soul of man with clearest vision. There is no hiding from this Judge—this just Judge whose only standard is love. One who wishes to live the Good News must offer himself in total love, both to God and to the world.

Seeing this as a critical issue, Francis constantly advised faithfulness to the Lord: "And whoever does not do these things, they should know that they will have to give an accounting before our Lord Jesus Christ on the day of judgment" (Letter to All Clerics, 14; cf. Mt. 12:36, and see also the Letter to the Rulers of the People, 8). Thoughts such as these motivated him to "fear of the Lord" in the healthiest sense; he who knows all things knows me more intimately than I know myself. The Lord Jesus Christ is my Judge and my Master. What can I offer him but myself—the only thing that is truly mine to give? "We also ought to deny ourselves and place our bodies under the yoke of servitude and holy obedience, just as each one promised to the Lord" (Letter to All the Faithful, II, 40).

Being deemed pure in the eyes of the Lord is worth the denial of our selves. Perhaps it would be better to say that our worth is determined by the extent to which we can be deemed pure. Jesus is the Omega, the last Principle of the universe, worthy of fear and honor, reverence and praise.

Now we are led to the consideration of what some might consider a dilemma: how do we reconcile these images of Christ—or rather, how did Francis reconcile them? How is it that this Jesus Christ who was the Servant of all can be the Lord of the universe? How can the slave also serve as judge? How can the Lamb be the Shepherd?

The answer arrived at by Francis (implicitly rather than explicitly) was that Jesus is not he who was torn between two extremes, but rather the coincidence of opposites. In Christ, those things which seemed to remain in everlasting tension could exist in harmony.[3] Francis had no trouble reconciling these images, because in the pure simplicity of his vision he *saw* their reconciliation in the identity of Jesus's person. And it was especially in the Eucharist that he discerned their coincidence in richly symbolic form: "Let each man fear, the whole world tremble, and the sky rejoice when Christ is upon the altar in the hands of the priest—the Son of the living God" (Letter to a General Chapter, 26). In his profound reverence for the Eucharist, Francis intuited the unity of the mysteries of Christ's person. The One who had offered himself on the cross, now offers himself anew for his faithful, and yet this Lamb being sacrificed deserves all glory and praise. The Lamb offers his life for the spiritual nourishment of his flock, and the symbol coincides with the symbolized.

Thus the imagery comes full circle. The Lord who spoke to Francis from the cross spoke to him in the meal of thanksgiving. For the troubador of Assisi, to talk of Christ was to talk of him on the cross, in glory, and in his Body and Blood. At the same time, it was to talk of the Brother who is our Model on our journey to the Father. Enlightened inwardly, Francis saw the connection between the suffering and the glory: "The presence of the Immaculate Lamb used to take him out of himself, so that he was often lost in ecstasy" (*Leg. Maj.*, 9:2). Seeing the rich simplicity of the Eucharistic mystery, Francis moved ever closer to him to whom all thanks and praise are due.

As the years went on, Francis grew in devotion to this sublime symbol, and he wished the same for his followers. Notice how much space he devotes to the subject in his Letters to the

[3]St. Bonaventure was later to give explicit theological elaboration to this theme: see Ewert H. Cousins, *Bonaventure and the Coincidence of Opposites* (Chicago: Franciscan Herald Press, 1978), esp. pp. 8-25.

Clerics, to the General Chapter, and to the Faithful: how he exhorts his followers to *see* Jesus in this Sacrament, the holiest presence of the Shepherd to his sheep. One can easily visualize the small man of Assisi jumping up and down, shouting: "Behold the Lamb of God!" The One who had been infinitely distant was now the Brother who came in the greatest intimacy. If one could only grasp this fact, his soul could rest secure.

This point deserves further elucidation. Francis wishes all of his followers to be as fortunate as he in sharing this divine life. We can glean almost as much from the tone of his writings as from their content. Even in the limited scope of this article, we can make certain interesting comparisons among the writings. I would like to place side by side the two Rules and then the two versions of the Letter to All the Faithful.

If we look at the First Rule, we encounter a predominantly inspirational document: "Let us attend, all [my] brothers, to what the Lord says" (22:1). Francis shows us the Christ of the Gospels—Christ the Teacher—as he cites the Gospels 74 times, mainly Matthew and Luke, with eleven quotations from John. This shows the profoundly evangelical character of Francis's faith and of the vision he wishes to pass on to all. At times it appears as if he is pointing at something only he can see.

Now, if we turn to the Second Rule, a startling fact presents itself. The Founder of the Order quotes the Gospels but seven times, citing only Matthew and Luke. Even allowing for the shorter length, we can see that something has happened here. Surely this man of such extraordinary vision has not lost sight of his gospel vision of Jesus! No—the clue to what has transpired can be found in the very last line of this Rule: " . . . so that always subdued and subjected at the feet of that same holy Church, we may observe in stability in the Catholic faith, poverty and humility and the holy Gospel of our Lord Jesus Christ, which we have firmly promised" (12:4). Francis's vision of the Body of Christ in the Eucharist had been expanded to embrace the living Body of Christ, the Church. The Church, as the People of God, was for him the Eucharist in the world. Perhaps the greatest act of humility and poverty that Francis showed toward Jesus was the surrender of his vision to the care of Christ's Church.

A similar trend can be noticed when examining the two versions of the Letter to the Faithful. In each version, Francis cites the Gospels 21 times. But whereas the emphasis in the first version is on John, it shifts in the second to Matthew. In the former he is

pointing to the sonship of Jesus, while in the latter he is concerned with his commandments and promises. These have now been put under the guardianship of the Church of Rome, and it is there we must look to find Jesus, to find the Eucharist. He is present both in the sacraments and in those who seek to live the gospel.

Francis was so moved by the presence of the Lord in the Eucharist that he developed what some might describe as an inordinate devotion to the external features of the sacrament. That devotion is inordinate, however, only to one who fails to consider Francis's unifying vision. In the unity of that vision nothing could appear as a mere accident; the so-called "external" could not be separated from the essential—from Christ the Mystery. One must, then, be committed to the externals as well as to the Lord himself: "All of you who are priests should remember what is written of the Law of Moses; all those who violated it even in externals died without any mercy (cf. Heb. 10:28), by God's own decree" (Letter to a General Chapter, 17). One could easily expand this exhortation to include the labor of love by which one must adhere to all the precepts of the Church. If the Church is the presence of Jesus in the world, is it possible to turn one's back on any of them? To one as dedicated as Francis, the answer is an unequivocal "No."

These views are borne out by a reading of Francis's Testament, replete with the Saint's final admonition to his brothers on reverence for Jesus Christ, both in the Eucharist and in the Church. All the words he has left behind are meant to help them in their observance of the gospel; they are companions for the journey, meant to lead the way to the Lord, and must be digested as spiritual nourishment and lived in total abandon. He had given Christ his all; now it was the task of every Christian to fulfill his or her own call. The journey which began with the spiritual vision of Jesus Christ also had him as its goal.

So, in the end, what can be said about the vision of Francis—the vision by which he encountered the one he loved? This vision stood at the core of his life. He saw Christ: the Servant, the Master, the Brother, the Eucharist, the Church, the focal point of all things. He tried to educate others to this vision in total honesty and simplicity. But his charism could not substitute for the vocation of any other. For those who possessed spiritual vision, his words might be aids along the way to perfection. For those who could not see, he showed them the Church, hoping that the sight of it would lead them to a realization of all that Jesus himself is.

Francis spent his life running toward Jesus Christ, his goal. He was so taken up with this that nothing else could occupy him. He was often given to ecstasy, a fact apparent even in his writings. Knowledge of the Lord was pure joy, and he wished to be the herald of this joy. Chapters 22 and 23 of the First Rule form an excellent example of this vision Francis enjoyed, of Jesus as his All: "We humbly pray that our Lord Jesus Christ, your beloved Son, in whom you are well pleased, render thanks along with the Paraclete, the Holy Spirit, just as he pleases you yourself, for all—he who always suffices to you for all things, through whom you did such great things for us" (23:10-11).

Before Her True Image

Our Lady of Guadalupe, Rose of Paradise,
we thirst for healing waters of your grace
and find compassion flowing from your eyes.
Generations have longed to see your face.

That men might know your love you came.
We have no need to search beyond the skies:
your image here makes our exile home,
Our Lady of Guadalupe, Rose of Paradise.

No art of human hands that could reveal
all that this portrait speaks, these features trace:
a mother—with might of God at your appeal.
We thirst for saving waters of your grace.

Fountain of life and hope of humankind,
you hold in fold of hands and vigilant gaze
your children, all who turn in trust to find
that warm compassion flowing from your eyes.

Fairest flower of earth and Queen of Paradise—
alone Immculate of all our sinful race—
bring us to the fullness reflected in your eyes.
Happy the generations who see your face.

Sister Mary Agnes, P.C.C.

Brothers and Sisters in the Lord Jesus:

Greetings and Peace

CY GALLAGHER, O.F.M. CAP.

THIS MONTH I would like to compare St. Paul (in his letter to the Hebrews) with St. Francis (in his Letter to Clerics) regarding the subject of "everlasting priesthood of Christ" (*Gravitas*).

Paul begins his letter with a reminder of the mysteries of the Incarnation and exaltation of Jesus, which proclaimed him the culminator of God's word to humanity. He dwells upon the dignity of the Person of Christ, superior to the angels, who according to Old Testament tradition appeared in order to make God's plans known to men. Jesus is God's final word of salvation, communicated not merely by word but through the suffering humanity common to himself and the rest of men. Any trial of faith in the Incarnation and Priesthood of Jesus which clerics may have should resolve itself through consideration of the reality of Jesus's actual existence in heaven. Although all Christians recognize this fundamental doctrine, they at times grow weary of its repetition and therefore require symbols, reminders, and other reflections to stimulate their faith.

For Francis there was no better symbol, reminder, or reflection than the Bread and Wine, and the Scriptures, in which Jesus continues his Incarnation and through which the abiding symbol of his presence among men is perceived. Thus his concern for reverence toward the Sacrament and the Scriptures. Francis writes to clerics: "1. Let all of us clerics be aware of the great sin and ignorance which (some) people have regarding the holy Body and Blood of our Lord Jesus Christ, and his most holy name, and his written words (which) consecrate his Body. 2. We know his Body is not present unless (the bread) is first consecrated by these words. 3. We have nothing, and see nothing bodily in this world of the Most High, except his Body and Blood, name and words, through which we were created and redeemed from death to life" (cf. I Jn. 3:14). But these sacred mysteries are ill-honored, even abused, not only by ordinary people but even sometimes by clerics who consecrate or receive unworthily. "8. Are we not moved deeply by all these things, when the Lord delivers himself into our hands, and we touch him, and we receive him daily in our mouth? 9. Or do we forget that we will come into his hands? 10. Therefore let us quickly and firmly correct these and all other (abuses)."

Francis and Paul plead for reverence and awe in the presence of such great mystery. Do we clerics not realize the great honor we have received in our participation in the one, eternal Priesthood of Jesus Christ? How else will the faithful believe, unless there is faith and deep reverence among the clergy?

Father Cy Gallagher, O.F.M.Cap., is Director of Post-Novitiate Formation for the Capuchin Province of Mid-America. This is the second in a series of comparisons between the letters of Paul and Francis.

Anima Christi:

Ab Hoste Maligno, Defende Me

MOTHER MARY FRANCIS, P.C.C.

WE WANT to continue now our reflections on that beautiful and profound prayer, 'Anima Christi." The last time we considered the phrase of the prayer that we should not be separated from Christ, that he should not permit it. Our next reflection follows upon that. There are some defenses that must be thrown up if we are not to be separated from him, if we are to be on the move with Jesus and to be totally given to him. And so we ask him now, in this petition of the prayer, to defend us from the evil enemy: "Ab hoste maligno, defende me."

"Maligno" is truly a terrible word. It is not just any enemy from whom we ask to be shielded. The word can be used over a wide expanse of varying intensities. There are little enemies that attack us rather like swarms of gnats. There are larger enemies, mostly of our own construction. But then there is the really evil enemy, "hostis malignus." We know how we use that word: malignant, evil. It is something that is destructive. On the physical plane we are all too familiar in our times with malignancy. A person has a malignant growth, a cancerous tumor. What is a malignant growth? We know that it is a wild, undisciplined growth of cells that is destructive. Malignancy always bears destruction as its message, its business, its goal. A wild growth of malignancy always bears destruction as its message, its business, its goal. A wild growth of malignant cells in the body, the blood, the brain, is out for destruction. And so is evil in all its forms.

The philosophers are fond of telling us that evil does not exist, and this contention is philosophically accurate. There is a pseudo-philosophy in our times, though, which would have us believe that evil does not exist in the sense that everything is good, that man is incapable of wrong, that he just rather wanders about from good to good, getting better all the time. This is obviously without substance. But I am speaking now of true philosophy where we have an accurate definition of evil as the non-presence of good. Evil is of its nature that which is not because it is the absence of good. Evil is that which is not because God is Creator, and God creates only what is good. "He looked on all the works of his hands, and saw that they were very good" (Gen. 1:31). It is the distortion of his good which is supremely wrong and completely evil, wholly distorted when there is a total absence of Good.

So, evil has not an existence of itself. Its life is destruction. And, like physical malignancy, destroying good is its work and scope. Evil is everything that God is not. It is everything that God has not created; evil is distortion to the point of deception. It is the lie. Our blessed Savior said, "I am the truth" (Jn. 14:6). And evil is the negation of truth, without reality of itself but rather the absence of that reality which is the good. Therefore, malignancy of the soul would of necessity have pretenses as its expression since evil is the lie. It can never have any expression of itself except some form of untruthfulness. From that base, let us look into the nature of this evil enemy under the three headings which all classic spiritual writers, the Fathers of the Church, and before them the very Scriptures have presented to us. You know what they are: the world, the flesh, and the devil.

First, then, the world. In what way does the world present itself to us as the "hostis malignus" from which we beg Jesus to defend us? In what way is it the lie? We know the scriptural distinction in the two ways in which we speak of the world. There is the sense in which our Lord said that he was not of this world, his Kingdom not of this world. That is the world of which we now speak, not adverting here to the other sense of the world—that good world of God's creation which is our place of exile but in so many ways an extraordinarily beautiful place in which to be exiled. We are treating here of "the world" which is anti-God and in which his Kingdom has no place, that world of which Jesus spoke when he said to his Apostles: If you were of the world, the world would love its own, but because you are not of this world and I have called you out of this world, the world hates you as it has hated me before you" (Jn. 15:18-19). When we speak of the evil enemy of the world in this scriptural sense, there would be at least three captions under which we could immediately see what this evil is and how it presents itself to us.

The first lie that the world tells us is that it is a lasting city. We know from Holy Scripture that "we have not here a lasting city" (Heb. 13:14). The

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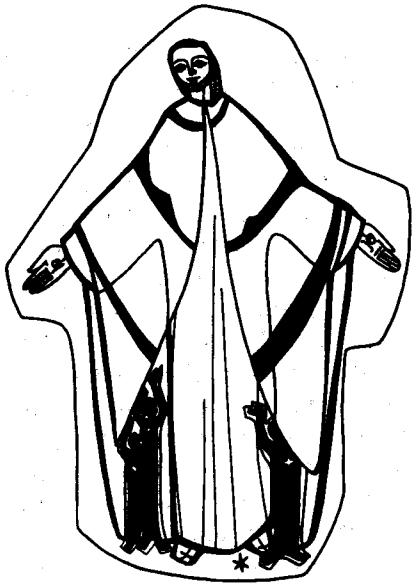
Mother Mary Francis, P.C.C., Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, NM, and Federal Abbess of the Poor Clare Collettine Federation in the U.S., is the author of Spaces for Silence *and* A Right to Be Merry.



malignant evil of the world in this first pretension is that it endures. Once we subscribe, even in small measure, to this deception, all things assume a disproportion. If the world is our lasting city, *ipso facto* and *instanter*, our values are changed. And the world keeps insisting, "I am what endures. Pitch your tent here. Put your roots down in me. I last." Once we lose our healthy sense of the world as a lovely place but passing and ephemeral, once we lose the sense that we are pilgrims *in via ad Patrem* as our Father St. Francis and our Mother St. Clare understood so well, and assume to ourselves a lasting city, all things are distorted. From this first lie of the world, we ask Jesus to defend us in this petition of the "Anima Christi" prayer, from the lie that we have here a lasting city.

The second lie of the malignant evil of the world is the assurance that the world is what matters. It is to be grasped, to be held onto. If it tells us first that it is a lasting city, it maintains as its second great deception that it is all there is. It is not only that the world insists, "I last," but that it also declares, "I am all that is important. Get as much of me as you can and hold me tight in your grasp." We know that this is to miss the whole point of Christ's message. We must realize that we also miss the specific point of our Franciscan vocation, that understanding that was so clear in the hearts of Francis and Clare. They enjoyed the good world as the setting of their lives precisely because they never sought to own it.

Dear sisters, we combat this malignant lie of the world's being all-important by letting the rose die. St. Francis loved the fragrance of the rose, but he would never want it not to unpetal. For this is the destiny of the rose: to bloom, to give joy, to give fragrance, and to die. This is the point to remember: let the rose die. If we do not grasp at what of its nature is ephemeral, then we will not grasp at ourselves, at what we think are our own rights, our own designs, as if we must not die. Well! Every day should be death. We are moving steadily

toward the death which ushers us into eternity. But there is the daily dying to all that is not good in us, all that is not Jesus in us. Let it be! Let the rose die. In the little situations of every day, let your petals fall. Do not try to hold onto yourselves, dear sisters. Just let yourselves go to the Lord.

The third lie of the world is that it is the appearance of things that is important, the surface which matters. And so the world can tempt us to exchange reality for appearance to the extent that we find ourselves (or, worse, perhaps do not find ourselves) living on the periphery of our own life. We can spin flightily along through our whole lives without ever really situating ourselves at the center which is Christ. We can stand on the shore of our own life instead of plunging into its waters. You know, dear sisters, the more we live by the world's dictum of superficiality, by what appears rather than by what is, the more we are in the clutches of this "hostis malignus." That is why we pray that Jesus will defend us from the three great lies of the world: that it is a lasting city, that it is all there is, and that what appears on the surface is reality.

Then we look at the second enemy: the flesh. I am afraid what we tend to think of first and perhaps exclusively is the lust of the flesh, the carnal passions that can be so insistent in their efforts to domineer over us. These truly become great evils if we do not combat them, but there are more subtle evils of the flesh than they. I think the first one is acedia, as the classical writers have called it. Acedia, the sloth of the spirit, the lassitude of the anima. There are two forms that lassitude takes. The evil of acedia, its lie, is two-headed. A two-horned demon, if you prefer to put it that way. There is first lassitude *per se*, that we do not wish to rouse ourselves to make spiritual effort. Once we do that, we certainly will not bestir ourselves to much physical effort either. This lassitude which so enervates us if we allow ourselves to succumb to it is the lie of the flesh that says, "Take it easy. Give as little as you can. Just make it. Why put yourself out?" Acadia, sloth of the spirit. It is a vicious malignant temptation. But the other horn of this evil enemy is a bustle of activity, also a form of acedia. That is, we charge about, we race around in order to avoid the real work of the spirit. We try to justify in activity the lack of spiritual effort. Or we simply indulge our self-will in doing with great outpouring of energy just what we wish to do, and this as a camouflage for the lack of genuine effort of the spirit. So, the first malignant lie of the flesh is acedia. Take it easy. Do as little as possible. Or, raise a lot of dust and accomplish so much that

there is no need to work spiritually. You are justified by output.

The second lie of the flesh is its pretense that it is the center and that everything must serve its needs. This, of course, begets that over-in-dulgence of the appetites which is ruinous in any form of life. It is of this that St. Teresa of Avila spoke in her usual forthright way when she said, "What have you come here for?—to have the longest life possible?" We must face this humbly, dear sisters, that having set out precisely to cast our life away into the arms of God as Francis and Clare so well knew how to do, we can become extremely concerned about ourselves and make our poor flesh the center of our lives. We become dominated by the flesh, urgently concerned about its least demand or its smallest debility. And our whole life gets off-center. The flesh can be such a good servant; it is to be reverenced. But it is not the center of our lives, not the dominant note of our song. Against the lie that it is, we ask our Lord to defend us.

Out of this flows the third lie of the flesh which seems to be the opposite of the second but is actually very closely related to it. This deception is that the flesh should be irreverenced. It is simply a miserable vehicle of which the soul must take some notice but which can be treated contemptuously. It should not be reverenced, this lie argues, for it is not of any particular importance, just a vehicle of mobility and a necessary cabinet for the soul. Far from making us "spiritual," dear sisters, this leads to many dissipations and great coarseness of soul. The more irreverent we are to physical things, above all our own bodies, the cruder of soul we become. You will not find exceptions to his. We do not respect the spirit if we do not reverence the flesh. So, there are the three lies of the flesh: acedia, lassitude, ease; off-centeredness, "I am all that matters" (and this so akin to the second lie of the world); or 'I am nothing. Treat me crudely. I am not to be reverenced, but despised. I am, *per se*, the enemy." No, the flesh is not *per se* the enemy. It is the lies of the flesh which are our evil enemy from which we beg to be delivered in this prayer.

The devil, too, has three malignant lies to tell us and to which he untiringly solicits our subscription. The first, of course, is ambition. The fall of the archangels of God: "Non serviam!" I will not serve. Ambition and disobedience. I will not bow my head. This lie leads us to neglect all the gospel paradoxes which tell us, "If you want to keep your life, throw it away" (Mt. 10:39); "if you want to be exalted" (as everyone made in the image of God should healthily want to be exalted), "humble yourself"; "if you want to make yourself the highest, then become the least" (Lk. 9:48), etc. We know that the gospel abounds in paradoxes. Ambition gives the lie to all this. It says, "No, this is not true." "Non serviam!" I must dominate. I must have my way. I must save my own life. I must lord it over others. "Non serviam" is the first lie of the devil which he himself spoke, becoming in the speaking no longer Lucifer the light-bearer, but the devil satan, the liar.

Second of the devil's malignant lies is rationalization. This is the lie he proposed to our first parents. "But why not this tree? Does that make sense? 'Why does God say that you may eat of all the other trees, but not this one?' " (Gen. 3:1). Anyone can see that this tree is just as beaufiful and good as the others, just as healthy. Why is God so eccentric? Why not this tree? Is God afraid of something? You will be like God! The devil gave the lie to the word of God in the Scriptures telling us, "My ways are not your ways, and my thoughts are not your thoughts" (Is. 55:8). It does not matter if this tree looks like all the others nor if it seems even to excel all the others for life-giving qualities, for beauty, for nutrition. I am God, and I say: "You shall not eat of this tree." You shall not rationalize. My word suffices. "Thou shalt not."

We know how easily the lie of rationalization can intrude itself into our daily lives. We cannot rationalize obedience. We can not rationalize God. Out of that second malignant deception of the devil flows immediately his third lie: pretense. "You shall be like God" (Gen. 3:5). You shall be perfect, you shall be blameless. The devil is all pretense, dear sisters; and everything in our lives which is in any way pretentious is a subscribing to the third malignant lie of the devil. Any pretension we allow to assume a dominance in our life delivers us up to that "hostis malignus."

And so we pray together to Jesus, our Lord and Love, that he defend us from the evil enemy of the world, the flesh, and the devil—all of them liars from the beginning, but not proof against a humble heart humming with the name of Jesus and determined to do always the things that please him.

A Novice Reflects on Franciscan Poverty—I

JOHN COUGHLIN, O.F.M.

MY PURPOSE in writing this article is to present some of my own reflections on the question of Franciscan poverty. The question possesses such centrality to our life-style and encompasses so much material (e.g., the history of the Order, the identity of the friars, early writings, contemporary theology, socio-economic reality) that even the most erudite and contemplative of the friars struggle with it. As Cajetan Esser observes, "After 700 years of history so often encumbered with totally inconsequential problems, do we now view our life in the proper perspective?"[1]

As a novice I was overcome by both the gravity and the enormity of the question, so significant in my own life. Hence, although I am proposing nothing like a comprehensive study or conclusive answer here, I do want to present the thought, feelings, and sometimes prayerful reflections of some one beginning his life as a lesser brother. The question as I see it stands: Does poverty bring me closer to God, and in terms of salvation history does the witness of communal poverty advance the coming of the Kingdom?

Definition

THE FIRST problem confronting the Franciscan exploring the meaning of poverty is one of definition. The term *poverty* is used in a variety of heterogeneous contexts. For the Hebrews of the Old Testament, poverty was often seen as a punishment from God. In the New Testament, Jesus warns of the dangers lying in extreme wealth. In contemporary American society, poverty is viewed with fear and scorn since sense of worth is often connected with material goods.

St. Francis uses the expression *sine proprio* to mean interchangeably poverty, humility, and minority. From his study of the writings of Francis, Duane Lapsanski defines poverty as "an ideal which consists in a threefold relationship:" toward God, toward other human beings, and toward material goods.[2] At the end of this paper, I will briefly describe a fourth relationship which I see: poverty in relation to self.

A key phrase here is "in relation." As in any good relationship, the relation formed on each of these levels must be freely chosen. In other words, as with each of the evangelical counsels, the vow of poverty cannot be accepted or imposed as a necessary part of a package deal known as religious life. There is a real sense in which poverty becomes an existential mandate for one who ir truly a Franciscan, but free choice of this life stance is a principle from which all else proceeds. By way of definition, then, poverty is seen as a freely chosen relation to God, man, and things.

Spiritual Poverty: Key to Franciscan Life

ONE OF THE primary features in the Rule of Francis is his emphasis on a life of penance. By penance he means conversion or *metanoia*—a change of heart and mind. Inward poverty makes such conversion possible, but it is not an end in itself. The value here is the conversion—a change in which man becomes aware of his own sinfulness and dependence on God's love. For Francis, inward or spiritual poverty is the key to gospel life because it helps increase awareness of God and openness to the operation of his grace. Summarizing the results of his analysis of the Rule, Esser says:

> Granted the full significance of outward poverty, yet the decisive thing here is inward poverty, a selflessness that extends to and is operative in all things. It is precisely this which makes room in men's hearts for the Spirit of the Lord and his holy operation.[3]

Spiritual poverty is the principle of Franciscan life.

Such spiritual poverty requires complete dependence on God. Francis's life is a continuous progression through *metanoia* to complete dependence on God. The phrase "Most High" introduces many of Francis's writings. The Praises before Office, the Letter to the General Chapter, the First Rule, and the Canticle of Brother Sun all include this acknowledgment of God as supreme. God is the highest of

[1]Cajetan Esser, O.F.M., *The Rule and Testament of St. Francis* (Chicago: Franciscan Herald Press, 1977), p. 60.

[2]Duane Lapsanski, "Poverty and Minority in the Early Sources of the Franciscan Order," THE CORD 25 (1975), 288-92.

[3]Esser, p. 63.

Brother John Coughlin, O.F.M., a student for the priesthood in Holy Name Province, originally published these reflections in the Novices' journal, Caperon *(Brooklyne, MA, May, 1979, pp. 39-52). The article is reprinted with permission and will be concluded in our next issue.*

all realities, and everything in creation depends on him for its very existence. As part of that creation, Francis can only offer back to God what he has already received as gift. He is totally dependent on God. This truth leads Francis to see himself as God's servant, a concept which appears throughout the Admonitions—the series of exhortations which Esser calls "the Canticle of Inner Poverty." And the same dependent stance is evident in Bonaventure's *Itinerarium Mentis in Deum* and *Legenda Major*. As Wayne Hellmann points out, the journey to God is the journey of "the poor one in the desert."[4] The image of entering the desert represents the initial phase of conversion, where one is confronted with the magnitude of his own sinfulness and his nothingness before the Creator. In the desert, in his nothingness, man develops that poverty of spirit in which he acknowledges his dependence on God and can respond to the offer of God's love. Total dependence on God requires self-impoverishment—the abandonment of all that holds man back from him.

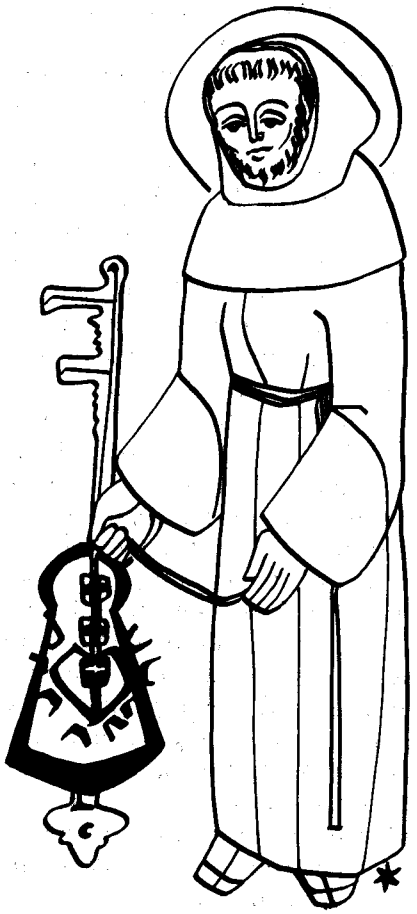
Of course the concept of self-emptying is nothing unique to Francis. The story of Jesus in the Gospels is the story of his self-emptying beginning in the desert and fulfilled in the Resurrection—a *kenosis* breathtakingly captured in the Canticle from Philippians 2 prayed so often during the Liturgy of the Hours:

because Jesus did not grasp at equality with God, and because Jesus emptied and humbled himself accepting even the cross, he is exalted by his Father. From this *kenosis*, in light of a dialectic of self-differentiation, Karl Rahner attempts to comprehend the Incarnation.[5] The moment of the Incarnation, the center of all salvation history, involves this self-emptying and becoming poor so that men might live more fully aware of God's love. Through the Incarnation we have been saved once and for all. Through our poverty, our self-emptying, we experience this salvation in a most personal and immediate way.

Such is the nature of Franciscan poverty in relation to God. It involves recognition of our total dependence on God through conversion of heart—acknowledging our nothingness and emptying our inner being so we can be filled with his love. It strikes me that this process ought to occupy the whole of a Franciscan's life.

[4]Wayne Hellmann, O.F.M.Conv., "Poverty: The Franciscan Way to God," *Theology Digest* 22 (1974), 339-40. Cf. *Itin.*, I:3.

[5]Karl Rahner, S.J., "On the Theology of the Incarnation," *Theological Investigations* 4, tr. Kevin Smyth (Baltimore: Helicon, 1966), 107-20.



It also strikes me that this life of penance or *metanoia* can be sustained only through prayer. The first question in the *Itinerarium* is "Who am I?" By posing this question, Bonaventure is not raising an adolescent question of identity, the answer to which is presumed. Rather, he asks, "Who am I in relation to God?" This question led Jesus to the desert and Francis to Mt. Alverna. Prayerful self-examination leads one to answer, "I am nothing—I am totally dependent on God." In prayer we receive the grace to ask and answer this question; and, in the process, we empty ourselves of excessive ambition, greed, desire for power, all that holds us back from God. As Francis warns in his 19th Admonition, the religious should see all good in himself as gift from the Lord. The fruit of our prayer then ensues: peace, calm, quiet, and gentleness of spirit. Poverty of spirit comes from a life of prayer. Prayer makes the life of penance, of conversion to God, possible. Spiritual poverty, developed through penance, is the key to Franciscan life because it disposes us to be open to God's love.

Minority: Poverty Expressed in Fraternity

A PERSON WHO recognizes his own poverty before the Lord will experience a freedom in relationship to other people. Francis called his followers *fratres minores* (lesser brothers) precisely to spell out what this relationship should be. As mentioned earlier, the terms *minority* and *poverty* are, in his writings, often interchangeable. In relation to other people, the poverty that Francis lived was minority, the meaning of which is expressed on two levels. First, minority has an eschatological significance in its

prophetic witness to others; and, secondly, minority on the fraternal level means helping others to grow.

Like the gospel Beatitudes, Franciscan minority combines a "final" and a "realized" eschatology.[6] Minority finds a blessedness in the here-and-now situation that is the result of the Incarnation; and at the same time it exists as an ideal beyond the present good pointing to the complete fulfillment of salvation. This means that the life of the friars together witnesses to what is to come by embracing it in the present. Further study of and reflection on the Scriptures clarifies the eschatological implication of poverty in relation to other people. The Bible does not inculcate belonging to a deprived class of a socio-economic structure (the *anawim*). To be sure, the *anawim* did endure material poverty and a long history of social injustice and oppression. But, standing naked before God, they placed their whole trust in him and his vindication as they pleaded to be delivered from these evils. Their special value in God's eyes lay in their corporate attitude of complete trust in him, in their spiritual poverty which witnessed to their hope of salvation. The friars are to be the new *anawim* through their complete dependence on God in their witness to salvation in Jesus.

The eschatological meaning of poverty stems from a more immediate fraternal meaning. For me this fraternal aspect of poverty has proved to be both most painful and fulfillfilling. It is one thing to talk about the eschatological witness the friars provide as a group. It is another thing to live this monority in the one-to-one relationships that go to make up the mainstream of fraternal life. Truly it is in the daily living of minority that penance or conversion becomes a necessity.

Minority means littleness. Francis's call to minority is most radical. It meant for him refusing the wealthy and powerful lifestyle of his father to be mocked and scorned by the people of Assisi and even his own family. I do not think that too many of us have been brought up to live this kind of poverty. Instead, my experience from family, peers, and education has told me to be strong, not to show fear, to be an individual. But I think anyone beginning the life of penance must ask, "When am I truly strong?" "When am I not controlled by fear?" "When does my attempt to be an individual truly strike the chords of my own original self?" Using minority as a context from which to answer

[6]Bruce Vawter, *The Four Gospels* (New York: Doubleday, 1967), 119-21. Thoughts on the eschatological significance of minority are based on these pages.

these questions, one is confronted with the paradox of the gospel message. For just as it is in giving that we receive and in dying that we have life, so also it is in minority, which appears at first to be weakness, that we are truly strong. As Regis Armstrong has written:

> An examination of the early Franciscan sources suggests that the so-called Perugia Collection (the Legend of Perugia) offers one of the most comprehensive descriptions of our life of minority: "... the Lord has willed that the brothers be called lesser. They are this people whom the Son of God asked of his Father and of whom he said in the Gospel: There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom (Lk. 12:32); and again: Insofar as you did this to one of the least (minor) of these brothers of mine, you did it to me (Mt. 25:45)." An examination of these Scripture passages provides us a penetrating vision of our life of Franciscan minority.[7]

A person living out of a spirit of minority cares about the people he lives with. As mentioned earlier, this person knows and appreciates his giftedness. He offers himself as a return gift to God. He is sure enough of his own giftedness that he does not feel threatened by the giftedness of others. With such a perspective a true *minor* faces the fear, anger, anxiety, and all the factors that hold him back from caring for others. The Perugia Legend quotes the Scriptures on this aspect of minority: 'There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom." The *minor* is not afraid to take the leap of love or to experience the love another has for him. Anyone who is at least superficially familiar with the writings of Francis can see the embodiment of minority in Francis and his relations with other people. He tells the friars to care for one another more than a mother cares for her child. "Insofar as you did it to the least of my brothers, you did it to me."

Such minority is often, unfortunately, met with disdain. As Adrian van Kaam indicates, such originality is so threatening to others that it is also often met with envy and fear. Frequently, a subtle discredit of the person true to his originating self is perpetrated by the people with whom he lives and works.[8] Was this not the case with Francis during his lifetime? I feel we as friars minor are called to examine our lives and ask when we have been true and when untrue to our originating selves. When have we

[7]Regis Armstrong, O.F.M.Cap., "Fear Not, Little Flock," Monthly Letter to the Friars of Holy Name Province, 6, Feb., 1979.

[8]Adrian van Kaam, *Envy and Originality* (New York: Doubleday, 1972).

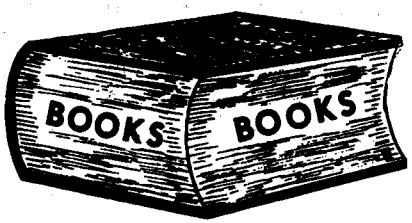
lived out our relationships with others in a true spirit of minority? Do we possess openness of heart? How aware are we of our own needs and the needs of others? Do we willingly help to carry our brother's burdens? Does our life of poverty in relation to other people help bring about the Kingdom?

If only there could be captured
That last sweet second of innocence
Which seems now so delicate a time
When youth made light of any crime
As easily as laughter.

If only simple faith would linger
Which comforted the child deep within
And kept the movement toward a destination
Unencumbered from all anxious thought.

In the summer night of northern skies
the aging stars look wearily overhead
while children sleep who dream
of growing up and growing old.

Andrew Lewandowski, O.F.M.



The Words of Jesus in Our Gospels: A Catholic Response to Fundamentalism. By Stanley B. Marrow, S.J. New York: Paulist Press, 1979. Pp. viii-152, incl. bibliography & index. Paper, $4.95.

Reviewed by Father Stephen C. Doyle, O.F.M., S.T.L., S.S.L., Professor of Scripture and Biblical Preaching at Pope John XXIII Seminary, Weston, MA, and author of a series of tapes on the Gospel of John (NCR) and Covenant Renewal in Religious Life.

It has not been many years since the word *biblical* was descriptive more of Protestantism than of Catholicism. The counter-reformation reaction to *sola scriptura* and private interpretation had the effect of severing our faith, theology, and spirituality from their roots. Recently one elderly sister was overheard to give her evaluation on what she deemed the "present troubles" in the church. "It all started when they began letting them read the New Testament," she said.

Thank God, "they" are reading it, praying it, preaching it, studying it, etc. There has been a rush back to the Bible that is an encouraging sign of renewal. The problem is that Catholics, unfamiliar with the direction of biblical studies in their own Church, are embracing the viewpoint of those who have long identified themselves as Biblical Churches. Very frequently, they have an unrealistic, fundamentalist approach to the Word of God.

Their point of view is like that of the medieval artist who depicted the Annunciation with St. Luke sitting between Mary and the Angel, taking notes! The Catholic Church is not and has never been fundamentalist. She respects the God who so respects his creatures, as to communicate with them in the way they communicate with each other.

Father Marrow's book brings this out clearly and forcefully. For those who have viewed the biblical movement with suspicion, this book will set their minds at rest! He shows how and why biblical scholars have arrived at their conclusions, and he also shows that fundamentalism does not really respect the ways of God with us. "God can and does communicate the mystery of his love for us through ordinary means. Belief in the extraordinary and spectacular is not necesarily the sign of great faith; and, even if founded on fact, not infallible a sign of God's presence. The God of Jesus Christ can well be a.. God who lets the ordinary human process take its tortuous and unpredictable course" (p. 15).

In a well reasoned and clear approach, the author leads us into a serious understanding of the Gospels. He deals with the questions of.. inspiration and canonicity and the implications that current gospel study have on them. He shows that the Gospels were intended to be calls to faith, not to satisfy curiosity.

This is followed by a study of the theology of each evangelist, thus initiating the reader into redaction criticism.

This is a splendid book that fills a real need. For introductory courses, adult education, and personal study, it will be a great help.

Since it shows clearly the direction of Catholic biblical scholarship, I would have preferred that more use had been made of the official Catholic position: the 1964 decree of the Pontifical Biblical Commission on the historicity of the Gospels. That lacuna can be filled with using this excellent and much needed book.

Parenting with Style. By Joseph L. Felix. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 179. Paper, $2.95.

Reviewed by Mrs. Deborah Schiffler, M.S. (Counseling, Wright State University), mother of three, residing in Dayton, OH.

One can compare reading *Parent-*

ing with Style with eating a bowl of vegetable soup. Most of the books of this genre are similar. All are nourishing. Each cook has his favorite way of combining essentially the same ingredients.

Whether your style of parenting is the strong leadership type, the catalyst, or the facilitator, you'll find encouragement along with some cautions that go with your style. The author reminds us that George Patton and Dwight D. Eisenhower were both good generals although their leadership styles were completely different.

Nearly all the chapters have specific tips for implementing the general topic discussed at the end of the chapters. Dr. Felix breaks down his tips for parenting children in different age groups like the 3-6 year old, the 7-10 year old, and the 11 and up.

Besides the practical tips broken down into age groups, he has a unique way of presenting tips so that they're easy to remember. For example, in a discussion of looking for the positive in each child, he cites five positive qualities each child possesses: curiosity, honesty, enthusiasm, creativity, and a last quality he calls kaleidoscopic. The qualities spell out the word *check*. By remembering the word one can focus in on the qualities he's on the lookout for.

In addition to being down to earth and easy to read, the book provides plenty of humor to illustrate the author's suggestions.

At the end of the book there is a list of books that the reader may want to look at, with descriptions of their contents. If one hasn't already read most of the books on the suggested list. I would recommend Dr. Felix's book as a good place to begin.

Ten Christians. By Boniface Hanley, O.F.M. Notre Dame, IN: Ave Maria Press. 1979. Pp. 269 (132 photos). Paper, $5.95.

Reviewed by Father Richrd Leo Heppler, O.F.M., who formerly taught English in the internal schools of Holy Name Province and is now chaplain to the Immaculate Conception Sisters in West Paterson, NJ.

A passing glance at the books and magazines in an air terminal indicates a strong interest in the lives of public figures. Headlines promise what is called "an intimate revelation" about movie stars, famous athletes, and politicians. One would suspect, however, that beneath the stories often lie emptiness, selfishness, and immaturity that go untold, or if told must shatter the dreams of the naive. I for one would not be interested in a biography of Joan Crawford, Billy Martin, or Spiro Agnew. Having delivered myself of that bit of snobbishness, I can now turn to the book at hand.

Ten Christians offers us different fare. It is a collection of biographical sketches of ten people who have followed their star, overcome great obstacles, and achieved spiritual success.

It is interesting to notice some of the many differences and similarities of these people. The differences consist first in the very individuals themselves. Each one is distinct: no one would mistake Fr. Maximilian Kolbe for Fr. Damien de Veuster.

And each reveals his personality with its strong and weak points. Again, there is a difference in the place where each one worked out his dream: New York, France, Italy, Calcutta. The work too is varied from helping youth to caring for the incurable cancerous.

The similarities of these ten are also remarkable. The second word of the book's title, *Christian*, is the unifying term. Each one is a person of deep Christian faith. And that faith in Christ is at the heart of all he or she did. All of them tried to live the full Christian life, to put into practise the spirit and the precepts of the gospel. They all suffered opposition from many quarters. They were all men and women of prayer. They were people of determination who would not be sidetracked from their purpose. Their crowning virtue was their charity: their love for God and for their fellowman.

The author has selected his material judiciously and presented it in easy-to-read, reference-free manner. Each sketch is both informative and challenging; we learn and we are nudged to become better Christians ourselves. The 132 photos blend neatly into the work, providing a visual element that enhances it.

Anyone who likes to read about true heroes and heroines should enjoy this collection. For myself, I renewed some old friendships: St. Therese and St. John Bosco, and made some new ones, such as Pierre Toussaint and Cardinal Cardijn.

How to Find Happiness. By Bartholomew Gottemoller. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 184. Paper, $1.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., a member of the staff of St. Francis Chapel, Providence, Rhode Island.

In her autobiography, St. Thérèse, the Little Flower, writes: "Sometimes when I read books in which perfection is put before us with the goal obstructed by a thousand obstacles, my poor little head is quickly fatigued. I close the learned treatise which tires my brain and dries up my heart, and I turn to Sacred Scriptures. Then all becomes clear and lightsome" (p. 372). I got somewhat the same feeling at times in reading Father Bartholomew Gottemoller's book, *How to Find Happiness*, be subtitled "A Simple Yet Comprehensive Treatment of Christian Prayer." To be sure, no one can gainsay what he says about the importance of prayer on p. 49: "Without prayer we live on the fringe of the supernatural. Like Moses we look at the promised land from afar, but never enter into it. If the true spiritual renewal, desired by Vatican II, is to be achieved in the Church, it will only be when her children have learned to enter into the promised land through prayer. There is no other gate."

For those who put the time and effort required to share in the experience of the author who has spent 45 years as a Trappist monk, they will no doubt find this book rewarding. A book like this, however, is not to be read as one reads a novel, but with attention and reflection. *How to Find Happiness* is a study of the nature of prayer and follows

one of the traditional methods foı achieving proficiency in mental and contemplative prayer.

On pp. 10-11, Father Gottemoller gives a summary of what the book contains. The book is divided into three chapters and presents a "comprehensive view of all Christian prayer." His division calls to mind the older division of the spiritual life such as one might study in A. Tanquerey's *The Spiritual Life* at the seminary some 30 or 40 years ago—Purgative Way, Illuminative Way, and Unitive Way. This progressive ascent in prayer life might be too much for some modern readers. They would prefer to compare the spiritual life to a three lane highway on which, as one goes forward, one finds himself sometimes using one lane and sometimes another.

But progressive it is in the mind of the author as he passes quickly over vocal prayer to get to his main topic of mental prayer and the contemplative life. His treatment of those topics is traditional, with suitable citations from St. Augustine, St. Teresa, and St. John of the Cross guiding the reader to an understanding of meditative and contemplative prayer. In the very last section he has a very good explanation of the two types or contemplation which he labels mystical and spiritual—i.e., infused or acquired.

In between these two chapters, the author has one entitled "Helpful Images of God for Prayer." This is a very insightful section on knowing God as a help for our prayer life. He considers God as Our Maker, Our Father, Our Spouse, our Life. It is in this section, having written that knowledge is not prayer, but only a prerequisite, that he gives us his definition of prayer.

"Prayer is the loving relationship of a person with God that arises from such knowledge" (p. 68). For this reason, the author devotes a good deal more space to this kind of knowledge. Thus under the title of God as Maker he tells us that it is easy to see God as our Creator, but goes on for some 14 pages to show that to understand the goodness and love that creation implies is not so easy. He is convincing when he says, "God loves us because he is good and not because we are" (p. 62).

Finally, we live in a society that is very conscious of human rights. Basic to these human rights is happiness. Where and in what is that happiness to be found? This short volume gives the answer as prayer. The author for the greater part of his life has found contemplative prayer in a Trappist monastery the answer to his pursuit of happiness. While the reader will not necessarily find that solution, he surely will get a better insight into contemplative prayer. Whatever one's method of prayer, he surely will put down this book with a conviction that without a good prayer life, his spiritual life will be unfruitful. St. Augustine says: "He knows how to live well who knows how to pray well." Maybe the title *How to find Happiness* is an apt one for a book on contemplative prayer.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our July-August issue have been drawn by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, Ohio.

the CORD

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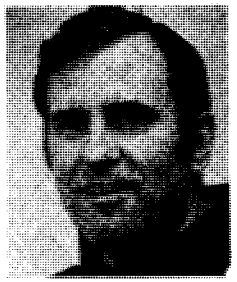

How Much Do We Need to Play?

WHEN I was a serious young cleric I remember being confronted with the observation from Saint Thomas that it was a sin not to play. I recall too that talk of recreation—or re-creation of one's spiritual and psychic and physical energies by laying aside the work and needs of the day to refresh oneself by friendly conversation, or a game of cards, or listening to music, or what not. As we entered the psychological 60s, recreation became identified with relaxation or unwinding—expressions which indicate a loosening of a tension-filled spirit. Spiritual writers, I have found, claim about the same benefits from play as from prayer, although not usually in the same chapters.

And I think they are right. People do need to play, to be a little silly, to have fun. All work and no play does not only make Jack—and Jill—dull, but depressed as well. I haven't heard anyone say "My work is my play," but I know that some of you out there in Cordland are kidding yourselves with that slogan. Outside of a special gift of grace or calling, it seems presumptuous to me for someone to tie himself into a life style that doesn't include some goofing off; and I suspect someone who doesn't like to play, no matter what age, has lost something.

For many 20th-century religious, speaking of the need to play is superfluous. The "day off" is built into many apostolates, and psychology has baptized what we regard as our somewhat naughty urge to play. Yet perhaps some of us do play too much, too hard, too big. What is the ratio of time spent at prayer to time spent in conversation, watching TV, attending events? Do we return from days off or vacations exhausted because we have travelled so far, or done so much? Are the lay people we tell of our travels puzzled by the freedom and opportunity for leisure that seem to go with being in God's service? In reacting against the "forced fun" that community recreation sometimes was in our formative years, are we being impelled into following the world's idea of fun—flashy clothes, parties, and "chic" entertainment? Has play become such a part of our life that we are pretty much unavailable outside of normal business hours?

The young love to play, and the immature love little else. Mature and maturing religious should recognize recreation—re-creation—as a real need in their lives, and a real blessing too. Although no one should want himself eulogized by "He really knew how to enjoy himself," "He played as much as he prayed" would be a compliment we might strive to deserve.

Fr Julian Davis ofm

Dialogue

You say:
Give us fruit
But we shall not plant.
Give us fruit
But save us from the heat of noon.
Give us fruit
That we may eat
And have plenty
And be satisfied!

You say:
Care to the plowing
But take no time to dream.
Care to the planting
But take no joy in the rain.
Yield to the yoke of the noon's heat
That you may prosper
And succeed
And eat to your day's end.

You say:
Kill the worker
for the dream.

You say:
Kill the dreamer
For the work.

So has it been

So shall it never be again.

Andrew Lewandowski, O.F.M.

In Hora Mortis Meae, Voca Me Et Jube Me Venire ad Te

MOTHER MARY FRANCIS, P.C.C.

WE COME now to the final phrases of the prayer, "Anima Christi." It seems to me that the petition, "in hora mortis meae, voca me," "in the hour of my death, call me," cannot be separated from what follows: "et jube me venire ad te," "and bid me come to you." While the prayer is immediately concerned with that final call which is death, the same thing is true of every call of God in our lives. It is never a case of a call for no particular reason; it is, in fact, always a call for the very same reason.

God calls us at our birth; God calls us at our death. God calls us every day of our lives. And for one reason only: that we should come to him. So, instead of beginning our consideration with that final call of death, maybe we should instead first reflect on God's calling us into life. Not "hora mortis meae," but "hora nativitatis meae," the hour of my birth when he called me from my mother's womb into an individual life of my own upon this earth. That first call into life was for one reason: that I should come to him. And whenever a life is wasted, whenever a life is distorted, it is invariably because the call was not understood or was left unanswered as a call to come to God. The only reason he called us into life was that we should come to him.

Often enough God's calls impose on us human suffering, human pain. And we see this quite dramatically in our first call "in hora nativitatis meae," the call of our birth. What does the child do when called from the repose of the womb? Well, it cries its little heart out. This, of course, is a healthy sign of life; but it is also a sign that the baby objects to having its repose disturbed for the harder life of light and noise and many strange new elements. Francis Thompson in one of his most exquisite poems for the children of Wilfrid and Alice Meynell, the one entitled, "The Making of Viola," muses on this. We wait for this lovely child to appear. And then the child cries. The poet mourns, "Our first gift to you is a gift of tears, poor Viola!"[1]

Something of this, dear sisters, is in every call we hear, because every call of God asks us to go forward to something in one sense less reposeful than what we had before simply by reason of its being a forward movement a growth. Something, too, of the distress of the newborn infant called from the comfortable and undemanding shade of the womb into a more personal and quite demanding way of living, carries through all of life in our answering God's calls. Once I talked to you about the call to life, and I seem to recall that we touched on the consideration of being called now to something more painful than what was before simply because we never go forward without effort. We can coast only downward, never upward and not clearly forward. We never move ahead without suffering in some degree.

Now then, as the infant grows it has repeated calls into maturity, into reason. It learns to form words, and that is a call to learn the language of God. It learns with help to walk, to take steps forward; and already there is the call of God to walk that straight road to him. Let us repeat it: that is really the reason for learning how to walk. We know how a parent encourages the little one in its toddling walk by standing at a distance with outstretched arms, and how the tiny child intuits that the summons to walk—a very difficult procedure!—is for the purpose of arriving in the arms of the parent. It makes all the difference to the infant, as we have surely observed. Again, returning to speech, it is the Word of God that is the reason for mastering speech. We want to learn the language of God, and we want to walk a straight road to the Father.

When we are most fully alive, we are coming most directly to God. We are least alive when we are least responsive to life, from God's first call into life on to his multitudinous other invitations through life, when we are rambling off on by-ways, following little tortuous paths of self. We are not responding when we are wandering off from grace, because God is calling us on a direct way to him. The straight path of grace begins with tears, is continued with tears in some measure, and usually ends with the tears of death, however willing and even sweet those final

Mother Mary Francis, P.C.C., Abbess of the Poor Clare Monastery of Our Lady of Guadalupe in Roswell, NM, and Federal Abbess of the Poor Clare Federation of Mary Immaculate, is well known to our readers as the author of many books of spiritual conferences and poetry. This is the tenth in the current series on the prayer, "Anima Christi," originally given at chapter to the Poor Clare Nuns in Roswell. To preserve the spontaneity of the spoken conferences, the barest minimum of editing has been done in the transcriptions.

[1] *Poems of Francis Thompson*, ed. Terence Connolly (New York: Apple-Century-Croft, 1941), 14.

tears may be, those tears of the dying one and notably the tears of those loving the dying one. But this, too, God has described in the Scriptures when he explains that heaven is the state where, we having answered the final call and come to him forever, he wipes all tears from our eyes. What a stark reminder the poet, Father Alfred Barrett, S.J., has given us: "If Heaven will be the banishing of tears,/There must be tears for God to wipe away."[2]

Then there is that second major call, the call into Christianity and into Catholicism which some of us received as infants and which others of us heard later in life. Again, it is a call, dear sisters, to come to God. The call to Christianity, the call into the Catholic Church, is not a call to membership in a prestigious international establishment. It is not a call to keep certain laws *per se*. It is not a call to join a society which offers us a certain security. No. it is a call to walk more directly, more more securely, more firmly to God. "Jube me venire ad te." Let me come to you! It is this to which God gives assent when he calls us into baptism, to come more directly to him in this life of faith with the strength of the sacraments. We can walk so much better with them. We do not toddle as weakly, we do not stagger as perilously, we do not fall as often. We have strength. Let us review it, then: our great call from God into his Church is not to membership in a worldwide society of considerable standing, but a call to come to him with means to do that more directly, a little faster, much more securely.

Our special call to Franciscan religious life has followed. And this, too, is a call to come to God. Again, it is not a call for any other basic reason. Not a call to enrollment in what even the world rather acknowledges as a generally pleasant company. It is a familiar saying that "the whole world loves Saint Francis," and the magnificent truth of the saying pulls at our hearts. However, we have received not just an invitation to be a part of this great, idealistic society that he established and rooted so firmly and so simply in the gospel, but a call to live like the meek and humble Christ, as Francis showed us. Like our Father Francis, we are called by Jesus to be lowly. And why? Because this Franciscan Order was described by its founder as the society of the very least ones in the Church of God? No. Rather, we are called to be the lowly ones in the Church of Christ because Christ himself was meek and lowly and humble of heart. And the call to our Franciscan life is a call to come very directly to this meek and humble Christ.

Again, it is a call to be obediently poor because Christ was obediently poor. It is a summons to be thought of little worth by worldly standards, just as Christ was. "Can anything good come out of Nazareth?" (John 1:46). And could anything good come out of little Assisi forever struggling with its petty wars? Yet, Nazareth is remembered only because one Person was a Nazarene, just as Assisi is famous because Francis and Clare lived there and hardly for any other reason. Nazareth doubtless would have been well-forgotten except that Jesus the Nazarene abode and prayed and worked there. And Assisi would assuredly have been highly unremembered save that Francis and Clare were born there and heard there a call to come to God in the hour of their youth. After the "hora nativitatis meae" comes the "hora juventutis meae," the hour of my youth when I am called into vitalizing faith, into the fullness of Catholicism, and into my Franciscan religious life.

Then, we have this Christian call and this Franciscan call to be lighthearted and joyous because Christ has invited us to leave all things for him and promised a hundredfold reward even in this life. This is definitely something to sing about! It is not merely that we join a company of good-natured people called Franciscans, but a profound call to an all-pervasive lightheartedness. And by that we mean that God has called us to live this life so exactly like his: a simple, evangelical life, poor and humble, utterly obedient, cheerfully given and giving, joyful because we are coming very directly to him who was all of these things when he walked our earth.

We are asked in this vocation to leave our parents, our family, our friends behind in a physical sense in order to come to him solely, not because they are of no worth but because they are of such great worth that we would leave them only for him. And in that sense we already receive the promised hundredfold in answering our call to come directly to him, for all things are found in him and found more fully than they were ever before possessed. For example, all of us find in answering this call to come to God in religious life that we discover love of our family on a deeper level, in him where they have their own truest meaning and their own fullness of being. So, it follows very logically that the more directly we answer that call to come to Christ, the more fully do we discover all those we love since their own being and meaning are in him. Outside of him, we can never fully know our own, much less possess them in love.

[2]Alfred Barrett, S.J., *Mint by Night* (New York: America Press, 1938), 46.

Again, there is a call to leave our will. Not to drop it as something of little worth or an impediment to spiritual progress, but to surrender this most precious gift of God back to him who gave it, that we may cling to him. Saint Clare describes this response as that of "a poor virgin clinging to the poor Christ." God does not call us to give up our will as a kind of fitness test for holiness. No, the invitation to surrender our will to the Father is the call to follow Christ who bent his own human will to the will of the Father. It is just that: a call. And one that he himself answered from the hour of his birth: "In the head of the book it is written of me: 'I come to do your will, O my God' " (Heb. 10:7)—until the hour of Gethsemane: "Not my will, but yours be done" (Lk. 22:43) and on to the consummation of the redemption: "Into your hands, I commend my spirit" (Lk. 23:46).

Always remember, dear sisters, that the common denominator of every call of God to us is: to come to him. And that is why I am convinced that this phrase of the "Anima Christi" prayer cannot be separated from what immediately follows: "In the hour of my death, call me." For what reason? That I may come to you. Bid me come to you. "Jube me venire ad re." That is the whole point.

All of these calls through life on to death must be answered on a very deep, personal level. The call to which we responded at baptism, as concerns those of us baptized in infancy, was answered in our name by others; but it became a real, living, driving force in our lives, a practical vital force, as we grew to maturity and actuated that decision in ourselves. The infant did not decide to be born; and if asked, would probably have stated his preference to remain in the undemanding dark repose of the womb. But as the child grows, he must answer his own call to life. Some persons do not. We need to look into ourselves and discover how fully we are answering our call into life so that we may come to God. There is no other reason to have been called into life.

It is the lack of understanding of life as a call to the Creator of life that leads the Godless philosophers to despair. It is easily understandable. For if we are called into a life which will end, which has an absolute terminal point, how shall we live it? This explains hedonism, debauchery, despair; this explains all of that company because there has been a call into life understood only as something fleeting and often enough most painfully inflictive and afflictive even in its brevity, rather than a call to come to God. Thus, the beautiful call itself becomes a dark summons into a welter of meaninglessness. Even the loveliness of life

becomes unbearable to the human heart unable fully to enjoy it because convinced that it is doomed to fade and die. And so nothing beautiful can really be savored since it is felt to have no meaning outside itself. Everything becomes tainted with the despair that so many experience. Why should we be alive? Why were we called into life at all? We know. It is that we may come to God. Why called to faith in baptism? In order to come to him more securely and with sacramental strength. Why called into Franciscan living? To come immediately to God in a simple gospel life.

So, dear sisters, there are the continuing daily calls. We never want in prayer to think only of that final call of death or to be tempted to think, "Well, how do I respond to that? There is no choice at all." If I had no choice about emerging from the womb of my mother, one would almost say I have still less choice about death. I cannot say to God: "I do not choose to die," nor, "I prefer not," nor "Not today." Where is the choice? Well, it is at the deepest level, for it is truly a terrible thing to die not choosing to die. We do make a decision in our own death that we freely agree to the moment and the manner. We agree to respond to the call. It is not that we are just "stopped" from earthly life, nor that life is turned off, but that

we use the great power of our God-given free will to respond to that call and to say: "Yes, now bid me come to you." Or, we can choose to say, as some do die saying, "No! no! no! I will not die. I do not wish to die. I do not want to come to you. I desire to live longer on earth." Or, "I want to live on earth forever."

There is a tremendous and ultimate choice in death. We can never say that this is something

beyond choice. Rather, it is the greatest choice of all—to choose God's appointed moment of our death as our own, to assent freely to the manner of our death, to choose in his choice all the circumstances of the death, sudden or prepared for by a long illness, indoors or outdoors, by night or by day, alone or with our, sisters around us, in the cloister or in the hospital. We do not know, but we can decide to choose all of that. I think we all know that Saint Pius X had a prayer to which he granted an indulgence, a prayer of his own that he prayed every day. "Right now, I choose with all my heart the circumstances of my death and its hour." Death is not at all the moment and the hour of non-choice. It is the hour of deepest choice. And it flows out of all my other responses to all my other calls to come to God.

With every call in daily life, to be generous, to give, to spend ourselves, there is the invitation to come to God, who "having loved his own that were in the world, loved them to the end" (John 13:1) and in fullest measure and to the last drop of his blood. Every daily call to suffering is a call to come to him who bore all our infirmities and took all our wounds upon himself (Is. 53:4-6). Each daily invitation to patience is an invitation to come to him who was led like a pet lamb to the slaughter (Is. 53:7).

If only we could actuate this right thinking in answering our daily calls, we would have so widened a spiritual horizon, a vista so beauteous. It is not a matter of God's saying: "I want this sacrifice right now. I wish this suffering right now. I demand this act of obedience right now." And that is the peroration. No. Rather, he is asking an act of obedience that we may come closer to him who did always the will of his Father. He asks patience that we may come to him who bore all our infirmities without complaint. He suggests this particular act of charity that we may come into the arms of him whose name is Love (John 1:4-8). He offers an opportunity for meekness and humility that we may deepen our communication with Jesus who is meek and humble of heart. He asks this act of self-despoliation that we may be stripped of all things like Christ who hung upon a Cross stripped of all things, without support, without alleviation. This is what we mean by "call." Not a call to do this or to do that, to suffer this or to give up that, but always a call to come to God.

And so, dear sisters, we pray, "In the hour of my death, call me," knowing that he will, and for the same reason that he called me all during my life: that I may come to him. We shall be able to

make that final decision to say, "Yes! yes! I choose this hour for my death, so that I may come to you" if we have prepared for it by a lifetime of understanding what it means to be called. Do we not see this even in our dealings with one another? If I call one of you to our office, it is for a reason —maybe even the dearest of reasons: that I just want to see you! And when God calls us, it is for a reason, not less than his dearest final call which will be made because he just wants to see us. Let us help one another remember by our way of living that God has always the same elemental reason for each of his calls of us whether in life or in death: that we may come to him.

This is what we want to do: understand every call. It makes all the difference, because we are so frail and so limited. We get tired of obeying all the time. We get weary of making sacrifices. We lose a taste for penance easily enough. Shamefacedly we must admit that we tire very, very easily. Unless we remember that the calls to obedience, to sacrifice, to penance are calls to come to him whom we love. Again, we see this in human love. We see this in community. If there were piles of rocks along here, and you were down there and I called you because I wanted you to come to me—well, I really have faith that you love me enough that you would come to me over the rocks, just as if you called me, I would do the same. Yet we do not see this so clearly in our daily life with God. God is not saying: "I have set up this hazards course; and I want to see how you do on the rocks, how you make the hurdles." No, he is calling us to come to him, and often enough there are rocks of one kind or another that will have to be suffered, hurdles that will have to be taken if we are going to get to him.

Dear sisters, it is very precious to be called by our name. When as children we were called by name to come in, though we did not want to come in, there was yet something very intriguing about hearing the sound of our own name. And to think of being called by God with the sound of our own name and in order to come to him! We could be called by others for selfish reasons, ulterior motives, worldly considerations; but God's call, whether into life, into faith in baptism, into religious profession, or into each daily situation, is never ulterior, never by-the-way, but always and only that we may come to him.

So, let us love this particular petition within the "Anima Christi" prayer, aware that we find the meaning and purpose of every call in it. Knowing that we are called to the God who loves us is what sweetens every sacrifice, gives meaning to

all suffering, infuses pain with splendor. It is the being called which gives significance to human love as well, to our sisterly love for one another, and impetus to the mortifications our life continually puts before us. If we could only remember that God is calling us by name in the unfolding circumstances of each day, we would assuredly reply: "Yes! bid me come to you." It is not a case of, "yes, I will make this sacrifice." Or, "Yes, I will be patient; yes, I will suffer this." There can be more than a bit of vainglory in that, you know. There can be any amount of pride in that.But we must come to understand that the call neither ends any more than it began in the pain, the suffering, the sacrifice, the mortification, the situation, or the hour of death. It is God who is the common denominator of every call, "in hora nativitatis meae, in hora mortis meae, in hora et hora vitae meae per diem in diem."

Yes, let us love to be called, knowing that the call does not pertain so much to anything to which we are called as to God who is the Caller and the Meaning and the End. If we use our God-given energies to live in that fashion in responding to the daily calls of our life, then "in hora mortis nostrae" we shall be able to reply to that call, too, making in that tremendous, dramatic final hour of our life on earth a deeply personal decision.

To a Little Plant

Little plant,
rooted in Christ the Lord,
cling fast to Him,
drink in His Word.
Day after day,
lifting your face above,
bask in His sun,
live in His love.

Root deeper still—
surrender all your fears.
Your Father knows.
He counts your tears.

By day and night
His spirit works in you,
You know not how—
but He is true.
First comes the sprout,
the green leaf, and the ear.
Before you know
Fruit-time is here.
Entrust yourself,
Christ-plant,
to Wind and Sun.
Grow up in Him
'Til Harvest come.

Mother Mary Clare of Jesus, P.C.C.

Chiara Poverella

Chiara poverella—
In your garden of skylight
lay the holy poverello
deprived of earthly sight . . .
Yet—your light, it seems, was enough
to make Francis quite secure
since the winds sang with his canticle,
a legacy for us—his poor!
The peace-filled lyrics sent to those
whose scandalous tempers flared
roused wells of contrite tears
while a friendly embrace was shared!
Chiara poverella—
In your garden of moon's glow
our father Francis kept his vigil
that all the world might know
That bodily sight—a precious gift—
endowed by God most high,
cannot bestow a deeper love
for which we all must try.
And as a blessing for the ladies poor
he called you the favored ones
while created by the Father
and redeemed by the Son . . .
Chiara poverella—
about the Third he said:
"You are espoused to the Spirit,"
and with that he bowed his head.
Could he have died upon the spot
for joy and sorrow twined,
your soul surely would have followed
for the sameness of soul and mind!
But Francis lingered on awhile
amidst the mice and pain
until a little strength returned
more souls had he to gain.
Chiara poverella—
Francis' co-worker in the fray;
his little plant on prayerful soul—
your garden still blooms today!

Sister Frances Ann Thom, O.S.F

Brothers and Sisters in the Lord Jesus:

Greetings and Peace

CY GALLAGHER, O.F.M. CAP.

IN THE Pauline Letter to the Ephesians and in Saint Francis's Letter to the Custodes, we find a parallel topic of concern: that Christians live up to their trust—honor their heritage. In both these letters, the authors write to their own: to people who share with them a family membership. Paul had lived at Ephesus for two years. Francis was writing to the "elder brothers" of the Order, men whose responsibility it was to foster and preserve unity among the brothers.

Paul begins his Letter to the Ephesians with a magnificent doxology of the greatest importance for the cosmic significance it attaches to Jesus (1:3-14). "God has given us the wisdom to understand fully the mystery, the plan he was pleased to decree in Christ, to be carried out in the fullness of time: namely, to bring all things in the heavens and on earth into one under Christ's headship" (1:9-10). Likewise, Francis begins his Letter to the Custodes with a direct and immediate reference to Christ, focusing all ministry and worship on the mystery of the Body and Blood of Christ and on reverence for his Word: "With everything I am capable of and more, I bet you to ask the clergy, with all humility . . . to have the greatest possible reverence for the Body and Blood of our Lord Jesus Christ, together with his holy name and the writings which contain his words, those words which consecrate his body" (EpCust 1:2).

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But how can people reverence Christ unless he is preached to them? Francis (EpCust 1:8): "When you are preaching, too, tell the people about the glory that is due to him, so that every hour and when the bells are rung, praise and thanks may be offered to almighty God by everyone all over the wold." Paul (Eph. 3:8-9): "To me, the least of all believers, was given the grace to preach to the Gentiles the unfathomable riches of Christ and to enlighten all men on the mysterious design which for ages was hidden in God, the Creator of all."

In these Letters both Francis and Paul are concerned that "Everyone all over the world" be brought into the unity of the family of God. Paul speaks directly about family relationships as symbol and model to the single family of mankind (cf. Eph. 5:22-33 and 6:1-9). Francis speaks indirectly on this theme by referring his comments to those who are the guardians of unity in the Brotherhood, the Custodes.

Francis-Foolishness

he gives me hope
that Francis-fool
so hung-up on his
hermitage
and other quite unpopulars
like simple things
and mystic things
like Spirit-things
fathered and
godly synthesized
within his central
hermitage
not very far away

how could he keep
so hung-up high
so sure of all these
dubious things
unless he had his
hermitage
to scatter scatteredness
to winds
to wisen worldly
foolishness
to fool-proof
unprized certainties

he gives me hope
that poor-man rich
whose hang-ups turned
worlds upside-down
whose hermit-art
spun gold from dung
and other simple crazy things
he stored and treasured
foolishly
within his central
hermitage
not very far away

he gives me hope
that Francis-fool

Sister Andrea Wild, O.S.F.

Mother Maddalena Bentivoglio, O.S.C. Foundress of the Poor Clares in the United States

SISTERS FRANCES ANN AND M. ELLEN, O.S.C.

Part IV: "Still a Pilgrim at Sixty-Three"

THE COMMUNITY at Omaha was steadily growing in numbers, having weathered the violent storm of calumny and mistrust. It was a purifying death which brought forth so much new life. Mother Maddalena was now sixty-three and in poor health. Her spirit and zeal for the spread of the Order was, however, undimmed. Her words to a young sister: "For the glory of God I would go all over the world," bespeak the zeal of Francis, who wanted his followers to consider themselves as pilgrims and strangers upon this earth. Such was Maddalena's existence in this land of promise.

Tired and weary, Mother Maddalena set out on July 30, 1897, for the new foundation in Evansville, Indiana, which was to be her final resting place on this earth. For over two years she had planned and worked for this foundation amid misunderstandings, setbacks, etc., but nothing could discourage her undaunted spirit. "One more powerhouse of prayer, one more home where the young women of her adopted homeland could spend their lives in prayer and sacrifice for the glory of God"—this was her great desire. She would spend herself to the end in the mission that was given her by Pope Pius IX to bring the Poor Clare contemplative life to America and see it flourish.

Reading her sketchy biography, one is reminded of the pilgrims of old. Catherine de Hueck Doherty gives us a vivid picture of these early Russian pilgrims, representative of pilgrims all over the world, in her book *Not without Parables* (Ave Maria Press, 1977). In the very first chapter she speaks of the pilgrim, and as I read it I was amazed to find such a striking parallel with the journeyings of Mother Maddalena.

> Russians are very deeply aware that all men are really exiles from heaven and that all life is a pilgrimage. But they are also deeply aware that they can participate in the atoning sacrifice of Christ by the practice of faith, and by the spiritual and corporal works of mercy, by mortification, penance, silence, and prayer. Pilgrimage combines many of these features. Definitely they are undertaken with a spirit of atonement and prayer, atonement for one's own sins and then for the sins of mankind [p. 16].
>
> . . . . . .
>
> When people went on pilgrimage they never set a time limit, for they believed very deeply that pilgrimage time was God's time. Walking as they did, crisscrossing the countryside they experienced good and evil happen. They thanked God for the good and when they met with evil they received a clearer vision why they were making their pilgrimage and what their atonement was all about [p. 17].

Mother Maddalena had lived a certain amount of mobility during her growing years. She first left her home at the tender age of four to attend the Boarding School at Trinità dei Monti. Later she would be sent to the Convent School of the Religious of the Sacred Heart at Turin. During the rebellion in Rome, her family moved for a time to Frascati and with the restoration of peace, returned once more to Rome. After the death of her parents, Maddalena, Constance, and Matilda were placed with the Dominican Nuns at Santa Catherina. It was in this solitude that the seed of a Poor Clare vocation took root in the souls of the Bentivoglio sisters.

All three sisters entered the Monastery of San Lorenzo where the mitigated Rule of Saint Clare (approved by Pope Urban IV in 1264) was observed and the Sisters were known as Urbanist Poor Clares. However, Maddalena and Constance desired to live more in accord with the original ideals of Francis and Clare. Under the zealous guidance of their spiritual director, Father Bernardine Pourtogruaro, Minister General of the Franciscan Order, both Sisters had begun to observe the Primitive Rule. Seeing the growing fervor of these young religious, and the delicate situation created in the community by their observance of the strict life, the Minister General had hoped to transfer them to the Monastery of Saint Clare in Assisi, where this Rule was lived in its primitive purity ever since the time of Saint Clare. This plan he revealed only later on.

Nine years of prayer, penance, and solitude would ready the souls of these noble women for God's work in the foreign element to which they would be called. Circumstances would converge and bring about the unveiling of God's plan for them in the guise of Mother Ignatius Hayes, a Franciscan Sister of the Third Order

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who had come seeking seasoned religious for her newly established foundation in Belle Prairie, Minnesota. Having failed to enlist the help of any of the suppressed Third Order members, she turned to the Minister General for advice. Ever eager for the opportunity to spread the Order of Poor Clares, Father Bernardine decided that since Mother Ignatius could not get the Third Order, perhaps she could enlist the help of the Second. It was hoped that the cloistered Poor Clares would, by their prayer and penance, be a hidden spiritual support to the external missionary activity of her institution. Encouraged with the proposal, she went to the Monastery of San Lorenzo to seek volunteers. Many seemed eager to accompany Mother, but this eagerness would be tested by the displeasure of the other Sisters. Only three names were presented to the Pope for approval: the names of the two Bentivoglio sisters and that of a nun of the Monastery of San Cosimato. When the Holy Father received the petition to grant permission to these sisters to leave the enclosure for the purpose of establishing a convent in the United States, he responded: "Leave the petition here, for I wish to pray and thus to choose those who are to go." Fearing that her plans might fail because of the opposition that had by now arisen against it, Mother Ignatius sought the aid of Father Francis Silas Chatard, then Rector of the American College in Rome. Later, as Bishop of Indianapolis, he would be a staunch supporter of Mother Maddalena and receive her into his diocese. After a few days, the Holy Father decided that the two Bentivoglio sisters should go. As he said: "These Sisters will have to suffer much and will have to face much contempt, and only two sisters of the same family, encouraging each other, will be able to endure."

Thus, the two Bentivoglios received their obedience from the Pope and the Minister General to proceed to Belle Prairie with Mother Ignatius and there establish the Second Order according to the Primitive Rule of Saint Clare. And thus the pilgrimage began.

In retrospect, one marvels at the fortitude and total sacrifice of these two sisters in obedience to their superiors, for, once again, they had to leave all things—to go into a foreign land and adjust to a new language and a new culture. One of the greatest hardships was the fact that there was little or no support—material or moral—from their own monastic community. Even though the Minister General defrayed expenses of transportation, they had to depend on charity for incidentals and even necessities at times. The blessing of the Vicar of Christ had given them courage for

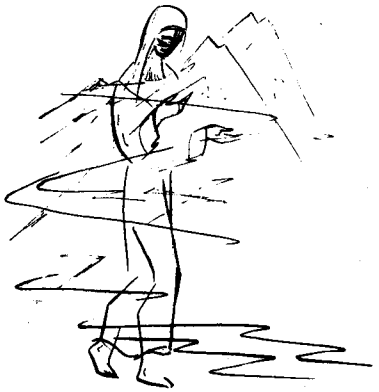
this canonical mission, and, as always, they had unbounded trust in divine Providence.

The records of San Lorenzo have this brief entry: "August 12, 1875: On this day, with permission and approbation of the Holy Father, Pius IX, the two choir religious, Sister Mary Constance and Sister Mary Maddalena Bentivoglio, sisters german, went forth from our venerable monastery for the foundation of the First Rule of Saint Clare in North America."

The first stop on their long pilgrimage was at Trinità dei Monti, Maddalena's school, where the other Bentivoglio sisters awaited them. From here they proceeded to the Vatican to receive a farewell blessing from the Holy Father. After words of encouragement, he gave them his blessing with these words: "May this blessing ever accompany you and be for a happy journey, for strengthening unto endurance, and may it be to you a crown of glory in paradise."

Upon leaving the audience hall, the Bentivoglio sisters visited Saint Peter's tomb to ask for assistance in their new mission. They next visited the Church of the Gesù, where their parents were buried, and then the basilica of Saint Mary Major. They left the eternal city to visit Assisi, the home of the Poverello and Saint Clare. First they stopped at Our Lady of the Angels, where they were overcome with devotions and where they poured out their hearts in prayer to their Seraphic Father. During the overnight stay at the Monastery of Saint Clare in Assisi, they were given the opportunity to spend some time in the crypt where the body of Saint Clare reposes. Kneeling before the sacred remains, they underwent such a spiritual experience that they were loath to leave that place; but upon their farewell they were in possession of a rather large relic of Saint Clare. Next came San Damiano, the cradle of the Second Order, where Clare had lived and died: there they prayed for the grace to carry across the Atlantic the living flame that Clare had ignited over six hundred years before. From Assisi to Florence, on to Bologna, Venice, and Padua. Then Milan, Genoa, and Nice. Maddalena and Constance met the Minister General here, since he was conducting a canonical visitation in the city.

Father Bernardine, upon whom the responsibility of the mission rested, used the time with his spiritual daughters to give them some final instructions to help them transfer from the Urbanist observance to that of the First Rule of Saint Clare and to renew their vows. Here the General gave them the decree of obedience commissioning them



to go to America to found a cloistered monastery and appointing Maddalena the Superior with Constance as her Vicaress. They were also told that Father Paulinus of Castellaro would go with them as their director and guide.

They journeyed now to Marseilles, where they remained for eighteen days to experience the living out of the First Rule in its original vigor. A bond of friendship was formed between this community at the two pilgrim Poor Clares which would continue long after the American foundations had been established.

On September 14, before boarding the ship which would take them to their new homeland, Maddalena wrote to her sister Matilda:

> Let us pray always that Our Lord will be with us, on land and on sea and even at the bottom of the sea.... Who is sure of the future? Let us throw and plunge ourselves into the Sacred Heart of Jesus. What a peace our souls will enjoy there abandoned to divine providence! Be convinced that we are always happy. In loving Our Lord we must not entertain any anxiety. It is ever so: a scratch and a caress. Everybody is telling us that we shall suffer. Poor us! We shall sow and others will gather the fruits; foundations are always sorrowful. But let us leave all in Our Lord's care!

The steamer they were to take was a merchandise ship, but would also accommodate passengers. The ocean voyage had its hardships and mortifications—sea-sickness for the greater part of the journey. Arriving in New York on October 12, 1875, the Sisters were hospitably received by the Grey Sisters at 143 West Thirty-First Street. Many disappointments were to arise, such as Father Paulinus' announcement that he would go no further until he received word from the Minister General. However, they could proceed, if they wished, but he would advise them to remain in New York. Consideration of the language barrier, lack of real knowledge about Belle Prairie and/or Mother Ignatius, and their obedience to Father as their director, all added up to their decision to remain in New York.

It was November 28 before any word came. There was no definite decision regarding their future, only words of encouragement.

Living on the charity of others until mid-June was most humiliating. But when word did come, it left the burden of what was to be done entirely in their hands. It advised a foundation in New York or in Cincinnati or possibly in Philadelphia. But the necessary letters of authorization had been forgotten in this communication, and the need for funds was not realized by the Minister General. Nevertheless, the Sisters began their strange pilgrimage by visiting with Cardinal McCloskey. The answer was most unexpected! He was not interested in a community which did not work—it was not in keeping with the spirit of the country. Letters from Cincinnati also brought this type of reply. So—on to Philadelphia! New hope filled their hearts when the Archbishop responded affirmatively. They moved into a house which he provided for them, and they even received a new postulant! This spark of hope was, however, soon to be shattered when on October 27 the Archbishop sent for them to inform them that thet could not remain in his diocese because such a life was not in conformity with the spirit of the people.

After five long months of waiting, another ray of hope arrived in a kind and welcoming letter from the Archbishop of New Orleans. In their small home they began to live out the Rule as best theycould and were joined by two more postulants. At this point they were under the direction of Father Gregory Mankneck, O.F.M., who visited the little foundation. Disapproving of the conditions—too small a house and no chaplain for Mass with little hope for improving the situation—he told them to go to Cleveland where he had already spoken to the Bishop and purchased a house for them. Joy and sadness filled their hearts—joy to be at last near their Franciscan brothers, and sadness to have to disappoint the good Archbishop. They promised to return someday.

The journey to Cleveland did not take long. Their spirits were high as they envisioned the prospects of monastic enclosure and good Franciscan spiritual guidance. Then, the unexpected once again! Shortly after their arrival Father Gregory told Mother Maddalena of the arrival of a group of German Sisters. He said the two communities were to be amalgamated. He further stated that they were to conform to the customs and dress of the German Sisters, and when Mother Maddalena attempted to explain the commission they had received from Pius IX to found the Poor Clares of the Strict Observance, he simply stated to conform or leave. The two groups did attempt a merger. Differences of "language, Constitutions, and

customs made it too difficult," however, "for new beginnings in a strange land."[1]

As Mothers Maddalena and Constance were about to leave Cleveland, the three novices and one postulant expressed the desire to go with them. Back to New York again! They would collect money and go back to the good Archbishop in New Orleans. Mother Constance and one novice went West on their begging expedition and while in Nebraska made the acquaintance of Mr. Creighton, who generously offered his help.

Upon writing to the Bishop there, Mother Maddalena received a favorable reply, and thus it was that she and her two faithful novices at long last made their first foundation in America. Of course, her trials were not over. Through Mr. Creighton's generosity a monastery was constructed, which was promptly blown down by a freak cyclone. And, once again, it would be held up by a windstorm—but Mr. Creighton, faith, and charity proved to be greater than any storm. Now, indeed, the first Poor Clares in the United States could sing their Alleluias of praise and thanksgiving. Soon Sisters from Marseilles would join them, and Mother Maddalena would rejoice to see this aspect of her mission accomplished. Calumny, however, would interrupt some of the dream's fulfillment for a time. The two pilgrims would climb the hill of Calvary for a time and then burst forth into new life. This new life would be Mother Maddalena's last foundation during her lifetime. Her pilgrimage over, her mission accomplished, she would intone her "Nunc dimittis" in Evansville, Indiana.

[1]For more information on this, see Mother Mary Francis, P.C.C., *Walled in Light: Saint Collette* (New York: Sheed & Ward, 1959), 246. Other sources for this article not mentioned in text are Mary Alice Zarella, *I Will God's Will* (Evansville, IN: Poor Clare Monastery Press, 1975); and Albert Kleber, O.S.B. (the Vice Postulator), *A Bentivoglio of the Bentivoglios* (unpublished manuscript).

A Descriptive Reflection:

The Miraculous Crucifix of San Damiano

SISTER MARY SERAPHIM, P.C.P.A.

WHO WAS HE, this pre-Franciscan, who in a moment of inspired devotion, created the remarkable painting of the Crucified that has had such a formative influence on Franciscan spirituality? He was probably a man of twelfth-century Umbria, trained in the Romanesque school of painting and influenced by the lingering Byzantine style of the early Middle Ages. His name, like that of so many of the cathedral builders they see him give a literal meanus; but his devout talent has gained immortality. He arose from the soil and scenes of Umbria, the same land that nurtured Francis of Assisi. Was it pure accident that the lineaments of Franciscanism were portrayed in art shortly before being enfleshed by another man of Umbria?

Can any Franciscan afford to overlook the profound and vivid theology of divine Love that the San Damiano crucifix presents to us? Before it knelt the Poverello when he was only a barely tolerated religious crank. In that anguished year of 1206, Francis was searching ardently but blindly for direction in his life of service to the Lord. He stumbled down into the sunken nave of the half-ruined chapel and was drawn to the compelling image of the Crucified that hung above the altar. Dust and mold lay thick about Francis, doubt and confusion crowded his mind, when suddenly all was changed by the wholly unexpected command: "Go, Francis, and rebuild my house, which as you see is falling into ruin."

A transformed man emerged into the Umbrian sunlight. Francis now had a mission ,a vocation that was soon to be shared by thousands of brothers. The Church of God needed him, Jesus the Crucified had called him. He responded with the whole of his ebullient nature.

Some term Francis naive when they see him give a literal meaning to the enigmatic words of the Crucified as he set about collecting stones for the little chapel

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of San Damiano. But in an age when church building was a dominant pastime, when cathedrals of unsurpassed splendor were rising all over Europe, it was an honor and a privilege to set one's hand to trowel and mortar on a church wall. San Damiano was a humble church, undoubtedly; yet for Francis it was the symbol of the very bride of Christ herself. He would begin where he first received the Light and the Call. From there the path would open before his bare feet, measure by measure.

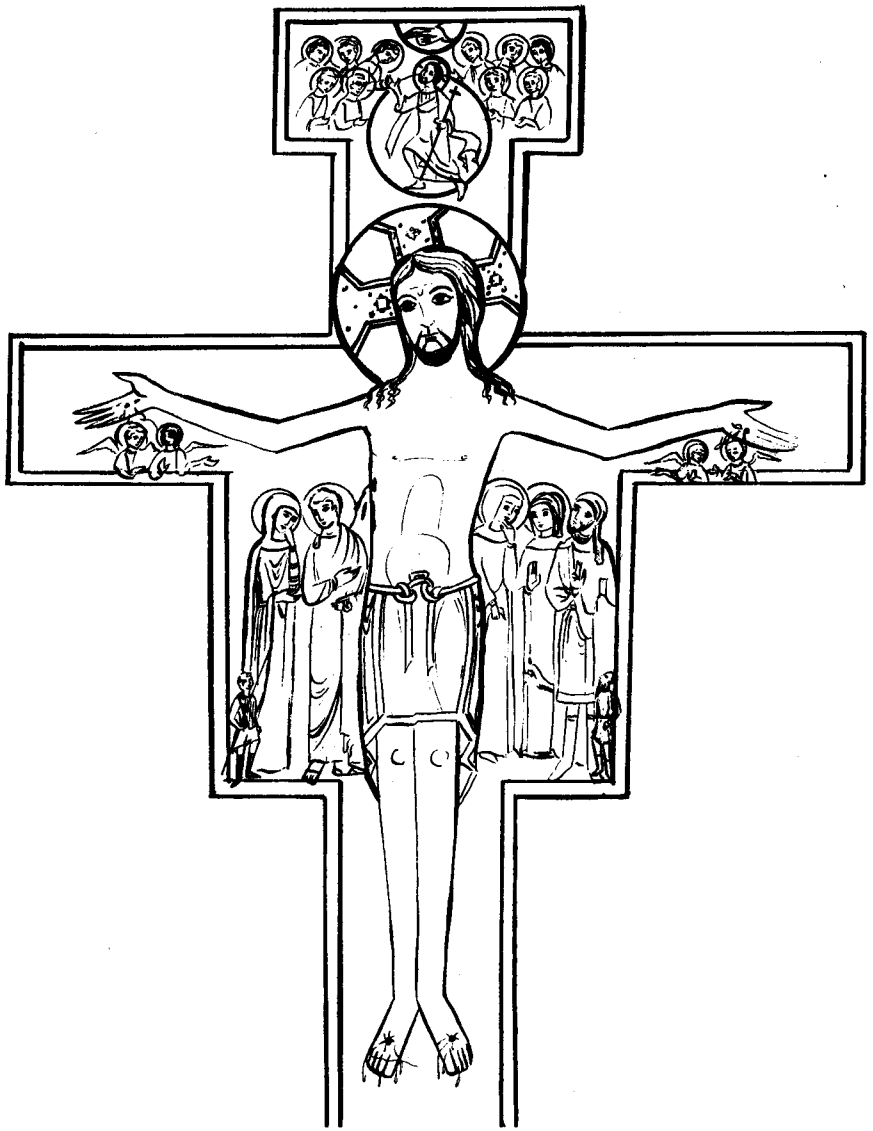
Although Francis physically left San Damiano many times, his spirit ever hovered before that adored Image. To it he brought his greatest trophy, the virgin Clare. Was it merely a coincidence that he rooted his "Little Plant" in the soil before this Crucifix? That he bade her flourish in the light of the flickering lamp for which he had once spent all he had to keep burning? The answer is obvious. Clare, and the Second Order too, were to be spiritually formed by this blessed Image. Let us contemplate it as Francis did, as Clare must have for the forty-one years of her cloistered existence at San Damiano.

The first thing that strikes us are the eyes of the Crucified. Although they are stylized, they convey a sense of distant vision as well as almost infinite sadness. These eyes compel us. We are bidden to look at the vast sweep of the plan of salvation, but also to experience the sad yearning of a Savior over a world that rejected his love. Inspired by those eyes, Clare's prayers were often accompanied by tears while Francis' preaching was fired with urgency.

From the eyes we move to contemplate their setting, the calm countenance that betrays no anguish but a strange serenity. The effect is arresting, for it suggests majesty. Then we notice the naked corpus, gaunt and bleeding, yet bearing the beauty of the glorified Body of the Lord. Here is a concise theology of redemption—an expression of Saint John's vision of the Crucifixion as the hour of Christ's glory.

The figure is not a detached corpus as we are familiar with in modern crucifixes, but is painted onto a wood tablet carved in an unusual cross-form. The Body stands out in high relief against the ornamented background. It almost seems to hover in front of it and can so capture the interest that one may look at the composition for a long time before adverting to the background at all.

Yet that background is profoundly significant and theologically rich. We first notice that below the outstretched arms, the main figures in the Passion story are painted. We find Mary and John standing under the right arm of Jesus, the holy women



with (perhaps) Nicodemus under the left. Smaller figures are also found, of the Centurian with lance and the mocking Jews. We are made to feel that Jesus' Passion was not accomplished in isolation but was intimately shared with those dearest to him. Could Francis or Clare have looked long at those faithful men and women without identifying with them?

Around the bleeding hands are angels in animated exchange. While some direct one's gaze to the gushing Blood, others seem to be joyously discussing its significance. Another Franciscan stream of devotion and theological explication has been portrayed by our artistic precursor!

The most striking figure in the background, however, is above the head of the Crucified. Here is depicted the glorified Christ engaged in energetic supplication to the Father, whose Hand is seen outstretched in benediction. What could more fully illustrate the true meaning of the Crucifixion? More animated angels surround this small figure, one at least appearing to assist him.

Could Clare have prayed forty-one years before this manifold painting and not be transformed in the depths of her being by its theological accuracy and devout intensity? Her writings, few as they are, bear witness to the harmony of her spirituality with this Crucifix. She would call her daughters "co-workers with God for the sake of the frail and failing members of Christ's ineffable Body"—the Church (3rd Letter). She well knew that imitation of the Crucified meant intimate conformity to his sentiments as well as fullest participation through compassion with his sufferings.

For Francis, here was the Image par excellence of the "Good Shepherd who suffered the pain of the Cross to save his flock. That flock has followed him in trial, persecution, shame, hunger, thirst, sickness, temptation, and in every kind of suffering" (Admonition VI).

The precious heritage of all Franciscans, the expression of their prime ideals and the wealth of their piety is embodied in this single Crucifix. The Poor Ladies took the original with them from San Damiano when they moved into Assisi after the death of Saint Clare. It now hangs in its own chapel in the basilica of Santa Chiara which entombs the body of Saint Clare. A copy, however, has beem made and hangs in place over the small altar at San Damiano where Francis and Clare has always seen it. Who can say which is the greater miracle—that once in 1206 Christ spoke through this Image to young Francis Bernadone, or that he has spoken through it seven hundred and seventy years to Franciscans and Clares the world over?

DOCUMENTATION

Friars and the World Problem of Refugees

JOHN VAUGHN, O.F.M.

THE SPIRIT of the gospel that is also the kernel of our Franciscan Movement draws us almost naturally to people who suffer and to places where justice and peace are at risk. Wherever people suffer, the gospel tells the friar to go and bring consolation. Where there is such a strong call today to come to the aid of "marginal" people we have the very clear example of Christ, who spoke up for voiceless people and sought the company of the outcast of his society.

The same evangelical spirit penetrated deeply into the whole life of Saint Francis. His farewell to the world and his choice to lead a poor life were a direct consequence of his decision to live a life according to the gospel. In the process and the growth of this ideal his encounter with the leper constituted an important stage. His desire for a real *metanoia* was put to a severe test when he felt the urge to embrace the leper, one of the "marginal" people of his day.

The encounter with the leper did not remain just an incident in the life of Francis. Not only did he prefece his Testament with this experience, but repeatedly Francis sought the company of the lepers, to discover further, for himself and his brothers, the deeper dimensions of his own life. He sat down with them for meals (LP 22; Sp 58) and had the brothers take care of them (1 Cel 39; LP 22; Fior 42). He passed the night with them (2 Cel 98), sometimes in the company of other friars (LP 23; 3 Soc 55). These incidents clearly show that such encounters, in which he cultivated his respect and love for the lepers, also served as a "novitiate" for himself and the other brothers in the discovery of self and of God.

. . . . . .

How can the contemporary friar become involved? The first step is a preliminary one: We must inform ourselves about the problem of refugees and its implications, and share this information with others.

These two short excerpts are from the eleven-page encyclical Letter of Father John Vaughn, O.F.M., Minister General, given at the General Curia in Rome September 10, 1979 and published in English by the English Speaking Conference of the Order of Friars Minor.

The present exodus from Vietnam has taken on world dimensions, affecting many nations at the same time. We all know something about it; it has touched the lives of many of us. Where we can help we should. But for all its tragedy it is just one of the many refugee situations. None of us can avoid being somehow involved in the vast range of refugee problems of today. The problem has its ramifications right down to the smallest villages where our friars have their daily tasks. Many of us, as peoples or nations, have known our own "exodus" in the past. The knowledge of the experience should make us sympathetic to those who are living this same experience today. But we must begin by being properly informed.

The actual involvement of our friars can take many concrete forms. Friars who live among refugees should come close to them to understand their plight, to share their sufferings, and to help the rest of us understand. Those who live in "countries of first asylum" should give active support to the development and improvement of refugee camps, meanwhile making their own people more receptive to these emergency arrangements. They could also make contacts with friars in the remote countries to build "bridges" for refugees to settle permanently. Finally, friars in countries of possible permanent settlement should try to influence public opinion in favor of opening the borders of their countries more generously to refugees, and should assist in the process of integration.

Material aid, too, can be a project in which friars are involved. Food, clothing, shelter, and financial assistance are many possibilities for coming to the aid of refugees. The friars can serve in aid centers, whether these are meant for "boat people" or for any refugees.

. . . there are various levels on which friars may be involved, as individuals, as members of a parish or group, as members of a regional, provincial, or federal community. In whatever capacity they may decide to involve themselves, we feel that friars should enter into and take part in existing organizations and agencies rather than initiate their own Franciscan ones. This latter would be necessary only if no other agencies exist locally and no initiatives are taken by anyone. Not only will this combined and integrated service be more effective, but our own witness of service will be far more convincing. . . .

A Novice Reflects on Franciscan Poverty—II

JOHN COUGHLIN, O.F.M.

The Spontaneous Process of Embracing Nature and some Applications

QUITE OFTEN when the question of poverty is raised the first thought that comes to mind is material poverty. This is largely because of the historical development of the question. From what I have already said, it should be obvious that I consider this to be a misperception of the real question. It is sad that of the three levels of poverty—poverty as relation to God, to others, and to material goods—the least significant, material poverty, has dominated the history of the question and even divided the Order. Yet I also feel that if one truly lives from a perspective of spiritual poverty, he finds himself mandated to express this poverty in regard to material things. Material poverty ought to be for the Franciscan a sacramental sign of a deeper reality.

Francis experienced such a mandate for sacramental expression in his own life. It was his inward conversion that led him to such great respect for all material reality. He was able to integrate his strong call to penance and his love for life into a vision that led him to embrace all creation. As Zachary Hayes has put it:

> There can be no doubt, on the one hand, that Francis was a profoundly spiritual man. On the other hand, there is every reason to say that he was a man profoundly in love with material reality. Indeed, his was a spiritual-

Brother John Coughlin, O.F.M., a student for the priesthood in Holy Name Province, originally published these reflections in the Novices' journal, Caperon *(Brookline, MA, May, 1979, pp. 39-52. The article, begun in our June issue and concluded here, is reprinted with permission.*

ity that did not turn him away from the physical world, but led him to embrace it in a new way.[9]

It seems to me that when we speak of poverty we ought to be guided by this perspective.

Such a perspective is more easily understood when juxtaposed with the materialistic world view so pervasive today. Much of modernity sees the world as composed of physical objects to be defined and controlled for utilitarian ends. In many senses, we often put greater trust in technology than in God. The Franciscan vision, needless to say, is not limited to this one-dimensional perspective. For Bonaventure, material reality symbolically expresses the divine love, beauty, and goodness. As an expression of God, material reality strikes the chord of an inner experience so rich that it leads man to the Creator. We are part of the materialistic perspective of our day, and yet each of us is at the same time called to be attentive to and aware of God's presence in material reality.

●

The Franciscan world view leads to certain concrete manifestations concerning what material poverty does and does not mean. If God's presence is seen through materiality, then the use of that materiality ought to include a sacramental dimension to express the mystery it contains. To begin with, Franciscan poverty does not include legalism or rationalizing. First, legalism about material goods can easily make poverty the value in itself. The ultimate value is not poverty, however; it lies in relationship to God and in advancing his Kingdom. A heavy structure of laws and regulations regarding material goods is external to the inner life of penance. Such an extrinsic structure provides little guarantee that poverty will become an interior value and motivating force. Each Franciscan must come to his own respect for materiality flowing from interior conversion. Secondly, both on a communal and on an individual level, the excessive ownership and use of material goods is often rationalized. The distinction begun by Gregory IX in *Quo elongati* between "use" and "possession" of goods has little importance in the daily life of the friar. With all due respect to the canonist, in my opinion such a distinction is no more than a legal fiction. For the individual friar, luxurious habits are often rationalized by a further fiction. We say to ourselves, "I really need these things to be a fulfilled person." For myself, I think I often confuse what I really need and what I really want as the same. Of course, needs and wants are not always the same. Material poverty does not include room for such legalism or rationalization.

Material poverty does include (1) originality and spontaneity in process, (2) moderation of use based on needs, and (3) a prophetic response to modern materialism. First, Francis does not give us a legal structure. He leaves us the model of life true to his originating inner self and spontaneous in response to his surroundings based on this originality. This presumes a life of penance or continual conversion, which means that each friar must continually ask himself how his relation to material goods reflects his inner poverty. Only in such a process can integrity to self and unfearful response to the situation occur. Secondly, each friar must know his true needs and be able to distinguish between necessity and luxury. Francis, for example, broke his fast and ate with his hungry brother. In the First Rule (ch. 9), Francis tells the friars to accept material goods for their needs. The principle developed by Bonaventure and enunciated by Nicholas III in *Exiit qui seminat* calls for "moderate use,"[10] recognizing that the use of certain goods (clothing, buildings, etc.) is necessary but that moderation ought to be observed. Each community and each friar has the obligation of discerning needs and moderate use of goods. Final-

"Each friar must know his true needs and be able to distinguish between necessity and luxury."

[9]Zachary Hayes, O.F.M., "Toward a Philosophy of Education in the Spirit of St. Bonaventure," *Proceedings of the Seventh Centenary Celebration of the Death of St. Bonaventure* (St. Bonaventure, NY: The Franciscan Institute, July 12-15, 1974), p. 18. The following thoughts on the Franciscan world-view are from this article.

[10]John Moorman, *A History of the Franciscan Order* (Oxford: Clarendon Press, 1968), 177-87. The opinion here is mine, not Moorman's.

ly, given the opposition between the vision of Francis, who saw God's presence in materiality, and the outlook of much of our own society, which manipulates materiality without respect for its deeper mystery, all the friars are called to respond prophetically to such abuse. Where nature is abused, when the elements are combined to destroy rather than to enhance creation, the friars must respond by presenting their alternative world vision. In this way their poverty gives witness to what is to come.

Conclusion

AT THE beginning of this article, I said that in addition to the three levels already discussed, there is a fourth level of poverty: poverty in relation to self. I place this last in order, not because it carries the least importance, but because it is operationally evident in the relations to God, persons, and things. I feel I should add that it is on this fourth level that the pain and joy of living poverty will be experienenced. If poverty frees us from what in our lives holds us back from God, it will be because it has touched in a special way the inner core of our self. From my initial study of Francis, I feel that poverty accomplished this for him. By stripping him to the very core of his being, it removed his fear of the lepers in his life.

The *Sacrum Commercium* tells the story of Francis's courtship of Lady Poverty—a process that begins with his conversion to a life of penance, his adopting of a spiritual perspective which becomes the principle of all poverty. The process also includes, for Francis, a relationship to his companions in minority. A banquet takes place, where he and they reap the fruits of poverty. The material manifestation of poverty plays a central and prophetic role in salvation history according to this narrative, which concludes with Lady Poverty giving admonitions to the friars regarding their future.

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In this article, I have presented my own views on poverty. Certainly these views do not hold the weight enjoyed by those of the author of the *Sacrum Commercium*. But the description is similar, and all in all, I believe that they hold true to a basic core of Franciscanism. In light of what I have said, perhaps each of us can ask himself how his journey of poverty in relation to God, other people, and material things brings him closer to God and witnesses to the Kingdom.

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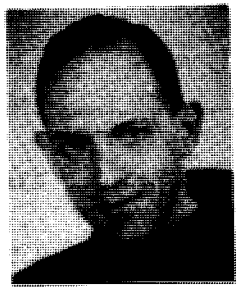

A REVIEW EDITORIAL

Hans Küng—Catholic Theologian?

THE WESTMINSTER PRESS has done all Christians a real favor by making available in a single attractive and rather inexpensive volume a large number of essays dealing with theological themes that are quite fundamental and of great concern today.

The book's main theme is, as the title clearly indicates, the need for contemporary theologians to attain a consensus as to the nature and methodology of their science. A paper on theological method was solicited from Hans Küng for the *Journal of Ecumenical Studies* by its Editor, Leonard Swidler, and responses requested from the various other contributors. Edward Schillebeeckx, in poor health at the time, did not reply directly to Küng's paper but sent, instead, a summary he had already written of his own latest book. Most of the other contriburors, however—six Roman Catholic, three Protestant, and one each Episcopal, Orthodox, Jewish, Muslim, and Hindu theologians—offer comments on both Küng's and Schillebeeckx's papers. Their responses do, as the editor alleges, cover the theological spectrum, but numerically there is a preponderance of contributions on what I think most educated Christians would call the "left of center."

In addition to Küng's initial essay and the responses to it, the book contains an editor's introduction, a review of Schillebeeckx's latest book, *Jesus: An Experiment in Christology*, reviews of Küng's last two books, a collaborator's account of the writing of *Existiert Gott?*, and Küng's post-condemnation statement. "Why I Remain a Catholic."

Consensus in Theology? A Dialogue with Hans Küng and Edward Schillebeeckx. Edited by Leonard Swindler. Philadelphia: The Westminster Press, 1980. Pp. vii-165. Cloth, $12.95; paper, $4.95.

THIS REVIEW EDITORIAL is mainly about Hans Küng, and before it ends, I hope the reader will understand clearly why Küng's status as a theologian is of so specifically a Franciscan concern that it merits editorial discussion in this periodical. Still, something needs to be said about Schillebeeckx inasmuch as he figures prominently both in the book under review and in the current theological debate.

If you have not yet read what has come to be called the Dutch theologian's first (large) "Jesus book"—*Jesus: An Experiment in Christology*—I believe you will find both the author's summary and John Nijenhuis's review at least somewhat enlightening and helpful, as both author and reviewer clarify their concern that Christology be a truly evangelical response to the contemporary human condition fraught with pain and poverty. I have always held the renowned theologian in great respect, and surely we are deeply in his debt for the prodigious task he has accomplished in his last two books. It is not a pleasant task, however, to report that the unstinting admiration I have for his earlier work has yielded to an attitude of serious doubt toward his present doctrinal position. Although he still maintains a high Christology, e.g., he apparently does so only as "a temporary measure in order not to disturb the faithful" (p. 134). Again, he claims not to want to diverge from traditional trinitarian theology, but speaks disconcertingly of a "Binity" in apparent preference to Trinity and will not speak, on the other hand, of "an essence-trinity of *persons* BEFORE the Incarnation" (p. 135).

But to return to the book's main theme: both Küng's and Schillebeeckx's essays present a definite conception of theological method and norms, which some of the respondents consider closer to one another than do others. The method, redolent of Tillich's "correlation," consists in relating two "poles" (Küng) or "sources" (Schillebeeckx) of theology: the pure Gospel message (Küng) or past Christian experience (Schillebeeckx), on the one hand; and, on the other, contemporary human experience. The norms are spelled out as ten "guiding principles" (Küng) and three "hermeneutical principles" (Schillebeeckx); and, while there are certainly some differences between the two sets, both come down basically to an exhortation to academic openness, ecumenical awareness, tolerance, and historical-experiential emphasis.

Hans Küng is, as his collaborator Karl-Josef Kuschel explains with what I can describe only as a hero-worshipping rapture, a good, clear writer. He does say superbly exactly what he wants to say, with the result, not only that this work is clear and pleasantly readable, but also that any doctrinal difficulties it contains must be seen as deliberate and not due to any defect in his prowess as an author. I was hardly surprised, therefore, to find his seminal essay generally engaging. Reading it for the first time, I was indeed irritated by his reference to "benumbed neo-scholastic dogmatics," to "dogmas [!] that have become questionable," and to the biblical era as a "completely different world of experience" from ours; and I did have the impression

In his works . . . (Professor Küng) manifests clearly that he does not consider several authentic doctrines of the Church as definitively decided . . . ; and with that, based on his personal convictions, he is no longer able to work in the sense of the mission which he received from the bishop in the name of the Church.

Pope John Paul II, Letter to the West German Bishops' Conference, May 15, 1980 (Text in Origins, 10:3, 6/5/80)

of a certain one-sidedness and systematic incompleteness. But at that point, I was determined to remain as open as I could. An author, after all, cannot be expected to say exactly what, and everything that a given reader wants said; and omission does not necessarily indicate rejection.

The respondents, however, were not as reluctant as I was to find fault: to point out not only weaknesses and vagueness, but even omissions. Unqualified praise is, in fact, accorded Küng only by the book's editor, by collaborator Kuschel, and by Hindu theologian Kana Mitra—Hinduism's anti-dogmatic, relativistic character is, of course, well known toWesterners. Orthodox theologian Nikos Nissiotis focuses eloquently on the most glaring of all the omissions: Küng's utter silence on the essential Christian themes of pneumatology and communal, intersubjective experience. So revealing are these omissions, and so perceptive Nissiotis's essay in general, that it alone is worth the price of the book.

I also found Bernard Cooke and Paul van Buren confirming my initial impression of Küng's vagueness. Cooke likewise called attention to Küng's failure to distinguish between "attitudinal" and "procedural" principles and, along with Arthur Crabtree and others, protested that Küng's much vaunted historical emphasis is really nothing new at all. Not only has Christian theology always had some degree of such emphasis, but historical awareness has also always been a central feature of Jewish theology (Jacob B. Agus). Paradoxically, Küng's own appreciation of the historical is truncated. First, he is strangely silent on pre-Christian Israel. Secondly, his version of the venerable "scriptura sola" doctrine (the Bible as *norma normans*) is just as unworkable as any of the other versions and embodies a supra-temporal understanding of NT Revelation (cf. Gerard Sloyan, Avery Dulles, and van Buren). And finally, he neglects important concrete, historical dimensions of contemporary scholarship: the literary, critical, symbolic, and hermeneutic (David Tracy and Sloyan).

Certitude in doctrinal matters is, moreover, both more easily attainable and of greater concern to the faithful than either Küng or Schillebeeckx seems to think (cf. Sloyan); indeed, any Christian reader ought to welcome gratefully and take to heart Muslim theologian Seyved Hussein Nasr's eloquent reassertion of the eternal truth of metaphysical insight, of the ephemeral character of cultural fads, of the sterility of reductionism (to which Küng has certainly sucumbed), and of theology's right and duty to lead, rather than follow, mankind with its empirical discoveries.

These are but a few of the important correctives and insights offered in this rich volume. Space precludes further extension of our sampling, but before continuing mention must be made of Rosemary Ruether, who emerges as it were out of nowhere in an otherwise respectable academically serious volume, to issue her perennial strident invitation to a populist revolt in the Church which will subvert both the academic and the ecclesiastical institutions.

As already mentioned, the book concludes with Küng's essay, "Why I Remain a Catholic," which appears also in his book, *The Church—Maintained in Truth* (New York: The Seabury Press, 1980). The essay's tone of bitter dejection is of course understandable and hardly an important issue. In fact, it is somewhat mitigated by protestations of not "being against" Rome, the papacy, or the present Pope.

Substantively and positively, the essay is designed to answer the question, "What, properly speaking is this Catholic reality for the sake of which [Küng wants] to remain a Catholic theologian?" (p. 161). The author defines Catholicity in temporal and spatial terms and goes on to insist that "not everything that has been officialy taught and practiced in the Catholic Church is Catholic" (p. 163).

In itself and out of context, this sort of demurral is harmless enough; I myself have made it on more than one occasion, pointing to some of the same examples used here by Küng. I would go further, in fact, and agree that there must be some criterion for deciding what is genuinely Catholic, and that somehow "reforms—in practice and teaching—must remain possible." This was, after all, the whole rationale for Vatican II. I also like Küng's insistence on an " 'evangelical catholicity' concentrated and organized in the light of the Gospel" (p. 164). The real rub emerges in the concluding four paragraphs, introduced by the question, "What of the Roman factor?" "Precisely because [he] wanted to be a Catholic theologian," Küng asserts, he "could not tie [his] Catholic faith and Catholic theology simply to the ingrown Roman absolutist claims from the Middle Ages and later times." He acknowledges and defends the "pastoral primacy of the Bishops of Rome," but objects to "Roman legalism, centralism, and triumphalism in teaching, morality and Church discipline" (ibid).

Any serious, conscientious academic must feel some sympathy for the plight in which Küng finds himself. In no other discipline is there this demand to subject one's well

thought-out conclusions to scrutiny and evaluation by others who are often (if not usually) less gifted than oneself in logical prowess, rhetorical talent, and even pastoral concern. But theology, the content of which is directly relevant to human beings' eternal destiny, is based on faith, not logic or rhetoric, and to reduce it to the level of other sciences (empirical or rational) is to eliminate what is most essential to it.

Any theologian, therefore, must submit his work to appraisal by the Roman authorities precisely because it is to Peter that the task has been entrusted of safeguarding the purity of Christian truth. The procedure for such submission has been spelled out anew in some painstaking detail by the Sacred Congregation for the Doctrine of the Faith (*Acta Apostolicae Sedis* 63 [1971], 234-36; trans. in *Canon Law Digest* 7 [1968-72], 181-84).

Küng says that he is ready "to learn and to be corrected," but only "whenever it is a question of discussion between equal partners in in a collegial spirit." This is his fundamental error. Yes, in every age it is necessary to decide what is Catholic, and as recent popes have emphatically agreed, reforms in practice and in teaching must remain possible. But theologians do not decide these things "as equal partners" with the magisterium. Nor is *everything* fit matter for such decisions; one would think Küng had never heard of that venerable device called "theological notes," designed to clarify the varying degrees of certitude that characterizes various teachings and practices in accord with their proximity to the center of Judeo-Christian Revelation.

Küng further insists that "against all the repeated assertions to the contrary by the German Bishops," he has "never refused. . . a discussion [of his teachings] with the Roman authorities" (p. 165). Does he really expect us to believe that the entire German Hierarchy is lying? Actually, the record shows that he took a full year to reply to the 1973 Decree, *Mysterium Ecclesiae*, and even then, his "discussion" consisted in a rejection of the invitation to a quiet reconciliation and a simple assertion that he wanted to reflect for a while and *might* eventually reach conclusions in conformity with Roman teaching.

Küng refers to the above "invitation" (and other decrees in the matter) as the exercise, "throughout all the years . . . of an Inquisition according all rights to itself and practically none to the accused person" (ibid). It is difficult to specify the exact reference of such a general statement, but he may be referring, among other things, to the fact that the staff of the Sacred Congregation for the Faith itself designates a "reporter" for the author in its investigative procedure. Only Küng himself and the others actually involved in the procedure know for sure all the concrete details of any personal communications that may have taken place. But the point is, none of this is to the essential point, at least for Catholics. The essential point is the one stated above: the safeguarding of doctrinal truth belongs to Rome, and theologians do not discuss their innovations with the Roman authority "as equal partners." Orthodox Catholic theologians have

The ministers . . . are bound to ask the Pope for one of the cardinals of the Holy Roman Church to be governor, protector, and corrector of this fraternity, so that we may be utterly subject and submissive to the Church.

St. Francis, 2 Rule, 12

always understood this—none, perhaps, better than Teilhard and de Lubac, to whom Küng refers in this unfortunate essay.

Why this feature-length editorial on general Catholic theology in a periodical devoted to Franciscan spirituality? Precisely because the allegiance to the Holy See so close to the heart of the Franciscan ideal is being undermined in the current theological miasma. This past January no fewer than sixteen Franciscan campus ministers wrote to *Forum* (Holy Name Province's Newsletter) to express their academic communities' scandal at "methods of coercion which they associate more with atheistic Communism than with the Church of Christ." They themselves were "alarmed too by the absence of due process." What bothered the academic community, they said, was the way Küng, Schillebeeckx, and others had been "*treated.* To suppress an idea, some felt, was wrong; to suppress a person, *all* felt was wrong."

In this age of heightened sensitivity to human rights, one can certainly sympathize with this personal concern and fraternal solicitude on the part of Franciscan campus ministers for their fellow priests. But in the interests of accuracy, one really must ask for evidence of human-rights violations—and no such evidence is available, at least on the record. Küng *was* invited to attempt a personal, quiet reconciliation and refused the invitation.

More importantly, in a religious and theological context, the human rights issue is secondary. Truth and the purity of the Church's faith constitute the real issue. If a theologian contumaciously goes on subverting that truth and that purity, then, sixteen campus ministers to the contrary notwithstanding, his *personal* suppression is *not* "wrong." Even if the authorities' conduct leaves something to be desired in the way of courtesy, it is wrong to focus on that as the main issue. When the firemen have finished putting out the flames that threatened to engulf your home, you don't protest their using the wrong fork to eat the cake you serve them on their way out. So when those duly charged with the mission of safeguarding the faith have taken courageous action in discharging that mission, people loyal to the Church of Christ do not obfuscate the atmosphere with anti-Roman diatribes and accusations of "methods associated with atheistic Communism." If anyone in the world should have a delicately honed *sensus Catholicus* for what is important, necessary, essential, in Roman Catholicism, surely it is the followers of the Poverello—that *vir Catholicus et*

totus apostolicus!

It is no exaggeration to say that these are perilous times for the Roman Church. It is time for all of us to stand up and be counted as Rome struggles to rein in the many post-conciliar excesses. We may hope that people of good will everywhere, of whatever religious persuasion, will understand the need for this restoration of balance. We are grateful to such Muslim and Orthodox theologians as those who, in the book under review, show that they understand only too well what is at stake. But we can only shake our heads in disbelief as so called Catholic theologians venture to speak "as equal partners" with the magisterium, all the while deploring an "Inquisition," and as followers of the Poverello take up their cause with an emotionalism devoid of historical perspective and perception of the real issue involved. Is Hans Küng a Catholic theologian? No.

Fr. Michael D. Meilach, ofm

A Reply from a Franciscan Campus Minister

I WOULD LIKE to comment on Father Michael's concern for the posture of his fellow Franciscans who as campus ministers felt constrained to speak of the scandal caused in their academic communities by the Hans Küng affair.

The heart of the issue is not in my opinion theological. Although Father Küng has written extensively on theological as well as non-theological subjects, the precise reason behind his condemnation by the Sacred Congregation for the Doctrine of the Faith is not clear. It seems that Father Küng is still free to publish, lecture, and disseminate his ideas, theological and historical. The Congregation has withdrawn his "missio canonica." It is unclear what constitutes "missio canonica"; the implications of the decision as well as its canonical limitations also are not clear.

This lack of precision is more than a little disconcerting to American academic communities accustomed to Anglo-Saxon practices of due process. As much because of self-interest as because of the international threat of totalitarianism, academicians devote enormous attention to legal procedures in foreign countries, in the United States, and within their own universities.

Campus ministers serve men and women living in this intellectual environment. When the Franciscan campus ministers spoke of "scandal" to their communities, they meant that in their pastoral opinion the manner in which the official Church dealt with Hans Küng turned many academicians away from an interest in the Church and its teachings on Christ; that is to say, it constituted scandal.

The Franciscans did *not* say that Hans Küng was correct. The campus ministers did say that members of the academic communities were scandalized by the process.

Perhaps we could say, then, that the campus ministers were speaking from a pastoral point of view just as Father Michael is speaking from a theological point of view, but we should point out that one does not necessarily contradict the other. All of Father Michael's theological statements could be true and the chaplains could still be correct in their evaluation of the spiritual harm done to these people with whom they are working.

When a group of concerned clergy state that certain actions of the official Church scandalize their congregation, then the proper response, it would seem to me, is to demonstrate either (1) that *l'affaire* Küng did not scandalize the academic community, or (2) how to overcome that scandal. To say their expression of concern automatically makes these men un-Franciscan and disloyal to the Holy See is to miss the point of why they spoke and to assume a malevolent motivation behind the statement. This is not Christian dialogue.

No one knows the spiritual condition of people better than their pastors. If these campus ministers are sounding a warning, the Church officials should respond to their alarm. Their fellow Catholics should share their concerns and not introduce theological disputes where they are not germane.

Father Michael writes, "More importantly, in a religious and theological context, the human rights issue is secondary. Truth and the purity of the Church's faith constitute the real issue."

His statement is an abstract separation of truth and love that is alien to Christianity as lived by human beings. Christians try to love one another, even those in the community who do not live as well as they should. Saint Paul's memorable phrase of "doing [making] the truth in love" comes to mind. Of course human beings come first (if in making this statement we can avoid an unhelpful comparison between love and truth or any implication that they are opposed, as Father Michael seems to and surely cannot mean to). It is the delicacy of treatment (due process, fraternal corrections or whatever) with which the Vatican demonstrates its concern for Hans Küng *and* the truth that will attract souls to Christ and his church.

The absence of this concern, which Americans expect in religious figures, exacerbates the uneasiness they feel in the absence of due process; Americans thus easily make the comparison with totalitarianism and Communist regimes. If people make this connection then the campus ministers do not "obfuscate the atmosphere" by saying so.

If we Christians can say that we must love people in truth, then we must be loving in the way we deal with people as we try to preserve that truth. This would seem to be a fundamental basis of Christian behavior. The campus ministers indeed "have a delicately honed *sensus Catholicus* for what is important, necessary, essential, in Roman Catholicism . . . as followers of the Poverello—that *vir Catholicus et totus apostolicus*"!

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CHAPLAIN
BROWN UNIVERSITY
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Brothers and Sisters in the Lord Jesus:

Greetings and Peace

CY GALLAGHER, O.F.M. CAP.

THE RECIPIENTS of Paul's Letters to the Galatians, the Philippians, the Colossians, and the Thessalonians were, like those who received Francis's Letter to All the Faithful, ordinary people living their lives in keeping with the ordinary teaching they were most likely receiving in an ordinary way (though the Galatians were troubled by "false teachers who were trying to Judaize them"—see chapters 1 and 2). It was precisely this which prompted the authors to write the letters: to call them to more-than-ordinary lives.

These letters express deep affection on the part of Paul and Francis for the men and women who live their day to day lives honestly and uprightly. Paul and Francis exhort the faithful to the practice of the virtues, especially love. Paul (1 Thess. 3:12): "And may the Lord increase you and make you overflow with love for one another, and for all"; Francis (Letter to All the Faithful—II:25-27): "Besides this, we must bring forth fruits befitting repentance (Lk. 3:8) and love our neighbors as ourselves. . . ." And as a guideline to fraternal charity and correction both Saints speak with great compassion. Paul (2 Thess. 3:15): "But do not treat (one who refuses to obey what I have written) like an enemy; rather, correct him as you would a brother"; Francis (II:44): "Nor from a brother's sin is anger to be had against a brother, rather dealt with him gently, with patience in all things, and humility, and encourage him."

Both Saints speak strongly about the mastery the faithful must have over their lower natures. Francis says (II:37-40): "We should hate our bodies, with their vices and sins, because the Lord says in the Gospel that all evils, vices and sins come out of the heart (Mt. 15:18-19; Mk. 7:23). We should love our enemies and do good to those who hate us (cf. Mt. 5:44; Lk. 6:27). We should observe the precepts and counsels of our Lord Jesus Christ. Also, we should deny ourselves (fc. Mt. 16:24) and place our bodies under the yoke of service and obedience as each of us has promised the Lord." Paul says to the Colossians (3:5-17): "Put to death whatever in your nature is rooted in earth: fornication, uncleanness, passion, evil desires, and that lust which is idolatry. You must put them aside now: all the anger and quick temper, the malice, the insults, the foul language. . . . Bear with one another; forgive whatever grievances you have against one another. . . . Whatever you do, whether in speech or in action, do it in the name of the Lord Jesus."

Clearly, these admonitions and guidelines are intended for those who already believe. Both Paul and Francis are intent on calling the faithful to deeper holiness, to join with them in saying: "In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of his body, the Church" (Col. 1:24). ▲

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Tree Ghosts

Tree Ghosts
Shadows of shadows
Dancing on the window
Of the school across the way
Green grey and gossamer,
More real, for the moment
Than the forms that bind them
In the early morning light.

The clouds
steal the sun
And they break free,
Tree ghosts
Into the mind.

Andrew Lewandowski, O.F.M.

Francis: Patron Saint of Ecology

John Paul II
In Perpetual Memory

AMONG THE SAINTS and illustrious men who had a special cult for nature, as God's magnificent gift to mankind, Saint Francis of Assisi is deservedly included. He had, in fact, a high sentiment of all the Creator's works, and, as if divinely inspired, he composed that beautiful Canticle of the Creatures. Through those creatures, especially brother sun and sister moon and the stars, he gave the almighty and good Lord due praise, glory, honor and every blessing.

Therefore, with a praiseworthy initiative, our Brother Cardinal Silvio Oddi, Prefect of the Sacred Congregation for the Clergy, on behalf particularly of members of the international Society "Planning Environmental and Ecological Institute for Quality Life," presented to this Apostolic See the request that Saint Francis of Assisi should be proclaimed the heavenly patron saint of those interested in ecology.

We, therefore, after consulting the Sacred Congregation of the Sacraments and Divine Worship, by virtue of these Letters of ours and forever, proclaim Saint Francis of Assisi the heavenly patron saint of ecologists with all the honors and liturgical privileges implied. Notwithstanding any norm to the contrary, we make this disposition, ordering these Letters to be preserved religiously and to have their full effect at present and in the future. Given at St. Peter's in Rome, under the Fisherman's ring, on 29 November of the year of our Lord nineteen hundred and seventy nine, the second of our Pontificate.

AGOSTINO CARDINAL CASAROLI
SECRETARY OF STATE

From Easter Sunday of this year (6 April), Saint Francis of Assisi, as well as being the chief patron saint of Italy (it was Pius XII who named him as such in 1939), is also the patron saint of ecology. In this special Bull, reprinted with permission from L'Osservatore Romano, we read the above text in translation from the original Latin.

Ut cum Sanctis Tuis Laudem Te in Saecula Saeculorum

MOTHER MARY FRANCIS, P.C.C.

IN OUR LAST conference, we reflected on the call of death, "in hora mortis voca me," linking that which is ordinarily considered part of the next petition with it, since it is the "jube me venire ad te," "bid me come to you," which explains the reason for each of God's calls to us. We were concerned not only with that great, final, dramatic call of death, but also with the calls of every day, since all of them are invitations to come to the Caller. In every call to sacrifice, to generosity, to charity, to humility, to whatever, our Lord calls only that we may come to him. If we do not understand this in life, dear sisters, then we shall not understand it in death; and that call at the hour of our death will not be fulfilled in our own free choice and response.

Well, now, out of that consideration flows the final one of this great prayer. The last petition itself explains to us what we are supposed to do when we come to Jesus. "Call me and bid me come to you." And then what? So that "with all your saints I may praise you forever and ever." "Ut cum sanctis tuis laudem te in saecula saeculorum."

We know, dear sisters, that praise is one of the predominant themes of Holy Scripture, certainly pre-eminent in the psalms. It would be an engrossing and rewarding work to go through the psalms searching for their invitations to praise. They simply abound! We are aware that there is even a special group of psalms called "the praise psalms." And if this theme runs so strongly, vibrantly, vividly through all of psalmody, it reaches its resounding climax in the final psalms. The last one of them all, Psalm 150, goes, one might say, quite wild with praise. We have reached the end of psalmody now. We have lived with the psalmist through some very hard times and some very downcast

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days. We have searched God's way with the psalmist, recognized his complaints as our frequent own, brooded with him on injustice, and been ashamed with him in our sins and failings. So, what is the climax, the final word? Praise! praise! praise! Psalm 150 calls us to get out our cymbals, get out our timbrels, get out our harps, and praise, praise, praise!

Let us look into this theme of praise, dear sisters, to which the Old Testament as well as the New returns us again and again. Just on the tip of my mind I have some very familiar phrases, "May the living God, my Savior, be praised forever." There it is, right there: the final phrase of the "Anima Christi" prayer—praise, forever and ever. "Ut cum sanctis tuis laudem te in saecula saeculorum." This praise is never to end. Again, the psalmist tells us that "a sacrifice of praise will give me glory." Speaking now in God's name, he announces: "It will give me glory." Does praising seem a rather bland occupation to be solely engaged in for all eternity? In saecula saeculorum—*amen*? Well, dear sisters, let us look into the theme of praise on the human level.

When we love someone very, very much, it is not true that one of our greatest joys is to praise him or her? Another outstanding joy we experience when we love deeply is in hearing the loved one praised. We are pleased to hear others say kind and laudatory words about someone we greatly esteem. There is a very particular joy in this; and the more deeply we love, the deeper is the satisfaction. The more we love, the more do we wish to hear these praises of the loved one sounded from others as well as by ourselves. What delights a young man in love so much as endlessly extolling the beauty of his loved one? He rehearses and reviews her grace, her virtue, her physical beauty. He enjoys thinking about this, he delights to walk about it, and he loves to hear it praised by others. Or, turning the situation about, what do the poetry of the ages and the music of the centuries and the paintings of the millennia testify that that the young girl in love wants to do? She wishes to praise her beloved because he is so handsome, so strong, so upright, so kind, so talented, so brave. This is her joy, to praise.

As love grows stronger, dear sisters, so increases the desire to praise. It is always a sign of the weakening of love when we have less taste for praising a loved one. This is a good point of examination for ourselves. If our love for God is growing less fervent and ardent, we have an inbuilt barometer to warn us. It registers less concern for praising him. It is definitely not a rather bleak activity for all eternity, simply to

praise. For one thing, dear sisters, the more we love a human being, and certainly the more we grow in the love of God, the more do we see to praise.

The person who loves very little does not see much to praise in the other. Again, this is a test of our charity. If we do not observe much to praise in our sister, there's one thing sure: we do not love her enough and if we love her more, we shall have our own reward of seeing more and more to praise in her. The heart that loves little always sees little or nothing to praise.. The heart that loves much will see something to praise where others perhaps will not. Now, there are qualities and characteristics of praise. Let us look at some of them.

Praise is always humble. I would say that this is its very first attribute, because in praising another we in some way situate ourselves below that person. Praise of its nature exalts the one praised, sets this person or this dear God above the one praising. So, by the mere act of praising, we assume a position of humility. We take a willing stance beneath another. We claim the position so favored by Saint Francis and Saint Clare, that of being prostrate at the feet of God and at the feet of others. So, this is the first property. Praise is, of its nature, humble. We are situated beneath the one praised and the one praised is exalted.

Turning our consideration around to its other side, we observe that in reality the less humble we are, the less taste we shall have for praise and the less we shall understand the glory of having an eternal activity—eternal assignment if you will—to praise God. The humbler we are, the more ardent grows our desire to praise. And the more we truly praise, the more do we discover how much there is to praise. This *in saecula saeculorum* praising of God is not static but forever unfolding, the horizons forever expanding.

Then, I think the second characteristic of praise is that it is joyous. The one who praises is by the very act of sincere praising not grudging but spontaneous and eager. We sometimes hear the description that a critic, perhaps a drama critic, maybe a music critic, often enough an everyday-life-critic, gave "grudging praise" to someone or to a performance. This is no praise at all, dear sisters. Praise of its nature can never be grudging; it is joyously, freely given. It flows out of desire. I would venture to say that it flows out of need. We see something praiseworthy; humbly situated beneath it, we *must* praise it. There is spontaneity, eagerness. This, of course, was so very characteristic of our Father Saint Francis and our Mother Saint Clare. They saw

more to praise. We have Francis's Canticle of the Creatures: O dear Lord, be praised for the sun! Be praised, you made the moon! Be praised, you created fire so ardent! Be praised, you made the water so lovely and chaste! Francis praised, praised, praised. And the more he praised, the happier he became.

Remember, dear sisters, that the one who sincerely praises is always a happy person. And if we speak of grudging praise, we are not really talking about praise at all but rather dealing with an unhappy, cramped person —a wizened, constrained, self-focused person. Praise breaks out of a joyous heart. Juan Diego naively says to our Lady in the story of Guadalupe, describing his wife, Maria Lucia, "O! I wish I could tell you! She was lovely, my Maria Lucia. I wish I could tell you. I wish you could know." Praise is inevitably gladly eager to share the charms, to tell the greatness, to describe the beauty of the beloved with others. So, praise is humble and praise is joyous.

Out of that flows its third characteristic. Praise is liberating. It takes us out of ourselves into the glory of another. It bursts open doors, breaks locks, sets us free. And this is what will be our occupation in heaven: forever expanding, being taken more and more out of even our own glorified selves into the glory of God. This alone shows us that it is not static. Rather, of its nature it is dynamic. Praise breaks out. Let us remember these characteristics of praise, and let us look into ourselves as we remember. If we have lost our taste for praise, if we are "grudging" in our praise, if we see little to praise in our sisters, then we shall certainly not see all that much to praise in God's lower creation, either. We shall be just as grudging about that. But if we are praisers because we are humbly situated beneath the other whom in praise we are exalting, we shall be joyous, spontaneous, ungrudging, and eager, with wide-open eyes to see all there is to be praised, liberated from the dank little dungeon of ourselves into the glory of another. It is in the glory of God and in the glory of others that we find ourselves. We do not find ourselves in self-focusedness, in constraint. That only gives us spiritual myopia. It is when we are liberated into God and into others, into praise of them, that we find our own true selves.

Turning those three characteristics around, we can examine together for a few minutes what tends to obscure them. The taste for praise is endangered or lost by what I have just mentioned: self-absorption, the very opposite of humility, being always concerned with ourselves and ever or at least a great part of the time seeking our own exaltation. We are grieved if we are invited to attend to what is not praiseworthy in ourselves and what needs amending there. We take it amiss when this is pointed out by those whose duty it is to correct us and to help us see what is not at all praiseworthy in ourselves. We make a great trauma out of this, excusing ourselves from effort because we are so self-absorbed. Then, of course, praise of God as well as of others is gravely endangered if not forsaken because there is no humility in us.

Similarly, if there is fault-finding, then obviously the joyousness of praise is afflicted. The fault-finder, as I have reminded you on occasions before, will always have her dark reward. We can find fault in any situation if we wish to do so because no human situation is perfect. If we set out to find fault with one another we shall inevitably be rewarded because everyone of us has many faults. And we can end this dark pursuit, dear sisters, by finding fault with God. That may seem a stunning possibility at first hearing, but do we not have to strike our breasts and admit that it is so? Often enough we are grumbling at God, finding fault with God. "Why is this the way it is? Why did this have to be changed? Why are my plans upset? Why does so-and-so do this? Why does so-and-so not do that? Why does this situation have to perdure?" Finding fault with God as well as others can become one's occupation. So, of course, all the joyousness is drained out of us, and our darkness is inflicted

on others.

We can find fault with the sun because it is hot. It makes us uncomfortable in the summer. Instead, we could be standing with our Father Saint Francis and praising the sun because it gives us the light of day. Our appreciation of God's most splendid creations can be dulled by fault-finding. Instead of rejoicing in the gorgeousness of the sunset we can grumble that it is heralding the night and light is going to die. We can find fault, dear sisters, with God's greatest gifts. We can chafe at his grace because it invites us to excel our present state and to expand our present narrow attitude. We can murmur at the inspiration to sacrifice because it demands something of us. By fault-finding with others, we drift into the horror of finding fault with God, in his creation, in his arrangements, in his designs. Why do I have to suffer this? Why does it have to be that way? Fault-finding comes from a heart that has lost the joyousness of praising.

And then, the opposite of that third characteristic of praise—that it is liberating—could only be negativism. Just as with the positive attributes of praise, so with these three dark characteristics of the un-praising heart (and isn't that a frightful descriptive, dear sisters—the un-praising heart!): we find them flowing out of one another into one another. This third property of the un-praising heart, negativism, comes from self-absorption and fault-finding. We cannot have a positive enjoyment of flowers because they nee to be watered, watched, picked. We need them for the altar, and so they must be sheltered from the heat of the sun, be given fertilizing elements, be protected from infestation or blight. These needs, calling for her energy, disaffect the negative person.

Our Father Saint Francis loved the flowers; our Mother Saint Clare said to her sisters, "Don't miss the trees!" Saint Vincent de Paul in his old age used to tap with his cane at the flowers as he walked in the garden and admonish them: "Don't shout so loud!" To him they were literally shouting the praises of God. And that is our vocation, dear sisters. It is the vocation of every Christian and certainly of the contemplative bride to praise all the works of the Beloved. Sadly, we can gradually degenerate into the peevishness of the un-praising heart because flowers have to be watered and are such a lot of trouble, really.

We have an eternal vocation to praise God, and we practice for it on earth by praising him in all his ways which are not our ways, for his thought which is not our thought, in his wisdom which is beyond our understanding, for his plans which excel our comprehension, so that our taste for praising grows and grows and grows. It is the one who praises God in the small flower who will see an even smaller one to praise, just as it is the one who is grudging, negative, and self-absorbed who will either see the flower merely as something demanding work for its tending or not worth the eye's seeing. This person will end up by stepping on the flower in one way or another.

Dear sisters, there are flowers blooming all about us: sentient, animate, human flowers. If we do not praise them in the love of our hearts, we will finish by stepping on them, too. And if we do that, let us never deceive ourselves that we can ever grow in the praise of God. We rehearse for eternity every day. And this great "Anima Christi" prayer, as it comes to its climactic end, reveals to us what eternity is: the state where all the saints of God praise him forever and ever. Let us begin it with renewed vigor today. Let us see how many things there are for which to praise God. O! what a litany we could compose, just sitting here together! We are alive! God has loved us, thought of us, wanted us to live. May he be praised! What God is there like this God who thought of creating me? I am an unique thought of God! And God has redeemed us. May he be praised! Even after we have denied his grace, betrayed his inspirations again and again, disappointed him over and over, he still thinks us worth redeeming. May he be praised! And he made this day for us to live in and gave us sisters to love. Our Father Saint Francis walked about like one bemused, saying: "And then God gave me brothers!" God gave us sisters. May he be praised!

Let us end this conference by turning to ur Mother Saint Clare as she speaks her last words on this earth: "Be you praised, Lord, for having created me!" She is confiding to us that she had rehearsed carefully and long for eternity, so that now a whole life of praising God in all his works could end only with this great cry of praise. Not: thank God, the pain is over now and death is going to put an end to it, and I am going to enter into heaven. Oh, no! This very sick woman, this great Mother of ours, suffering in body and so long suffering in spirit, too, cried out: "Praise! praise! praise!" She is joyous, she is humble, she is liberated beyond what some of our modern liberated ladies could even imagine. "Be you praised,.. Lord, for having created me!" Dear sisters, how I praise him for having created every one of you. May we practice together for eternity where we hope with all the saints to praise him forever and ever.

To John Paul I (August 26, 1978 — September 28, 1978)

Love's Gift

A part of me had died somewhere
(Strange—I don't know where or when),
Lay cold and barren
Unable to respond.

Until that moment
When—like a flash of lightning
Across a stormy sky—
My winter heart was touched.
And like smoldering fire
Which receives a breath of air and
Leaps into flame,
My heart was filled with a warmth
It had not known before.
That part long dead
Now lived.
A smile had crossed the ocean
On that August afternoon
And, like a fire consuming the ice within its path,
Encircled my heart
And melted the frozenness within.
That part long dead
Now lived.
A smile had crossed the ocean
On that summer day of hope
And freed my heart to love.
As one day wove itself into another
I grew to know and love

The author of that smile
Who wrote within my searching soul
The beauty of a gentle, humble life,
Whose simple message: "I am a poor man, accustomed to little things,"
became my goal.
That part once dead
Now lived.

Then suddenly
In the hushed silence of a September night
He was gone,
His work complete,
His love poured out.
A stunned world found it difficult to believe—
A month had barely passed—
"His life too short," they said.
"Why so soon?" some asked.
There was so much of him we did not know,
So much we could have known . . .
"O the mystery of our God,
Who can know His ways?"

He is not gone—
His spirit lives
More vibrant now
Because of what he has become.
And I touch that spirit and feel that presence
And love more deeply (because of him)
Another Presence
Whose precious gift to me was
A man who called himself
JOHN PAUL.

Sister Adrienne Ann Urban, O.S.F.

Reverence and Vocation

Foundations of Chastity in the Spirituality of Saint Francis of Assisi

TIMOTHY JOHNSON, O.F.M.CONV.

TO SPEAK of chastity from the Franciscan perspective never appears to have been a popular undertaking. This is evident from the lack of written material which is available in regard to this subject. This sparsity can, however, easily be understood when one turns to the ancient biographies and writings of Francis. The sources rarely speak of chastity, and when they do, the few thoughts and incidents which are mentioned are overshadowed by the emphasis which was placed on poverty and, to a lesser extent, on obedience. Modern commentators seem to be placed in the awkward position of trying to find a reason for chastity, whereas the respective values of poverty and obedience appears as self evident. The common approach in the past has been to place chastity within the context of poverty, and, in particular, within poverty of spirit. Although this point of departure is certainly rich, it is at the same time somewhat limited. To interpret chastity in the light of poverty of spirit is by no means the only avenue for arriving at Francis's perception of chastity. Within the ancient "Lives" and writings of Francis, there are two concepts, reverence and vocation, which can serve as a basis for a different approach to chastity. I would like to make sure of these concepts in order to arrive at what I consider to be a fresh, yet faithful, interpretation of Francis's view of chastity.

A reading of the Rule of 1221 reveals the essence of Francis's perception of reverence. Reverence was for Francis an action prompted by the recognition of God's activity in the world. An awakened consciousness of God's presence was to lead to, and be consumed in, the adoration of the very same God.

> 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. May the most supreme and high and only true God receive and have and be paid all honor and reverence, all praise and blessing, all thanks and all glory, for to him belongs all good and no one is good but only God (Lk. 18:19).[1]

Francis demonstrated in his thoughts, words, and deeds that reverence is an attitude which one begins to acquire when there is an encounter with the works of the Most High. An attitude such as this was always to be incarnated in an act of adoration which pointed to God, the source of every good work. We can thus say that as Francis conceived it, reverence contained a particular attitude and a corresponding action.

Of all the wonderful works that the Father does in the world, certainly one of the most marvelous and mysterious for Francis was that of the giving of a vocation. To be called personally by God through the mediating presence of the Spirit was an occurrence of great import. It is in his Testament that Francis acknowledged quite clearly the divine origin of his vocation:

> This is how God inspired me, Brother Francis, to embark on a life of penance. When I was in sin, the sight of lepers nauseated me beyond measure; but then God led me into their company and I had pity on them. When I once became 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.[2]

From Francis's point of view, not only his vocation, but every vocation which came to the community found its roots in the movements of divine inspiration. The animating presence of the Spirit was manifested within the process of entrance into the fraternity. With this in mind, we can understand why Francis insisted on a careful reception of the new candidates.[3] He in no way wanted to hamper or impede an activity which owed its existence to a divine source.

The extent of divine initiative in the friar's vocation was not limited, in Francis's view, to the call to, and entrance into, the community. It was God himself who revealed the substance and basic orientation of the friar's life and how it was to grow and mature in the fertile soil of communal life. Francis was careful to point out that it was God who revealed that the sum and substance of the friar's life was to be found within the pages of the gospel: "When God gave me some friars, there was no one to tell me what I should do; but

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[1]Rule of 1221, ch. 17 (*Omnibus*, p. 45).
[2]Testament (*Omnibus*, p. 67).
[3]Rule of 1221, ch. 2 (*Omnibus*, p. 32).

the Most High himself made it clear to me that I must live the life of the gospel."[4]

Francis wholeheartedly accepted the gospel as the foundation and framework of the friar's life. In the first chapter of the Rule of 1221, we are able to see what he considered to be the gist of the Evangelists' message:

> The Rule and life of the friars is to live in obedience, in chastity, and without property, following the teaching and footsteps of our Lord Jesus Christ, who says, If thou wilt be perfect, go, sell what thou hast, and give it to the poor, and thou wilt have treasure in heaven; and come, follow me (Mt. 19:21).[5]

Francis was aware that this lifestyle expressed in the Rule was to be lived in a unique way by the friar minor. Consequently, he resisted all attempts to be placed under a Rule which was foreign to his vocation.[6] Because every Rule of a religious community carries within itself a specific and proper insight into the nature of Christian living, Francis knew that his calling could not be expressed in one of the existing Rules without doing spiritual violence to it. Conscious of his personal summons from the Most High, Francis wished to protect his vocation in its pristine form. The core of this vocation was found in its literalness. To follow the very footsteps of Christ could not be reduced in any way to a simple imitation of some of Christ's virtues. Francis protected and treasured his vocation with a great sense of reverence. In this light we can see how Francis's concern was born out of the desire not to let anything alter, damage, or destroy the unique expression of the Spirit manifested in the calling of a friar minor.[7]

A holy reverence was an important factor in all of Francis's relationships, both inside and outside of the Order. Within the fraternity Francis strove to place every decision between guardian and friar in the light of divine inspiration. A reverence of this type was significant because it demonstrated a deep respect for the workings of the Spirit. Its aim was to allow the most complete manifestation of the will of God.[8] In living the gospel life, Francis saw that certain penitential practices could be helpful for the friars if they were approached, understood, and undertaken correctly. But he realized that the inspiration to take up these practices must come from God and not from man.[9] Because Francis honored the presence of the Spirit within the friars, he allowed them the freedom to respond to his promptings. It was Francis's conviction of the Spirit's presence within the community that encouraged him to say that all friars should have a special reverence for one another. Thus, when the friars come together, their actions were to reflect the reality of the Spirit's presence among them.[10]

Not only did Francis want the friars to honor one another, but he also believed that they should have a special reverence for all people. The acknowledgment and appreciation of the divine presence within all mankind became the foundation of Francis's lived expression of chastity. It is at this point that we can take up an analysis of chastity in a positive sense.

Any serious reflection on Francis's interpretation of chastity must take into account the relationship which Francis had with Clare. Within the context of this relationship, chastity can be viewed as a lived reality and thus escape the danger of being reduced to a vague or ambiguous ideal. Chastity lived within a void is unintelligible.

Francis discovered very early in his religious life that his interpretation of the gospel life was in no way restricted to men. His efforts to encourage and aid Clare in her desire to lead the gospel life is ample evidence of this realization.[11] Francis's discovery

[4]Testament (*Omnibus*, p. 68).

[5]Rule of 1221, ch. 1 (*Omnibus*, p. 31).

[6]*Mirror of Perfection* (*Omnibus*, p. 1197).

[7]For a discussion of this principle within the context of the friars' vocation, see Cajetan Esser, *Origins of the Franciscan Order*, trans. Aedan Daly and Irina Lynch (Chicago: Franciscan Herald Press, 1970), p. 213.

[8]For a treatment of the subject of divine inspiration and obedience, see *The Marrow of the Gospel: A Study of the Rule of St. Francis by the Franciscans of Germany*, trans. and ed. Ignatius Brady, O.F.M. (Chicago: Franciscan Herald Press, 1958), p. 190 (henceforth referred to as Brady).

[9]See Brady, p. 242, for an analysis of the role of penance in the friars' life.

[10]The importance of reverence in the context of fraternal relationships is discussed in Brady, p. 306.

[11]*The Legend and Writings of St. Clare of Assisi*, trans. and ed. Ignatius Brady, O.F.M. (St. Bonaventure, NY: The Franciscan Institute, 1953), pp. 22-23.

no doubt led him to desire a deep relationship with Clare in which they could both grow and develop in the mutual understanding and living out of their gospel vocation. Reverence for this calling became the base upon which he, with Clare, built a unique and truly chaste relationship. Francis accepted the calling of Clare as being mediated by the Spirit, and Clare on her part acknowledged the divine source of Francis's vocation. Clare's acknowledgment of the Spirit's presence within Francis led her to turn to him for spiritual guidance:

> And then Clare committed herself wholly to the guidance of Francis, considering him, after God, the director of her steps. Henceforth, her soul depended on his holy admonitions, and received with a ready heart whatever he spoke to her of the good Jesus.[12]

The mutual reverencing of their respective vocations was essential for Francis and Clare, and consequently they wished to do everything possible to further the divine initiative present within them. Their interaction could not have borne the fruit it did if a sacred respect had not been present within them. At this point we can see that the relationship of chastity which Francis and Clare shared flowed from the deep, abiding recerence which each one had for the work of the Spirit in the other.[13] Thus chastity became a lived reality for them which was manifested and experienced within their concrete relationship. All their subsequent actions which entered the realm of chastity were judged in this light.

Francis's reverence towards vocation, which developed into the dynamic state of chastity, was not restricted by Francis to Clare. It found some expression in every female relationship into which he entered. Francis was not fearful of women; rather, he feared he might in some way impede the action of the spirit within them if his actions were not rooted in a reverential attitude. In the varying accounts of his interaction with women, the ever present base of reverence can be found. One of these expressions of chastity was recounted by Thomas of Celano in his Second Life of Francis:

> Once it happened, when Francis was going to Bevagna, that he was not able to reach the town because of his weakness from fasting. His companion, however, sending a messenger to a certain spiritual woman, humbly begged bread and wine for the saint. When she heard this, she ran to the saint with her daughter, a virgin vowed to God, carrying what was necessary. But after the saint had been refreshed and somewhat strengthened, he in turn refreshed the mother and the daughter with the word of God. But while he preached to them, he did not look either of them in the face. When they departed his companion said to Francis: "Why, Brother, did you not look at the holy virgin who came with such devotion?" The father answered: "Who must not fear to look upon the bride of Christ?"[14]

An analysis of this text helps us to recognize that Francis was not motivated by a polite type of respect, nor an anxious fear, but rather by a truly sacred respect which flowed from his recognition of the spirit's presence in the women. Steeped in reverence, Francis labored to advance the work of the spirit in the women; yet he refused to be a hindrance to that Spirit's action in any possible way.[15]

The different admonitions which Francis gave in regard to the friars' relationships with women must be viewed in the light of his perception of vocation. Francis was convinced that the friars minor were calle to proclaim the Kingdom of God to all people. This fact necessitated the movement of the friars into various social levels. In the eyes of Francis, nothing was to impede that task. The important thing to remember is that, although he did believe certain female relationships chould inhibit the vocation of the friar, he did not hold the opinion that this was the only type of relationship which could restrict the movement of the Spirit.[16]

Francis wished that a spiritual good would flow from every encounter that the friars had with women. His preoccupation with the spiritual good of those with whom the friars worked is expressed in the following admonition, found in the Rule of 1221:

[12]Ibid., p. 27.

[13]Auspicius van Corstanje, O.F.M., *Francis: Bible of the Poor*, trans. N. David Smith (Chicago: Franciscan Herald Press, 1977), p. 91: "She was the perfect fulfillment of his dream and his holy task. 'One and the same Spirit led them out of the world' (2 Celano 204). The most complete expression of their faithfulness to each other was their faithfulness to the call they shared."

[14]2 Celano 114 (*Omnibus*, pp. 456-57).

[15]Father Cajetan Esser comments on this incident on the way to Bevagna; see Brady, p. 221.

[16]In several different instances in the various "Lives" of Francis, we find a real caution on the part of Francis in regard to his relationships. Thomas of Celano (2 Celano 119—pp. 460-62) describes how Francis came to discover that his relationships with certain prelates could be a true hindrance to the movement of the Spirit. This was not because these prelates were evil, but simply because Francis recognized that this type of relationship could hamper the vocation of the friars.

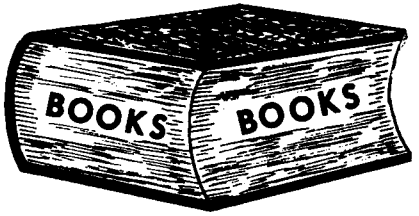
> No matter where they are or where they go, the friars are bound to avoid the sight or company of women, when it is evil. No one should speak to them alone. Priests may speak to them in confession or when giving spiritual direction, but only in such a way as not to give scandal. The friars are absolutely forbidden to allow any woman to profess obedience to them. Once they have given her advice, they should let her go and lead a life of penance wherever she likes.[17]

The strong language which is used by Francis discloses that he is concerned for both those with whom the friars work and for the friars themselves. It is true that he feared that the friars' vocation might be jeopardized in some of these situations. But what is often overlooked is the concern he showed for the workings of the Spirit in the women the friars encountered. The friars were to avoid times and places where evil was present; yet they were given the freedom to help any woman in the discovery of her divine calling. Within these particular situations, Francis insisted that the friars always give women the freedom to follow divine inspiration as they felt led.

Thus it might be said that Francis did not want the friars to avoid women as such, but rather wanted them to develop chaste relationships in their encounters. Chastity was to be the fruit of reverence for the divine action within the women with whom the friars worked.

By meditating upon the writings and early biographies of Francis, I believe we can discover a discernible link between the reverence Francis had for a divine calling and his experiential understanding of chastity. As his own vocation unfolded, he could not but praise God for the merciful outpouring of grace, of which he was the recipient. Francis was awed by the gratuitous goodness of God, and this brought about a deep reverence for the divine initiative within himself and others. Within the context of reverence and vocation, I think we can come to a fresh comprehension of the place of chastity in the spirituality of Saint Francis. It is my hope that this comprehension will lead us to a deeper lived expression of chastity as we too attempt to respond to the gospel call.

[17]Rule of 1221 (*Omnibus*, p. 42).



When the Well Runs Dry: Prayer beyond the Beginnings. By Thomas H. Green, S.J. Notre Dame, IN: Ave Maria Press, 1979. Pp. 175. Paper, $3.50.

Reviewed by Mother Mary Francis, P.C.C., Federal Abbess of the American Poor Clare Collettine Federation and author of several spiritual and literary works.

When the Well Runs Dry is a very sincere offering. Father Thomas Green sets out to assist those who have earnestly given themselves to prayer for a long time and are presently having a difficult time sorting out themselves and their prayer. Or wondering if there is really anything to sort out.

Presumably one would not turn to such a book in search of a display of consummate literary skill or to enjoy a bookman's festival, but to seek practical help when one seems to be floundering in prayer. This being so, the reward will be found between the covers of this book, Father's second on prayer. For if it is not a work of high literary quality, it is unmistakably an honest first aid manual. For this we can be so grateful.

No matter how emphatically the classical guides in the life of prayer—John of the Cross, Teresa of Avila, and all their distinguished company from before their time to our own day—trace out for us the suffering and spiritual malaise, the doubts and the darkness, the frustrations and the fatigue which anyone purposefully set upon a life of profound prayer must experience, there is something particularly encouraging in a contemporary author assuring us of the same in the most homespun language and with a kind of Monday morning manner. As a matter of fact, Father Green follows St. John and more especially St. Teresa right along their road and up their ascent, sometimes paragraph by paragraph through their works. But he does this in his own idiom and with the simple embellishments of his own experience.

A seeming self-consciousness in Father about his role as spiritual

director may actually be only a bit of over-reach in his engaging simplicity. Certainly anyone entrusted with the spiritual direction of others will welcome and endorse such forthright conclusion as this one: "One of the great hazards of the interior life is that we go to find God and we end up talking to ourselves. There is a fine line between prayer and introspection . . ." (p. 30).

And likewise such canny observations as this: "We do not seek the experience of God in prayer merely for its own sake, but in order that the virtues in our lives may live and grow" (p. 34). This is a point notably missed by some who talk glibly enough of prayer.

Again, a Franciscan Poor Clare striving to show young religious our Father Saint Francis' way of prayer will applaud such an existential conclusion as this: "Suddenly . . . everything comes alive; every line of Scripture and every bit of creation speak to us of the God of love and the love of God. . . . At that point, I could give them [retreatants] the telephone directory to pray over and they would find God in every name on every page" (p. 44).

But the reviewer needs to foreswear quoting too much. As the new-rich, eyelash-fluttering lady said of Shakespeare's works: "They're so full of quotations"!

The sixth and final chapter offers the book's reward. Here Father Green enlarges on the happily accurate phrase used freely in the foregoing chapters where he writes of the necessity to "float free" if one is to enter into and persevere in contemplative prayer. The apt and accessible image of the floater vs. the swimmer is developed with utter simplicity and unmistakable sincerity. This book should be espefially helpful for directors of young religious. It is a good pulse-taker for anyone.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Sons of Saint Francis, Get Together! By Sergius Wroblewski, O.F.M. Pulaski, WI: Franciscan Publishers, 1980. Pp. 70. Paper, $1.25.

This short history of the three branches of the Order, covering the period 1209-1553, aims to show that all Franciscans share the same charism of Francis, and that Friars Minor, Friars Minor Conventual, and Friars Minor Capuchin are "branches belonging to the same tree which St. Francis planted." I found the account of the Spirituals the most enlightening, and the very brief story of the Capuchin reform second best. Father Sergius has a colloquial style, which perhaps accounts for overstatements. The brevity of his enterprise and the omission of documentation leaves some of his contentions unsupported. Yet, all in all, this is a work Franciscans can read with interest and profit.

Under the Fig Tree: Stories of Prayer-filled Moments. By William Breault, S.J. Notre Dame, IN: Ave Maria Press, 1980. Pp. 96. Paper, $2.75.

The eleven reflective essays in this volume form a compendium on prayer and the spiritual life. Sincerity, listening, patience, perseverance, suffering are some of the topics the author has found illumined by his life experiences with prayerful people of all ages and conditions. Ideal for Retreat, *Under the Fig Tree* could also be a source book for several conferences on prayer.

The Good News about Sex. By David Knight. Cincinnati: St. Anthony Messenger Press, 1979. Pp. viii-312. Paper, $3.95.

This book is intended for young adults and for those who deal with them. It puts sex and sexuality in perspective, seeing it from the physical, cultural, personal, and spiritual aspects of human existence. The gospel is seen as good news for persons, and what Jesus has to say about sex is part of what he has to say about persons. Value-centered and person-centered as it is, the book does not slip into a naturalistic relativism by any means. After the stage has been set by giving the rationale of sexuality for a Christiasn some practical guidelines are offered. Father Knight's book would be an excellent one for a young college group to discuss, or for adult education. I recommend it highly.

The Teaching of Christ: A Catholic Catechism for Adults. Abridged edition, edited by Ronald Lawler, O.F.M.Cap., Donald W. Wuerl, and Thomas Comerford Lawler. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 396, including index. Paper, $4.95.

This catechism for adults has been put in a much more manageable form, and without sacrificing content or impact. Reduced by some 200 pages and with a larger print size, the catechism looks attractive rather than formidable. Kept from the larger edition are the valuable appendices on the Bible, the Fathers and Doctors of the Church, and the Church Councils. New are the discussion questions at the end of each chapter and, I think, the marginal numbers referring to other pages in the text covering the same material. The book also has an easy to read index. Adult educators and college theology teachers ought to take note of this work.

The God of Jesus Christ. By Joseph Cardinal Ratzinger. Translated by Robert J. Cunningham. Chicago: Franciscan Herald Press, 1979. Pp. 114. Cloth, $6.95.

In a series of short reflective essays unified around the consideration of God as Trinity, the author addresses himself to issues about faith raised in these times. Though some chapters seem better than others ("One in Being with the Father" and "The Holy Spirit" impressed me most), each of them makes at least one profound observation which bolsters faith. Priests, religious, and well educated laity can derive much spiritual profit from a careful reading of this thoughtful work.

A Month with Christ: A Way to Pray the Gospels. By J. Murray Elwood. Notre Dame, IN: Ave Maria Press, 1979, Pp. 127. Paper, $2.95.

Father J. Murray Elwood has written a practical book on mental preyer. An Introduction explains the art of meditation in general and the special method of praying the Gospels proposed by the author. Thirty units follow, each beginning with a Scripture passage, followed by a kind of paraphrasing which takes the reader into the passage, then a resolution, and finally a one-sentence motto that summarizes some aspect of the Gospel and reflection. The resolutions, however, are such that the reader must apply them to his own life. Begimmers in mental prayer and all those who feel they must begin again will find this work helpful.

Franciscan Readings (English translation of "Vitam Alere"). Edited by Marion A. Habig, O.F.M. Chicago: Franciscan Herald Press, 1980. Pp. 152. Paper, no price given.

This valuable book contains readings on 31 topics of Franciscan spirituality—topics you would expect like poverty, humility, fraternity, love of God and neighbor, and prayer. The format consists of two Scripture readings (one from the Gospel) and a reading from the writings of Francis or Thomas of Celano, or, in six instances, from Hugh of Digne. *Franciscan Readings* is a month of meditations or a mine for sermons or both.

John Paul II: A Pictorial Celebration. By Russel Palmer. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 128 with photos, 8 5/8" x 11 1/8". Cloth, $12.95.

I counted 100 photo credits in this aptly named presentation of Pope John Paul II. Valuable in the work are the background chapters on the 78 days from the death of Pope Paul VI to the election of John Paul II, the way a pope is elected, the Vatican State, and the Pope's devotion to Mary, the Mother of God. About half the book recounts in word and picture the Pope's historic and moving journeys to Mexico, Poland, Ireland, and the U.S. Several pages of epigrammatic quotes are interspersed in the text, and blocked quotes from a pattern throughout the book. Any convent or friary library should have a copy of this inspiring account of Pope John Paul II.

Our Journey in Faith: From Baptism to Christian Maturity. Edited by Jack Wintz, O.F.M. (Catholic Update Series #4). Cincinnati: St. Anthony Messenger Press, 1980. pp. vi-122. Paper, $2.25.

This fourth volume in the Catholic Update series continues to address contemporary Catholic issues in a post-Vatican II Church. The topics treated in this collection of essays are baptism, an excellent explanation of the need for infant baptism, the Mass as meal and sacrifice, authority in the Church, religious education programs, religion in the home, sharing the faith, and the integration of life and faith. Discussion questions follow each of the clearly written presentations, making this book suitable for groups as well as individuals.

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Aumann, Jordan, O.P., *Spiritual Theology.* Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 456, including index. Paper, $18.95.

Committee for Franciscan Liturgical Research, *Entering the Order of Friars Minor: Background Information and Liturgical Guidelines.* Pulaski, WI: Franciscan Publishers, 1979. Order from St. Leonard College, 8100 Clyo Road, Dayton, OH 45459. Pp. vi-89. Paper, no price given.

Doornik, N.G. van—, *Francis of Assisi: A Prophet for Our Time.* Trans. Barbara Potter Fasting. Chicago: Franciscan Herald Press, 1979. Pp. xvi-244, including bibliography. Cloth, $8.95.

Dubouis, Alberic, O.F.M., *Conversations in Umbria according to St. Francis.* Illus. Helene Jouvin, trans. Paul Lachance & Paul Schwartz. Chicago: Franciscan Herald Press, 1980. Pp. xiv-277, including index. Cloth, 7.95.

Edwards, Tilden H., *Spiritual Friend: Reclaiming the Gift of Spiritual Direction.* New York: Paulist Press, 1980. Pp. viii-264, including bibliography. Paper, $7.95.

Moran, Patrick R., comp. & ed., *Day by Day with My Daily Visitor.* Huntington, IN: Our Sunday Visitor Press, 1980. Pp. not numbered. Paper $4.95.

Noonan, Hugh, O.F.M., *Companion to the Clams.* Illus. Phero Thomas. Chicago: Franciscan Herald Press, 1977. Pp. 84, 10"x10". Cloth, $12.50.

Pozo, Candido, S.J., *The Credo of the People of God: Theological Commentary on the Profession of Faith of Pope Paul VI.* Trans. & ed. from 2nd Spanish ed. by Mark A. Pilon. Chicago: Franciscan Herald Press, 1980. Pp. xviii-231, including index. Cloth, $8.95.

Squire, Aelred, *Summer in the Seed.* New York: Paulist Press, 1980. Pp. xvi-240, including index. Paper $7.95.

Walsh, David, *Growing up Together: A spiritual Perspective for Parents of Adolescents.* Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-122. Paper, $2.50.

BOOKS RECEIVED

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Del Vecchio, Anthony and Mary, *Preparing for the Sacrament of Marriage*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 141. Paper, $3.95.

Jackowski, Sister Karol, *Let the Good Times Roll: An Incredible Cookbook*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 96. Paper, $3.95.

Kenny, James and Mary, *Making the Family Matter: A New Vision of Expanded Family Living with Practical Ideas to Make It Work*. Cincinnati: St. Anthony Messenger Press, 1980. Pp. viii-152, illus., with appendices. Paper, $2.95.

Marciniak, Ed. et al., *Challenge to the Laity*, ed. Russell Barta. Huntington, IN: Our Sunday Visitor Press, 1980. Pp.viii-135. Paper, $2.95.

Nevins, Albert J., M.M., *A Saint for Your Name*. Huntington, IN: Our Sunday Visitor Press, 1980. 2 vols., each indexed; cloth, $7.95; paper, $4.95. *Saints for Boys*, 120 pages; *Saints for Girls*, 104 pages.

O'Donnell, Desmond, O.M.I., *Meet Jesus in Luke*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 56. Paper, $1.75.

Pable, Martin W., O.F.M.Cap., *A Call for Me? A New Look at Vocations*. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 110 Paper, $2.50.

Palmer, Parker J., *The Promise of Paradox: A Celebration of Contradictions in the Christian Life*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 125. Paper, $2.95.

Salsini, Paul, *Second Start*. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 166. Paper $4.95.

Schmitz, Walter J., S.S. *Pocket Liturgikon: Pastoral Ministrations*. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 92. Leatherette, $4.95.

Siebert, Paul, O.M.I., *The Spirit of Jesus in Acts*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 64. Paper, $1.75.

Snyder, Bernadette McCarver, *Hoorays and Hosannas*. Illustrated by Jim Corbett. Notre Dame, IN: Ave Maria Press, 1980. Unpaginated wall-calendar format, spiral bound. Paper, $3.95.

Please notice:
The price ($5.95) has been supplied for Father Marion A. Habig's edition of *Franciscan Readings*, reviewed on p. 256 of our September, 1980, issue.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our October issue were drawn by Sister Marie Monica, O.S.F., of the Sacred Heart Academy, Klemath Klamath Falls, OR.

the CORD

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GUEST EDITORIAL

The Simple Life and Inflation

OPEC IS INCREASING its prices on oil again. Gas increases almost monthly. People have stopped borrowing money. Construction has slowed. Credit cards, once the symbol of American consumerism are discredited. The problem? Inflation. The answer? Paul A. Volker, Chairman of the Federal Reserve Board, said in *Newsweek* (Nov. 19, 1979) that if inflation is to be controlled, "the standard of living of the average American has to decline." The answer to inflation is the simple life. Many Americans don't want to accept the fact. The "good life" is still the American dream. The simple life seems too spartan as an alternative. Comfort is better than austerity.

Exactly in this confusion may be the call to all Franciscans to show that the simple life is possible, more human, and more Christian. Abundance is over; the future lies with simplicity.

Everett M. Rogers and Dorothy Leonard-Barton at the annual meeting of the Association for the Advancement of Science (Jan. 8, 1980), reported that they "sense that voluntary simplicity is a precursor of a future social movement in the U.S. The deepening energy crisis and the threat of economic depression are likely to hasten the diffusion of voluntary simplicity . . . if the age of abundance is over. As some warn, then the age of voluntary simplicity seems a logical consequence."

Father Raphael D. Bonanno, O.F.M., served in the Brazilian missions of Holy Name Province for several years before his new assignment to the Holy Land.

This means more people are eating less meat, changing oil in their cars themselves, recycling aluminum cans, riding bikes instead of cars, growing garden vegetables, supporting ecological movements, making some of their own clothers and furniture, and buying second-hand clothes. Some Franciscans have been living this way for years.

Father Albert J. Fritsch, S.J., of the Center for Science in the Public Interest, published a volume called *99 Ways to a Simple Lifestyle*, in which he covers such areas as energy conservation, food preparation, overconsumption, community and political problems. The book offers eight reasons for choosing a simple lifestyle: (1) spiritual—allows time for meditation and prayer and rejects materialistic values; (2) person-oriented—affords greater opportunities to work together and share resources with one's neighbor; (3) symbolic—promotes solidarity with the world's poor and reduces the hypocrisy of our current over-consumptive lifestyle; (4) naturalistic—helps us to appreciate the serenity of nature, its silence, the change of seasons, and its creatures; (5) social—induces frustration with the limited scope of individual action and incites one to move to social and political action levels; (6) ecological—reduces our use of resources, lessens pollution, and creates an awareness that we must live in harmony with our world; (7) health—lessens tension and anxiety, encourages more rest and relaxation, reduces use of harmful chemicals, and creates inner harmony; and (8) economic—saves money, reduces the need to work long hours, and increases both number and quality of jobs. For Franciscans, the most important reason for a simple lifestyle is the primacy of God. Things just have to become secondary in your life when God himself is primary. "God, only God, God alone; take away all else." said Saint Teresa of Avila. And Saint Francis: "My God and my All!"

Over a hundred years ago, Henry David Thoreau already saw the future and exhorted his fellow Americans in *Walden* (1854): "Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion." "If you are restricted in your range by poverty, if you cannot buy books and newspapers, for instance, you are but confined to the most significant and vital experiences." To the living experience of God, Francis would remind us. In our own day, even Ernest Hemingway said: "When a man begins to live more deeply within, he begins to live more simply without." Somebody once visite a famous rabbi in Poland and was appalled by his abject surroundings. The rabbi asked the visitor: "Do you seek me? Or my property?" Do we franciscans seek God above all things? Or his world and its objects? Consumerism influences us as much as anyone. But we already have an answer, built into our Rule and state in life—poverty. Thoreau, a non-Franciscan, urges us on to the poor life: "Love your life, poor as it is. You may have some pleasant, thrilling, glorious hours, even in a poorhouse."

Other non-Franciscans urge us on too by their words and example. In March, 1980, eighty-five evangelical Christians from seventeen countries

signed this Evangelical Commitment to a 'simple' lifestyle:

> §5. While some of us have been called to live among the poor and others to open our homes to the needy, all of us are determined to live a simpler lifestyle. We intend to re-examine our income and expenditure, in order to manage on less and give away more. We lay down no rules or regulations, for either ourselves or others. Yet we resolve to renounce waste and oppose extravagance in personal living, clothing and housing, travel, and church buildings. We also accept the distinction between necessities and luxuries, creative hobbies and empty status symbols, modesty and vanity, occasional celebrations and normal routine, and between the service of God and slavery to fashion. Where to draw the line requires conscientious thought and decision by us, together with members of our family. Those of us who belong to the West need the help of our Third World brothers and sisters in evaluating our standards of spending. Those of us who live in the Third World acknowledge that we too are exposed to the temptation to covetousness. So we nee others' understanding, encouragement, and prayers.
>
> So then, having been freed by the sacrifice of our Lord Jesus Christ, in obedience to his call, in heartfelt compassion for the poor, in concern for evangelism, development, and justice, and in solemn anticipation of the Day of Judgment, we humbly commit ourselves to develop a just and simple lifestyle, to support one another in it, and to encourage others to join us in this commitment.

The warnings and urgings come from all sides. Catherine Doherty, for example, in a letter to Franciscans throughout the world in January of 1979, asked us to bring back Saint Francis's spirit to the world:

> There is a hunger in youth, as I can testify, because Madonna House has about four thousand to five thousand young people passing through it every year. They are so hungry for God and the things of God. . . . So many people want to pattern their lives according to Saint Francis but they don't know how. . . . You, his sons, are really the only ones that would be able to show us. . . . I want to call you and say, "Look! You have been ordained to preach the Gospel according to the Franciscan Spirituality. Where is it? What are you doing? Where are You? What happened to you? Let us know. Come to us. We need you."

Inflation needs an answer. We have it in the simple life. Living the simple life as Franciscans may very well be an imperative not only for our personal salvation but also for the salvation of the modern world.

They need us.

And we need them—to remind us of what we have sworn to live—as simple, poor people in the Lord.

Raphael D. Bonanno, O.F.M.

▲

Stigmata

Love-bearing hands, pierced,
Bring sweet crucifixion's touch . . .
Walk hope's pilgrimage,
Bloodied feet! Wounded heart, show
Divinity's fire
Of pure white-hot affection . . .
Seraph-struck, Francis . . .

Guy Tillson, O.F.M. Cap.

A Comparison of the two Vitae:

Thomas of Celano on Poverty

MICHAEL WALSH, OFM.CAP.

IT IS most unusual for a man to write two separate and distinct biographies of the same person. But Thomas of Celano was one such man. Shortly after Francis's death, he wrote a Life of the saint at the request of Pope Gregory IX. Then, twenty years later, this time at the request of the Minister General of the Order, he wrote yet a second Life of Francis, based on additional information sent in by the friars who had known him personally. When you read these two Lives, you cannot but be impressed with the fact that there are many differences between them. And these differences are not due just to the fact that different stories and incidents are related in each. They are due also to the way Celano speaks of, treats, and theologizes concerning Saint Francis and the fundamental themes of his life and the way of life of the Order he founded.

To gain some insight into this problem of the differences between the two Lives of Celano, I believe it will be of value to examine one particular question of crucial importance to the life of Francis and his Order: the question of poverty. In this paper I would like to examine briefly how each Life treats and theologizes about poverty and its place in the life of Francis and his Order. In the process, I hope, some light will be shed on the differences between the two Lives and hence on the unique nature of each work.

There are three main parts to this paper. This month, I would like to examine the treatment and theology of poverty in Celano's *Vita Prima* (Part I). Next month, I intend to present the richer and fuller treatment of this same theme in the *Vita Secunda* (Part II) and then, in the final Part of the paper, I shall summarize the main differences between the two works in their treatment and theology of poverty and its place in the life of Francis and the

Father Michael Walsh, O.F.M.Cap., of the Buenaventura Center in San Francisco, wrote this paper in the course of research done at the Franciscan Institute during the summer of 1979.

Order and reflect on the reasons for these differences and what they tell us about the unique nature of the two Lives.

I. Poverty in the First Life of Celano

THOMAS OF CELANO wrote his *Vita Prima* sometime in 1228 or early in 1229, shortly after the Pope had canonized Saint Francis.[1] Celano himself tells us, in the Prologue to the work, his purpose: "to relate in an orderly manner, with pious devotion and with truth as my first consideration and guide, the acts and the life of our most blessed father Francis" (1 Cel. Prol.; p. 227). Note Celano wants to relate the deeds and the life of Saint Francis. How? In an orderly way, but note that the order need not be chronological. Note also he says that he will tell his story with pious devotion. Hence we can expect some theological reflection and spiritual insight into the deeds and life of Francis. Celano also tells us that he will relate these things with truth as his first consideration and guide. But we may wonder what he means by truth. Historical truth? Theological truth? Spiritual truth? For a medieval man who lived in a world much more conscious of the importance and reality of the world of the spirit, truth comes to mean theological and spiritual much more than historical truth. Thus in this paper as I explore the question of poverty, I shall be much more interested in its spiritual and theological meaning than in what happened historically or how Francis and the early friars practiced poverty in the concrete.

Where does Thomas get his information concerning Francis? He tells us that he got it from two sources: the Saint himself, and trustworthy witnesses (I Cel. Prol., 1; p. 227). But how much contact Thomas had with Saint Francis can be questioned. He probably joined the Order sometime after 1215. After that we don't know how much he saw of Francis. We do know, however, that he went to Germany in 1221 and stayed there until sometime after 1223 (cf. *Omnibus*, pp. 180-81). Further, he implies that he was not present with Francis during the last two years of his life (1 Cel. 88; p. 303). Thus it appears that much of what Celano writes of Francis is from those trustworthy witnesses he speaks of. And indeed, almost all of them were still alive when he wrote his First Life.

Celano does not have a great deal to say about poverty in his *Vita Prima*. He sees it, first of all, as one of the concrete ways Francis and his early companions strove to follow the gospel. Although Francis had already divested himself of most of his possessions, Celano tells us that he,

> hearing that the disciples should not possess gold or silver or money; nor carry along the way scrip, or wallet, or bread, or a staff; that they should preach the Kingdom of God and penance, immediately cried out exultingly: "This is what I seek, this is what I long to do with all my heart" [1 Cel. 22; pp. 246-47].

Celano tells us that Francis, overflowing with joy, hastened to do what he had heard in the gospel and immediately got rid of his shoes and his staff and exchanged his leather belt for a cord and was content with one tunic that was very poor and mean. Celano explains then why Francis did all this so quickly and eagerly: "For he was not a deaf hearer of the gospel, but committing all that he had heard to praiseworthy memory, he tried diligently to carry it out to the letter" (1 Cel. 22; p. 247). In this key passage, Celano sees Francis as practicing poverty because the gospel enjoines it. Francis does not just listen to the gospel, but he puts it into practice immediately in his life and tries to carry it out to the letter.

Celano speaks in a similar way of the conversion of Bernard di Quintavalle. He tells us that through Bernard's selling his goods and giving the proceeds to the poor, "he carried out the counsel of the holy gospel" (1 Cel. 24; p. 248). Here again the practice of poverty is embraced because Bernard wants to follow the gospel.

In Celano's *Vita Prima* the practice of poverty is never explicitly connected with the imitation of Christ, although it is perhaps implied in one passage where Francis is quoted as saying, "Who curses a poor man does an

[1]For details concerning the date, see Placid Hermann, O.F.M., introd., *The First and Second Life of St. Francis* in the *Omnibus of Sources for the Life of St. Francis*, ed. Marion A. Habig, O.F.M. (Chicago: Franciscan Herald Press, 1973), p. 183. All further references to this work appear in the text.

injury to Christ, whose noble image he wears, the image of him who made himself poor for us in this world" (1 Cel. 76; p. 293). Although this passage is really not about the practice of poverty as such, but about compassion for the poor, it does depict Francis as seeing Christ as poor and as imitated by anyone who is poor. The practice of poverty is, however, never seen as motivated by a desire to imitate Christ. I might add here also that in this First Life of Celano, Francis's deathbed scene contains no description of Francis removing his clothes nor any reference to his imitating Christ in this regard as does the Second Life (see 1 Cel. 109f; pp. 322-24).

Another way Celano sees the practice of poverty in his *Vita Prima* is as a kind of exchange by which Francis and his companions despise earthly things or lower things so as to possess heavenly things or the things of the Lord. For example, when at the beginning of his conversion Francis is about to go and sell his possessions at Foligno, Celano tells us that "he followed the blessed impulse of his soul, by which he would come to the highest things, trampling worldly things underfoot" (1 Cel. 8; p. 236). Again, when Francis strips himself naked before the Bishop and returns his clothes to his father, Celano describes what really happens in these words: "Behold, now he wrestles naked with his naked adversary, and having put off everything that is of this world, he thinks only *about the things of the Lord*" (1 Cel. 15; p. 241). And when the man drove his ass into the hut at Rivo Torto, Celano explains Francis's sudden departure by saying: "He wanted to have nothing to do with ownership, in order that he might possess all things more fully in God" (1 Cel. 44; p. 266). Finally, when speaking of Francis's role as our intercessor in heaven at the beginning of the Third Book, Celano tells us of Francis that "indeed, while he lived in the flesh, that extraordinary lover of heavenly things accepted nothing of ownership in the world so that he might possess more fully and more joyfully the universal good" (1 Cel. 119; p. 334). What all these things seem to have in common is a kind of shrewd business deal by which Francis, the son of a middle class merchant, trades the fleeting happiness of earthly possessions for the abundant and lasting riches of the Lord. Who could resist such a bargain?

What are the effects of this poverty? First of all, as we have seen, poverty results in heavenly and spiritual riches. Celano refers to Francis as "this very rich poor man" (1 Cel. 76; p. 292). Another result of the practice of poverty is joy. We have already seen that Francis gave up ownership

in this world so that he might possess "more fully and more joyfully the universal good" (1 Cel. 119; p. 334). Further, when Francis and his first companions were returning from Rome, they stopped at a place where, Celano tells us, they began to have "commerce with holy poverty; and comforted exceedingly in the absence of all things that are of this world, they resolved to cling to poverty everywhere just as they were doing here. And because once they had put aside solicitude for earthly things, only the divine consolation gave them joy, they decreed and confirmed that they would not depart from its embraces no matter by what tribulations they might be shaken or by what temptations they might be led on" (1 Cel. 35; pp. 257-58). And at Rivo Torto, where Celano tells us they lacked everything, even deprived of the comfort of bread, having to be content with turnips and living in a place so cramped that they could hardly sit down or rest, still "no murmur was heard over these things but with a serene heart and a mind filled with joy they kept their patience" (1 Cel. 42; p. 264). Thus Celano sees joy as a very important effect of the practice of poverty.

Yet another effect of poverty was a sense of complete security. Celano explains this when he tells us: "Followers of most holy poverty, because they had nothing, loved nothing, they feared in no way to lose anything" (1 Cel. 39; p. 261). Then he goes on to explain the little the friars had: a tunic, often patched, a cord, and trousers, and that they wanted nothing more. Finally he tells us, "They were, therefore, everywhere secure, kept in no suspense by fear;distracted by no care, they waited the next day without solicitude, nor were they in anxiety about the next night's lodging, though in their journeyings they were often placed in great danger" (1 Cel. 39; p. 261). Celano is obviously warming to his subject here, as he describes the security and lack of fear experienced by the early friars in the practice of poverty. Perhaps he is speaking from his own personal experience here.

Another effect of the practice of poverty Celano mentions is that it disciplined Francis and the early friars to perform difficult tasks. He tells us: "They despised all worldly things so keenly that they hardly permitted themselves to receive even the necessaries of life; and they were separated from bodily comforts for so long a time that they did not shrink from anything difficult" (1 Cel. 41; p. 263). Thus their very poverty made them powerful in doing difficult works for the Lord. A final effect of poverty mentioned by Celano was that it leads to compassion for the poor. Celano tells us, "The father of the poor, the poor

Francis, conforming himself to the poor in all things, was grieved when he saw someone poorer than himself, not because he longed for vainglory, but only from a feeling of compassion" (1 Cel. 76; p. 292). Thus when one really tries to live poverty, he understands much better the sufferings of the poor and cannot but be moved to greater compassion for them than one who does not know what it is really like. These, then, are the effects of the practice of poverty according to Celano in his *Vita Prima*.

As far as I am concerned, the big question in the First Life is whether Celano sees poverty as something central and fundamental to the life of Francis and his friars or whether he sees it as essential and important indeed, but neither central nor fundamental. Reading through the work, I came away with the impression that poverty was just one of the many important virtues that Francis practiced. Perhaps it has a little more importance than, say, simplicity, but it does not come across as really central and fundamental to Francis's way of life. For example, when Celano describes the basic identity of the Order Francis founded, he puts it this way:

> But our first concern here is with the order of which he was the founder and preserver both by charity and by profession. What shall we say? He himself first planted the Order of Friars Minor and accordingly gave it this name. For he wrote in the rule, "And let them be lesser brothers," and when these words were spoken, indeed in that same hour, he said: "I wish that this fraternity should be called the Order of Friars Minor." And indeed they were lesser brothers, who being subject to all, always sought a place that was lowly and sought to perform a duty that seemed in some way to be burdensome to them so that they might merit to be founded solidly on true humility and that through their fruitful disposition a spiritual structure of all virtues might arise in them. 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 [1 Cel. 38; p. 260].

In this passage there is mention of humility as a foundation, of constancy also as a foundation, and of charity as the structure itself. But nowhere is poverty mentioned in this passage that seems to be outlining the essential complexus of virtues that makes up the very identity of the Order of Friars Minor. It is only in the next section that Celano finally gets around to mentioning poverty, and even then only after speaking about fraternal charity and obedience. While one could object that Celano is really describing the basic hierarchy of virtues in the Christian life, it still

seems amazing that poverty would be placed even after obedience. At any rate, it appears to me from the above passage that poverty is not considered one of the central or fundamental virtues of a friar minor.

There is one passage, however, that does emphasize poverty somewhat, along with simplicity, as important to Francis. It occurs where Celano is explaining why Francis wanted Cardinal Hugolino to be the protector of his Order: "The blessed father Francis had chosen him, with the consent and will of the lord Pope Honorius, to be father and lord over the whole religion and order of his brothers in as much as blessed poverty was very pleasing to him and holy simplicity was held in great reverence by him" (1 Cel. 99; p. 313). Here, poverty is indeed made to appear important to Francis. However, the manner in which it is stated and the incident with which it is concerned do not give it sufficient strength, to my mind, to outweigh the preceding statement in which poverty is put so far down on the list of virtues—even after obedience.

Another indication that Celano does not consider poverty so central to the life of Francis and the friars can be seen in the story where he relates how Francis after receiving the stigmata wants to begin again. Celano tells us that at this time Francis wanted "to return to the first beginnings of humility" and "to recall his body to its former subjection. . . . He removed from himself completely all the obstacles of all cares, and he fully silenced the clamorings of all anxieties" (1 Cel. 103; p. 318). But in all this there is no mention of the practice of poverty. Is it implicit? Possibly. But still, one would expect that if Francis is going to begin again, he would begin with the fundamental and central elements of his life. And the fact that Celano does not mention poverty leads me to believe that he does not consider it fundamental or central.

Another place where one might expect a mention of poverty if Celano really considered it important is in his account of Francis's death. But, here again, nothing. No mention of poverty nor of any desire on Francis's part to die naked. Mortification is mentioned in that Francis wants to die with a hair shirt on and to have ashes sprinkled on on him, but nothing related to poverty (1 Cel. 110; p. 324). Again the impression: poverty was not that important to Francis or his life according to the *Vita Prima*.

A final indication that Celano does not consider poverty to be of crucial importance in Francis's life is found in the titles Celano applies to him. Of nineteen titles

occurring in the first Life, only one refers directly to Francis's practice of poverty: "lover of poverty" (1 Cel. 117; p. 331), while two others, "father of the poor" (1 Cel. 76, 117; pp. 292, 331) and "that true lover of the poor and the father of all needy people" (1 Cel. 135; p. 344), really refer to Francis's compassion for the poor.[2] Thus again we come to the same conclusion: in his First Life Celano does not see the practice of poverty as really central or fundamental to the life of Francis and the early friars.

To summarize: in the *Vita Prima* Celano sees the practice of poverty as one of the ways Francis and his companions strove to follow the gospel and as an exchange by which they gave up earthly possessions in order to obtain heavenly riches. Its effects were those spiritual riches, joy, security, the ability to perform difficult tasks, and a tendency to be compassionate to the poor. Finally, we have seen that in his First Life Celano does not seem to regard poverty as something very central or fundamental to the way of life of Francis and his early friars.

▲

[2]For the nineteen titles applied to Francis in 1 Celano, see Duane Lapsanski, *Evangelical Perfection* (St. Bonaventure, NY: The Franciscan Institute, 1977), pp. 108-09, n. 98.

October Cloisters

Here, grey and cold and wind
atop this height,
Here, stone and herbs and glass
remind this soul:
Its journey and sorrows
Its smiles and strolls
Begin to reach land's end
Sights the sea and distance:
To know a loveseason
The everlasting timeoflove
A year of years.
This minute left behind.
At this autumntime of year and life
I'm at peace with God and man and me.

Justin Bickel, O.F.M.

Brothers and Sisters in the Lord Jesus:

Greetings and Peace

CY GALLAGHER, O.F.M. CAP.

THE TWO short letters, Paul's to Philemon and Francis's to Brother Leo, express an extremely delicate and human friendship between the respective writers and their addresses. Both Paul and Francis, accustomed to using secretaries, write these letters in their own handwriting: "I, Paul, write this in my own hand" (vs. 19a); Cajetan Esser notes that these words of Francis are preserved in his own simple penmanship. (... *ipso rudi manu conscriptum.. Opuscula*, 129).

In the few lines that the Saints used to express their love for their friends, the love of God and the constant desire to please only him is apparent above all else.

Both letters witness to the intimate relationship of those who have known and loved each other for a long time. Thus, of course, it does not seem that they were intended by the authors to be read by anyone else. It is quite impossible to reconstruct the nuances hidden deeply between the lines. The letter of Paul was conserved and made public only in the second century, and the letter of Francis was carried, folded and cherished, by Leo until the end of his life, some forty years after the death of Francis.

Francis and Paul recognize troubled hearts and uncertainty in deciding what to do in Leo and in Philemon. And in both situations a direct appeal to the love of God, a promise of personal support, and perhaps most humanly important of all, an explicit trust, must have strongly encouraged their friends to a more peaceful reconciliation of the difficulties.

Both of these dramatic and short letters evince an austerity of style and brevity. In neither case does the Saint write "down" to his friend. In neither letter is there the atmosphere of spiritual direction or counseling. Rather these are letters between *friends*, men who honor and trust one another. Both are genuinely tender and personal; neither is romantic.

It is not surprising, then, that both letters were cherished and saved, Philemon's becoming a part of the great literary store of the Church in the Scriptures, Leo's becoming an intimate moment in Franciscan history. Both provide their inheritors a glimpse, fleeting but deep, into the heart of a great Saint.

Father Cy Gallagher, O.F.M.Cap., is Director of Post-Novitiate Formation for the Capuchin Province of Mid-America. This is the fifth in his current series comparing the Letters of Paul and Francis.

Search

I said one day—I'll dissect love
  from Lover and Beloved
And I shall see just what love is
  And what its lure for me.

So bravely went I far a-search
  and soon found love bound close
Within a babe with outstretched arms
  to grasp a mother's breast,
There I saw love
  And captured it.

Then in the eyes of teen-age youth
  Who touched a shy first love's
soft hand,
  I saw the light of love therein.
  And secretly
  I captured it.

Once on a day
  I heard the still-new bride
In whispered word
  Tell of a life
Newborn through love,
  When two are one
And felt the pride, the strength
  (Creation's lot of bonded-tie)
  In father's eye.
  I captured it.

On, then, I went to seek
  This treasure hid,
And found it there
  Where, wedded, two had kept
Alive their tryst for years
  'Mid Joy and tears
  And trust and song,
(Which makes love strong).
  I captured it.

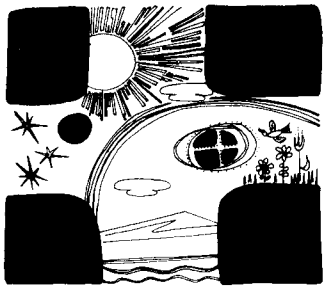
But then, I saw a virgin-love
  Embracing all in Christ.
Thought I, Ah! now
  The quest is o'er
I folded up my net.
  But there was more—
For in my Father's eyes
  I learned of One,
  His Son:
His Name is Love
  Who gave His life upon a tree,
Ah! There I knew,! God's love contains it ALL:
Love was,
Love is,
Love is to be—in Him.

Sister M. Thaddine, O.S.F.

Seven Masses

HUGOLINE A. SABATINO, O.F.M.

I. Mass at Dawn
(Mt. 14:24-31)



Tripped in the water
where tides rise from the scraped sea bottom
leaving below as though something from my chest,
sunk.
At night there is no calling
for lifeguards—
only a fisherman
returning ghostly still from the storm
sees through the water:

Come, of infant faith,
black waters slide sea slime
salty from your mouth,
forget the fallen treasures
This is neither black nor water
but pure reflection,
my body translucent and life.
Take my hand
we are one.

II. Mass Inside

With stars and flowers to praise you
why enter this cramped box?
celebrate in the stadium,
picnic meals in the meadow—
from your realms of the scenic view
why let trouble your august eye
this little haven of ugly?
Forget my hovel
it would belittle your art
to paint stars on this ceiling
for you are Lord of Light—
This putrid privy
call not "altar, ark and hopechest"
be praised by skies
though I be ground like wheat
with my own hand
crushed like grape under my ego—
here creation stops.
This for you is not patent

And I
by the power given to me
gather up the fragments of your life
do not curse
what I have called
clean—
This is my body
open and love—flowing—
this patch of crimson hue
so wanted for our mosaic
is my blood

(to be continued)

Mother Maddalena Bentivoglio, O.S.C. Foundress of the Poor Clares in the United States

SISTERS FRANCES ANN AND M. ELLEN, O.S.C.

Part V. A Rich Variety of Poverty

> . . . scant food, meager clothing, lack of shelter and endless opportunities to accept humiliations from people in positions of authority. In spiritual areas they had found poverty, too—few friends who had any insight into the vocation of a contemplative, and most of all, the lack of concerned, consistent spiritual guidance. Much of the time Maddalena was forced to depend entirely upon her own instincts and upon guidance obtained through personal prayer.
>
> . . . . . .
>
> The mystifying quiet joy that radiated from her came from the inner confidence that God was with her.[1]

UNTIL SOMETIME during the year of 1888, the choice to be poor had been totally voluntary, hence an exciting and most gratifying adventure—since for all of us there is a real sense of satisfaction when we can arrive at goals we have set, no matter how rigorous the goals may appear to be. Then, however, a new, unexpected, and rather devastating type of poverty proved Mother Maddalena to be in the most profound way a spouse of the Poor Christ. The name of this intruder was . . . Calumny.

Human problems arise in everyone's life from the greatest saint to the worst of sinners, rich and poor alike—and even among very close members of the same family. No doubt the Bentivoglio sisters had differences of opinion, but in spite of this, they continued to work and pray together for the cause which God had entrusted to them. They were able to live on a higher plane and to use their differences to understand one another better while discerning God's will for them in this strange country which was very alien to contemplative life. That their differences were resolved and that they more often agreed than disagreed on various matters is borne out by the fact that both of them shared in the accusation. It read as follows: ". . . irregular personal conduct, alcoholic intemperance, financial mismanagement, and acting without high regard to proper hierarchical procedures."

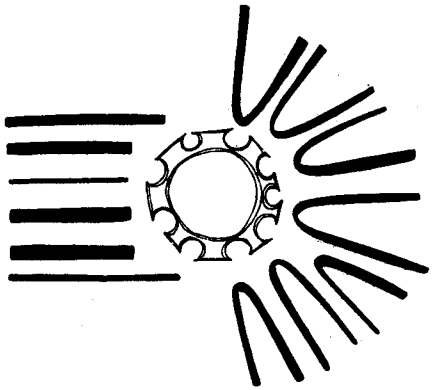
After a series of embarrassing investigations, dismissal for a time from their monastery, and much deep prayer to God who knows all truth, they were reinstated and could once more continue their life of poverty and prayer. Perhaps the most horrible thing about the whole trauma was the fact that it was inflicted by those whom they had taken under their roof—whom they trusted and upon whom they depended for their daily sustenance: the extern Sisters. The one in particular who played the greater role suffered, it was later discovered, from an unrecognized mental instability; but meanwhile, the damage was done. She had the ability to convince her companion and a number of lay persons of the insidious accusations, and of course the shocking stories soon reached the ears of the Bishop, whose duty it was to investigate the rumors. According to Mother M. Francis Moran events took the following course:

> It was in this year [1888] that happenings took place which tore to pieces the heart of Rev. Mother M. Magdalen and that of Mother M. Constance. Our Lady of Mercy, however, brought them safely through all during those perilous days and even made them come out victorious in the combat. . . . three natural sisters had been received as External Sisters and . . . one of them had been dismissed from the community . . . . the other two sisters brought about all the trouble, especially ....., whom I had seen on two occasions, at least, during my stay in Omaha, under the influence of liquor or other intoxicating drink and caught telling lies.

On such stuff and affairs holy souls thrive and are nourished. Thus, while evidently relieved when their good name was restored, both sisters realized God's hand in all the disrupting forces caused by human intrigue. Certainly the woman who improvised the use of a knife for a badly needed hatchet so as to kindle a fire for the Sisters was not about to let false tales disturb her relationship with God:

[1]Mary Alice Zarrella, *I Will . . . God's Will* (Evansville, IN: Monastery Press, 1975), p. 50.

Sisters Frances Ann and Mary Ellen, O.S.C., are members of the Poor Clare Community at Lowell, Massachusetts.



> For some time we had no hatchet and she [Mother Maddalena] used to cut with a knife the kindling for the fire, herself fixing the stove at night. She bade the Sisters save the ashes which very often took the place of soap for cleaning purposes.[2]

There are also passages in this same letter where Mother Maddalena is compared to Saint Francis of Assisi. She is said, e.g., to have eaten, "like our holy Father Saint Francis, the hard bits of bread rather than cut a loaf. She did her best to instill a great love of holy poverty into the spiritual children that she had gathered around her."

We are further informed that, in the beginning of the foundation in Omaha, milk and food had to be carried from some distance and very often provisions were the left-overs from the table of the wealthy:

> . . . the snooty Mrs.----- and her coffee grounds, we had seen her bring to Mother Madalen . . . and which horrified our souls and when we indignantly commented on it to Mother . . ., "Hush," said Rev. Mother, "we must be meek and humble." I can still hear Mrs. ------'s voice saying, "We have just used the coffee grounds once, at breakfast and am sure you can use it for yours tomorrow!"[3]

These poor times, so well accepted by and so necessary for the foundation, were used by Mother Maddalena so well that when the crisis point had come and the unexpected poverty arose, she was ready.

Other comments made by this same lay person give us a greater insight into the life and personality of Mother Maddalena. Rather than having her portrayed for us as the so called valiant woman, it is good to see her as one of us—plodding along with great openness to the Holy Spirit, whom she together with all Poor Clares acknowledges as her Spouse. She may at times have missed the message, but she relied consistently on the Lord to continue to "write straight with crooked lines."

[2]From a letter of Sister Mary Francis Moran, P.C., to Rev. Mother M. Charitas, P.C., Abbess, June, 1911).

[3]Letter to Mother Mary Francis in 1953, from a person who knew Mother Maddalena in Omaha.

We could mention here Mother Maddalena's faithfulness to the use of the discipline, which all took every Friday between the hours of 3:00 and 4:00 as well as the humility she showed as she prostrated herself, cord around her neck, accusing herself of her faults and begging pardon for any disedification she might have given. Indeed, all the exercises related to holiness were hers. But the present generation no longer looks on these as heroic; times have changed, and the more extreme forms of exterior penance ar not so well accepted as the key to great virtue. Still, we continue to look at Mother Maddalena, woman of her times though she was, for the exemplary inner sanctity manifested by the manner in which she handled even the most unexpected situations, in which she dealt with persons of every sort, all the while maintaining her peace with God.

In sorrow and disappointment, she was patient, resigned, and sometimes even joyful:

> Reverend Mother's first postulant and the first Poor Clare [to do so] in America . . . made profession on her death-bed. This dear child had been ailing for a long time; though she bore her illness with sweetness, humility and patience, it was nevertheless a great trial for . . . Mother in the midst of such poverty and hardships to have such a sick child on her hands, as in order to spare her she had to sacrifice herself in many ways. This she did most lovingly. Any little delicacy she could procure such as a slice of cake or the like, she would bring home to hr poor sick child whose gratitude, love and devotedness for her cherished Mother can never be expressed.[4]

How reminiscent of Saint Francis and Saint Clare! Francis, who rose to feed an ailing brother in the night and to eat with him so as to prevent him from being embarrassed, and Clare, who we we are told walked around the dormitory at night to be sure each sister was warm enough—often tenderly covering one of them with her own blanket.

Another form of "unexpected poverty" occurred when, at the time of erection of a new monastery, a terrific storm arose, devastating the completed structure—a structure wherein the nuns hoped at last to be able to observe the Rule fully. It was because of this incident, which prevented strict enclosure, that we have such cherished letters from a lay person who met Mother Maddalena and the other sisters and whose devotion to them did not cease once they were inside and concealed by the grille. One

[4]Letter of Sister Mary Francis Moran to Rev. Mother Charitas, Abbess, June, 1911.

letter, dated March 28, 1953, begins thus:

> May I introduce myself as perhaps the only person that remembers the establishment of the "Order of Poor Clare" in America, and that, of course, means in Omaha; my parents owned the home next to the John Lee residence where the nuns made their home till the convent was built, which I believe took about two years, as when the building was well-advanced in construction, a wind storm caused damage that delayed construction for a short period. I was a child of eight when this wonderful experience came to us. . . .

This little child of eight was deeply impressed with the sisters and most especially with Mother Maddalena, for she writes: "Mother Mary Magdalen was so gentle in manner, and as I remember her seventy or more years ago, rather on the small side in stature with a rather slender face and wonderfully expressive dark brown eyes. . . ."

In those days, the neighbors saw, spoke to, and even played with the sisters, for this same correspondent mentions going into the refectory with Mother Constance, where the child could pick a number and then read the corresponding saint's name, whereupon the saint would become one's patron for the day. Even though this was a non-Catholic family, the religious element was important to them and they kept the sisters supplied with garden flowers for the altar: ". . . on holy days [we] let the nuns have all the potted plants to decorate with."

Another game, which the writer of the letter mentioned, was one she considered very dangerous. She and her sister were taught this game by two of the younger sisters:

> And Sister Francis and Sister Deloris [sic] taught my little sister and me a game, to me a very dangerous one, of jumping rope, a nice long one with red handles on it. Annie was a fearless little girl two years my junior and bravely dashed into that dreadful flying arch of rope while I hesitated and, of course, generally got a flip of the rope for my late start. But the thrill of it all was when Sister Clara and Sister Agnes 'turned' the rope and our fairy princess, Sister Frances, demonstrated to the timid Claire Agnes how to time her entrance into that awesome flying rope and —wonder of wonders!—courage came and the operation was a success!

The writer is quick to explain that their back yards were well hidden by lilacs and lattice work trellis so that no one outside could observe the lessons. That she herself remained deeply impressed by this incident is borne out in her words: "I do not think anywhere in the world was anyone privileged to a like experience."

Mother Maddalena's love for this family was also manifested in a personal way. A time of tragedy for the family came during one winter when a little one-year-old child became very ill. Mother Maddalena went to the house and recited the Rosary, after which she realized the child would not live; so she requested permission to baptize the baby. With the consent of the mother, the child died as a new heir to heaven. The other two children (the rope jumpers) were also in bed with congestion of the lungs and whooping cough. "Two doctors had given no hope of recovery, and I could dimly remember Mother Mary Magdalen and Sister Mary Frances standing at the bedside baptizing Annie and me. The next day we were recovering. The baby died and the nuns dressed her and placed a half blown rose bud on each little foot. The nuns were like angels."

Thus we see, while patiently awaiting the time when the commission for which they were sent could be accomplished, Mother Maddalena and the others were inspired by the spirit of the gospel to works of charity: a charity, surely, which would make their enclosed lives even more of a puzzle to those who had known them in this way. The correspondent mentions an invitation to visit the completed cloister which would end the free contact and "buried our friends from our sight in this world." She further comments:

> . . . our hearts were broken when we went visiting, climbed that long, steep hill, and when we entered the reception room there was that long and wide lattice and behind it the black drapery and never again could we see the beloved faces, but we, of course, heard their gentle and happy voices, and were reconciled, and we were introduced to the mysteries of the dumb waiter with its shelf and the pleasure of turning it to the sisters.

In her final letter to Mother Mary Francis, Claire Agnes tells how happy she is to be once more reunited with such a wonderful Order:

> I think of all of you with the deepest affection and feel the miracle of being again reunited with the members of the order that brings back the happy memories of a happy child and a happy young woman and the wonderful and intimate life with Mother Magdalen and Mother Constance and the four other sisters who are now in heaven.

Mother Mary Francis comments in her reminiscences to Mother Charitas regarding the final step to living the fullness of the enclosed life, that no one else but mother Maddalena could have "passed through so many

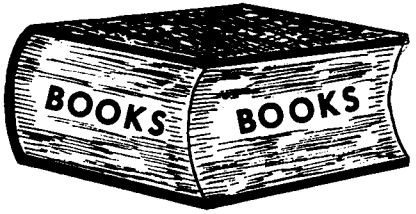
trying ordeals and remained thus firm and faithful." She mentions the physical suffering Mother Maddalena endured from the most violent headaches which lasted three or four days and which nothing seemed to relieve. *Poverty in health* was beginning to be a great affliction and would continue to the end of her life.

Prayer at Dawn

Just for these moments now
here in this morning hour
before the day spills over me and
leans its weight upon me
I can rest.
Here in Your Arms
Your peace encloses me,
the warm strength of Your love
enfolds my heart
and bears me up.
Here I am one with You.
Soon day's busy-ness
will surge around me and
the noise of things to do
and needs to tend
will ebb and flow and
crash against my silence.
Then I must open out,
must speak and smile
and be attentive.
I must let the
joy of You stream out from me
on everyone who comes.
(For that is why they come, though
they may know it not.)
They stretch their hands to me
that I may give them You.

Abide within me then, lest
I should give them me.

Mother Mary Clare of Jesus, P.C.C.



The Song of Saint Francis. Text by Murray Bodo. Songs by Susan Saint Sing. Cincinnati: St. Anthony Messenger Press, 1980. Two-cassette set, CAS 950, $13.45.

Reviewed by Robert Zappulla, a student for the priesthood in Holy Name Province and director of liturgical music at Siena College.

Murray Bodo has skillfully adapted texts from his 1972 book, *Francis: The Journey and the Dream*, and presents them as a meditation—indeed, a private retreat for the listener.

In Bodo's beautiful way of sharing the spirit of Francis of Assisi, the two cassette tapes bring us through Francis's journey to the achievement of the dream.

He does this in such a way that his reflections on Francis's life make us look at ourselves in light of a man who took the words of the gospel to heart. Like Francis, we are called to be "instruments of [the Lord's] peace." Throughout the story, original music by lay Franciscan Susan Saint Sing has been included. These musical settings express the simplicity and directedness of Francis's prayers to the Lord. The melodies will be fixed in one's memory; the words will ring in his mind: "Mary, O Mother, watch over me., Walk me through day and through night."

It is for good reason that music is part of the narration by Bodo. The songs highlight some of the important times during Francis's journey, just as music is important at special events in our own lives—e.g., when alone with our spouse, at family gatherings, at the celebration of the Holy Eucharist, and at the Hours praising God.

This "celebration of Saint Francis of Assisi" would be beautiful gift for

any lover of Francis, of Christ, of music, of life itself! It is ideal for the confirmed teen-ager or adult who is called faithfully to witness to the risen Lord.

Indeed, Francis's whole life is a song to the faith community and to the Lord. He lived what he preached and challenges all Christians today—Catholics and protestants alike—to look to Jesus, "the New Song: Beautiful Music," and calls the listener to become, with Jesus, a new song to the Father, as he himself did.

We too are journeying. The dream is there for us, too. "For it is in dying that we are born to eternal life."

The Franciscan Book of Saints: Lives of the Saints and of Saintly Persons of the Three Orders of St. Francis for Every Day of the Year with Meditations and Liturgical Prayers. By Marion A. Habig, O.F.M. Revised ed. Chicago: Franciscan Herald Press, 1979), illustrated. Pp. xliv-1059, including appendices and index. Cloth, $18.95.

Reviewed by Sister Mary Regina, P.C.P.A., a member of the community in Canton, Ohio, and a staff artist for this periodical.

An account of the lives of many holy men and women of our Franciscan tradition is an encouraging book to read. It is the kind of reading that goes with celebration. In the face of so much evidence no one can say sanctity and holiness of life are impossible, or too difficult for ordinary flesh and blood. We are not really all that different. Within the basic story of each individual is the story and struggle of the whole human race, the story and struggle of all of Israel going home to the promised land.

If I may paraphrase Pope Pius XII, in reading my Order's history I am astounded by the number and variety of the blossoms of holiness. The crisis of the present world situation and the disconnectedness of some of our days are held aloft as signs of hope. Every age suffered its own particular type of darkness, and God through the Franciscan family gave each age many lights.

I know this new revised edition fits our own needs here at Sancta Clara Monastery. We have been studying our roots and the continuity of Franciscanism down through the centuries. Now we can leaf through a book that presents this in lived actuality, an incarnated Franciscan spirituality—as if there could be an abstract type. Also, those holy persons who are our contemporaries: Blessed Maximilian Kolbe, Padre Pio, the Mexican martyrs, Father Joseph Perez and Anaclete Flores, are of very great interest to us.

The active presence of God is reflected on each page and with each new name. I cannot help recalling the time Saint Francis was walking down the road, very dejected at how things were going in the Orders. God granted him a vision of the future of his Orders, and this looking toward the future uplifted his spirit. If I may stretch the imagination a bit, may I not say he had a preview of the Franciscan Book of Saints, perhaps with many additions and revisions? Such a celebration of witnesses lifts the heart.

Father Habig fulfilled the purpose of revision, which was to correct, rearrange according to the present liturgical calendar (a definite improvement), and augment. He has added more illustrations—some excellent and a few falling short of Kelly Freas's work, but creating a keen visual spark over all.

Dante Alighieri: The Poet Who Loved Francis So Much. By Alexandre Masseron. Translated by Richard Arnandez, F.S.C. Chicago: Franciscan Herald Press, 1979. Pp. vii-96. Cloth, $5.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (English, University of London), Associate Professor of English at Siena College.

This slender book by Alexandre Masseron, one of France's outstanding literary figures and a well-known Franciscanist, provides the general reader with a splendid introduction to a great subject. In it the author not only gives a sketch of Dante's life and times but also provides insights into how the poet's masterpiece, *The Divine Comedy*, came to be written, the circumstances leading to its composition, and sources whereby Dante derived his imagery. At the same time, Masseron is at pains to indicate the strong influence of Saint Francis in Dante's life and thought. Dante is Franciscan, according to Masseron, because of his burning love for the Seraphic Founder, evidenced in the immortally beautiful passage devoted to him in the "Paradiso" based upon the life written by the Seraphic Doctor, Saint Bonaventure. Moreover, Dante unfalteringly maintained that a return to the ideal of poverty and apostolic simplicity preached by Francis was the surest path of salvation available to the Church, and consequently to mankind itself, misled as it had been by shepherds who themselves had lost their sense of direction in the Dark Wood of error. "Not in vain had the 'master of anger' heard the words full of sweetness and goodness that fell from the lips of the Poverello. He too had become Francis' disciple; and following his example he too had labored to reestablish on earth the reign of peace through justice, in individuals as well as among nations" (p. 96).

Although not directed to the Dante scholar, this book nevertheless may serve as a useful reminder to him as well as a serviceable introduction to the non-specialist of an often neglected aspect of the great Italian poet's rich and complex thought.

The People's Church: A Defense of My Church. By Bonaventure Kloppenburg, O.F.M. Translated by Matthew J. O'Connell. Chicago: Franciscan Herald Press, 1978. Pp. x-184. Cloth, $8.95.

Reviewed by Father Raphael D. Bonanno, O.F.M., who recently completed 16 years in Brazil and is now preparing for mission work in the Holy Land.

Liberation theology is a hot potato in the Latin American soup-pot nowadays. That is why Father Bonaventure Kloppenburg's "report" on it, rather than a theological study of it, as he says (p. 171), is so very relevant, although we need the latter

too. The author's main interest is to document and refute the Latin-American group called Christians for Socialism (CfS) and all allied movements.

His first chapter dwells on "Generalities" that focus on the Church of the People according to CfS in Latin America and internationally through allied movements, and has a note on the "Church Born of the People" in Brazil. By the way, Father Kloppenburg is a Brazilian and I know and respect him, although I don't always agree with him.

His second chapter hits "Specifics," especially the concept "People," the serious accusations against the Church, the liberation of consciences, the reinterpretation of the faith, the rereading of the Bible, the reappropriation of the liturgy and the option for Marxist Socialism.

His third chapter draws "Conclusions": viz., that the "Church of the People" is a new sect, creates division within the Church, cultivates a false concept of evangelization, and centers on liberation theology and the Marxist problem of praxis. He has an important appendix on the Bishops' Synod of 1974, exactly on the point of evangelization and liberation. His access to the right source material is phenomenal, whether it be for the Christians, for Socialism, or for the Synod.

We cannot expect to find Puebla in this book, published a year before the Conference held there. But what is here raises enough serious questions for Latin America and the Church today that this review would have to be much longer than space allows to do justice to them all. The book's subtitle reveals its thrust: *A Defense of My Church*. It seems strange to have to insist on "my" Church and not "our" Church. But it most certainly is a defense—a sometimes even passionate defense—that also has the following characteristics. It is well documented, citing prime works of CfS and direct speeches from the 1974 Synod. It is very orthodox, citing liberally from popes and bishops. It is very logical and polemical, setting up the enemy in classical style and shooting down his arguments one by one. But in the end, does the problem go away so easily? I think not. In fact, the problem is so vast in its ramifications that we can treat only three major points here.

First, what about liberation theology? When Gustavo Gutierrez coined the phrase, it was Latin America theologizing in its own backyard for the first time. It simply addressed Christ's salvific work to poor masses oppressed by neo-colonialism or economic imperialism or, in plain terms, multi-nationals. But then other theologians and thinkers wrote other liberation theologies, more Marxist than not and more Socialist than not. Father Bonaventure puts Gutierrez in the CfS camp and seems to document this claim, although I doubt its accuracy somewhat. The Synod of 1974 and the Puebla Conference of 1979 talked a great deal about evangelization and liberation, made some important nuances on the terms, and accepted a liberation theology shorn of its Marxist trappings.

Secondly, what about the Marxist-Catholic dialogue? The Marxists may be taking over in Afghanistan, parts of Africa, and Cambodia; but they certainly have not forgotten Latin

Fallen Leaves

Piles of leaves
On the ground,
Beneath each tree
Fallen leaves,
(To each tree)
Unique.
What has fallen
Not as sweet
As how freely
Bequeathed
Each leaf.

Susan Saint Sing

America. They still appeal to the masses of the poor and oppressed. After Medellin, so do we. Can we talk about this mutual concern? Can we learn from Marx and Engels on praxis, on how religion can opiate the people into somnolence, on how to hold out hope to the poor for a better, more human, more just world? We *must* dialogue with the Marxists, if not personally, at least with their writings. It is an evangelical imperative of our times. Can you imagine Saint Justin refusing to dialogue with Trypho? Justin did not ignore paganism but met it head on. Can you imagine Saint Francis of Assisi refusing to dialogue with the Sultan of the Saracens? These men recognized the evangelical imperative of their times, We must do so in our day with Marxism in all its forms. Of course such a dialogue should make us more Christian, not less. And that is Father Bonaventure's point: that the Christians for Socialism have gone so far into socialism that they have strayed from the Church. I'm afraid he is right. And yet when I see the "insensitivity of the Christians to situations of injustice" (Paul VI), I can't help congratulating some of those intrepid souls who have the guts to confront the problem. The CfS have fallen into a "naive symbiosis with Marxism," as one bishop from Venezuela put it. Reinterpreting our faith in different situations, always and everywhere, seems the basic Christian task to me. But reinterpreting it is one thing; losing it is quite another.

That brings us to our third major point: what about the class struggle? To me it is where we part ways from the Marxists, besides the area of atheism, o course. Should we have Love? Yes! Justice? Yes! Hate? No!

Class struggle? No! And why not?

Because Christ taught: Love your enemies. And he meant it.

Neutrality, then? No! Non-violent resistance? That could very well be it.

Raul Vidales has a perturbing consideration: "We now see clearly that to leave the Gospel above and outside the class struggle is to reduce it to an ideology that in the last analysis legitimizes the established order" (p. 179). Strange, when the Gospel preaches that new heaven and the new earth. The difficulty is not with the Gospel but with those who are supposed to live it out. The Synod of 1971 called justice "a constitutive dimension of the Gospel." Therefore in our world it must be lived out within the class struggle without hate, without bloodshed, without violence—but not without the struggle. Gutierrez recognizes the problem: "The class struggle is a fact, and neutrality in this matter is impossible"; and "the class struggle poses problems to the universality of Christian love . . . one loves the oppressors by liberating them from their inhuman condition as opressors." It sounds very idealistic. But how do you struggle with only love and no hate? Can we even be really human, let alone Christian, if we don't participate in the struggle of our brothers in Christ?

At the end of his book, Father Kloppenburg admits more serious reflection is necessary in theology to clarify the meaning of this liberation. For example, "being more" rather than "having more" as a sign of progress must be studied; what does this mean to the Latin American; what major factors prevent growth in humanness; what is to bedone, with special attention to the diversification of responsibilities in the Church between laity, religious, priests and bishops? I think Father Bonaventure himself is very capable of clarifying this necessary step in the growth of liberation theology. After all, he cannot stay simply "in defense of *my* Church." He and all of us must take the great offensive of *our* Church, in love and justice—or lose the struggle.

Fragments of My Life. By Catherine de Hueck Doherty. Notre Dame, IN: Ave Maria Press, 1979. Pp. 206. Paper, $3.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., Spiritual Assistant of the Secular Franciscans at Providence, Rhode Island, and a member of the staff at St. Francis Chapel there.

If you have been helped on your journey to God by reading Catherine Doherty's *Gospel without Compromise* or the Trilogy, beginning with *Poustinia*, you no doubt want to know more about this woman of God. In a new book titled *Fragments of My Life*, Catherine writes down little vignettes or essays on the many faces and facets of her life that not only make it possible for her to write about the gospel without compromise, but to live the gospel without compromise.

For one who has listened to and read Catherine Doherty over a span of some forty years, I often wonder where and how she obtained such a love of God's poor and St. Francis. On page 93 of this book she writes, "Long ago and far away, when I was a child, I wanted to be poor. Perhaps it began in Our Lady of Zion Convent in Ramleh, Alexandria, Egypt, where a little nun used to take us first graders during recreation to a statue of St. Francis and tell us story after story about him. He was rich and became poor!" Catherine never lost this dream of poverty. One can easily understand why in the last chapter of this book the authoer writes concerning the needs of the Church: "The first need was that of poverty. . . the next need within the Church was for some people to identify with the poor" (p. 201).

Fragments of My Life is not, however, a book about religious poverty; it is about a lay women who knows more about poverty and poor people than most of her contemporaries of equal education, cultural and social background in or out of religious life.

Even when her experiences are not extraordinary, Catherine Doherty has the ability of a natural story teller and can make even ordinary things seem like magic, wonderful and mysterious. There is no attempt to be chronological, so we could easily take any one of a variety of chapers to illustrate this. In Chapter 7, Job Hunting in New York, she relates events not too different from the experiences of other young women who go to New York to seek their fortune. At the advice of Father McCabe, she left ther son in Toronto and goes to New York City. She obtained a job as a laundress on 14th Street, roomed at Ma Murphy's, felt the pinch of poverty, was tempted to sell sex like other hungry girls, became a waitress, etc. Like many, too, she was tempted to suicide and looked down at the inviting water from the Brooklyn Bridge. But Catherine did not jump, because she saw Christ mirrored in the water. It is not lack of determination, but imagination that saved her life. She herself writes, "I was running away from the vision, which probably was no vision at all. But at that moment it was very real to me and it saved my life."

In a similar way she makes each incident seem special and momentous. She ends the Chapter: "So, yes, the fact of New York was rough and tough for me at my first encounter, just as it was for so many others, but it was also very kind, very kind" (p. 79).

She does follow somewhat of a pattern about life, but by no means does she intend the book to be an autobiography. She takes up and devotes a chapter to such topics as Earliest Memories, Growing up in Egypt. Marriage and War, Beginnings of the Apostolate, Toronto, Harlem Experience, and finally, the early days of Madonna House in Combermere, Ontario with her husband, Eddie Doherty.

Perhaps she is at her best in the concluding chapters about "The Age of Vatican II" and "The Church and I." These could well be mandated reading for every priest and nun in the United States. Surely, anyone looking for gospel living in a concrete way will find it in these pages of *Fragments of My Life*, by an author who definitely lives by what she calls "the Little Mandate." This simple formula, which appears in several of her other books, is reprinted on page 95 and in part reads:

> Arise—go! Sell all you possess . . . give it directly, personally to the poor.

Take up My cross (their cross) and follow Me.... Preach the Gospel WITH YOUR LIFE—WITHOUT COMPROMISE — listen to the Spirit—He will lead you....

The Rosary: Papal Teachings. Selected and arranged by the Benedictine Monks of Solesmes. Translated by Paul J. Oligny, O.F.M. Boston: Daughters of St. Paul, 1980. Pp. 346. Cloth, $5.50; paper, $4.50.

Reviewed by Father Evan Roche, O.F.M., Ph.D. (St. Bonaventure University), Professor of Philosophy at Siena College.

This lengthy book on the Rosary can be likened to the Rosary itself, especially the long Rosary of fifteen decades. Those who love the Rosary will love this book. It has the Rosary-like characteristic of devout and loving repetition, so attractive to those already devoted to the Rosary. This very repetitiousness should also win over those who have come to doubt the value of the Rosary, if only they be willing to examine patiently the teachings of so many of the Popes.

Herein lies the distinctive benefit of this book. It is perhaps the only book in existence in which are gathered *all* the available written statements of twelve different Popes on the subject of the Rosary. The monks of Solesmes have painstakingly selected, from encyclicals and other papal documents, the portions that dealt directly with the Rosary. In so doing they have not distorted or done violence to other matters treated in the original documents.

Also, at a time when the value and relevance of the Rosary have been called into question, it is consoling to hear the clear and unanimous call of so many recent Popes and to have at hand in one tidy volume their teaching concerning the Queen of the Rosary.

But this book is more than a mine of information and a definitive source for arguments in defense of Marian doctrine and practice. It provides us also with beautiful meditations upon the Rosary. Pope John XXIII, for instance, devotes about a page to each of the fifteen decades in a form that any of us can well use. In many places the various Popes teach us how to *pray* the Rosary, and they refer us quite simply to their own example. The same Pope John XXIII, in two different places, says that he, the Pope, prays the entire Rosary, that is, the fifteen decades, every single day. Our present Holy Father, John Paul II, also states quite simply: "The Rosary is my favorite prayer. A marvellous prayer!"

This book will also serve as a ready source of information for sermons and articles on the Rosary. It contains four different indexes and a very handy system of cross-references and references to source material.

The translation into English is a faithful, rather literal, rendition of the French. Father Oligny has told me that he consulted the original texts, as found in the *Acta Apostolicae Sedis*.

Portions of the book make rather dry reading (dare I say that such is the case with most Encyclicals?). We may often become weary and lay this book aside—only to return to it as to a spring of living water.

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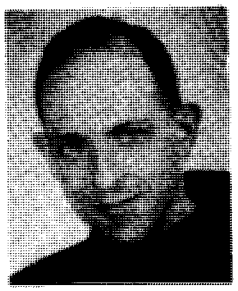


EDITORIAL

Küng Revisited

OUR SEPTEMBER EDITORIAL was devoted to the allegation by sixteen Franciscan campus ministers that "scandal was caused on their campuses by the revocation of Hans Küng's canonical mission. The subject, we said, is an important one for Franciscans bidden by their founder to be "always subject at the feet of the Holy Roman Church."

Fearing lest we misrepresent the position of the campus ministers, we provided space for a reply which was to have been written by five of the ministers involved but actually was the work of Father Howard V. O'Shea, published with the approval of the other four.

Convinced that the issue remains an important one, and one of interest and concern for our readers, we feel impelled to comment on Father Howard's statement, again offering him the chance to respond. Further comments from readers—for publication or otherwise—are welcome, but if none are sent in for publication and if no further substantive developments occur which warrant our attention in this space, we meant to terminate our discussion of the Küng affair in this issue.

We find it convenient to comment, first, on three preliminary factors in Father Howard's reply, leaving open the main question in each case so as to address it squarely in the forth section and the conclusion of this editorial.

Potter's Wheel

Clay
Becomes vessel
When turned
Skillfully upward.
Useful
Downward
Through! The empty space
Within.

Susan Saint Sing

I. Scandal on the Campus

FATHER HOWARD mentions "scandal" no fewer than four times in his reply. In his seventh paragraph, he says that we must either demonstrate that the Küng affair did not scandalize the academic community or show how to overcome that scandal. Before accepting this challenge, we should point out that we left implicit in our September editorial two points we had made in an earlier letter to *Forum* on the subject, of which only a brief excerpt was published. There we had (1) questioned the prevalence of the alleged scandal, and (2) suggested that what scandal there was might have been dispelled by enlightening the "scandalized" on the nature of the Church. Now, in light of Father Howard's repeated and eloquent expressions of pastoral concern, we want to readdress these two points, which correspond to the dilemma posed to us in his reply.

First, we continue to maintain that we have not encountered any of the scandal described by Father Howard. Even now, having asked others on campus about the question, we can find none. Still, we certainly are not, as teachers in an undergraduate college, exposed to as large and diverse a congregation as are chaplains in a major university. Perhaps, then, we can let pass unchallenged Father Howard's claim based on personal testimony that more people than we suspect from our own experience are troubled by the treatment of Küng.

But secondly, we have been challenged to explain how to overcome that scandal. As pointed out above, we maintain that what is needed is a patient effort to enlighten the "scandalized." They must be brought to see that the Church is a divinely constituted institution, entrusted by its Founder with *religious* authority, and hence that comparison with *any* political regime, whether totalitarian or democratic, is inappropriate. We concede that even the most patient and loving effort to communicate this information may not alleviate the misgivings of some of those "many academicians [who have allegedly been turned] away from an interest in the Church and its teachings on Christ" (par. 4). But then, why did the Lord himself feel compelled to say, "Blessed is he who is not scandalized in me"?

So called "scandal" on the part of those who cannot reasonably be expected to have a through grasp of the Church's nature and mission is one thing. To the extent that the campus ministers themselves claimed to be scandalized, however, we have the added dimension of a clearly pharisaical scandal. If they did not know better, they certainly should have.

We conclude, then, that there is no genuine reason on anyone's part for taking scandal at the magisterium's legitimate exercise of its divinely entrusted function.

II. Küng's Canonical Mission

FATHER HOWARD expresses concern in the second and third paragraphs of his reply, over an alleged lack of clarity and precision in Rome's

revocation of Küng's mission as a teacher of Catholic theology. On the one hand, as Father Howard observes, Küng may continue to publish, lecture, and disseminate his ideas. But exactly how would the Sacred Congregation be expected to prevent Küng from doing these things? It is clearer today than it was in an earlier, theocratic era, that the proper task of the magisterium is to define Catholic truth, not to incarcerate or burn at the stake those who do not teach it. Thus, on the other hand, the Sacred Congregation could not do otherwise than it did: viz., serve notice that "Professor Hans Küng in his writings, has departed from the integral truth of Catholic faith, and therefore he can no longer *be considered* a Catholic theologian nor function *as such* in a teaching role" (*Origins* 9:463; emphasis added). But to teach on the Catholic faculty at Tübingen, one must be duly deputed by proper ecclesiastical authority, and so Küng cannot teach on that faculty. In none of this is there any lack of "clarity" or "precision."

III. The Campus Ministers' Reaction

FATHER HOWARD implies (paragraph 6) that the campus ministers had a sacred duty out of pastoral concern for their congregations to register their protest against Rome's treatment of Küng. In paragraph 8, he says that others should "not introduce theological disputes where they are not germane," and in paragraph 11, he denies that the ministers obfuscated the atmosphere by agreeing with the "scandalized" that the Church has behaved like a totalitarian political regime.

To be sure, first of all, the ministers obviously had some sort of pastoral duty when the question of scandal arose. But it is by no means clear that that duty was fulfilled by the protest they registered. The precise nature of their duty as pastors depends on the proper understanding of their mission and of the Church whence the mission derives. If they are democratically elected representatives of a human institution, and their mission comes from their congregations, then they certainly must register publicly their congregations' dissent and scandal.

But, secondly, we have not "introduced theological disputes where they are not germane." *Theological* disputes, true, are not germane.

Theology is a logically developed system of interpretive ideas and statements *about* the Faith. What we are concerned with is not an interpretive system, but precisely the Faith itself. Küng's errors are not theological inaccuracies; they are denials of primary articles of faith. And it is likewise a truth of faith, not theological opinion, that the ministers' mission is not that of democratically elected representatives of a human institution, but that of *being sent forth by the magisterium.*

Thirdly, therefore, the ministers do indeed obfuscate the atmosphere by acting like democratically elected representatives of their congregations whereas they should be acting like proclaimers of the divine Word entrusted to the Church.

IV. Doing the Truth in Love

ALL OF THE foregoing has been preliminary. Left open at the end of each section has been the question which we addressed in our September editorial under the rubric of truth as the essential concern and which Father Howard challenges in his tenth paragraph. In our earlier letter to *Forum* mentioned above, we had dealt in some detail with this matter. A statement not published in *Forum* read to the effect that "Gospel charity's cutting edge is . . . Gospel truth." Far from perpetrating an "abstract separation of truth and love," as Father Howard alleges we did in the September editorial, we were making the opposite point: that our commitment to Love incarnate in his Body the Church is identical with our commitment to Jesus who called himself the Truth. Love thus not only does not preclude, but even requires the profession of sound, orthodox, true doctrine. And it even requires that those charged with preserving the purity of the Faith speak out fearlessly in the face of such challenges as Küng's. How is this so?

It is obviously not so at all, if it makes no difference what one believes about the nature of God, the Incarnation, grace, and the sacraments. But the whole tradition of Catholic theology has insisted that this is not the case: that what one believes makes all the difference. Love, in that case, has a wider relevance to our discussion than the according of civil, kind treatment to Küng. Its broader relevance is to the entire Church, especially to all the people who are confused by voices conflicting with that of Peter. Why do we hear nothing about their plight from the pastorally concerned campus ministers? We know some of them right here on our own campus.

Catholics are not free to follow Bultmann to the outer limits of demythologizing, or Tillich to the ultimate refusal to characterize the God beyond God. They are bound to take literally and assent to the ontological content of authentic magisterial definitions. So such Catholics as those we just referred to, who are not professionally trained in theology, are not to be patronizingly scorned when they look askance at what we called in our September editorial the theological miasma of our age. Their concern for truth is fully justified,

and then it is not the magisterium, but Küng and others of his ilk who are responsible for whatever scandal—in this case, genuine scandal—may have been allowed to arise.

Conclusion

WHAT, THEN, of the academicians of whom Father Howard speaks, who "devote enormous attention to legal procedures" (par. 3) and have been turned "away from an interest in the Church and its teachings on Christ" (par. 4)? Of course they devote enormous attention to legal procedures, and so do we all, but we are not here discussing federal tax reform or equal employment. And if they are repelled by the Church as Jesus founded it, we may certainly be saddened by that fact, but we cannot thereby be led to modify the Church. "Blessed is he who is not scandalized in me."

Father Howard's reply, at any rate, leaves our original contentions quite intact. First, the Church is not a democratic institution, but the Body of Christ, whose head has been entrusted with the duty to proclaim the truth infallibly. Secondly, love itself demands this proclaiming of the truth in unambiguous terms and protecting the faithful from the errors of false teachers. Thirdly, we insist that the question of Küng's treatment must remain recondary, not because truth is superior to or separate from love, but precisely because Love is Truth.

Having said that this question of Küng's treatment is secondary, let us hasten to admit that compassionate love does imply gentle, humane treatment. We have no intention of defending harsh treatment; our only point is that if there were such harsh treatment at all, it would testify, not to the magisterium's speaking out inappropriately in intervening, but only to a particular, contingent, and unfortunate fact: the unchristian manners of some ecclesiastical officials.

Compassionate love does, we said, imply gentle, humane treatment of the false teacher himself. But it is clearly incumbent on the campus ministers to produce evidence that the Roman authorities treated Küng in a manner other than gentle and humane. Pope John Paul II, e.g., in his letter of May 15, 1980, wrote:

> Love requires that we seek a meeting in truth with every man. Therefore we do not cease to implore God for such a meeting in a particular way with the man, our brother, who as Catholic theologian . . . must share with us a particular responsibility for the truth professed and proclaimed by the Church [*Origins* 10:42].

Examining the ministers' statements, the ecclesiastical documents available to us, and Küng's own rejoinders, we can come up with no evidence at all of inhumane treatment. To allege that there has been any, one must redefine inhumane (ungentle) as equivalent to any insistence on the disparity of roles between the magisterium and the individual theologian. One must insist that being humane means denying eccleciastical authority as such. And surely this is an odd definition.

Fr. Michael D. Meilach, ofm

Reply

IN RESPONSE to Father Michael, I would like to comment a bit on what I mean by the word "scandal." In its primary sense the word means rejecting the overwhelming spiritual attraction of Jesus Christ, as in Fr. Michael's quote, "Blessed is he who is not scandalized in me." We poor imitators of Jesus Christ give scandal to others through the inadequacy of that imitation. This is a different kind of scandal, part of our human condition, and should not bother us so long as we are very careful to avoid it to the best of our abilities, knowing that God in his mercy will recompense for our inadequacy in dealing with others.

However, there is a fundamentalist adherence to one's own notion of Christian truth that has been a source of scandal to people outside the Christian tradition. As an example I might mention the Protestant prohibition of alcohol. In itself, abstinence may or may not be a good thing, but it was not practiced by Jesus Christ, who drank to an extent that upset some of his contemporaries. Nevertheless many Christians to this day feel that drinking alcohol is a serious offense against Jesus Christ. My point here is that because such an attitude is reinforced by church disapproval or by law, it can, even though contrary to the living example of Christ, become a reason why an ordinary human being fails to investigate the true teachings of Christ.

Catholic leaders have demonstrated similar tendencies. Possibly the greatest scandal in the history of the Church—at least Newman seems to think so—is the condemnation of Galileo. Now the pros and the cons of that denunciation may be debated by people of good will, and certain scholars are remarkably sympathetic to the "Catholic position"; but I think that what cannot be debated is that the intellectual Community of Western Europe was scandalized by the suppression of Galileo's strikingly original contributions to thought and science by men whose ignorance extended even to the Bible they claimed they were defending (Galileo understood scriptural criticism better than they did). Pope John Paul II is of course suggesting a reconsideration of the official position, but four centuries of scandal in this sense have kept souls at a distance from the Church.

In our own day Teilhard de Chardin, that Catholic thinker most attractive to contemporary intellectual communities, was silenced by what was then called the Holy Office, and his writings have been preserved only by the efforts of his scientific colleagues. Now again, the merits of Teilhard's philosophy-theology—the discussion extends even to what it is—can be fruitfully debated, but what cannot be denied is that the modern scientific community, intellectually alienated from the Church, would never have been influenced by the Christian speculations of this priest-paleontologist if the Holy Office had had its way.

It is tragic to recall that this Congregation had to change its name because the very word "inquisition" had become a synonym for repres-

sion and torture (it still is). The Holy Office again felt it wise to change its name after Vatican II, and now this group is attempting to deal in traditional fashion with Hans Küng. I think that I am not alone when I wonder if the members of this particular Congregation will *never* learn!

Again, if I may restate what my fellow Franciscan campus ministers have been trying to make clear, the issue does not rest on the validity of Father Küng. It has simply stated that he may no longer teach as a Catholic. The Congregation seems to feel this is a legitimate method for protecting the teaching of Christ. Father Michael seems to agree. What we campus ministers are trying to point out is that the Congregation's failure to explain Father Küng's censure, the absence of a public trial with impartial observers, the fact that the accused was not notified of the charges against him, and the absence of the accused at what appears to be a closed trial are profoundly shocking to modern society. It is a scandal today because this traditionally Catholic way of dealing with theologians (or scientists like Galileo) has been a scandal for centuries. It is a scandal because the language and procedures used are imprecise while English-American authorities have been constructing for centuries exact legal formulations for bringing charges and conducting trials.

To say that Father Küng is not "Catholic" may mean a great deal to the person who writes the censure, but it has absolutely no legal definition that can be used as a basis of trial judgment. All of us who are baptized and active in the Church are Catholic, even those who are not in the state of grace. It would be helpful to the proselytizing efforts of the Catholic Church in the Twentieth Century and the work of its campus ministers in particular if the Sacred Congregation would explain precisely what aspect of Father Küng's teaching makes him unsuitable as a spokesman for the Catholic Church. Father Küng is not an obscure professor, as are some that the same Congregation is silencing. He is possibly the most successful popularist of religion in today's modern world with an immensely enthusiastic following who learn about the Catholic faith only through his books and lectures. Are we to ignore these people who have been led to Christ by Father Küng's intelligence and hard work? If he is leading them astray, then the Sacred Congregation should explain how.

I do not think that that is such an unimportant detail that the Sacred Congregation could not address itself to it. To do so would be pastorally helpful; the failure to do so has been pastorally destructive. The Catholic Church has had pastoral problems in reaching Western intellectuals since Galileo's time. We should make conscious efforts to avoid ecclesiastical practices that prolong this rupture.

I would like to make a suggestion. Hans Küng has been an extremely effective teacher and apologete for Christ. If the Sacred Congregation wishes to chastise him for his erroneous doctrine, can it not at the same time praise him for the great pastoral good that he has accomplished? Would not that be consistent with the fatherly spirit of true Christianity, a fortuitous change in a trial system that is considered "medieval" by the modern world, in fact *is* medieval, and encourages the perception of the Church as medieval?

I must say that I find these endless battles in the present Church tiring and enervating. We seem to have strayed far from the profoundly human insights of our Founder. In its terse condemnations the Church seems more an institution than a family. Of course, it has been an extraordinarily successful institution, embracing billions of people during twenty centuries. Still, one is saddened to see a Congregation so rigid that it becomes a popular word for repression and has to change its name, to find the current Church leadership so out of touch with the modern mentality that it fails to explain the basis of its objections to one of its most successful popularizers. We professionals in the Church want men and women of our own time to listen to Christ, but such is their ignorance of his existence and message that often they can listen only to us. It is a terrifying responsibility, trying to get people to listen to the Gospel, and it is tragic to see Church authorities obfuscating—to use a word from Father Michael—its beauty by acrid debates and condemnations instead of announcing the kerygma of the Resurrection.

HOWARD V. O'SHEA, O.F.M.
CATHOLIC CHAPLAIN
BROWN UNIVERSITY

Isaiah in Three Sundays of Advent

In patient and perduring progression
while everlasting hills erupt to mountains
dancing across the flowering plains
and valleys heave themselves
to level land and rough paths
are worn smooth for a highway
upon which the lame, the poor journey,
the prophet presses persistently forward
searching out the shepherd seeking the lost,
pondering the eternal potter at his wheel
fashioning and refashioning the clay in his hands,
proclaiming comfort to a broken people,
looking up towards Zion's hills
to a marriage feast with shepherds' flutes.

Sister Lois Shelton, O.S.F.

A Comparison of the two Vitae:

Thomas of Celano on Poverty—II

MICHAEL WALSH, O.F.M. CAP.

II. Poverty in the Second Life of Celano

IN HIS First Life, we saw last month, Thomas of Celano sees the practice of poverty as one of the ways Francis and his companions strove to follow the gospel and as an exchange by which they gave up earthly possessions in order to obtain heavenly riches. Its effects were those spiritual riches, joy, security, the ability to perform difficult tasks, and a tendency to be compassionate to the poor. Finally, we saw that in his First Life, Celano does not seem to regard poverty as something very central or fundamental to Francis's way of life. Let us now turn our attention to the *Vita Secunda*.

Celano wrote his Second Life at the request of the General, Crescentius of Jesi, sometime between the summer of 1246 and the summer of 1247.[3] The Prologue tells us that the Second Life was written "for the consolation of those living and for a remembrance for those to come." It also implies that in writing the Second Life Thomas is joined by others who were closely associated with Francis. More specifically, the *Vita Secunda* is a response to the call by the Chapter of Genoa for more data from the first companions who knew Francis during his lifetime. It makes use of and embodies the data that were sent in—data which, according to the Prologue, concern three areas in particular.[4] First, there are certain wonderful facts previously unknown to the author relating to Francis's conversion (2 Cel. Prol., 2; p. 360). Secondly, the authors tell us that they "intend to portray and to declare with careful zeal what was the *good and acceptable and perfect will* of Francis both for himself and for his followers in every practice of heavenly discipline and in zeal for the highest perfection . . ." (ibid.). (Thus the authors have as their purpose in this work to show the followers of Francis how the Saint himself actually lived and wanted them to live.) Thirdly, the authors tell us that they are inserting certain miracles, telling of them in a plain and simple way, as the occasion presents itself (ibid).

Again in the Foreword to the Second Book Celano alludes to his purpose in writing the *Vita Secunda* by calling Francis a "most holy mirror of the sanctity of the Lord and an image of his perfection. All his words, I say, as well as his deeds are redolent of the divine, and if they be diligently examined by a humble disciple, they will imbue him with a wholesome discipline and make him docile to that highest philosophy" (2 Cel. 26; p. 385). Thus in this Second Book, which contains the majority of the material on poverty, Celano again reiterates his purpose to present the deeds of Francis so that they can be better imitated by those who never knew him in person but have come to the Order since his death.

On reading the Second Life, one sees instantly that there is a great deal more emphasis on poverty—that there is more material concerning it and that the theological reflection on its meaning in the life of Francis and his friars is far richer.

First of all, Celano still sees the practice of poverty as a response to the Gospel. For example, we are told that there was no one so solicitous of guarding his treasure as Francis "was solicitous of guarding this pearl of the Gospel" (2 Cel. 55; p. 411). Further, the story of Bernard is changed slightly; even before meeting Francis, Bernard has decided he does not want his goods any more When he asks Francis what to do with them, Francis suggests they consult the Gospel. After hearing the words of the Gospel, we are told, "without delay Bernard fulfilled all these things and he did not transgress any of this advice, not even a single iota of it" (2 Cel. 15; p. 375). Thus, the practice of poverty is seen as a following of the Gospel.

But in the *Vita Secunda* it is much, much more. It is now a way to imitate the example of Christ. In explaining the parable that Francis tells Pope Innocent III about the poor woman who bore many sons to a king whom they so resembled that he took them into his court, for example, Celano tells us:

> The handsome and numerous progeny of sons was the great multitude of brothers adorned with every virtue. The king was the Son of God, to whom they bore a resemblance by their holy poverty. And they received nourishment at the table of the king, de-

[3]For details, see Placid Hermann's "Introduction," *Omnibus*, pp. 186-91.

[4]Cf. ibid.

Father Michael Walsh, O.F.M.Cap., of the Buenaventura Center in San Francisco, wrote this paper, begun in our October issue, in the course of research done at the Franciscan Institute during the summer of 1979.

"I have a royal dignity and a special nobility, namely, to follow the Lord who, being rich became poor for us.

> spising all shame over their meanness; for, content with imitating Christ and living by alms, they knew they would be happy amid the reproaches of the world [2 Cel. 17; p. 377].

Thus it is clear that poverty is now seen not just as a following of the words of the Gospel but as the following and an imitation of a person—Jesus Christ.

Another example of the imitation of Christ is seen in the incident where Francis refuses to stay any longer in a certain cell because one of the friars said it was the cell of Brother Francis. Explaining himself, he tells the friar that when the Lord was in the desert for forty days he had no cell (2 Cel. 59; p. 413). On another occasion when Cardinal Hugoline was embarrassed because Francis had begged some scraps of bread and taken them to the Cardinal's table to eat, Francis explained that he had honored a greater Lord who was pleased with voluntary poverty. "For I have a royal dignity and a special nobility, namely, to follow the Lord who, *being rich became poor for us*" (2 Cel. 73; p. 425). In both these incidents, the motivation for the practice of poverty in the imitation of the poor Christ.

Francis also considered the obligation to beg as an important facet of the practice of poverty. Explaining the motivation that the brother should have, he says: "Dearest brothers, the Son of God was more noble than we and he made himself poor for us in this world. We have chosen the way of poverty out of love for him; we should not be ashamed to go out and beg for alms" (2 Cel. 74; p. 425). Celano thus emphasizes, in his Second Life, that the practice of poverty is embraced by Francis and his followers to imitate Christ more perfectly.

The second principal motivation for the practice of poverty that was seen in the First Life: viz., that of the exchange of ownership of earthly goods for heavenly riches, also appears in the Second Life. When relating the incident where, early in his conversion, Francis gave his costly garments to the poor knight, Celano compares him to St. Martin of Tours: "Both lived poor and feeble in this world; both entered heaven rich" (2 Cel. 5; p. 365). In another place Celano says of Francis, "While he was in this valley of tears, that blessed father considered the common wealth of the sons of men as trifles, and, ambitious for higher things, he longed for poverty with all his heart" (2 Cel. 55; p. 410). Again, we are told that Francis referred to poverty as "the pledge and earnest of riches" (2 Cel. 55; p. 411).[5] Thus the idea of poverty as an exchange of earthly possessions for those of heaven is still present in the *Vita Secunda*.

But it too becomes transformed into a richer understanding. For in the Second Life the practice of poverty is not just a business deal whereby temporal possessions are exchanged for eternal riches, but it is also a matrimonial contract, a spousal relationship with a beloved bride, Lady Poverty. As such it has all the trappings of romance one would find in a tale of courtly love or chivalry:

> Looking upon poverty as especially dear to the Son of God, though it was spurned throughout the whole world, he sought to espouse it in perpetual charity. Therefore, after he had become a lover of her beauty, he not only left his father and mother, but even put aside all things, that he might cling to her more closely as his spouse, and that *they might be two in one spirit*. Therefore he gathered her to himself with chaste embraces and not even for an hour did he allow himself not to be her husband [2 Cel. 55; pp. 410-11].

Here Francis is seen as a tender, ardent lover of poverty, who puts aside all earthly things, not just to make a shrewd business deal, but to embrace more closely his beloved bride.

Celano, however, still sees a reward involved, for he tells us, "Therefore, bound to Lady Poverty by an indissoluble bond, he looked for her dowry not in the present life, but in the future" (2 Cel. 70; p. 423).

Celano considers this theme of Francis's marriage to Lady Poverty so important that he uses it to describe Francis's death. After Francis asks to be placed naked on the naked ground so that he can die with nothing of this world, the guardian tells him he will lend him his clothes and that he will have no ownership over them. Then, Celano tells us, "the saint rejoiced and was glad out of the gladness of his heart, for he saw that he had kept faith with Lady Poverty to the end" (2 Cel. 214-15; pp. 534-35). Like a true lover, he was faithful to his beloved Lady Poverty because he died absolutely poor.

Another way of looking at the meaning of the practice of poverty found in the *Vita Secunda* is connected with the idea of a marriage contract with Lady Poverty.

[5] "Hanc aeternarum divitiarum pignus et Arrham," Peter Thomas de Celano, O.F.M., *Vita Secunda S. Francisci Assisiensis* (Quaracchi: Collegio S. Bonaventura, 1927), p. 63.

Celano tells us Francis used to say to the friars:

> In as far as the brothers depart from poverty, in so much will the world depart from them, and they will seek," he said, "and not find. But if they embrace my Lady Poverty, the world will provide for them, because they have been given to the world unto its salvation." And again: "There is a contract between the world and the brothers: the brothers must give the world a good example, the world must provide for their needs. When they break faith and withdraw their good example, the world will withdraw its hand in a just censure [2 Cel. 70; p. 422].

The friars are bound to Lady Poverty, then, not only through a bond of love and matrimony, but also by means of a contract with the world as a third party. If they are not faithful to their spouse, Lady Poverty, and do not give good example, the world will withdraw its support from them.

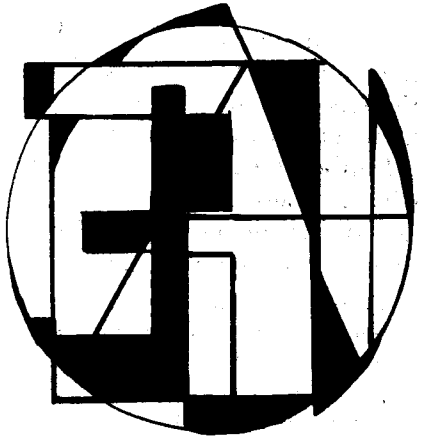
Still another way of looking at the practice of poverty, according to Celano in his Second Life, involves the biblical theme of pilgrimage. It is recounted by Celano, e.g., that Francis had a great horror of exquisite furnishings and utensils. "Everything should show forth our state as pilgrims, everything bespeak our exile" (2 Cel. 60; p. 414). In another passage, Celano tells us that Francis did not want the friars to live in any place unless there was a definite patron to whom ownership could be ascribed. He goes on to explain, "For he always wanted the laws for strangers to be observed by his sons: namely, to be gathered under a roof that belongs to another, to go about peaceably, to thirst after their fatherland" (2 Cel. 59; p. 413). Thus Francis wished his followers to practice poverty because as pilgrims and strangers on the way to a heavenly homeland they should travel light.

Related to the pilgrimage theme, then, is the idea that those practicing poverty are returning to their own country (2 Cel. 15; p. 375) or royal fatherland. We have already seen how to Pope Innocent III Francis had compared himself to a poor woman whose sons by the king were recognized by their resemblance to him, especially in the practice of poverty, and who were invited to receive nourishment at his royal table (2 Cel. 17; p. 377). Again, once when he was reproached for eating some poor scraps he had begged while dining at the table of a rich lord, he said that poverty "makes us heirs and kings of the kingdom of heaven, not your false riches" (2 Cel., 72; p. 424). On a similar occasion, we have seen, he told Cardinal Hugolino of his royal dignity and nobility in being called to follow Jesus, who, *"being rich, became poor for us"* (2 Cel. 73; p. 425).

In all these instances we see Francis going around in utter poverty and destitution, yet with the interior conviction that in so acting he was behaving like a king in his kingdom surrounded by an abundance of riches, but of course spiritual riches.

What, according to the *Vita Secunda*, are the effects of poverty? First Celano tells us that poverty makes Francis so interiorly rich that he is able to practice more extreme poverty than he otherwise would be able to practice. We are told, for example, that he was so endowed with power "from on high [that he] was warmed inwardly by a divine fire much more than outwardly by bodily clothing" (2 Cel. 69; p. 421). And when he had taken off his clothes before the Bishop and returned them to his father, Celano exclaims, "O generous spirit, to whom Christ alone is sufficient!" (2 Cel. 12; p. 372). Thus poverty for Celano is not really a negative thing, for Christ more than fills any gap left by the lack of material goods. Its first effect is spiritual riches.

A second effect is joy and happiness. For example, when Francis begs his dinner for the first time, we are told that although at first he was filled with revulsion at the scraps before him,, he ate the food with joy of spirit. "Love softens all things," Celano comments, "and makes every bitter thing sweet" (2 Cel. 14; p.



374). From the very beginning of his religious life, Celano tells us, Francis was rich with having only a tunic, cord, and drawers and nothing else. "With this he went his way, happy, secure, and confident" (2 Cel. 55; p. 411). Thus we see the effects of poverty in the Second Life pretty much follow the pattern laid down in the First Life.

But now I think it is fairly obvious that in general the treatment of poverty in the Second Life is much fuller, richer, and more detailed than that in the First Life. And so it is not surprising to find that Celano now sees poverty to have a central and fundamental importance in the life of Francis and his followers. At one point Francis tells his sons: "Know, my sons, that poverty is the special way to salvation; its fruit is manifold, but it is really well known only to a few" (2 Cel. 200; p. 522). And of

course, among those few to whom it is best known, he includes Francis and his followers. It is their special way to salvation.

Further, when Francis explains why he wants to commit his Order to the Roman Church, he explains his reason by saying:

> Under her protection, no evil will befall the order, nor will the son of *Belial* pass with impunity over the vineyard of the Lord. Our holy mother herself will emulate the glory of our poverty and will not permit the fame of our humility to be clouded over by the mist of pride. She will keep unbroken in us the bonds of charity and peace, striking the dissenters with her strictest censure. The holy observance of Gospel purity will constantly flourish in her sight, and she will not permit the fragrance of their life to vanish even for an hour [2 Cel. 24; pp. 382-83].

Here we see poverty first among the virtues mentioned. There is no mistaking its importance in this passage.

Again in the passage we cited on the spousal relationship between Francis and his Lady Poverty, we find Celano saying:

> While he was in this valley of tears, that blessed father considered the common wealth of the sons of men as trifles, and, ambitious for higher things, he longed for poverty with all his heart. Looking upon poverty as especially dear to the Son of God, though it was spurned throughout the whole world, he sought to espouse it in perpetual charity [2 Cel. 55; pp. 410-11].

Other virtues Francis practiced, but according to the *Vita Secunda*, only poverty did he espouse.

Finally, we find Celano emphasizing poverty as no other virtue in his description of Francis's deathbed scene. He is laid naked on the ground. When informed that his garments are only lent to him, he rejoices because he has kept faith with Lady Poverty to the end without even a habit that is his own. He praises Christ because, free now of all things, he is going to Him free. And he spoke to the brothers present for a long time "about practicing patience and poverty, setting the Counsels of the Holy Gospel ahead of all other prescriptions" (2 Cel. 214-15; pp. 534-35). Certainly the fundamental and central importance of poverty simply screams at us from the way Celano describes Francis's death.

At this point I think it will be helpful to summarize the treatment of poverty in the *Vita Secunda* by contrasting it with that of the *Vita Prima* and thereby bring the differences between them more clearly into focus.

III. The treatment of Poverty in Celano's First and Second Lives Compared

FIRST OF ALL, Celano, and whoever worked with him on the Second Life, sees poverty as following the command of the Gospel just as he did in the First Life. But added to this motivation is the idea of following the person of Jesus as revealed to us in the Gospel. Secondly, the Second Life too presents poverty as a good business deal by which earthly goods are exchanged for heavenly riches. But in addition it also sees poverty as involving a spousal relationship of love with Lady Poverty to whom Francis and his followers cling with ardent affection.

The Second Life further adds to those motivations the idea that we are pilgrims and strangers on our way to our fatherland and hence must travel light. And finally, by the practice of poverty we are said to take on the royal dignity of the king we imitate.

As to the effects, both the First and the Second Life agree that the practice of poverty brings with it spiritual riches, though the Second Life develops the idea of the sufficiency and power of Christ within us a little more. But again, both make the point that the practice of poverty brings with it joy, happiness, and security, to which the First Life adds the ability to perform difficult tasks and to show compassion for the poor, and the Second Life adds confidence. (The Second Life has a great deal on Francis's compassion, but it does not connect this as clearly as does the First with the practice of poverty.)

Finally, there is a great difference between the two Lives regarding the importance of poverty. As we have seen, the First Life seems to see poverty merely as one important virtue among many that Francis and his followers practiced. But the Second Life sees it as the special way to salvation, as the virtue especially dear to Christ, and as a virtue that the Franciscans should practice more than other religious. It seems clear, then that whereas in the *Vita Prima* poverty is an important virtue, in the *Vita Secunda* it is predominant and central to Francis's way of life.

The question that we must now address is this: "Why are there such differences between the two Lives, written as they are by the same author? In attempting to answer this question, we shall also be bringing into focus the unique character of each of Celano's biographies.

I believe the first reason for the difference between the two Lives lies in their differing purposes. The First Life was written at the request of the Pope to de-

scribe the life of the Saint he had just canonized so that the rest of the Church could imitate him and pray to him. As Clasen points out, 1 Celano uses the model of the *Vita Angelica,* especially as found in Sulpicius Severus's life of St. Martin of Tours.[6] The author seems to want to show that the "new way" of Francis and his followers is truly a form of the religious life as it has been practiced down through the centuries in the form of the *Vita Angelica,* which he therefore uses as a pattern into which he tries to fit all the incidents of Francis's life because angels, not having bodies, do not need possessions. But I also have the impression that poverty is not of overriding or central importance, precisely because it was of no overriding or central importance in the traditional monastic life-style of the *Vita Angelica.* True, there are many incidents dealing with poverty in the *Vita Prima*; but when Celano comes to theologizing on the meaning and place of poverty, the theological model of the *Vita Angelica* does not allow him to give poverty a central importance.

By the time Celano got around to writing the Second Life, the Order had changed considerably. Abuses regarding poverty had crept in, and the friars had appealed to the Pope to relax somewhat the strictness of the Rule's prohibition against using money.[7] By this time it would seem that Celano recognizes the insufficiency of the theological model of the *Vita Angelica* to present poverty as it really was in the life of Francis. In the Second Life, too, he has as his goal to present the intentions of Francis for his Order to the friars who are taking up his way of life and who never met him while he was alive. Thus he ascribes to poverty a more central and crucial role there than in the First Life.

Another reason for the difference between the two Lives is, of course, the availability of a great mass of new data when the Second Life was being written: stories, incidents, and remembrances sent in by the friars. But I do not think the importance of this factor should be exaggerated. I believe that the data of the First Life would allow one to give greater emphasis to poverty, had the theological model not gotten in the way. Still, there is so much on poverty in the Second Life that its overriding importance simply could not be neglected.

[6]S. Clasen, "Com Franziskus de Legende zum Franziskus der Geschichte," *Wissenschaft und Weisheit* 29 (1966), 15-29.

[7]See John Moorman, *A History of the Franciscan Order* (Oxford: Clarendon Press, 1968), pp. 116-22.

A final factor that I believe also caused a great deal of difference between the two Lives was that in the twenty years that elapsed between their writing, Celano and the friars had the opportunity to reflect theologically more deeply on the meaning of poverty and its place in the friars' lives. Certainly the rich doctrine of the Second Life manifests the depth of that reflection. The theology of the First Life seems, in comparison, shallow, simplistic, and almost childish.

Before concluding this paper I would like to address this fundamental question: Which of the two Lives gives a more accurate picture of poverty as it actually was in the lives of Francis and the friars? Silvana Spirito, in comparing the two lives in a number of areas, suggested that the First Life is to be preferred as more accurate and historical.[8] My own conclusion, however—as should be evident by now—is that the Second Life is to be preferred in the matter of poverty, the theology behind it, and its importance for the life of the Order. The standard against which both must be judged is clearly the writing of Francis himself. And certainly the two Rules and the Testament give much more importance to poverty than does Celano in the *Vita Prima.* This is further corroborated by the early independent testimonies mentioned in Esser,[9] and especially by the *Sacrum Commercium*, written, probably, in 1227.

While I see the Second Life as being much more accurate, I do, nevertheless, have some misgivings about one of its theological models: viz., that of the spousal relationship of the person who practices poverty with Lady Poverty. As Esser points out, this gives the impression that poverty is an end in itself and must be practiced for its own sake, whereas it seems Francis practiced poverty to imitate Christ, the true Object of his love.[10] Poverty is indeed a special way for Francis, but his love is directed to Christ, whose spouse and constant companion is Lady Poverty and whom Francis realizes he too must embrace if he wants to follow in the Lord's footsteps.

Thus I believe the truth lies somewhere in between the emphases of the First and Second Life, but much nearer the latter than the former.

[8]Silvana Spirito, *Il Francescanesno di Fra Tommaso da Celano* (Assisi: Edixioni Porziuncula, 1963), p. 110.

[9]Kajetan Esser, *Origins of the Franciscan Order,* Aedan Daly 3 Irina Lynch (Chicago: Franciscan Herald Press, 1970), pp. 228-34.

[10]Ibid., pp. 233-34.

Advent Carol

The day draws near;
    Christ comes on the next heart beat.
Shall we cling to anything dear?
The day draws near
when all will appear crystal clear.
    What on earth endures? is sweet?
when the day draws near
    and Christ comes on the next heart beat?

In the grace of every hour
    it is the Lord we miss or meet.
Each moment brings Him a Savior,
in the grace of every hour.
Revealed or hidden—faith wields power
    to sharpen vision, hurries to greet
in the grace of every hour
    Jesus the Lord we miss or meet.

O come again this Christmastime,
    Blessed Mary's fruit and flower,
our God, our Chid, O Gift sublime!
Come again this Christmastime.
Bells of earth and heaven chime
    the stupendous, longed-for hour.
O come again this Christmastime,
    Blessed Mary's fruit and flower.

Sister Mary Agnes, P.C.C.

Anima Christi:

Amen

MOTHER MARY FRANCIS, P.C.C.

WE COME now to the end of our "Anima Christi" prayer. We come to, "Amen." I have always wanted to give a conference about *amen*, because I think it is an extremely important word out of a very vital concept. We say it so often; and, unfortunately, we perhaps often say it lightly without much or any realization of the responsibility to which we commit ourselves with every *amen* we utter. How often are we consciously aware that when we add our *amen* to a prayer, we are making a solemn agreement to what the prayer put forth? Some of the orations of the Church are really quite dangerous, you know, if we are not prepared to give what they are asking, approve by our manner of living what they are saying, assent in action to what they commit us to. A blithe and half-thinking *amen* can be signing us up to what we do not really intend to give. We have said by our *amen*: this I believe, this I will do, with this I agree. Do we, always? That is one consideration.

What I especially desire to linger on with you, however, as we come to the end of our reflections on this loved prayer is this: just as all prayers are completed with their *amen*, so are our lives fulfilled in their *amens*. In a sense, the *amens* of our lives are more important even than the *fiats* of our lives. Let us look into this.

At the beginning of creation, there was uttered that great word of the Father to which we all thrill: *Fiat*! One would not need to be much of a poet or even to have much action in the imagination in order to respond with a shiver of appreciation to that mighty *fiat*. Let it be! *Fiat lux*! Let light be. And light was. And so through all of creation, including ours, thunders the mighty word. That great call of God, that agreement of God within him that this thing should be. Each one of us is a *fiat* of God. He has said:

Mother Mary Francis, P.C.C., author of A Right to Be Merry *and several series of conferences, Abbess of the Monastery of Our Lady of Guadalupe (Roswell, NM) and Federal Abess of the Poor Clare Collettine Federation in the U.S., concludes in this issue her series of conferences on the prayer, "Anima Christi."*

Let her be. And she was. And so my dignity, your dignity, is in being a unique *fiat* of God. He desired me to be. And thus I was and am and ever will be.

Then we have that mighty *fiat* returned and re-echoed to us in the lovely *fiat* of our Lady at the Annunciation. She takes the great creative word of God, and understanding dimly and yet somehow clearly (she knew the Scriptures well), she responds to it, making it her own. She commits herself to be the handmaid of the Lord in all of his plans for her. *Fiat*! Let it be. Be it done unto me.

Again we have the *fiat* of the God-man in the Incarnation, those words on which we have reflected so often, what I might call the dedication of Christ's autobiography: "I have come to do your will, O my God." That the Father's will to redeem the world should be done, Christ speaks his own *fiat* at the beginning of his human existence, agreeing to take upon himself all our sins, all our guilt, all our misery, all our need. As the Scriptures so poignantly put it: all the punishment of our peace (Is. 53:5). To all of this, in the Incarnation, Jesus says: *Fiat*!

And we have said some *fiats* of our own. Those of us who are professed have said the mighty *fiat* of our vowed life. Let this be!—that I be given to a life of obedience, of chastity, of poverty, of enclosure. *Fiat* is the great word of our Profession. Let it be! —this total surrender that involves a whole lifetime of effort and striving. Did you ever stop to consider, however, that it is possible to say that same grand word of *fiat*, let it be, in just the opposite sense? Do we not sometimes say, "Oh, let it be"? And we mean: just forget about it, don't bother about it, what's the difference anyhow? Just let it go, let it slide. Let it be. Dear Sisters, I think that is exactly what we do when our noble and positive *fiats* are not followed by *amens*.

Let us go back to the great *fiat* of the eternal Father in creation. So grand, so moving, the beginning of all that is, the beginning of us! But does it not fill us with terror to think what would have happened if God had not constantly, repeatedly, said *amen*! to his *fiat* of creation? If he had said, "Let the light be! Let the land be! Let the waters form! Let the sky be!" and had not gone on fueling the light, sustaining matter, holding up the sky? Or if his great *fiat* of you and me had not been followed by his continual sustaining *amens* of us? What if he had not maintained us in all our times of personal weakness? When in our personal history, our behavior patterns, our failures, our weaknesses which tend to unravel his great creative *fiat*, when we did not respond to the ideal of his creative *fiat* of us into glory, suppose God had not gone on

pronouncing his *amen* of us.

To speak in our impoverished language which is, after all, the only language we have, it would be as though God demanded: "But what has she done with my *fiat* of her?" And failed to say his salvific *amen*! My Sisters, every day of our lives, every hour, every moment, the Father has to say *amen* to his *fiat* of us. Otherwise, we would not be. It is not enough to say *fiat* and then as it were set creation adrift. God could not utter *fiat* and let that be the end of it. One says with utmost reverence that God has to be true to his *fiat* with his continuing *amens*. And so do we.

Again, for our blessed Savior, it has to be more than the resounding, "I come to do your will, O my God!" To save men by myself taking on their guilt, their ingratitude, their limitedness, their dreariness, their drabness, their infidelities. What would have been the God-man's *fiat* of redemption if he had not uttered *amen*! to it in every suffering year of his suffering life?

I think it would be very fruitful to search the Scriptures with that in mind. If we look for the *amens* of Jesus, we shall find that they abound. One thinks almost immediately—or at least, I do!—of that episode with the ten lepers, where our dear Lord revealed his human Heart to us in such an intimate way, allowing us to witness his hurt at the ingratitude of the nine. "Were not ten made clean? Where are the nine?" (Lk. 17:17). He is saying: I am hurt. Where are they? Why do they not bother to thank me? And, by continuing his ministry of healing, he said a new *amen*!

Again, when he said his *fiat* to taking on the burden of our dullness, he had to fulfill it in many *amens*. "King! King! King!" shouts the dull-eyed crowd, looking for easy bread (Jn. 6:15). Make him King! We get bread without working! And Jesus runs away to pray alone, not because he did not want to be king, but because he knew what was in their dull hearts so like our own. He was to say another time that, indeed, he was a king. "For this was I born, and for this I came into the world" (Jn. 18:37). But it was only a handy bread-winner, even bread-maker, they wanted. Nor could they have dreamed that this, too, he would one day be. Himself their bread. But he came down from the mountain, back to the crowds. He said another *amen*! to our dullness in them.

When he said to Philip, "So long a time have I been with you, and still you do not understand" (Jn. 14:9), was Jesus not saying an *amen*! to the Father's *fiat* of Philip with all his limitations so well known to us in our own selves? Our blessed Savior was fulfilling his redemptive *fiat* to taking on all the limitations of weak and sinful men. And very

notably at the Last Supper, he wrung an *amen*! from his disappointed Heart when his own little community made so poor a response. If it is true that there was still so much they did not understand, it is likewise true that there was a great deal that they did understand. They did not realize that he was about to enter into his agony. They did not understand that he was about to be crucified, even though he had tried to tell them. But they did surely understand that this was a most solemn feast of the year. They did know that the Master had made very special arrangements for this liturgy with them. They certainly realized that this was a most precious and intimate hour with him. And what were they doing? Squabbling with one another about who should be preferred to the other, who should be first. And so Jesus says a mighty *amen*! to his redemptive *fiat*. Undefeated by their pettiness, he utters his silent *amen*!—down on the floor, at their feet. In the end, he will love them into martyrdom by his indefatigable *amens* to the Father's creative *fiat* of them and his own redemptive *fiat*.

Then we have our Lady's *fiat* at the Annunciation. Let it be! I am his handmaid. But, oh, dear Sisters, what a lifetime of *amens* had to follow upon that splendid hour and that glorious *fiat*! To what avail that heart-shaking *fiat* of her initial surrender if she had not uttered the suffering *amens* of all the years that followed? Certain incidents stand out at once. That time in the Temple when the Scriptures tell us that she did not understand (Lk. 2:50). She had to utter a very suffering *amen* to being a handmaid then. A handmaid of God content to go on serving without understanding what he was doing, what he was saying, or why. She had to say *amen*! to her *fiat* when he left her for his public life. And how many *amens* when she stood on the fringes of the crowd! She was required to say her own agonizing *amen* when he entered into Passion and how often before that in the prefiguring agonies of his life in the town? When they tried to throw him over the brow of the hill. When they spoke of him with such sneering condescension. What an *amen*! she uttered in the silence of her heart when she did not try to restrain him on the Way of his Cross! Under the Cross, Mary had come a lifetime of *amens* from that hour of her girlhood when she spoke her beautiful *fiat*!

And what of our *amens* to our own *fiat* of Profession? Even before that, we said our *fiat!* to God's call to us to serve him and all mankind from the cloister. But it needed quite a number of *amens* to get us inside. We were carefully instructed and prepared for the great *fiat* of Profession. But the *amens* to it had to be slowly and painfully unfolded as the *fiat* was enfleshed. The glorious *fiat*! of our vow of obedience needs the *amens* of daily swiftness, willingness, flexibility, joy. Every time we do not argue our own case, we are saying an *amen* to our *fiat* of obedience. And again when we accept in faith what we are asked to do. The great act of Profession gives glory to God but we can render our own act hollow and unreal if we do not follow it with the daily *amens* of the quick response, the smiling face when something unexpected is asked of us, in the silent lips when we want to present our case for the defense.

Our vow of chastity, of love, is a glorious flame in the very heart of our spouseship with Christ. But the *fiat* of this vow needs the *amens* of being more loving each day of our vowed life. Our blessed Savior spoke a continuous *amen*! to his redemptive love for men. What is the quality of our *amens* to our love-*fiat* when love is not set in April breezes but becomes difficult and dragging, requiring effort to give, to show? When love exacts something or everything of us, what about our *amen*?

There is the great *fiat* of poverty. "You are enough," we say to God. We want nothing but you. But what of the *amens*? The *amen* of humility? The *amen* of meekness? The *amen* of docility of heart? The *amen* to being, really being, a little poor one who has no rights at all? Are there not many times when we are not saying, *amen*? When we are not little poor ones but rather busy at exercising our "rights" and proclaiming by our manner of acting or by our expression that we have a right to this, a right to be heard, a right to be given what we want? The *fiat* of the little poor one with no rights at all needs many an *amen* for its fulfillment.

And then there is the *amen* to our vow of enclosure. *Fiat*! we joyously sing to the prospect of dwelling in the enclosed garden forever and ever. But what of the *amen* in the daily call to deepen the recollection of my sisters, the prayerfulness of the com-

munity? Where are the little secret *amens* to the unspoken jocular word out-of-season, the curious inquiry put down, the flurry of distracted hurriedness disciplined?

As we look back in review of all our considerations on this great prayer, "Anima Christi," we are aware that we have spoken a *fiat* to each one. We do want this to be: that the animating principle of Christ rule my life; that I gather strength and be saved by the Body of Christ; be inebriated with the Blood of Christ; desire to give everything with the same utterness and finality with which that sacred water came from his side. And so down every reflection we have made together, until now we say together: *amen*! It is a very large responsibility we take on in saying *amen*! to the imperatives of the "Anima Christi." But if it is not said and lived, to what purpose the reflection? The *amen* of every day must speak the truth of our *fiat*. There is much required for a *fiat*; and yet, dear Sisters, *fiat* is really easier to say than *amen*. For every *fiat* requires hosts of *amens* to be complete.

Our Father Saint Francis said *amen*! so well. He was called to do a great thing in the Church, far greater than he knew when he first raced out to gather stones to "repair a Church falling into ruins." *Fiat* was his burning word at his first response. But then there came the years of *amens* when unfaithful sons broke his great heart, when so many were not true to his ideal, when the purpose of his life and his foundation seemed confounded. And he uttered each one. Again, with Clare, our hearts thrill to the vision of the lovely young girl running off to elope with Christ Jesus, singing out a lyric *fiat* to all she leaves behind and turning toward an unknown future. But she had to bear the consequences of that *fiat* and verify it with a long lifetime of *amens*, and we shall find them on the lines and between the lines until the great final *amen*! on her deathbed.

We all thrill to *fiat*! I am afraid we tend to get all too unthinking about the *amen*! If we could really see our *amens* for what they are, dear Sisters, see the unfolding occasions in our life as completing and authenticating our *fiat*, our lives would be different. I hope that out ot these reflections together we shall all go forward together to deepen our *amens* and authenticate our *fiat*.

The eternal Father is at this moment authenticating his creative *fiat* of us by sustaining us in creation. The Son is at this moment in his forgiveness authenticating his redemptive fiat. Our Lady, by keeping her motherhood of men, is authenticating her *fiat*. And we need to authenticate ours. *Amen*.

Angela of Foligno and Mary of the Passion

SISTER FRANCES ANN THOM, O.S.C.

FRANCISCAN spirituality from its very foundation—Francis of Assisi and the stones of San Damiano—has continued to build with stones from the cornerstone itself who called his vicar the Rock. This unshakeable foundation has persisted among Franciscans of both sexes, from the time of Francis and Clare and Elizabeth until our own day and its uncanonized yet recognized holy persons. There are two women who come to mind in connection with this image of "stones": one, the thirteenth-century mystic, Angela of Foligno; and the other, a contemporary of ours, Mary of the Passion—a nineteenth-century Foundress.

Both of these women of vision were noted for individuality and a uniqueness which functioned within the structure of the Church of their times. Angela's vision was of a more mystical nature, while Mary's looked outward to a larger communal dimension. Angela's vocation seems to have developed under the direct guidance of the Holy Spirit, whereas Mary's seems to have been marked by greater emphasis on knowledge of and devotion to the Church which Christ founded. Both depend upon the Triune God to support them in what each discerned as her call in faith. While Angela actually experienced manifestations of the Holy Trinity, Mary of the Passion remained on the level of faith and devotion and re-relied on the guidance of those placed over her in the hierarchy of the Church. In this faith she discovered her soul, as it were, because she was enabled to go beyond the narrow confines of her own life. This faith, in other words, gave rise to her personal vocation.

Angela's proximity to the life of Saint Francis and her vision of him were, undoubtedly, great influences upon her choice of the Third Order. Mary of the Passion arrived at the point where the Church was primarily an organic fellowship with Jesus, and she saw herself as a very real part of this fellowship.

Now to the stones. Angela knew Christ as the cornerstone, and she was indeed familiar with the stones which went into the

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creation of the beautiful and enduring architecture of her beloved homeland. When Jesus asked her not only to wear sackcloth and ashes but also to stand upon stones during her conversion, she therefore wished to comply wholeheartedly. But her family, not understanding this conversion, were horrified at her behavior and caused her much grief. The truth is, Angela was play-acting at piety when Jesus reached out—and she found herself caught!

Mary of the Passion used the image of stones in a different way to depict strength, endurance, and self-abasement. She speaks of the courage to disregard oneself, to abase oneself like a stone which is walked upon; for in becoming stones of the Church militant we are eventually transformed into stones of the Church triumphant.

In Mary of the Passion's life we hear the echo of Angela's negative sense of personal worthiness and positive sense of God's Love and perfection, for, we are told, "the mystic has seen perfection and can never again be satisfied with imperfection."

Although the vocation of Mary of the Passion is so portrayed by Sister Mary Motte, F.F.M., that heavy emphasis is placed on its ecclesial aspect, this aspect is in no way seen as a limiting factor. Sister Mary Motte also uses Mary, the Mother of Jesus, as a key model and thus extends the significance of her subject's vocation to all mankind. Angela, also, journeyed to Rome: to the beginning of Christianity, to the tomb of Saint Peter, to beg of him the "liberty of poverty" in true Franciscan fashion. It was at this point, as she pleaded with the Vicar of Christ whom Jesus himself had appointed, that she says, "I began to feel the sweetness of God in my heart; I began to have an understanding of the visions and words." And she vowed herself totally to the service of the Franciscan Order, which she saw as totally at the service of the Church.

Angela's visions seem to overshadow her life story, just as the emphasis on the institute in the Church's structure overshadows the life of Mary of the Passion. It was not Angela's vision, however, that made her holy, nor her visions which attracted others to her. It was the evidence of her fidelity to her vocation to penance in the Third Order. Both men and women tertiaries were guided by her to carry the Franciscan spirit into the marketplace. It was this same charism that enabled her to establish a community of the Third Order at Foligno. Many of these people in fact probably did not even know of her visions, since it was to her confessor that

she related them and under his guidance that she composed her written accounts of them.

Mary of the Passion too possessed as a foundress the leadership and conviction which drew others to follow her in the Third Order and to function effectively for and under the influence and guidance of the Church.

Both women learned well the lesson of humility. We hear Mary of the Passion, for example, exhort her Sisters to be humble daughters of Saint Francis who should not expect to play important roles but should be content "as a continual prayer asking that our Fathers remain faithful to their mission to work for the triumph of Holy Church." She saw her Sisters as the "auxiliaries of apostolic men." Angela, centuries before, had made the same point as, on her deathbed, she admonished her Sisters to "make yourselves little."

Sister Mary Motte's final statement concerning Mary of the Passion can accurately be applied to Angela as well:

> Mary of the Passion understood in her own life that this [ecclesial vocation] meant a complete giving of self; it was this idea of completeness, totality in the gift that she tried to pass on to all those who would follow her, and for that reason, as she saw the vocation essentially, there are no limitations, in the love and gift for the Church. It is a vocation based on the very dimensions of the Church, and meant to be universal as the Church is universal.

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Seven Masses

HUGOLINE A. SABATINO, O.F.M.

III. Mass at the Family Reunion
(Gn. 41-45)

Why do we stare at one another in famine?
let us go to the man who holds store of prophesied grain,
why should we die of starvation?

We are sons of the same father
spies of no earthly kingdom

all are sons?
I do not see all
tell me the gaping wounds of your kin

there was another and another
he is gone he remains with our father

bring your youngest brother to me
there must be twelve at this table

I stand apart to weep
oh how I am like my brother!
indistinct commerce
trades my image for him, his image for me—
I return their eked out coin with abundance of wheat
and love's quintuple portion—

but the silver cup from which I drink
can my dearest brother drink thereof?
I must wash and dress; it is time to make merry

gums and resin, honey with poppy seed
pistachio nut and almond
this we have garnered from our crumbling home
as an offering at your feast

I am your brother—do not fear
God has graced your past sin for our present survival:
my body
sold to worldlings
torn to fragments in symbol at the lion's mouth
has prepared this food
this cup now rings us together

and I recall the holy days of my youth
at Joseph's table
how, praising Yahweh, he would carve the lamb
would share the matzoth
would pour us wine—
I can feel his feeble hands on my head
in blessing
guiding me to this tremendous hour
where with virgin-gathered family about me
I preside at the blessing:
"my brothers, eat and drink
we shall never die."

(to be continued)

Brothers and Sisters in the Lord Jesus:

GREETINGS AND PEACE

CY GALLAGHER, O.F.M.CAP.

OF COURSE people are weak. And of course they will make mistakes, be led astray, follow false teaching, fall into sin. Francis in his Letter to a Minister and Paul in his Letter to Timothy counsel their representatives to provide an atmosphere of integrity and trust in God, and most especially, to provide an atmosphere of pastoral concern: sound doctrine with ready acceptance for those who struggle and sometimes fail.

Paul shows great concern for Timothy, reminding him to be strong in spite of difficulties. "For this reason I remind you to stir into flame the gift of God bestowed when my hands were laid on you. The The Spirit God has given us is no cowardly spirit, but rather one that makes us strong, loving, and wise" (1 Tim. 1:6-7). Integrity within an evil world will challenge a minister to heroic virtue. In great gentleness and personal concern Francis says to his Minister: I say to you, as (best) I can, that you should consider everything that makes it difficult to love God as a grace, even if other persons, friars or not, are responsible for it, or even if they do you physical violence. And thus you should want it and not otherwise" (EpMin 2-3). If a friar sins, "after he will have looked into your eyes, he will never leave without your forgiveness" (EpMin 9).

How closely both Francis and Paul imitate the perseverance and gentleness of the Good Shepherd, and how convincingly they direct their ministers to do likewise!

Father Cy Gallagher, O.F.M.Cap., is Director of Post-Novitiate Formation for the Capuchin Province of Mid-America. This is the sixth in a series of comparisons between the letters of Paul and Francis.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our November issue have been drawn by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, Ohio.

Standard Abbreviations Used in THE CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm	Admonitions
BenLeo	Blessing for Brother Leo
CantSol	Canticle of Brother Sun
EpAnt	Letter to St. Anthony
EpCler	Letter to Clerics
EpCust	Letter to Superiors
EpFid	Letter to All the Faithful
EpLeo	Letter to Brother Leo
EpMin	Letter to a Minister
EpOrd	Letter to the Entire Order
EpRect	Letter to the Rulers of People
ExhLD	Exhortation to the Praise of God
ExpPat	Exposition on the Our Father
FormViv	Form of Life given to St. Clare
Fragm	Another Fragment of the Rule of 1221
LaudDei	Praise of the Most High God
LaudHor	Praises at All the Hours
OffPass	Office of the Passion
OrCruc	Prayer before the Crucifix
RegB	Rule of 1223
RegNB	Rule of 1221
RegEr	Rule for Hermits
SalBMV	Salutation to the Blessed Virgin
SalVirt	Salutation to the Virtues
Test	Testament of St. Francis
UltVol	Last Will Written for St. Clare
VPLaet	Treatise on True and Perfect Joy

I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel	Celano, First Life of Francis
2Cel	Celano, Second Life of Francis
3Cel	Celano, Treatise on Miracles
Flor	Little Flowers of St. Francis
LM	St. Bonaventure, Major Life
LMin	St. Bonaventure, Minor Life of St. Francis
LP	Legend of Perugia
L3S	Legend of the Three Companions
SC	Sacrum Commercium
SP	Mirror of Perfection

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our December issue have been drawn by Sister M. Raphael Fulwider, O.S.F., chairman of the Art Department at Maria Regina College, Syracuse, NY.

the CORD

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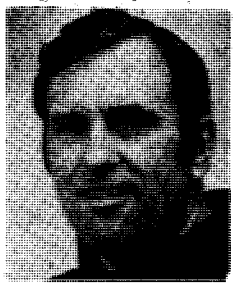
THE CORD (ISSN 0010-8685; USPS 563-640) is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Subscription rates: $8.00 a year; 80 cents a copy. Second class postage paid at St. Bonaventure, NY 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, NY 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, NY 12211.



Think God!

MOVIEGOERS AMONG OUR READERSHIP may recall with pleasure the delightful film *O God Book II*, in which a young girl of ten or eleven and her friends go on an advertising campaign to make God better known and choose as their slogan the title of our editorial. Pleasant as the movie is, it does mirror faithfully the forgetfulness of God so much a part of not only American culture in general, but many of us in religion too. Though in non-comtemplative communities some sort of horarium with Mass and Divine Office still survives, life seems to go on under the momentum of the secularization thrust of the late 60s rather than the impulse of faith.

Continuing education programs such as workshops seem more important than continuing edification programs like days of recollection and retreats. Planning seems to have priority over praying. Forming human relationships seems to be the goal of life in religion rather than developing a Divine Friendship. Prayer of petition seems to be less and less on both the community and personal levels. In short, it seems that we religious have bought *God I* and *II*'s observations that it is all up to us, that He doesn't intervene, that it is our physical environment and not ourselves that we should be concerned with.

The message of God incarnate we remember most specially this month is the opposite of all that. God *does intervene* in our lives—prayers do count; he does care about our inner moral lives; he has saved us from our sins; he wants us to be friends with him firsthand—something no amount of interaction with his creatures can develop. *Christ*ian religious—are called upon not just to think God, but to think Jesus—think of the Babe in the manger. Reflecting on him can remind us—as it did Francis—that gospel living does mean finding a personal place for Jesus in the inn of our hearts, trusting more in the Providence of our heavenly Father than our own plans, looking to be without rather than looking for middle class luxuries, self-emptying rather than self-enhancement.

Fr Julian Davies ofm

Mother Maddalena Bentivoglio, O.S.C. Foundress of the Poor Clares in the United States

SISTER FRANCES ANN AND M. ELLEN, O.S.C.

Part VI: Death, Miracles, Remembrances

"O, won't you please let me go home?"[1]

SO, NOW, the end was imminent for the servant of God, and Mother Maddalena wanted more than anything else to go to her true home. On June 20, 1905, she was anointed by Father James McBarron, Pastor of the Assumption Church, who remarked: "I have just anointed a saint" (p. 444). Then she rallied . . . she improved . . . until July 29th, her 71st birthday, and on that day she began to enter into the final stages of her illness—pernicious anemia.

At times she would ask of her Vicaress, Mother Charitas, to let her go home, for, as she said: "You are praying and while you pray God will not take me" (p. 448). It wasn't until August 18, 1905, that Mother Charitas finally consented not to pray for her recovery, and on that day she went home.

Previously, her great respect for death had been manifested in several ways, but especially in her response when she learned of her own sister's approach to

[1]Father Albert Kleber, O.S.B. (the Vice Postulator), *A Bentivoglio of the Bentivoglios* (unpublished manuscript), p. 450. All page references in text are to this work.

Sisters Frances Ann and M. Ellen are members of the Poor Clare community in Lowell, MA. They wish to express a very special thank-you to the monasteries which so generously contributed of their knowledge and archives for the writing of these articles: Bordentown, NJ; Delray Beach, FL; Evansville, IN: Langhorne, PA; Memphis, TN; and Cleveland, OH.; as well as to Sisters Bernardine and Bentivoglio, who kindly shared their recollections of Mother Maddalena and to the Lowell, MA, community for their love and encouragement during this labor of love.

death: "Pray, good Mother, that when our hour arrives, the good God will give us the grace to receive the last Sacraments; but, nevertheless, also in the case we should be resigned to the Holy Will of God and be concerned about his greater glory, and should not want to choose when, or where, or how, but should choose in all to be most perfectly resigned, smilingly saying, 'Fiat!' " (p. 441). And, we are told, she habitually made an unconditional surrender of herself to God every evening.

As her death approached, she was more than her usual orderly self. It was said by one of the nuns that for about a year before her death she put the safe in order, so calmly, so peacefully, as if some great event was about to happen. She also parceled out small treasures which she had in her possession, such as holy cards and small statues and asked for prayers for her Sister benefactors.

No one was really aware of the severity of her suffering except the Sister who cared for her almost constantly. It is from her that we learn that all the while Mother Maddalena was speaking with the Sisters, counseling them, and giving them spiritual food, her tongue was so parched it was like a piece of "burnt meat." Upon this same tortured member she requested to receive Holy Communion each day, which of course was not granted in those days. She did, however, receive three times a week.

As to the event of her death—it was indeed extraordinary! But for several long weeks before she "went home" she suffered several trials, diabolical and physical. Finally, on August 18th, when she once more requested of Mother Charitas to let her go home, she received the response, "We will pray no more" (p. 448). Then, to fulfill her wish to die like Saint Francis, she was taken from her bed and placed on a straw mat on the floor facing the crucifix on the East wall. The Sisters were assembled, the shutters of the room were closed to the rainy atmosphere outside, and the prayers for the dying began. Mother Maddalena's eyes became so animated that the Sisters began to think their novenas for her recovery had worked. Instead, as they fixed their eyes upon her and she upon the crucifix, a brilliant light fell upon her face. The light from the crucifix beamed straight down on Reverend Mother with such effulgence and glory that it was impossible to describe. Several of the Sisters, noticing the light, looked toward the window to see if the sun had come out through the rain, but the shutters were firmly fastened. Of the 23 Sisters only twelve saw the light, and each saw it in a different way. Since her cell was small, some of the Sisters could not even see her

as they prayed for her soul to depart in peace. The illumination lasted fully 35 minutes. According to Mother Charitas:

> . . . Rev. Mother looked at me as if to ask if I saw it. She smiled as if she knew I had, and turned her eyes again to the crucifix. Then from the fullness and depth of my heart came the almost involuntary exclamation, "Sisters, God is present!" . . . Words are powerless to express what I saw. No language of earth could describe it! [p. 451].

Mother Maddalena died peacefully at 3:30 P.M. Her epitaph reads: THIS MONUMENT DOES NOT MAKE YOU FAMOUS, BUT YOU MAKE THIS MONUMENT FAMOUS.

Several unusual manifestations had taken place during the last days of her illness and after her death. I will recount only a few of them here. On three separate occasions the sound of a choir of voices was heard for which there was no accounting; her body, exposed for 26 days after death, remained as perfect as on the day of her death; an unusual odor of unrecognizable essence issued from the body several times; and the light from the crucifix had no natural origin.

These unusual manifestations caused Mother Charitas to delve further, and so she had the coffin opened 17 months later. Having obtained the required permission and with witnesses, among whom was a notary public, she opened the metal lid to find a coating of mold. Removing the mold, Mother Charitas found that the features were more perfect and beautiful than before; so she proceeded to minister to the deceased Reverend Mother: "I wiped her face, hands, and feet, which seemed more beautiful and perfect than before she died" (p. 458).

The perfumed odor once again was exhaled by the corpse. Each Sister paid her respects to her deceased and, they believed, sainted Reverend Mother. Mother Charitas, herself, placed a kiss upon the lips of the corpse in farewell.

▲

Does Mother Maddalena desire to be recognized by the Church? Whereas in life her response would have been an emphatic No, it is also true that she never lived for herself. Perhaps, then, heeding the words of Albert Kleber, she may consent in heaven:

> Canonization of the Servants of God would not add anything to her sanctity and eternal glory, though it would be a grace for us to have her virtues approved by the unerring judgment of Peter, and to have her life put before us as an attractive pattern; at the same time have her appointed patroness of all those who will endeavor to fashion their lives according to this pattern . . .[p. 470].

Miracles, miracles?

IN THE realm of the miraculous, Mother Maddalena apparently had a reputation before her entrance into heaven, and one of these was for herself. In a letter written to a Reverend Mother Patricia the writer states that while in New Orleans,

> . . . Reverend Mother Magdalen suffered much from a tumor in her breast, I saw and felt the lump. A novena was begun, but after a few days every trace of the tumor had disappeared. The attending physician . . . who was a pious man, declared it miraculous.

And again, a different type of miracle,

> The oil stove exploded, setting fire to our little store of provisions. Reverend Mother, taking her apron, calmly picked up the flaming article and threw it into the yard. While her head-cover was scorched and the apron badly burned, her hands and feet were not in the least burned.

In a letter to Mother Charitas in June, 1911, Sister Francis recalls her trip with Mother Maddalena to Omaha, where Mother Constance lay near death. During the journey she received a second dispatch which stated that her sister was much better. Fatigued and anxious, Mother Maddalena soon fell asleep. "I felt myself getting steadily worse,

and it seemed every moment must be my last, but I had not the heart to awaken my Mother. Not wishing to die without her blessing, I placed her hand on my head and taking her cord in my hand, at the same time I breathed a prayer that through the merits of our dear Lord and those of my Mother I might be cured, and indeed, I was instantaneously, such was her sanctity.

The greatest miracles, however, occurred after her death. Of these I shall mention only a few. A Sister who suffered from a goiter was advised by Mother Maddalena not to have it operated on, and so even after her death the Sister refused the operation until matters became too extreme and at last, thinking it to be prudent, she went to the surgeon. To his surprise and hers, upon examination, the goiter had completely disappeared. As he said, ". . . there is no goiter there. You are cured. I can't account for it. A. higher power must have cured you!" (p. 462).

Another person blessed by a miracle of Mother Maddalena was a priest of the Newark Archdiocese who had gangrenous fingers from an accident. The doctors were puzzled by the nature of the disease, and there seemed to be no other way than that of an amputation. Then it was further decided that it was beyond the power of man to help and the rest was in the hands of God. It was at this time that the priest's aunt obtained a piece of the veil of the Reverend Mother Maddalena. This was pinned on his clothing, and the complete cure followed. Eight years later he was ordained a priest—dedicated to the God who had seen fit to cure him through the intercession of the Reverend Mother Maddalena Bentivoglio.

Several other miracles have been testified to, such as the cure of several cases of eye disease and knee-joint disorders. While all these are important for proof of her sanctity, there are other qualities which prove this very human woman to be truly holy. One of these is her sense of humor. It seems that most of the saints were able to laugh at themselves, at their human foibles, with complete confidence that God laughed along with them.

In one of the letters to Rev. Mother Patricia an incident in the first house in Omaha is related in this fashion:

> One of the places in Omaha in which Mother Maddalena and Mother Constance resided was so small that Rev. Mother and one of the novices had to sleep in the same room and Mother Constance and the postulant in the other. The Sister who gave the awakening had to sleep on the floor under the kitchen table and the first morning after had the fun and fright of having the alarm clock jump down on her. After that it was safely placed on the floor.

Another incident in Omaha occurred when Mr. Creighton wished to give each Sister a pair of shoes for the winter. Mother Constance protested that in the spirit of poverty she did not need a pair. But Mother Maddalena told her to give her shoe number; so, having heard Mother Maddalena say that hers was a six, Mother Constance replied that hers was half-past six. Mr. Creighton enjoyed this, and so did the others.

The last amusing incident I will relate is rather tragic in its consequences, but is a still better example of Mother's personal sense of humor. In the last summer before her death, Mother Maddalena perspired profusely from the dropsical condition brought about by her heart trouble, and as a result she lost much weight. She remarked about this condition, "I am melting all away!" (p. 442).

Remembrances: "There Was Nothing Extraordinary about Mother."

WHAT KIND of person really was Mother Maddalena Bentivoglio? We are fortunate to have still among us two members of the Order of Saint Clare (O.S.C.) who recall Mother Maddalena and can give us some insight into her personally.

Sister Bentivoglio Hartman (named for Mother Maddalena), sister of the late biblical scholar, Louis Hartman, C.Ss.R., shared her recollection of her one and only meeting with Mother Maddalena:

> Mother Maddalena had stopped in New York where the Sisters cared for the immigrants at the German Immigrant House. While there Sister Bentivoglio, fourteen years of age at the time, interested in the life of the Poor Clares, was introduced to Mother Maddalena. She describes her as "a very quiet person with a very nice smile. Mother Maddalena gave her a picture and a medal of St. Clare and assured her that she would accept her whenever she was ready. The following August Mother Maddalena was dead.

Sister Bentivoglio has enjoyed 90 years of life, but those few moments with Mother Maddalena are as fresh in her memory as if their meeting had taken place yesterday.

The second contributor to this article is Sister Bernardine, who lived with Mother Maddalena when she was Abbess in Evansville and was present at her death. Sister describes Mother Maddalena as

> a real Poor Clare, a tireless laborer and a deeply spiritual woman—always giving good example by being first in chapel for morning prayer and at midnight (due to the spirit of St. Clare who considered good example superior to words). She had a sense of humor which was evident on the occasion of the broken bench. The Sisters were outside for recreation and several of the young Sisters sat on a rather weak bench which gave way under them. No one was hurt and all had a good laugh. There was nothing extraordinary about Mother. She was just one of God's chosen ones [through whom] God may permit some souls to get special graces.

Regarding her death, Sister Bernardine recalls,

> . . . Mother was dying. She was lying on a straw mat and it was on the floor. As we went in, one Sister was with me. . . . Sister knelt by her head, and I beside her by her left arm. . . . Sister said the Litany of our Holy Father Francis, and when she said "Holy Father St. Francis, defender of the Children," she opened her eyes real wide as though she was seeing someone, and when she closed her eyes, she was gone. . . . She had her two hands crossed on her breast, and she looked beautiful.

Mother Madalena truly followed Francis and Clare in their imitation of Jesus, and from her sufferings, wanderings, and joys she was able to leave a great legacy to her children. If anyone understood Francis's story of Perfect Joy, she certainly did.

> Like our Holy Mother St. Clare, [she] disdained not going from door to door begging an alms for the love of God. Once her hand was nearly taken off by a woman who rudely slammed the door in her face. The novice who accompanied her burst into tears, but Rev. Mother, with a sweet smile on her face said: "Dear child, this is perfect joy!"

Old Nuns

Their lives
Burning thinly
In the self-fitting ends
Of experience cast their star-shaped
Shadows.

Sister Rafael Tilton, O.S.F.

Two Songs for Christmas

Mother Mary Clare of Jesus, P.C.C.

Advent Song to Our Lady

Swift fly the Advent days,
  Little Maid-Mother;
Under your quiet heart
  Jesus, our Brother,
Shading the splendor
  Of increate light!
Is robing the Godhead
  In crimson and white.
Soon from the sheath
  Of your virginal womb
Jesse's sweet Blossom
  Will burst into bloom.
In the night silences
  Soon will be heard
Whispered among us
  The Father's own Word.

Little Maid-Mother,
  These are the days
Kneeling beside you
  We ponder your ways;
Reaching our pitiful
  Arms of desire,
Warming our hopes at
  Your heart's holy fire;
Waiting to see
  Your Immaculate hands
Wrapping our God in
  Earth's swaddling bands.
Swift fly the Advent days,
  Little Maid-Mother;
Show us the God you made
  Jesus our Brother!

Little Is Love (A Carol)

Magic of moonlight is over
  the meadows;
stillness of starlight is
  studding the sky.
The comfort of campfire is
  shelter to shepherds
and shadows move softly where
  Huddled sheep lie.

But out of the midnight
  a music is moving
and wingtips are winnowing
  over the earth.
Skies are asunder and
  splendor stupendous
is telling the tidings of
  marvellous birth!

Hasten, oh hasten! and
  hurry your footsteps!
Stoop at the cattle cave's
  cumbersome door.
Soften your speaking now,
  quiet your tumult.
Hush, to the stable straw, hush, to adore.

Lantern-glow lighting the
  dim of the dusk
gildens the straw where the
  Little One lies,
rings into radiance
  Maiden-all-Mother,
shadows the shining of
  love in her eyes.

Soft is her singing now,
  sweet is His slumber,
gladsome the glisten of
  teardrops that start.
Little is Love as He lies
  in a manger,
made to the measure of
  cradle and heart.

Brothers and Sisters in the Lord Jesus:

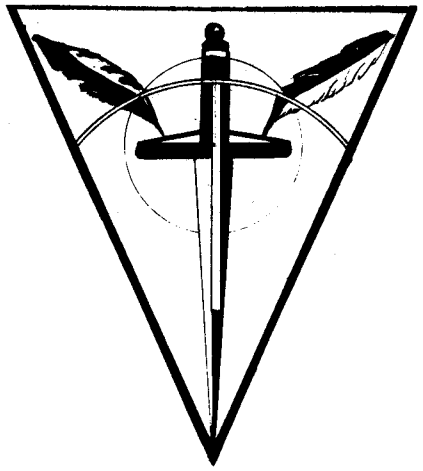
GREETINGS AND PEACE

CY GALLAGHER, O.F.M.CAP.

THIS MONTH I would like to show the parallels, in Paul's Letters to the Corinthians and Francis's Letter to the Entire Order, regarding regulations, warning, caution, and correction.

Large groups are bound to have factions. Even a charismatic leader is certain to find that some are content to follow him only at a considerable distance, some will not follow at all, and some will even resist and move in a tangent. After Paul, beginning in "fear and trepidation" (1 Cor. 2:3), had established a Christian community in Corinth during about two years' labor, he moved on to other cities. Reports followed that the community was displaying open factionalism, major moral and legal disputes were scandalizing the simple, and even the celebration of the eucharistic liturgy was becoming sacrilegious, with some members drinking too freely, some excluding others from the agape. Charisms were misused for individual glory and were being prized more highly than works of charity.

And so Paul writes a letter. He insists on his apostolic authority. He addresses abuses directly and even promises a direct confrontation if abuses remain uncorrected. He promises to return (1 Cor. 16:5) but for some reason changes his plans. For this he receives much criticism; one person even publicly reviles him (2 Cor. 2:5). And Paul suffers great anxiety. "I did decide, however, not to visit you again in painful circumstances. For if I cause you pain, who can make me happy again but the ones I grieved? I wrote as I did so that when I come I may not be saddened by those who should rejoice my heart. I know you all well enough to be convinced that my happiness is yours. That is why I wrote you in great sorrow and anguish, with copious tears—not to make you sad but to help you realize the great love I bear you" (2 Cor. 2:1-4).



Father Cy Gallagher, O.F.M.Cap., is Director of Post-Novitiate Formation for the Capuchin Province of Mid-America. This is the seventh in a series of comparisons between the letters of Paul and Francis.

Had the Order become so "Corinthian" to Francis in 1224 that he could not bear to be present at the Chapter held that year, the last before his death? Moorman says Francis simply could not bring himself to go to the Chapter that year "to open himself to more argument and debate" (*History of the Franciscan Order*, p. 59). What agony Francis must have endured, now that his fraternity had grown so large and was becoming torn by factions! Instead of attending the Chapter Francis wrote a long letter addressed to the entire Order. "To all the friars, so revered, so well loved . . ." (EpOrd 2). The letter is filled with tenderness and great reverence for the Blessed Eucharist, which Francis begs be celebrated with the greatest care (12-13).

Like Paul's Letter to the Corinthians, Francis's Letter to the Entire Order has paragraphs of warm personal endearment: "38. 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 brother H, the minister of our order as to my revered lord and all the priests of our Order and all my other blessed brothers. 39. I have offended in many ways through my own grievous fault, and especially by not keeping the Rule which I promised to God, nor the Office, which the Rule prescribes, through negligence or sickness, because I am ignorant and unlettered." Would that all were the servants—and lovers—of the brothers and the Sisters, in the humility and personal concern of Francis and Paul!

Advent Waiting and Paschal Post-Script

Mary, mother-yet-to-be,
your body weaves muscle and bone,
knits flesh for your unborn son.
We wait for his coming forth
clothed in our tattered humanity.
Not clinging to divinity, he dwells
like us in all things, in garment poor
but without soil, without stain.

Mary, mother-of-us, coming to be,
are you weaving him a shroud then
in our flesh consigned to death?
Does death in every thread hand him upon his cross?
Twine itself in every strand of man in him?
But wait! Our Father in dazzling white in him rents
the veil of our mourning and night asunder to exalt
him, Jesus, Mary's son, clothed in our flesh-yet-to-be.

Sister Lois Shelton, O.S.F.

In His Will In Our Peace

Flames have licked my face,
Moustache, beard, brow—I have become ablaze with a fire
Not my own, not me, yet in me full and hot.
Like a heliotrope
I have stared at the sun so long
That closing my eyes I see two blazing yellow balls.
As if ignited
My lids have leapt open like crazed birds, startled into flight.
In Assisi my brothers watch me wonderingly—
And even those I do not know
Raise eyebrows at this patched man
Dancing on stone streets in sandals and hood,
Shouting of a fever within.
My God, I am on fire!

Those who know divinity through books
Do not trust me.
Happily I set aflame words writ by men
That the heavy page may turn to ash
And that the praise, unhindered, would seek the heavens
In waves of white smoke
Rising.

In a dream
I have learned that the heart is closer to God
Than the mind,
And in impassioned outbursts of what can only be love,
My body has sweat beads of blood,
Leaving me dry as a leaf in late fall,
Ready to fly.
If there is darkness, let me bring light
For I am finally ignited!

Laughing, Assisi watches me,
A zealot, they say, searing through life
With dried bones and blazing blood.
They do not know (though often I tell them!)
Of the freedom of that flame,
Which ardent, glows in any space or moment,
Carrying always its own secret light.
Laudato si, misignore, per frate focu
per loquale ennalumini la nocte!

I will die by fire.
Smitten, I shall be the blackest cinder
To touch my sister earth,
but into the air will rise an essence
Incandescent,
Body becoming spirit at last.

Mighty and strong I will no longer
Walk like lumber
Nor drop like stone.
My God, Your blaze has kindled me!

Laudate et benedicite, misignore:
et rengratiate et servaite li
cum grande humilitate.

I will glow with flame.

Mary Kathleen McCann

A Fool in Search of Truth

JOSEPH J. HALKA, O.F.S., M.D.

FRANCIS, son of Pietro Bernardone, was not a well educated man, certainly not a scholar. So say his earliest biographers (1 Cel. 89; LM 1),[1] and so says Francis himself (Test. 19).[2] It might even be said of him that he was foolish in a most extravagant way (1 Cel. 2; L3S 2). Yet he was not without a certain native ability. He was "quick and clever" (L3S 2). Nonetheless, Francis of Assisi never deluded himself about his literary limitations and more than once was content to call himself a simpleton, an unskilled, unlearned fool (VP Laet 11; EpOrd 39; SP 53).

Perhaps it was just because of this very unaffected simplicity, this extravagant foolishness, whether once in search of worldly and later of heavenly glory, that Francis was able to recognize the immensity and the intensity of the divine action in his life and in his thought. Indeed, fool though he was, Francis of Assisi was a fool in search of truth.

The Search for Truth

THE WORD *truth* appears thirteen times in the writings of Saint Francis: Admonition I on the Body of the Lord (1.15); the Second Letter to All the Faithful (20); Office of the Passion (3.5.11); the Rule of 1221 (11.6; 22.31.40.49-50.52; and in Fragment 1.18.26. Francis's use of the word is always scriptural, and most often it is Johannine. This is best seen in the First Admonition (1.15) and the First Rule (22.40), where it is presented in its most crystalline form: "I am the way, and the truth, and the life" (J.N. 14:6).

Immediately it is clear that for Francis "Truth" is understood in an ontological sense and more especially a Christological sense.[3] It is also clear that in the same context every other reference to the word is both biblical (RegNB 11.6; 22.31.49.50.52) and Johannine (Jn. 17:6-26; 1 Jn. 3:18). He seems to have discovered a dimension of truth more evident to illiterate and simple people than to scientists and scholars.

That Francis was a biblical man is not a new observation. His comprehension of Scripture, however, was said to be of a quality beyond the grasp of more learned men, even doctors of theology (SP 53). Nor was Francis's understanding of Scripture limited to the Gospel and Letters of Saint John. In the Office of the Passion (3.5.11) he quotes Psalm 56 with a definite Christological intention. It is the saving Lord, the Messiah, who rescues the soul of the searcher in distress. The author of the fourteenth-century *Meditations on the Life of Christ* suggests the reason for this command of biblical interpretation when he rhetorically asks:

> Do you believe that the Blessed Francis would have attained such abundance of virtue and such illuminated knowledge of the Scriptures . . . if not by familiar conversation with and contemplation of his Lord Jesus?[4]

What Truth Is This?

BUT IF Francis was a biblical man, he was also a medieval man.[5] He was convinced that his truth was true not only for his time, his society, nor only in his manner of expressing it, nor even for his Order alone. His truth is a universal truth and belongs to men and women of all times, all civilizations, all nations, and every manner of expression. Fool though Francis was, he presumed to give his truth to all the faithful (EPFid 1/2), to all the clergy (Ep Cler), to all superiors (EpCust 1/2), to the entire Order (EpOrd), and to all the rulers of peoples everywhere (EpRect).

Not only the followers of Francis, but all the followers of Christ are thus urged to become searchers with him. The Admonitions, the Rule of 1221, the Letters to the Faithful and to the General Chapter: these writings urge all

[1]All references to and citations of the various lives and legends concerning Saint Francis are as found in *Saint Francis of Assisi, Writings and Early Biographies* (English Omnibus of Sources), ed. Marion A. Habig, O.F.M. (Chicago: Franciscan Herald Press, 1973).

[2]All references to and citations of the writings of Saint Francis are as found in *Opuscula Sancti Patris Francisci Assisiensis*, ed. Cajetan Esser, O.F.M. (Roma: Collegio S. Bonaventurae, 1978).

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[3]A. Michel, "Verité, Veracité," *Dictionnaire de théologie catholique* (1950).

[4]John de Caulibus, *Meditations on the Life of Christ*, trans. Isa Ragusa and Rosalie B. Green (Princeton, NJ: Princeton University Press, 1961; rpt. 1977), p. 3.

[5]Etienne Gilson, *Medieval Universalism and Its Present Value* (New York: Sheed & Ward, 1937; rpt. 1947), p. 1.

who have been inspired by divine promptings to measure their gospel living by the Truth who is Christ. Jesus is our exemplar (RegB 1.1). He is a fitting measure of the truth of our lives because he is true God and true man.[6] It is incarnate Truth who is the object of our search. Christ who clothed himself with the flesh of our humanity and all its frailties (EpFid 2.4).

This personification of truth may be considered by some modern philosophers such as Santayana as a most "egregious and egotistical error,"[7] the result of love's lavish excesses in attempting to convey in allegedly incompatible terms the meaning of its object. But surely there is no incompatibility of terminology here![8] The language Francis uses is an expression of his own metaphysics, his own conception of reality.

It is a conception which other modern philosophers like Jaspers could accept: "In the encounter with Transcendence the being of the World appears authentically and ultimately real."[9] And if it is correct, it follows that at the limits of all knowledge the knowing self becomes aware of its finiteness and the limitation of all reason. Man, contemplating death, suffering, conflict, error, guilt, the ambiguity and meaninglessness of relative truths, sees ambitious reason falter and even founder. He discovers that reason does not exhaust the possibilities, that there is a transcendence beyond the limits of empirical knowledge, opening to newer and more fulfilling vistas. Truth is the ontological.

What Fool Is This?

WHAT AN ascension this is! Francis suddenly finds himself articulating "truth" in the company of some of the great minds of the centuries. This would be of no surprise to Saint Bonaventure, who, as one of his earliest biographers, captures the sense of Francis's search for truth in his magisterial sermon on Christ the ONE Teacher.[10] He too, in his academic expostulation, uses the Johannine text we have seen Francis use: "I am the Way, and the Truth, and the Life."

Nor would this cause surprise to the friar who advised his fourteenth-century readers that if they would distinguish false things from true, their hearts must take fire and become animated, illumined by the touch of the divine.[11] Least of all would it be surprising to Francis himself, for when he praises the virtues, he does not boast but states in matter of fact fashion: "Pure and holy Simplicity puts all the learning of this world, all natural wisdom, to shame" (Sal Virt 10).

Wisest of Fools

THIS FOOL Francis succeeds in expounding the most profound Trinitarian mysteries, too great to be entrusted to mere words alone, by daringly embodying, incarnating Christ in himself. Against the religious ferment of his times, he strives consciously, insistently to set before man's eyes the purpose of Christ's entry into this, His world. Francis excites in us a new hope, born of Christ's death, resurrection, and ascension—that unique mystery by the truth of which "the soul would be strengthened in faith and lifted up to the hope of heavenly glory."[12]

If, as Santayana insists, truth is a household presence, disguised as a domestic and dressed in homespun, then Francis has unveiled Truth, shown Him to be clothed in homespun, and introduced Him into the world's

[6]Norbert Nguyen van Khanh, *Le Christ dans la pensée de S. François d'après ses écrits* (Paris: pro manuscripto, 1973), pp. 36-37.

[7]George Santayana, *The Realm of Truth* (Book III of *Realms of Being* (New York: Charles Scribner, 1938), pp. 134-37.

[8]Edward M. MacKinnon, *Truth and Expression* (New York: Newman Press, 1971), pp. 16, 60, 68, *et passim.*

[9]Karl Jaspers, *Truth and Symbol* (from *Von der Wahrheit*), trans. with introd. by Jean T. Wilde, William Kluback, and William Kimmel (New York: Twayne Publishers, 1959), pp. 9-10.

[10]Saint Bonaventure, "Christ the One Teacher," in *What Manner of Man*, trans. Zachary Hayes, O.F.M. (Chicago: Franciscan Herald Press, 1974), pp. 21-55.

[11]Cf. note 4, above.

[12]Saint Bonaventure, *Breviloquium* (Vol. II of *The Works of Bonaventure, Cardinal, Seraphic Doctor, and Saint*), trans. José de Vinck (Paterson, NJ: St. Anthony Guild Press, 1963), p. 177.

households as a domestic.[13] Francis was after all a herald of the Great King (1 Cel. 16). He would make fools of us all so that we may less self-consciously search for Him in humble places, search to become true worshippers of the Father who will worship Him in Spirit and in truth (EpFid II 19-20).

In so doing, Francis has also revealed himself for what he was, a new kind of fool (LP 114). Ever the biblical man, he possessed a folly wiser than men's wisdom; for he had found in Christ the Wisdom of God (1 Cor. 17:31). God is Truth. His search ended, Francis had but to transmit that message to his followers even as Paul and John did to theirs. By this faithful mirroring of Christ's words and actions, Francis personifies Truth in thoughts which scale perilous heights, speak unutterable words, even as he scaled the heights of La Verna only to descend again to teach us to search for Truth in the veneration of the heart.

His search ended more than seven centuries ago, but its chronicle remains fresh and vividly alive in his words and writings. Followers of every age have found encouragement in them to make his search their own, to tread in his footsteps. He has done exactly what Santayana feared he might do, as heroes of all ages have done. Given his vision, he is intent on reverencing the truth contained in reality, on prophesying what that reality ought to become.[14] For Francis as for John before him, Truth is ontological.

But Francis is no mere Platonist. He is the Poverello. He is above all a medieval man, endowed with the remarkable faculty of combining the personal and universal in such a way as to keep faith with his own nature, with the nature of God's creation all around him.[15] His originality does not contradict the inherent truth of life; rather, he sets Truth free. He is a just man, who sees no opposition between faith and truth, between truth and morality, but who insists on God's justice above all else (RegEr 3).

It is for us modern men and women, who divorce our individuality from the universal , to surrender to the unity of the true God; else we will fall captive to our own scientific truth and make of it a tyrant which would prevent us from ever reaching transcendent Truth. That is not how Francis would lead us in our search. But after ll, he was only a fool—or so he said.

[13]Santayana, p. 139.
[14]Ibid., p. 132.
[15]Gilson, pp. 18-22.

Christmas

The night is dark The cold is long
Nowhere can hope be seen . . .

There is no lark no sparrow song
The fields, the flocks are lean.

But then . . . oh hark! . . . ears can't be wrong
What can the street dogs mean?

A joyous bark Then baying throng
Can dawn's approach be seen?

(Deep midnight mark *Nowhere* is wrong
It is the Judgment Scene:)

ALL CANDLES SPARK . . .
COME ANGEL SONG . . .
A VIRGIN . . .
MOTHER . . .
QUEEN . . .

Sister M. Mercedes, P.C.C.

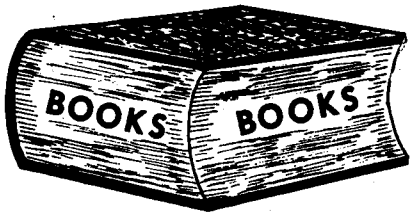
Seven Masses

HUGOLINE A. SABATINO, O.F.M.

IV. Mass at Noon
(Is. 11:1-9)

we have skipped on water
in our childhood ecstasy—
experienced now,
love trials
fleshed out but awkward
no longer a darling in the elders' eye
scratched by our questioning
we seek a balm that penetrates
where the grit has skinned us
one answer, only one,
to heal every viper's sting—
we have judged with our eyes and ears
and have found only fault—
sprouts, shot up in our own greenness
we choke one another in that very growth
as wolves scattering lambs

let the children come
I will rest my hands on them
they are ready now
like standing grain
to be one
seeing with my eyes
hearing with my ears—
they have done well
(from private embryo
schooled to flawless slate of self)
but hush now the babbling of babytalk
they must praise God with my tongue—
let them assemble
from Parthia, Media, Crete and Rome;
let the wind chart its mysterious path
through the wheatfield
I pour out on them one Spirit
so all may know,
they are one body
which I call my own.



Who Is the Holy Spirit? By Charles Massabki, O.S.B. Staten Island, NY: Alba House, 1979. Pp. viii-185. Paper, $6.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., Spiritual Assistant of the Secular Franciscans at Providence, RI, and a member of the Staff of St. Francis Chapel there.

In our graphic age we are used to visualizing everything, to having it flashed on the movie screen or more likely the TV screen. But how do we picture the Holy Spirit? God as Father is easily pictured from Michelangelo's depicting the act of creation as an old Man with long beard, his gnarled finger sparking life into Adam. A crucifix on a wall or on a chain around one's neck is an all too graphic picture of the redeeming act of the Son of God, the second Person of the Blessed Trinity. But a driving wind, a gentle breeze, a dove, or a fiery tongue at the first Pentecost is not very conducive to visualizing the Holy Spirit as a divine Person even in the enthusiams of the Confirmation ceremony. Whether charismatic or not, we twentieth-century Christians need to listen to testimonies out of our Christian tradition that speak of the Spirit of God in the Church community and in the believer. One source of such knowledge of the Holy Spirit is Father Charles Massabki's book, *Who Is the Holy Spirit?* In it the author draws heavily on the twin sources of authentic faith: Scripture and the Fathers of the Church.

Like the subject matter itself, this is not a book to be read lightly. In ten chapters with such varied relationships as "The Holy Spirit in the Church," the author in a practical way applies solid theology of the Spirit to our Christian daily living.

In fewer than 20 pages, the author gives us in his second chapter a lucid and understandable theology of the Trinity and the Holy Spirit's relationship with the other two Persons—a treatment which compares favorably with much longer and technical essays. Beginning with Gen. 1:26: "God said, Let us make man in our own image, after our likeness," Father Massabki shows by analogy with our knowing and willing how God's knowing and willing results in a Trinity that is at the same time a Unity. This Unity in Divinity has a practical application and is the model of all community, be it marriage,

family, religious community, or the Church itself. In the same chapter, under the title "Names and Attributes of the Third Divine Person," the symbol of wind is well explained. The author says, "The wind symbolizes the Holy Spirit also for its force, as well as for the gentleness with which it blows."He gives new meaning to those words of our Lord to Nicodemus in Jn. 3:8: "The wind blows where it will. You hear the sound it makes, but you do not know where it comes from or where it goes. So it is with everyone begotten of the Spirit."

In the third chapter, before writing of the outpouring of the Holy Spirit

In the third chapter, before writing of the outpouring of the Holy Spirit upon Christ, the author points out several texts concerning the gift of the Spirit as found in the prophets (e.g., Is. 32:15-16: "The Spirit from on high will be poured out on us anew. Then will the desert become an orchard and the orchard be regarded as a forest" [p. 31]). Under the title, "The Mysteries of the Incarnation," we have a fine explanation concerning the Holy Spirit and the virginal conception of Jesus and the reason for it. For those already aware of the work of the Holy Spirit as described in John's Gospel as the giving of "life" (I have come that men may have life, and may have it in all its fullness"—Jn. 10:10), there is much food for thought in Father Massabki's sixth chapter on our divinization in the plan of salvation. The author quotes Saint Cyril as saying, "Being God and proceeding from God, the Spirit imprints himself invisibly, like a seal upon wax, in the hearts of those who receive him" (p. 96).

To receive the Holy Spirit encompasses more than Baptism and Confirmation, as we learn in the chapter on "The Holy Spirit, Principle of Our Sacramental and Moral Life." The author rounds out the book with a short chapter on the Charismatic Renewal. Thus, while this book will not help us to paint a picture of the Third Person of the Trinity, it will at least permit us to conjecture the most outstanding traits of his personality. It will certainly contribute to our knowledge of the Scriptures and of the early Fathers on this important subject of the Holy Spirit.

The Credo of the People of God: Theological Commentary of the Profession of Faith of Pope Paul VI. By Candido Pozo, S.J. Trans. & ed. from the 2nd Spanish ed., by Mark A. Pilon. Chicago: Franciscan Herald Press, 1980. Pp. xviii-231, including index. Cloth, $8.95.

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

The subtitle aptly expresses the scope and intent of this well written work. The major topics treated are the Unity and Trinity of God, Christology, The Holy Spirit, Mariology, Original Sin, Ecclesiology, the Eucharist, the Relation of the Chyrch to the World (in a chapter entitled "Incarnationism"), and Eschatology. The format is structured so that the text is first given and then followed by the author's amply documented commentary.

Although Pope Paul's *Credo* was not written directly to counteract the very first edition of the Dutch Catechism (later the Catechism was amended after dialogue with Rome), Father Pozo frequently indicates that viewpoints expressed in that Catechism were being criticized by the *Credo*. The text is enhanced by the inclusion of the original Latin text of the *Credo*, a new English translation of it by the translator of the book, three allocutions of Paul VI about that *Credo* and contemporary faith, and a beautiful prayer for faith.

Readers going through the book for the first time might want to skip the full footnotes (equalling, it seems, the text for better than half the book). The notes, however, ought to be read before putting the book aside, as they are integral to its message.

Cardinal Baum, in his Foreword, offers a summary appraisal: "This translation of Fr. Candido Pozo's excellent commentary on Pope Paul's *Credo* is . . . a timely addition to the teaching instruments available in our language which can help unlock the riches of this Creed for our times . . . It should prove most valuable to religious educators (on a variety of levels) and assist them in bringing the wealth of Pope Paul's *Credo* to the Catholic people" (p. viii).

Sing Pilgrimage and Exile. By Murray Bodo, O.F.M. Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-138. Paper, $2.75.

Reviewed by Father Raphael D. Bonanno, O.F.M., who after 16 years in Brazil as a missionary of Holy Name Province is now beginning a new mission in the Holy Land.

In 1976 I travelled with Murray Bodo and several friars on a Franciscan Pilgrimage in central Italy and found him a sensitive, fraternal person with a deep knowledge of literature and a keen knack for writing. So the chance to review this volume of his poems on pilgrimage and exile came as most opportune and welcome.

First of all, I would like to mention certain "gut" reactions to definite poems; and secondly, to comment on the collection as a whole.

At times, the verse is playful—e.g., "Old Jacket" (p. 15), "'Third Floor Room" (pp. 10:11), and "Observation" (p. 15). "Jeremiah" is a good vocational poem any promoter could easily use. There are poignant moments of loneliness, as in "Rye Beach" (p. 32) or a scene that masks a hurt, as in "Parting" (p. 18). In "Requiem for Gus" (p. 11), the poet stretches out in relation to the other, but the other always seems shadowy and unclear.

The poem "The Inextinguishable" (p. 20) is a fine requiem for Vietnam. Father Murray's imagery dwells a lot on the desert and on all types of birds (hawks, winter birds, sparrows, blackbirds, etc.). The desert is explainable because the author was born or grew up near the desert of New Mexico. The birds, on the other hand, need further analysis. They seem to be a recurring symbol of pilgrimage. Possibly they even reflect the poet's image of man: a frail, insignificant creature of God ever on a journey through the universe in search of the Father's house or, if you will, "nest."

"Views from my Window" (p. 24) are prose meditations included in the

collection; they turn around a conversation with Saint Francis. The first and fourth sections are the best. "Four Loves" (p. 30) has clever imagery. "Boat-ride" (p. 33) is a good poem and could be subtitled "Celibate Love." In "Italian Suite" (p. 34) the Cat in Florence is either a poetic whimsy or a symbol of something that escaped this reader. On a scale of 1 to 10, "Notes on a Water Suite" (p. 38) unfortunately merits 0! The title-poem "Sing Pilgrimage and Exile" (p. 40) seems to give the keynote to the whole collection: like Abraham, this friar is on a pilgrimage, singing of a thousand and one things he meets in life, some of which explicitly remind him of his Creator.

"Sparrow" (p. 41) is more substantial. "Widow's Son" (p. 50) is a lovely story poem with a scriptural turnabout. "The Landscape and the Trader" (p. 58) is reminiscent of Robert Frost's "The Gift Outright"; the land and the trader become one. "Crossing the Channel" (p. 72) is a good springboard for a life-enigma: why do we always land before I can jump? "Alley" (p. 74) is a study in monority, as we Franciscans understand it; so is "Minority" itself (p. 79). "Authority" (p. 105) is a sensitive pastoral poem of the wounded-healer type: a person in a decision-making role apologetic for the judgments that marred people's lives (Father Murray was a Provincial Councillor or Definitor in St. John the Baptist province). "Poetry" (p. 117) is a rare moment of the poet's reflection on himself and his craft. "Madonna Pieta" (p. 120) is tender and theological at the same time. "Night of the Tower" (p. 123) celebrates our common humanity with Saint Francis.

In general this book contains much nature imagery. Often a sparrow or a sandy beach will set the poet musing on deeper questions of life's pilgrimage and exile. I did not find an emphatic scriptural content in these poems, but once in a while it surfaces, as in "Widow's Son." Father Murray's poetry is reflective in a quiet way but not deeply emotional; he seems afraid to let himself go. His nature themes lead out onto universal truths, in the style and manner of Robert Frost. But where is the twinkle in the eye? I would expect it from a friar minor. His whimsy is pleasant but not humorous. I am not suggesting he move into Ogden Nash's department with limericks, but that he be more natural and let his own native humor flow more easily. It should not be Frost's twinkle either; just his very own.

Throughout the poems, good lines flash here and there, such as "The present is tense with presence; absent, the past is still." Some lines seem contrived, and others almost deliberately obscure, which may very well be the poet's intent. One recurring question is, who is the "you" in several of the poems? This "you" appears vaguely and ambiguously, as in "Autumn Song" (p. 94) or "Absence" (p. 95). Is "you" a woman or a man? Or God? Because the object of affection is clouded, the feeling toward the object lacks clarity and definition, a defect which can be fatal for a poet. I can understand Father Murray's celibate hesitancy, but a poet must express his deepest feelings and praise God through them.

A celibate poet has a special contribution to make, as the world noted in Gerard Manley Hopkins or Francis Thompson (not that they have said it all!). That is why Murray Bodo too has his own inner voice to give to this world. He seems determined to do so. As a brother, I would only ask him to be more natural in letting that voice be heard.

This Charismatic Thing: What Is It All About? By David Parry, O.S.B. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. viii-103. Paper, $3.50.

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

This splendid exposition and apologia comprises four chapters, examining the charismatic phenomenon in Catholicism, the priest's relationship to it, its impact on religious life, and its manifestations in prayer meetings. Although based on the author's observation of the movement as he has seen it in England, the book rings true as an echo of the American experience, too. Thematic throughout the work is the reminder that we cannot box or confine God to our expectations. Honestly faced in all of the discussions are the dangers involved when special manifestations of the Divine appear in the context of prayer. Those dangers—illusions, deception, elitism, and divisiveness—are not such as to render the risk of charismatic prayer too great to enter upon.

One of the most important points Father Parry makes is that God sometimes gives his gifts in anticipation of full conversion. Hence the fact that many who do not have solid spiritual maturity, do not "have their act together yet," have genuine prayer experiences which lead them to be most aware of, and vocal about, God's love and mercy to them. He could have added that in a wider perspective, all of us preach a better game than we live and carry with us a lot of inconsistencies and faults that we tolerate.

Father Parry is lucid and most reasonable in his exposition. Priests and religious especially can profit from reading this book and more than likely from a venture into charismatic prayer should the opportunity present itself and the Spirit's inspiration be felt.

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Hutchinson, Gloria, *Mary and Inner Healing: An Armchair Pilgrimage to Lourdes.* Cincinnati: St. Anthony Messenger Press, 1980. Pp. xii-100. Paper, $2.50.

LaVerdiere, Eugene, S.S.S., *The New Testament in the Life of the Church.* Notre Dame, IN: Ave Maria Press, 1980. Pp. 189. Paper, $4.95.

Marbach, Ethel, *Saints at Harvest Time: Saints of the Seasons for Children (Autumn).* Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-74. Paper, $3.50.

Ripple, Paula, F.S.P.A., *Called to Be Friends.* Notre Dame, IN: Ave Maria Press, 1980. Pp. 160. Paper, $3.95.

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