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congratulate
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of their Founding.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our January issue were drawn by Brother Francis Tyrrell, F.F.S.C., of St. Joseph's Convent in Fayetteville, [illegible].

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GUEST EDITORIAL

Quo Vadis, Domine— With Your Ecumenism?

THIS MONTH we again observe the Week of Prayer for Christian Unity, January 18-25, which began at Graymoor, New York. Begun by Father Paul Francis Wattson, S.A., Founder of the Franciscan Friars of the Atonement while they were still members of the Anglican Communion, it has spread throughout the world and received its greatest impetus as the result of the Second Vatican Council's call to Roman Catholics to enter into the mainstream of the Ecumenical Movement. Pope John XXIII used the occasion of the Week of Prayer for Christian Unity in the Church of St. Paul's Outside the Walls to announce to the world that he was calling an Ecumenical Council, one that would deal specifically with the question of Church Unity. The immediate effects of the Ecumenical Call of Vatican II were evident, as Christians began praying together, dialoguing, and collaborating. Not unlike the newly invested novice or the newlyweds on their honeymoon, Christians were bubbling over with joy in their new ecumenical experiences.

The pink cloud period seems, however, to have passed. The exuberance has subsided, and one is reminded of the old adage: *consueta valescunt* (accustomed things are taken for granted) when one considers ecumenical collaboration. Ministers and priests working together on community projects has become established as a way of life. For this and other reasons, some would observe that ecumenical lethargy has developed; some, that rigor mortis is not far off.

Those who have taken up the practice of the spiritual life are well aware, however, that one should pray even harder when aridity sets in, than in the previous state of consolation and joy. It would be a sad mistake to evaluate the Ecumenical Movement by the pragmatic, utilitarian, profit-bent standards of the business world. The Council

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regarded prayer, along with a change of heart and holiness of life, as the soul of the whole Ecumenical Movement and called it "spiritual ecumenism" (Decree on Ecumenism, ch. 2, §8). If spirituality can be considered as Spirit touching spirit, then how appropriate is this year's theme for the Week of Prayer for Christian Unity: "There is a variety of gifts, but always the same Spirit" (1 Cor. 12:4).

The Ecumenical Movement is basically God's Movement—the work of his Spirit within his People; and it will continue to fructify only by the practice of a deep spirituality and ceaseless prayer. More than a few Catholic authors have expressed a concern that the spiritual life of Western Christianity is not nearly as deep as it should be. These same authors: Merton, Dom Aelred Graham, Dom Bede Griffiths, to name but a few, have entered into dialogue with spiritual masters of the great mystical religions of the East, and from these initial contacts has grown the North American Board of East-West Dialogue, which has continued to communicate with representatives of the East and to create dialogical experiences such as the East-West Monastic Symposium in Holyoke, Massachusetts, in November of last year.

The keynoter of this symposium in Holyoke was the Indian Jesuit Raymundo Panikkar, who considers himself to be a Hindu-Christian; repeatedly he used the expression "mutual fecundation" to describe the ecumenical experiences that were taking place. Even if one cannot actually enter in a participatory way into this East-West dialogue, one should keep a watchful eye on it, as it is already bringing forth much fruit. Such ventures are, moreover, in accord with the teachings of Vatican II; in the Decree on Non-Christian Religions, we read:

> The Catholic Church rejects nothing which is true and holy in these religions. . . . The Church therefore has this exhortation for her sons and daughters: prudently and lovingly, through dialogue and collaboration with followers of other religions, and in witness of Christian faith and life, acknowledge, preserve, and promote the spiritual life and moral goods found among these men as well as the values in their society and culture (§2).

Rather than speak disparagingly of the slow-down in the Ecumenical Movement, we should at this critical stage pray with an untiring heart. Reflecting on this year's theme that we are all of the One Spirit that makes us One, we could well pray: "*Quo vadis, Domine*—with your Ecumenism?" Ω

Charles E. Murphy, S.A.

Seven Masses

HUGOLINE A. SABATINO, O.F.M.

V. Mass by Moonlight

"O gentle moon, the voice of thy delight falls on me like thy clear and tender light" (P. B. Shelley)

On nebulous nights
you are more brilliant
less defined—
gray powders into white
brightening the heavens with a presence,
We might think you no moon
or eager dawn
or catastrophic woes on some neighbor's shore—
is this a neon moon
precursing the final product?
flashlight landing
of a thousand tiny Martians?
or a tick in the optic nerve?
light that churns like buttermilk,
haze who straddle heaven and earth,
who are you?
devoid of dimensions
you dizzy us free of self-consciousness
soaked
into the ghostling moistening light
till a bold voice whisper
"Thou art the gentle moon."

Jesus clear-sighted
opens the blind
loosens the tongue-tied—
Jesus scavenger of the pallets
never weighs pro and con
or drops open clue—
Jesus projecting his voice
through the cacophony of men
in no optative mood
spreads his hands
round this sour mass of world
and proclaims:
my body
my blood

Brothers and Sisters in the Lord Jesus:

Greetings and Peace

CY GALLAGHER, O.F.M.CAP.

IN THIS final comparison between Paul and Francis, I would like to look at their approaches to the obligations of authority and to justification in Paul's Letter to the Romans and Francis's Letter to Rulers.

In the time of Saint Paul, the Romans were of course the dominant civilization. Paul writes to them a rather intellectual and reasoned letter. Francis, in his Letter to Rulers, takes a like stance. Both men speak strongly to those who, because of God's goodness to them, should think deeply about their responsibilities. Rather than trust in merely human wisdom and reason (the law), they should live in the realization of the necessity of fearing God (faith), both for themselves and for those who depend on them.

Paul (Romans 1:18–25)

> The wrath of God is being revealed from heaven against the irreligious and perverse spirit of men who, in this perversity of theirs, hinder the truth. In fact, whatever can be known about God is clear to them; he himself made it so. Since the creation of the world, invisible realities, God's eternal power and divinity, have become visible, recognized through the things he has made. Therefore these men are inexcusable. They certainly had knowledge of God; yet they did not glorify him as God or give him thanks; they stultified themselves through speculating to no purpose, and their senseless hearts were darkened. They claimed to be wise, but they turned into fools instead; they exchanged the glory of the immortal God for images representing mortal man, birds, beasts, and snakes. In consequence God delivered them up in their lusts to unclean practices; they engaged in the mutual degradation of their bodies,

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these men who exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator—blessed be he forever. Amen!

Francis (EpRect 2–8)

Consider and know that the day of death is approaching (cf. Gn. 47:29). I therefore ask you, with all the reverence I am able, do not, because of the cares and anxieties of this world which you have, forget God nor swerve from his commandments, because all who forget him and turn away from his commandments are condemned (cf. Ps. 118:21) and will be forgotten (Ez. 33:13). And when the day of death comes, all they thought they had will be taken away from them (Lk. 18:8). And the more wisdom and power they had in this world, so much more torment will they sustain in hell (Wis. 6:7). Therefore I firmly counsel you, my Lords, that you put aside every care and receive the most holy body and blood of our Lord Jesus Christ fervently in memory of him. And see to it that God is held in great reverence among your people; every evening, when it is announced by a herald or by some other signal, praise and thanks should be given by all the people. And if you do not do this, you know you will be held in debt to give an account on the day of judgment (Mt. 12:36) before Jesus Christ, your Lord and God.

The obligations of those who have been specially blessed by God are serious indeed. And evangelists of such sincerity as Paul and Francis will brook no plea of ignorance of responsibility from those who are called to a position of leadership.

Firmly and straightforwardly, Paul speaks a message of natural wisdom as the basis for faith in his letter to the Romans. Firmly and straightforwardly, Francis speaks a message of responsibility in leadership in his Letter to Rulers. Ω

"Let There Be Light"—and Darkness!

SISTER MARY FRANCIS GANGLOFF, O.S.F.

There is
"a certain slant of light
on winter afternoons"
which casts meaningful shadows
on the earth
and on the heart

Emily Dickinson
terms it "oppressive,"
which it can be,
but today, seems more hopeful
than the heavy organ tunes
she calls to mind.

The delicate branchery
of tree outlines
against the sparkle of snow
in the sunlight
resembles more closely
a melody delicate and sprightly.

Life is made up of
sunlight and shadow,
light, and dark, and grays,
and, frequently enough,
it is one
that gives the other meaning.

The shadows cast
enable the perceptive viewer
to see reality
with greater clarity.

There is in my bedroom window,
which faces East,
a favorite statue of St. Francis,
a small stained-glass cross of blue,
and a hanging planter
of asparagus fern.

The morning sun
often illumines with joy
these elements of Nature
and Nature's saint,
and this is beautiful.

The side wall
picks up the shadows
of this scene,
and who can say
which is more of beauty,
of truth,
of reality?

In the shadows,
the saint contemplates the cross.

In the light,
the Cross is glorious
above and behind him.

The grays and darks
of moods, and sorrows, and sins
can serve to delineate more lucidly
the delicate and gentle presence
of light.

As I pray from my chair,
both images are present to me,
and so, too, are present
the memories
of other times
when the sun,
or lack of it,
presented meaning
to my prayer and life.

The art of praying
and the art of living
seem to require
that we take a deep look at
the slants of light
and allow them to indicate to us
the hidden meanings
and the hidden wholeness.

The brightness of joy
and the quietness of peace
are the lights by which
we discern
His loving presence
in the darkness.

The memory of one
in the presence of the other
and the fusion of both
and of all the other memories
bring special rare moments
of integration
and contemplation
which make life
radiant with His presence.

Scientists today
are concerned with light pollution
from so many artificial sources.

Optical observatories
around the world
need protection
from this new and insidious form
of environmental contamination.

So, too, does the ordinary person
need protection from it.

How can one see the stars above
when the streetlights
all but obliterate them?

How does one see in faith
the meaning of
a cross, a crisis
or a change
when the neon lights
of activity and anxiety
obliterate
the contemplation
of God's presence as Father?

To pray well
and to live well,
one must come to terms with
the degrees of darkness and light
inherent to the situation.

One must consider
today's "certain slant of light"
and letting go of what one wants,
let God take over
as the "Father of Lights."

To pray this day
and to live this day
is to respond to the light
and to connect it
to all the other lights
which have graced one's existence.

To pray this day
and to live this day
is to hear the whole musical composition
in the single phrase.

It is to hear the adagio and the allegro,
the heavy tones
and the delicate ones,
while living fully
the moment at hand
with no regrets or hankerings.

Today's light
is not that of mid-summer,
nor are its shadows
made by a harvest moon.

Today is today,
and "the certain slant of light"
casts meaningful shadows
on my wall
and in my heart
before the presence of my Father.

Ω

Towards a New Rule for Tertiary Franciscan Religious?

THADDEUS HORGAN, S.A.

VATICAN II'S call for the renewal of religious life led Franciscan congregations to look not only at their Constitutions, but also at our common Rule. Concentrated efforts have centered on Constitutions, however, as "Rule projects" have been somewhat vaguely left to discussions by intercommunity associations concerned with developing statements about who we are insofar as we have a shared charism. The Federation of Franciscan Sisters began this movement fifteen years ago in the U.S.A. with the document, "Come to My Brethren." In Europe, especially in France and Belgium, Franciscan Sisters considered the adaptation of Saint Clare's Rule, but over the past fifteen years have decided on a Rule based on Francis's writings. In Holland a "Rule" has been published as a spiritual document without canonical status. In 1974 men's Franciscan congregations with many women's congregations held an Interobediential Congress in Madrid and published "A Statement of Franciscan Penitential Life Today" (The Madrid Statement). It too is a spiritual document used widely by most men's and women's congregations outside Europe, as a step in the overall renewal process that would lead to an eventual new Rule. What is clear about all this is that the current Rule of the Third Order Regular of Saint Francis, promulgated in 1927 by Pope Pius XI, is generally rejected. A new Rule is in process of development. Most congregations have finished or are finishing their constitutional reform and can concentrate now on a new Rule.

Before indicating more exactly what is happening in this process we may ask, "What is a Rule?" and "Why have one?" There are only four "great Rules" in the Church: those of Basil, Benedict, Augustine, and Francis. These Rules correspond to the world view of the day when they were canonically fixed in the Medieval period. All creation belonged to definite "orders," each designed and ruled by God. The Church incorporated the term *order* into its parlance to designate the place of one in God's design for the Church (its hierarchical structure) and uses it as well for groups of people following a specific design of God for their living. This "design of God" is the Rule. Therefore the Rule of Francis is the plan of God revealed to the saint for those called to gospel living as Francis was. There is one Franciscan

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Order, but three Rules. Francis's basic charism is the same for all: gospel living. But as it unfolded in his lifetime it took on multiple expressions according to the social situation of his followers.

Between 1209 and 1223 Francis developed a Rule for those of his followers who lived in fraternity and minority with him. From 1212 onward, even after his death, a Rule was developed for the Poor Ladies of San Damiano. Between 1209 and 1221 a Rule was developed for Francis's followers who remained "in the world," living a life of gospel conversion (*Ordo Poenitentiae*). The Franciscan Rules represent the basic inspiration of Francis and therefore the unity of the Franciscan Order, as well as the diversity of application of this inspiration.

What do you think? Let one of the following know:

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Since charisms are given to persons, they are dynamic rather than static. This is clearly demonstrated in the development of the Order of Penance of Saint Francis, or the Third Order. The Rule Francis left his followers "in the world," called the *Memoriali Propositi* of 1221, was replaced in 1289 by Nicholas IV with a Rule which remained in effect for secular Franciscans until 1883. Leo XIII issued a new Rule then, which was in turn replaced in 1978 by Pope Paul VI with the current Rule. But within a generation of Saint Francis's death, some tertiaries began living in community with religious vows. In 1447 Nicholas V united these communities in Italy into the Third Order Regular. But it was not until 1521 that Leo X promulgated a Rule expressly for religious Franciscan tertiaries. This Rule was in effect until 1927, when Pius XI replaced it by the current official Rule, which most want replaced by still another new Rule.

Each of these Rules has contained seven points about gospel living: viz., the witness of poverty as a life style, living in a spirit of metanoia (penance), prayer, works of mercy, an ongoing life of conversion, fraternity, and peacemaking. Why have there been revisions? Apart from specific reasons associated with each era that caused change, one generally agreed to reason for so many changes is that none of the Rules of the Third Order were written in Francis's words. Therefore they became dated documents. The Rule of Pius XI (1927), e.g., is written in the Canon Law style of that era and is not viewed as inspirational in this Vatican II period. The Madrid Statement

and the Dutch Rule were written in a Vatican II style; while their content is generally acknowledged, their style is a cause of concern because if developed into a Rule one or the other could be come equally dated and in that sense obsolete. At least that is the opinion of many in Europe who wish a new Rule "in the words of Francis."

There are two reasons why it is difficult to develop such a Rule. The obvious reason is the authentication of writings as genuinely "of Francis" and the need for knowledge of Franciscan sources and their history to put such a Rule together. The other reason is the make-up of the Third Order Regular. There are four kinds of congregations in the Order: (1) the ancient congregations of friars and sisters with a continuous history; (2) congregations that developed from local fraternities of secular Franciscans; (3) congregations founded over the past two centuries for apostolic reasons and placed by the Church into the Third Order Regular because of the traditions of works of charity and the spirit of metanoia, the first principle of apostolic life; and (4) congregations founded by friars minor over the years to whom they gave a minorite instead of penitential (metanoia) spirituality. At issue is the matter of the Church's teaching on *propria indolis* and "spirit of the founder"—i.e., the particular founder.

In general it can be said that the first three types of congregations "rediscovered" (or are rediscovering) the shared charism of "penance" (metanoia, conversion) as the Order's basic Franciscan *propria indolis*. During the past five years many have used the Madrid Statement in their own renewal process. The word *penance*, however (with its connotations of

flagella, etc.), has slowed this process. This is why the Madrid Statement was not rushed into the form of a Rule. Time is needed to recapture the biblical meaning of penance (metanoia) for the religious Order of Penance of Saint Francis (the whole Third Order Regular). In Europe—especially Francis and Belgium—that word is avoided because of bad past experiences of interpretation, notably Jansenism.

The European congregations of women began fifteen years ago to undertake a new Rule project. Many of the initiators were representative of those congregations mentioned above as the fourth type, founded by friars minor. Most too were influenced by the problem of the word *penance*. As a result their work developed in a way not very acceptable to the other three types of congregations. For one thing, they worked for a Rule only for women and one heavily based on Francis's rule of 1223, giving the impression that they reject the Penitential, or Third Order Regular, Franciscan tradition. This tradition has always had one Rule, which included the seven points mentioned above. Aware of Vatican II's teaching that we must return to our own original spirit, and that, if the *propria indolis* is not distinct (not to be confused with different), congregations should be amalgamated, the men's congregations and many women's, notably in America, found themselves in disagreement with the European women's project.

In 1974, after several years of preparation, the Minister General of the Third Order Regular, in agreement with the superiors general of men's congregations, called an Interobediential Congress held in Madrid. Its aim was to consider a new Rule. One thing that all in the Third Order Regular seem to agree on is the need to replace the Rule of 1927. The presidents of several national federations of Franciscan women's congregations, along with a number of superiors general of women's congegations, accepted the invitation and participated as voting members. The result of the meeting was the "Madrid Statement" or "A Statement of Understanding of Franciscan Penitential Life Today." The matter of a new Rule was put off to a future time. Time is needed for the renewal process, particularly for the rediscovery of a proper shared charism (*propria indolis*). The Madrid Statement was issued as a tool to help in that process.

The gathered leadership at Madrid was very much aware of the confusion about the distinctiveness that each of the three Franciscan traditions: Minorite, Clarisan, and Penitential, has in following Francis's basic charism of gospel living—and aware also, of the vastness of the Third Order Regular (there are more than 400 congregations). For this reason the Madrid Statement was published in six languages and sent out for reflection with the idea that a subsequent Interobediential Congress of men's and women's superiors general would concern itself with a new Rule embodying Vatican

II's teaching on *propria indolis*. Outside Europe the Madrid Statement has been used everywhere to this end among both women's and men's congregations. Then in 1978 an assembly of superiors general of women's congregations was called in Assisi to present the work of the European congregations of "Franciscan Sisters of Apostolic Life." The majority of the assembly were European, and the voting reflected that. The "French Document," or the then proposed new Rule for women, was positively voted for, but the negative votes corresponded proportionately to the non-European membership. Objections sent to the Congregation for Religious and Secular Institutes in Rome centered on three main points: (1) if the "French Document" was imposed it would divide the Third Order Regular; (2) the Third Order Regular has always had one Rule for men and women, and so the adoption of the "French Document" would be a total break from tradition; and (3) the "French Document"—by and large an adaptation of the 1223 Rule of the Order of Friars Minor, would confuse if not totally jeopardize the retention of the *propria indolis* of the Third Order Regular.

This whole matter was further confused at this point by two other factors. The Congregation for Religious had "encouraged" the so-called French project. It also had done the same for the "Madrid Statement." The Sacred Congregation's policy is, in fact, always to encourage; but encouragement is not to be equated with approbation or positive support. The other factor was the issue of "aggregation" of TOR congregations to one or another of the four men's Orders (OFM, Capuchin, Conventual, and TOR). Some read more into the meaning of aggregation than its simple purpose of recognition that a congregation is authentically Franciscan and its practical effect that the congregations could use the good offices of the respective Procurators General in their dealings with the holy See.

Within a year much of this was resolved. The Superiors General of both men's and women's congregations agreed to complete collaboration to preserve the unity of the Third Order Regular and to work toward a Rule that would be in historic continuity with the Third Order Regular tradition. To this end a working group of persons from eight countries on four continents, who had not had a part in preparing the "French Document" but who represented the various types of congregations in the Third Order Regular, met in Reute, Germany, in September of 1980.

Before beginning work on a new draft this group ascertained agreement on the following points:

1. The renewal of or possible replacement of the 1927 Rule is the immediate objective.

2. The Friars Minor Rule is not intended to be adopted or adapted.
3. The renewal of the entire Third Order Regular, the preservation of its *propria indolis*, and its continuity with unity yet with a diversity of congregations together form the long range objective.
4. The "French Document" is only a working paper.
5. The mandate that "the words and structure of the Rule of 1223 are to be respected" was to be interpreted as follows:
   a. The "words" of Francis were to be used in any new draft as far as possible to project his plan for gospel life. Francis in his Testament and in the Rule of 1223 does present this in an orderly way, but the work group could draw on his words from the various fonts.
   b. The "structure" of the Rule of 1221 was to be followed, not literally, but for style and sequence only.
6. The ideas of the Madrid Statement were to be incorporated into the new draft.
7. The new draft would be for "brothers and sisters."

The result of this working group's labors is now circulating among the members of the Third Order Regular congregations. The work group will meet again in Brussels in May, 1981, to review the comments received and to rework the draft one more time. A major concern of the working group itself, as well as the leadership of the project which now includes men as well as women, is that consultation be as wide as possible. To date it is estimated that only thirty percent of the congregations, albeit the largest congregations, have offered input into the project. Suggestions are needed and wanted because the Spirit-source of charism moves wherever it wishes.

Finally, there is one major unresolved issue. The originators of the project, which now includes all Third Order Regular congregations, set a deadline for a new Rule to be framed: October 4, 1981. A document certainly can be prepared by then, but the majority of men's congregations and many women's congregations (mostly non-European) do not want a Rule issued then. There should be a time, these feel, for further study and testing before finalization. As a member of the working group, I too am of this opinion. The document in preparation is in the words of Francis. Knowledge of the sources is necessary for a right understanding of the text. This approach, too, is a radical departure from all our past Rules in that it is in Francis's language. No previous Third Order Regular Rule has been. It seems best to allow time for the sisters and brothers to deepen their appreciation and to express their basic sense about what is stated concerning our gospel living of the life of conversion. Before we say we accept and acknowledge what is set before us as actually representing who we are charismatically in the Church, we should live according to the new draft Rule to test the Spirit. Ω

End Times?

A fresh apocalypse was born
  Emerging with the fresh fallen snow
But the trembling notes of the angel's horn
  Were drowned out in busy-ness below
By those whose maddening pace
  Meant only more pleasure to explore;
The cunning lines on every face
  Urged "Faster; Faster—more, yet more!"
At last, the Trumpeter—his duty done
  By blasting notes amid the flock—
Began to gather each, one by one,
  Like an inventory of last year's stock.
The shelves of life now cleared and cleaned;
  The Duster thorough and exact
Tossed to and fro—quite bleared and preened—
  Those old, those young; and, in fact,
Too young to have accounts thus made—
  Yet lost to life's extension—
Too called, too sentenced—life to fade;
  In wondering and great apprehension!
Awareness! Awareness! A term so used
  Understood by few, if any at all,
While trumpets blast, their lives pursued
  Demanding immediacy to the call.
Then—fluorescent show-bits descended
  Circling pure counterparts
Leaving bleak-black the unapprehended
  To wallow in the mud of their own hearts.

Sister Frances Ann Thom, O.S.C.

Saint Francis and the Virtue of Reverence

MICHAEL WALSH, O.F.M.CAP.

TODAY, perhaps, more than ever before, the virtue of reverence is fast becoming a forgotten virtue. In our scientific technological society, men take things matter-of-factly. God is either considered dead or safely tucked away up in heaven where he doesn't bother us much. Other persons are valued, not for any inherent worth, but for the advantage or enjoyment we may gain from them. And apart from a few ecology enthusiasts, don't most people look upon the animals, plants, and minerals in our environment merely as objects to be appropriated by people in whatever way they find useful, rather than as good and deserving of reverence for what they are in themselves?

If Saint Francis of Assisi were to return to our world today, he would surely decry our neglect of this virtue of reverence. He would see its lack as a root cause of a great many of the evils of modern times—evils such as the alienation and isolation suffered by so many people, the lack of respect for life, especially in the unborn and the elderly, the lack of concern for the poor, racial prejudice, crime, and the enmities among peoples that lead to hatred and war, selfish exploitation of natural resources and food supplies by certain groups at the expense of others and of future generations. If one truly reverences God, his brothers in the family of man, and indeed all creatures, he simply could not be guilty of such things.

I believe Saint Francis has a very important message for our time concerning reverence. In this paper I shall attempt to show how Francis exemplified this virtue in his life and more particularly how he treated of it in his writings.

To begin with, what is reverence? Reverence, as I will consider it in this paper, is an attitude of deep respect pervaded by wonder, admiration, awe, and love. When we revere something we put it on a special pedestal. We love to gaze at it lovingly. We open our heart to it, we listen to its voice. We treat it with care and love and do everything we can to guard it from harm.

Father Michael Walsh, O.F.M.Cap., of the Buenaventura Center in San Francisco, wrote this paper in the course of his graduate work at the Franciscan Institute.

I believe that when Francis revered another, whether it was God, a fellow human being, or an inanimate creature, he turned to it completely and with his whole being in an attitude of respect, awe, and communion.

1. Origin

WHAT IS the origin of Francis's reverence? I believe it has its roots in his upbringing by his mother and in his love of the ways of chivalry. According to Celano, his mother was a person of gentleness and compassion (1Cel 15), and some of these ways evidently rubbed off on her son. Further, his love of chivalry and his early desire for knighthood must have caused him to internalize the attitudes of gentlemanliness and reverence that a knight should have to win a great lady (1Cel 7).

One incident in particular, from this early period of his life before his conversion, indicates that Francis was beginning to see the broader implications of feudal reverence and chivalry. We are told that a poor man entered his father's shop one day when Francis was there asking for an alms. Involved in the business at hand, Francis refused him almost without adverting to his own discourtesy. Through God's grace, we are told, he began to scold himself for his great lack of courtesy and said to himself: "If this poor man had made his request in the name of a count or of some important baron, you would have granted what he asked. How much more ought you to have done so in the name of the King of Kings, the Lord of all!" (LP 4). After this he resolved from then on never to refuse a request made in the name of God. Thus even at this early point in Francis's life, we see a reverence for his fellow man developing.

One can also see at this period—in his embracing of the leper—Francis's reverence for even the lowly and the outcasts of society. What could show greater reverence than not only to give an alms, but also to kiss the leper's hand (2Cel 9; LM 1:5)?

But I believe the incident where Francis really begins to integrate his spirit of reverence and chivalry with his devotion to the Lord occurred at San Damiano, when the crucifix spoke to him. Notice that Francis "went in and fell down in humble supplication" (2Cel 10). Just as a knight fell upon his knees before the throne of his Liege Lord, so Francis showed that same reverence when he went to pray before the King of Kings enthroned on the cross.[1] When the crucifix spoke to Francis, he responded as any vassal would to his Lord. He jumped to obey Christ's command and prepared, as Bonaventure tells us, "to devote himself entirely" to repairing the church of San Damiano

[1] *H. Felder, The Knight Errant of Assisi,* trans. B. Bittle (Milwaukee: Bruce, 1948), 46–49.

(LM 2:1). But although a knight would be expected to give only some of his property or some years of his life to his Lord, Francis was prepared to give his whole being without limit to the service of his Master. We see, then, that as soon as it dawned upon Francis who his true Liege Lord and Master was, he immediately applied to him all the feudal ideals, attitudes, and gestures that had become so much a part of his life as a young man preparing himself for knighthood. And foremost among these was reverence.

2. Foundations of Francis's Reverence

IN THE PERIOD after this pivotal incident in Francis's conversion process, he must have spent a great deal of time praying and reflecting about what had happened to him. It was during this time, perhaps, that there was a gradual deepening of his attitude of reverence as well as a conscious integration of it with the rest of his fundamental beliefs. At any rate, I believe that in his developed spirituality, Francis's reverence had its solid foundation in two of his most deeply held convictions: his sense of God's awesome greatness and his realization of every man's—but especially his own—utter worthlessness. For when Francis speaks of God we find him almost beside himself to find words to express what he feels. In the First Rule, e.g., he speaks of God as "unchangeable, invisible, indescribable, ineffable, incomprehensible, unfathomable, blessed, glorious, exalted, sublime, utmost, gentle, lovable, delectable, and totally desirable above everything else" (RegNB 23:11). What more could anyone say about God's greatness?

On the other hand, Francis was also completely convinced of his own worthlessness. For example, Saint Bonaventure tells us he used to say, "If Christ had shown such mercy toward the greatest criminal in the world, I am convinced that he would be more grateful to God than I am" (LM 6:6). Further, when Francis speaks of himself as "the least of your servants, vile and sinful" (EpOrd 47), he is not just using a literary humility but expressing his deepest convictions concerning his abject lowliness before the awesomeness of the Almighty. Thus Francis, convinced that of himself he is nothing and worthless and utterly needy, can conceive nothing but the greatest reverence for God. God is indeed his all to whom he longs to give the highest possible respect, honor, love, and adoration, so convinced is he of his own nothingness and neediness.

But his reverence for God is just the beginning. Because he is so convinced of his lowliness and worthlessness, just about anything he encounters in his life also evokes his reverence and respect—from God right down to the lowest of his creatures.

Another ingredient of Francis's reverence is his desire to remain complete-

ly open and attentive so as to be able to hear the least whisper of the Spirit. As Celano tells us, "The blessed father was accustomed not to pass over any visitation of the Spirit with negligence" (2Cel 95). Further, he recommends that the friars always go about their work in such a way that "they do not extinguish the spirit of holy prayer and devotion to which all temporal things ought to be subservient" (RegB 5:2). Or again, after asking that the unlettered friars not be anxious to learn, he tells them that they should "desire above all things to have the Spirit of the Lord and his holy operation" (RegB 10:9). In other words, Francis himself cultivated and wanted his friars to cultivate a spirit of deep and complete reverence for the inspiration of the Holy Spirit. And because one never knows whence the voice of the Spirit will speak, one must adopt a reverent attitude toward all things whether of heaven or of earth so that he will be sure not to miss the call of the Spirit.

Thus Francis's great reverence for all things, rooted in his sense of God's greatness compared with his own lowliness, derives added strength from his abiding desire to be open and attentive at all times to the inspiration of the Spirit.

3. Reverence for God

AS ONE reads through the writings of Francis, one cannot but be struck by the deep reverence for God that leaps out from every page. In his first Rule, for example, he says: "And may he, the highest and supreme and only true God, have and be given and receive all honor and reverence, all praise and blessing, all thanks and glory, for his is every good and he alone is good" (RegNB 17:19). Then he goes on to ask the friars that when they see anyone act irreverently toward God by blaspheming, they should "praise and bless and do good for the Lord" (RegNB 17:20)—seemingly to make up for it. Other passages where Francis speaks in a similar vein of the reverence due to God include EpFidII 61; RegNB 22:26; RegNB 23:11. In his Letter to the Rulers, finally, he exhorts those who govern to "see to it that God is held in great reverence among your subjects; every evening, at a signal given by a herald or in some other way, praise and thanks should be given to the Lord God Almighty by all the people" (EpRect 7).

Just as Francis's reverence for God knew no bounds, so also his reverence for Jesus Christ is marked by an effusive and irrepressible spontaneity. Francis tells his friars, e.g., "At the sound of his name you should fall to the ground and adore him with fear and reverence" (EpOrd 4). One of the most beautiful passages where we are exhorted to reverence for Christ is the one in the Letter to the Faithful where Francis tells us that on those who are

guileless, lowly, and pure,

> the Spirit will rest; he will make his dwelling in them and there he will stay, and they will be children of your Father in heaven whose work they do. It is they who are the brides, the brothers and the mothers of our Lord Jesus Christ. A person is his bride when his faithful soul is united with Jesus Christ by the Holy Spirit; we are his brothers when we do the will of his Father who is in heaven, and we are mothers to him when we enthrone him in our hearts and souls by love with a pure and sincere conscience, and give him birth by doing good. This, too, should be an example to others [EpFidII 48–53].

Think of the beautiful reverence a bride has for her husband, or the reverence a mother has for the child in her womb. Notice, too, that this reverence is associated with attentiveness to the action of the Spirit. We must be lowly and humble so that the Spirit can bring forth Christ, his love and goodness in us.

4. Reverence for the Word of God

FRANCIS likewise insists on the reverence due to God's name and written words, found in the Bible:

> I urge all my friars and I encourage them in Christ to show all possible respect for God's words wherever they may happen to find them in writing. If they are not kept properly or if they lie thrown about disrespectfully, they should pick them up and put them aside, paying honor in his words to God who spoke them [EpOrd 35].

But his reverence goes still further than this; as Celano tells us, he used to pick up even the writings of pagans where there was no mention of the name of the Lord, explaining that "the letters are there out of which the most glorious name of the Lord God could be put together" (1Cel 82). A beautiful example of the lengths to which Francis was ready to go out of reverence!

5. Reverence for the Eucharist

FRANCIS'S reverence for Jesus Christ naturally extended to the mysteries of His Body and Blood in the Eucharist. He writes his friars:

> Kissing your feet with all the love I am capable of, I beg you to show the greatest possible reverence and honor for the most holy Body and Blood of our Lord Jesus Christ. . . . And I implore all the friars who are priests now or who will be priests in the future, all those who want to be priests of the Most High, to be free from all earthly affection when they say Mass and offer

single-mindedly and with reverence the true sacrifice of the most Holy Body and Blood of our Lord Jesus Christ [EpOrd 12-15; see also Test 11 and EpCust 2, 7].

This is certainly one of the dominant themes of Francis's writings, for he returns to it again and again. With deep faith, he clearly sees Christ's presence in the Eucharist and is filled with wonder, awe, and reverence. The Legend of Perugia makes even more clear the extent of Francis's reverence when it tells us that he not only encouraged clerics and priests to reserve the body of Christ in a decent and fitting place but even decided one day "to send brothers to all the provinces with ciboria in which they should place the Body of Christ should they find it here or there in an unbecoming place" (LP 80).

Francis's reverence for the Eucharist extended also to ceremonies and to churches. He wrote, e.g., to the Custodes of the Order that "they should set the greatest value, too, on chalices, corporals, and all the ornaments of the altar that are related to the Holy Sacrifice" (EpCust 3). And in that beautiful passage of his Testament he tells of his own reverence for churches:

> God inspired me with such faith in his churches that I used to pray with all simplicity, saying, "We adore you, Lord Jesus Christ, here and in all your churches throughout the whole world, and we bless you, because by your most holy cross you have redeemed the world" [Test 5].

Little wonder that it used to be the custom in the Capuchin Order not only to say this prayer to oneself but also to kiss the floor when entering a church. Such a gesture of reverence would seem to be very much in accord with the deep effusive reverence we find in Francis for the Eucharist and all connected with it.

6. Reverence for the Blessed Virgin

IF CHURCHES are reverenced because they are the earthly dwelling places of Christ's Body, should not his mother, from whom he took his flesh and who carried him in her womb, also be reverenced? Francis's deep devotion to Mary emphasizes precisely this parallel. In his Salutation to the Virgin he calls Mary "the Virgin made Church," the Lord's "Palace," "Tabernacle," and "Dwelling" (SalBMV 1:4).

The deep reverence Francis had for the mother of Christ is also evident in the beautiful antiphon he wrote for his Office of the Passion, where he says

> Holy Virgin Mary, among all the women of the world there is none like you; you are the daughter and handmaid of the most high King and Father of heaven; you are the mother of our most holy Lord Jesus Christ; you are the spouse of the Holy Spirit [OffPass I, Ant. 7].

A beautiful tribute, bespeaking the deepest reverence!

7. Reverence for Prelates, Priests, and Theologians

ANOTHER foundation stone of Francis's spirituality was his reverence for the Church and for the Pope—a reverence clearly indicated by his unprecedented trip to Rome with his first companions to seek papal approval for his way of life (1Cel 32). He stresses in both Rules the importance of this reverence. In the Second Rule, e.g., he states: "Brother Francis promises obedience and reverence to his holiness Pope Honorius and his lawfully elected successors and to the Church of Rome" (RegB 1; cf. RegNB Prol.).

Like his reverence for our Lady, so also Francis's reverence for priests is explicitly related to his reverence for the Eucharist (cf. EpOrd 21-22). But I think his most moving and personal statement of reverence for priests is that found in the Testament:

> God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy Church of Rome, because of their dignity, that if they persecuted me, I should still be ready to turn to them for aid. And if I were as wise as Solomon and met the poorest priests of this world, I would still refuse to preach against their will in the parishes in which they live. I am determined to reverence, love, and honor priests and all others as my superiors. I refuse to consider their sins because I can see the Son of God in them and they are better than I. I do this because in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood which they receive and they alone administer to others [Test 6-10].

Even though they should persecute him, Francis would still turn to priests because he has such great reverence for the Eucharist over which they alone have power. He speaks often in a similar vein of the reverence we should have for priests (Adm 26; EpFidII 33; RegNB 19:3).

This reverence of Francis for priests was not confined to words but was embodied as well in his concrete behavior. Stephen of Bourbon, a Dominican, records a striking example of this reverence in his *Anecdotes historiques*:

> Francis was travelling in Lombardy and entered into a church to pray. A Patarine or a Manichean, a witness of Francis's renown for sanctity among the people, resolved to take unfair advantage of this influence to attract the people to his sect, destroy their faith, and reduce the priesthood to scorn. The pastor of this parish was causing scandal by living with a woman. The man,

therefore, ran and said to the saint: "Tell me: if a priest maintains a concubine and thereby stains his hands, must we believe in his teaching and respect the sacraments he administers?" The saint was not taken in by the trap the heretic had set; in the presence of all the parishioners he went to the priest's house, knelt down before him, and said: "I do not really know whether these hands are stained as the other man claims they are. In any case, I do know that, even if they are, this in no way lessens the power and efficacy of the sacraments of God; those hands remain the channel whereby God's graces and blessings stream down on the people. That is why I kiss them out of respect for what they administer and out of respect for him who delegated His authority to them." Francis prostrated himself before the priest and kissed his hands to the great embarrassment of the heretics and their sympathizers who were present.[2]

For theologians, too, Francis had a deep reverence stemming from his respect for the words of God. As he tells us in his Testament, "All theologians and those who minister to us the most holy word of God, we must honor and revere as those who minister to us spirit and life" (Test 13). After all, is not Francis's whole way of life based on the gospel—the word of God?

8. Reverence for His Fellow Friars

FRANCIS'S reverence for his superiors in the Order was utter and complete. He is speaking from his heart when he says, in his Testament:

> I am firmly resolved to obey the minister general of this fraternity, and that other guardian whom it shall please him to give me; and I want to be so captive in his hands that I shall be able neither to go anywhere nor to do anything apart from obedience and his will because he is my master [Test 27–28].

Even though Francis founded the Order, he has such reverence for his superiors that he is ready to act as a slave before them.

Saint Francis also saw all his brothers as worthy of his reverence. Precisely in his role as superior of the whole Order, e.g., when writing the Rule, he speaks to his friars as a vassal would speak to his Liege Lord: "I beg all, kissing their feet" (RegNB 24:3). Anyone acquainted with the effusive spontaneity of Francis must realize that this is not just pious rhetoric for him; he would be quite willing, literally, to kiss his friars' feet.

In this same Rule, in fact, Francis does recommend that the friars show their reverence for one another by washing one another's feet (RegNB 6:4).

[2]Stephen of Bourbon, O.P., *Anecdotes historiques* (1261), ed. Lecoy de la Marche (Paris, 1877), p. 264 in *Omnibus*, pp. 1605–06.

This reverence that the friars should have for one another is beautifully expressed as well in the Second Rule:

> And wherever the brothers are and may meet one another, let them all treat one another as members of one family. Let them confidently make known to one another their needs, for, if a mother cares for and loves her natural son, how much more diligently ought everyone to love and care for him who is his spiritual brother [RegB 6:7 8; cf. RegNB 7:15; Adm 24, 25].

Francis sees it as most important that the friars have a deep and genuine reverence for one another as their spiritual brothers in Jesus Christ.

9. Reverence for People

FRANCIS'S reverence extended not only to rulers, but to all people, including the poor, the elderly, and even enemies and robbers. When he sends a letter to rulers asking them to follow the commands of the Lord and try to make sure their subjects do likewise, he manifests his reverence for them by referring to himself as their "poor worthless servant in the Lord God" and calling them "my Lords" (EpRect 1:6). His early biographers describe his reverence in universal terms:

> He held elderly people in reverence; noble and wealthy folk he would honor; his love for the poor was especially deep, for he felt compassion for them. To everyone, in fine, he showed himself submissive [LP 37].

This attitude is reflected also in Francis's own writings, as, e.g., in the Letter to the Faithful where he writes to "all Christians" and "to everyone in the whole world" as their "servant and subject" (EpFidII 1). He tells them: "I am the servant of all and so I am bound to wait upon everyone and make known to them the fragrant words of my Lord" (EpFidII 2). Francis is so reverent that he longs to be a servant and wait on everybody. He concludes the letter by calling himself "the least of your servants and worthy only to kiss your feet" (EpFidII 87). Again, this is not just pious phraseology but a genuine expression of Francis's attitude of reverence for his fellow man.

The extreme limits to which Francis's reverence for his fellow man extended is shown in the Second Rule, where he speaks of the hospitality to be shown by his friars: "And whoever comes to them, friend or foe, thief or brigand, should be kindly received" (RegNB 7:14). That Francis actually practiced this degree of reverence is shown in the story of the robbers who came to the hermitage of Monte Casale when Francis was absent to ask the brothers for some bread. Francis arrived while the friars were still debating whether or not it was right to give robbers anything. He immediately

ordered the friars to invite the robbers to come to the hermitage and then to wine and dine them with as much lavishness as they could manage (LP 90). Saint Francis thus had a deep and genuine reverence for all, extending from nobles and rulers all the way down to the poorest and even to robbers.

10. Reverence for All Creatures

FRANCIS'S attitude of reverence was not restricted to human beings but extended to all creatures, whether animate or inanimate, whether lofty or lowly. This reverence is given early expression in Francis's Exhortation to the Praise of God. Of the various scriptural and liturgical texts collected in that prayer, four are directed to subhuman creatures (ExhLD 5, 6, 11, 12). Although these texts are from the Bible and hence not original, his choice of them, even at that early stage of his spiritual development, shows that lesser creatures had an important place in his attitude of reverence.

Finally, we come to what I believe is the highest expression of Francis's attitude of reverence, The Canticle of Brother Sun. In this short poem, composed when the saint was sick and nearly blind, Francis rises to lyrical heights in praise of his almighty Lord for the creatures he has made. He esteems all creatures not for any utility they have for him but for their intrinsic value, through which they show forth the goodness and greatness and beauty of the God who made them. He calls the various creatures Brother and Sister, titles that imply a good deal of reverence—the sort of reverence one has for the members of one's own family. His biographers give us the impression that he habitually called all creatures he encountered his Brothers and Sisters (1Cel 81). Seeing in things the hidden beauty of God himself, he could not refrain from offering them his honor and reverence.

In the Canticle Francis names each creature and singles out the precise quality it possesses that makes it speak to him of God's beauty and goodness. For Sir Brother Sun it is the light it sheds on us and its splendor. For the Moon and Stars it is their clarity and preciousness. For the wind and air it is the influence of the weather on us, and so on (CantSol 3, 5, 6). Really these qualities represent the values Francis sees in them—values which must be reverenced precisely as reflections of God's own goodness.

Continuing the Canticle, Francis praises water, fire, and earth. Then he praises God for special classes of people: those who grant pardon, those who bear infirmity and tribulation, and those who endure in peace (CantSol 10, 11). When you realize that Francis is undergoing sufferings and infirmities right at this time, you are all the more impressed with his reverence for such things. Finally, some time later, when his own death is imminent, Francis has the courage to praise God even for death itself (CantSol 12)—he

reveres even death, the ultimate terror for most men, as a gift from God.

Reverence for all creatures was an essential facet of Francis's life—present in his behavior for many years before he wrote the Canticle. We find him, e.g., preaching to birds (1Cel 58), befriending a rabbit and fish (1Cel 60-61), preaching to flowers (1Cel 81), sparing lights and candles, walking reverently on stones, and removing worms from underfoot lest they be crushed (2Cel 166). We also find him asking Brother Fire to be courteous and to temper its heat when it is about to be used on his own flesh (2Cel 166). Thus it is obvious that the Canticle of Brother Sun is merely the poetic expression of a reverence and a love for creatures that Francis had long cultivated in his heart.

Conclusion

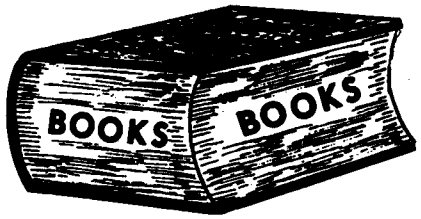
THUS I BELIEVE that if Saint Francis were to return to us today he would have a most emphatic message for us concerning reverence. It would be very simple: Forget yourself. Look at God and his goodness. Look at the gifts he has showered upon us. Look at the wonderful ways he has shared himself with us: his Son Jesus, his blessed Mother, his Son's Body and Blood in the Eucharist, his word in the Bible, his ministry in priests, his love in the hearts of our brothers and sisters, and his beauty and goodness in all created things—even in unpleasant things such as suffering and death. All these things are God's gifts to you. Don't seek to appropriate them to yourself, but get down on your knees and reverence him and them. Only this is the way to perfect peace and joy in this life. Ω

A Garden Enclosed #4

Why shouldn't
a rabbit
ruminate
in a cloister yard?

Still
sit chewing the cud
untroubled by
noisy
non-observant dogs?

Mary L. O'Hara, O.S.C.



Matthew. New Testament Message Series, n. 3. By John P. Meier. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xii-377, including bibliography. Paper, $7.95.

The Acts. New Testament Message Series, n. 8. By Jerome Crowe, C.P. Wilmington, DE: Michael Glazier, Inc., 1979. Pp. xxviiii-204, including bibiography. Paper, $5.95.

Reviewed by Father Bonaventure F. Hayes, O.F.M., Assistant Professor of NT and Library Director, Christ the King Seminary, East Aurora, NY.

These two volumes are recent releases in a new series, consisting of commentaries on the various books of the NT as well as two introductory volumes and a separate volume on the gospel parables. Twenty-two volumes in all are projected, and the subject and author of each is listed on the outside back cover of the two volumes in hand. It is this reviewer's understanding that a majority of these volumes are already published and the remainder are expected to be released in the near future.

The editors' preface tells us that this series stems from an awareness that there is a deep and widespread craving for the Word of God throughout the Church today. It is a craving that springs from the desire to strengthen one's faith and mature in prayer by reading and praying the Scriptures. At the same time, the various disciplines that make up biblical scholarship have grown, matured, and brought forth solid fruit, much of which, alas, has remained on the level of scholarship and technical discussion, out of the reach of all those Christians who are eager to learn, but are not themselves biblical specialists. It is the intent, then, of this series to bring these riches to the fore in the form of commentaries written in understandable language, commentaries which are thus responsive to the best of contemporary biblical scholarship, on the one hand, and the genuine needs and thirst of God's people, on the other. Both these volumes fulfill well this intention, although not equally so.

In terms of commentary on the biblical text, Meier's volume on Matthew excels. It is both extensive and readable. It is not burdened with technicalities, but nonetheless engages itself in serious conversation with the text and presents its results in language that should be thoroughly intelligible to the readers of this journal—language which at times is even lively and often provokes further thought, surprises with striking insights, and always leads the reader into reflection on Matthew's faith-filled vision of Jesus. The only disappointment of this volume is the meagre, two-page introduction. Granted that many conclusions are packed into these two pages, it simply will not do to ask the reader to seek out the author's other two books for more detailed treatment of these questions (cf. p. ix), when they could and should have been adequately summarized in a dozen or so pages here.

Crowe's volume on the Acts of the Apostles has a marvellous twenty-page introduction, which sails deftly through the difficult waters of contemporary Lukan studies. His five-page summary of Lukan theology within this introduction is masterful and a model for its genre. His commentary on the text, however, leaves something to be desired; while reasonable and intelligible, it is too often merely a paraphrase of the text rather than a real commentary on it.

In sum, I would recommend these volumes, and presumably the whole of this series, with some enthusiasm for those who preach or teach the Word of God, those who lead or participate in Bible study groups, and all those who wish to improve their understanding of the NT as an aid to their prayer.

A Call for Me? A New Look at Vocations. By Martin W. Pable, O.F.M.Cap., Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 110. Paper, $2.50.

Reviewed by Father Richard J. Mucowski, O.F.M., Ed.D., Assistant Professor of Psychology and Staff Counselor at Siena College and Director of Formation for Holy Name Province.

In four chapters which run the gamut from helping a person to deal with the whole idea of service in the Kingdom of God through discernment to a religious and/or priestly vocation, Father Pable, a clinical psychologist and novice director, speaks about a person's most intimate life questions.

He writes in clear language which is filled with personal observations about his own life and call. He is not afraid to deal with such delicate issues as the possibility of a vocation to religious life for persons who may be attracted in sexual orientation to the same sex. Father Pable speaks out of the vision of service to the Church and God's Kingdom which is very much in line with our understanding of ministry since Vatican II. He also does justice to the development of the notion of vocation and the understanding of prior ages.

This little book would be most useful to vocation directors, youth workers, and those who wish to help a young person to understand a possible call to the religious life and a current orientation to the vows of poverty, chastity, and obedience. Pastors, religious women, and those charged with guidance and counseling responsibilities would find in this book most helpful insights in presenting the call of a person to serve God, especially in a religious vocation.

At $2.50, this book seems to be a real bargain. If young people spend $3.00 for a movie or other kinds of fun, maybe that is not such a large price to pay for an investment that might help a person make a clearer life choice.

Finally, this book includes a bibliography of four sources which, if a person so chooses, he or she may then use to seek other books that might answer other questions raised within the discernment process.

Ladder of Angels: Scenes from the Bible Illustrated by Children of the World. New York: Seabury Press, 1979. Pp. 128. Cloth, $17.50.

Reviewed by Marigwen Schumacher, who has taught Classics at the Emma Willard School, Troy, NY, and served as an Administrative Assistant at the Eastern Indiana Regional Office of the Indiana Historic Landmarks Foundation.

Madeleine L'engle affirms her primary gift is that of "story teller" (cf. the book's back flap). As in her well known *A Wrinkle in Time*(1962) and her more re-

cent *A Swiftly Tilting Planet* (1978) where her superb ability to create, in deft word and subtle image, the milieu of unknown spaces and times is so happily expressed, so here, in rendering familiar Old Testament texts, she has managed to introduce a fresh vigor and touching innocence whose naïveté is intermixed with penetrating depth.

The chosen texts and illustrations come from the Pentateuch, major and minor Prophets, and some small bits from Proverbs and Psalms. The range includes all the familiar stories plus some less well known ones. The handsome format of the book, ca. 9¼ inches high and 10 inches wide, good quality paper, superb color reproductions, and well spaced, highly legible text, all combine to make the book a delight to read—whatever one's age—and a delight for children being read to by parents. Each "story/scene" is complete on a page with full page illustration opposite. There is a pleasing variation with some text on left hand pages and illustration on right, and others with text on right hand pages and illustration on the left side. In the upper corner of each text page, the OT reference is given. Thus it is easy and inviting to compare this version with the *Jerusalem Bible* or the *Good News Bible* translations.

Both as a writer and as a "story teller," Madeleine L'engle evidences a superb gift of lucid expression. These biblical texts are written in a very simple English narrative and, sometimes, a crystalline piece of poetic song. Several scenes end with a "modern" query that brings one abruptly to the essence of now and forever:

> And the angel said, "Take off your shoes, for this is holy ground."
> And Joshua did so.
> Why are we not more careful where we walk? [p. 62].

Sometimes there is a quite unexpected touch:

> "Hurry!" cried Mrs. Noah.
> "Hurry, hurry, hurry," cried their sons, Shem, Ham, and Japeth.
> And the water kept rising.
> And the family kept shouting.
> And Noah got wetter and wetter and his beard and hair dripped great drops of rain.
> "They're all in," cried Mrs. Noah. "Hurry!"
>
> And she pulled Noah up the gangplank, and Shem, Ham, and Japeth pulled the gangplank up, and the ark began to move away into the floodwaters.
> Noah shook the rain from his eyes. "Wait!" he cried. "The unicorns aren't on!"
>
> But the ark was already out into deep water [p. 24].

The children's drawings—chosen through an international competition held during the International Year of the Child—are stark, comical, serious. They are bold in color, international in flavor, simple and moving in design. These, too, awaken us from the hackneyed, sugar-sweet, traditional representations of Western European/American art and force us to "see" through the unjaundiced, unprejudiced, "new" eyes of a child. There is a list on pp. 126-28 giving the names, ages, cities/countries of the children whose illustrations were chosen. The book jacket explains that the Mayor of Jerusalem invited 100 cities all over the world to participate in a competition for children ages 8 to 14. The response was 12,000 entries from 70 cities in 26 countries! In her brief introduction to the book, Ms. L'engle speaks poignantly of journeying to Jerusalem, golden in the sunlight, and traveling the OT sites untouched these 2,000 years. It was, for her, both a physical and a spiritual journey. As she then looked at the thousands of paintings submitted for the competition, she shares with us her renewed faith in the "unfettered imagination of children all over the world. A strong sense . . . of the wonderful mixed-up-ness of human beings was evident in their paintings, no matter which country they came from. Their utterly unjaded interpretations of the old Bible stories should help us all to see them anew" (p. 6).

In both texts and illustrations, the energizing theme is that of joy in God's exuberance in creation:

> Be!
> Be, caterpillar and comet,
> be porcupine and planet,
> See sand and solar system,
> sing with us,
> dance with us,
> rejoice with us
> for the glory of creation,
> sea gulls and seraphim,
> angle worms and angel host,
> chrysanthemum and cherubim
> Be!
> Sing for the glory
> of the living and the loving
> the flaming of Creation
> sing with us
> dance with us
> be with us
> Be! [p. 11, on Gn. 1:20-25].

In toto, Ladder of Angels is a true ὁ βιβλός—*the Book*—*from* all time, *for* all countries—and especially, *to* all ages. It is a significant publication filled with faith-revealing phrases, eternal solutions pending, the essence of scriptural insight, and reverence caught in crispness and wonder.

Understanding the Sunday Readings: July, August, September, 1980. Edited by Georgia Weber Bain and Sister Virginia Ann Gardner, S.S.J. Wilmington, NC: McGrath Publishing Co., Consortium Books, 1980. Pp. xiii-173. Lector's edition $12.85; Congregational edition $8.95 (1-year subscription $51.50 and $38.50, respectively).

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (English), Assistant to the President for Community Relations at St. Bonaventure University.

This book presents some reflections on the Readings appointed for the fourteen Sundays and the Holyday of July through September, 1980. A joint effort of nine contributing authors, the work is aimed at preparing Sunday church-goers with an understanding of the scriptural readings they will hear read during the Sunday/Holyday Mass. This particular paperback is one of four for the year 1980. The plan of the publisher includes Readings followed by stimulating questions, and Reflections on the Readings also followed by interesting questions. The over-all purpose, as stated in the Introduction (p. ix), is "to bring the Gospel to bear on our lives and make the liturgy of the Word come alive."

To this reviewer, the book seems to achieve its purpose. The questions after each Reading and each Reflection are thought-provoking and appropriate to everyday living. The Reflections are most instructive and presented in well chosen, easily understood words. The questions after the Reflections seem especially well phrased to lead the reader to appreciate the Scripture in its applications to living in the year 1980.

This book is an excellent aid for the Christian laity in its desire to paticipate more knowingly in the liturgy of the Mass, particularly through a better understanding of the liturgy of the Word. A criticism of the work would have to center on the cost. It is this reviewer's opinion

that an aid to understanding the Scripture that is dated and able to be used only once is beyond the budget of a great many serious church-goers.

Conversations in Umbria according to Saint Francis. By Alberic Dubois, O.F.M. Illustrated by Helene Jouvin; translated by Maggi Despot and Paul Lachance, O.F.M. Chicago: Franciscan Herald Press, 1980. Pp. xiv-277, including index. Cloth, $7.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., Spiritual Assistant of the Secular Franciscans in Providence, RI, and a member of the staff of St. Francis Chapel there.

The author gives a twofold purpose for writing his book: (1) to encourage people, especially young people, to make good use of their time in retracing the steps of Saint Francis in Assisi and surrounding places, and (2) to give an opportunity to those who cannot journey to Assisi to live the grace and joy of such a trip in spirit. Raphael Brown, celebrated authority on the life of Saint Francis and things Franciscan, must have felt that the author fulfills this purpose, for he includes a 14-page summary of this book in his own work, *True Joy from Assisi*. But he read the original manuscript in French.

Whether the book suffers in the translation, or whether five short pages in each of the 38 chapters is not enough to convey the flavor of these places and conversations, I did not find the book revitalizing the memories of my month-long pilgrimage to Umbria on a similar pilgrimage two years ago. Perhaps it is all summarized in the chapter on "The Ascent to the Carceri," where the author writes: "It is difficult to describe the experience one feels, for it is a question of atmosphere" (p. 85). Even people like Beatrice, Marie-Françoise, or Jean-Jacques—all of whom ask interesting questions—remain only names of individuals who went on pilgrimage with Father Dubois.

The book is, however, not without merit. It is no mere guide book to the Franciscan shrines of Umbria. The author is well versed in Franciscan lore and literature. Just opening the book at random we find on page 107 a couple of fine paragraphs on prayer in relation to the Holy Spirit's place in Franciscan spirituality. Surely without his caves Francis could not have become the "herald of the gospel." Father Dubois devotes many of the chapters and conversations to the hermitages, some of which are not the destination of the ordinary tourist or even the Franciscan pilgrim. Many readers will find that the chapters, "The Peace of San Damiano" and "The Garden of St. Clare" whet their appetite to learn more about Saint Clare and her sisters of the Second Order of Saint Francis.

This book will doubtless serve many readers as an introduction to Assisi and its environs. The good index of places and themes, as well as the chronology of the life of Saint Francis, will likewise be of help to the future Franciscan pilgrim. The pen sketches at the beginning of each chapter will fire one's imagination as well as one's resolve not to put off that vacation to the land of Saint Francis—or one's resolve to repeat one already taken.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our February issue were drawn by Brother Ronald A. Chretien, O.F.M., a full time artist resident at St. Francis Friary, Rye Beach, New Hampshire.

The CORD

FEBRUARY, 1981 Volume 31, No. 2

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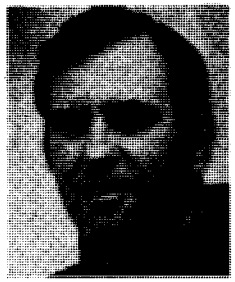

EDITORIAL

More than a Matter of Fraternity

RECENTLY in a presentation on the psalms as prayer, a speaker highlighted the corporate nature of those prayers. The "I" who praises God and laments his own woes is a "we"—the people of Israel who experienced ups and downs in their history. The Church is the new Israel of God. Taking the psalms to herself, she prays them. The cries of woe that go up from Christians are the cries of woe of the refugees, the persecuted, the poverty-stricken, the invalid, the mourning—the body of Christ suffering. The paeans of praise are those of joyous pilgrims, happy parents, the healed, the converted—also the body of Christ. In praying the psalms as part of the Office (or on our own) we are not merely making a *personal* effort to contact God, but an *ecclesial* effort. Self—ideally—is about the last thing we should think of when going to pray the Office.

Does that last statement express what you and I have heard lately? Is it not rather, "I don't get anything out of those at times unchristian expressions," or "I don't find our community's recitation of the Office something that I enjoy"? Or, to give a more plausible excuse, "the Office is the prayer of community, of fraternity, not of location," so we do as much of it as we the community feel necessary.

A look at history shows that Francis wrote into his Rule that the friars should say the Office; and the breviaries designed by friars were the practical means they had to carry out that injunction—an injunction which became common law for those in sacred orders. Intuitively, Francis saw the ecclesial dimensions of the Office; it was not just another builder of community like common meals or common recreation, or community Mass. It was not *the* builder of community either—as in some monastic traditions. The Office was the prayer of Jesus Christ in his members. It was the continued praise of creation for God. It was far more than a personal interest or a fraternal interest.

Some of us male religious have gotten used to a reduced obligation of Divine Office, and the view that it is not all that important has sort of crept in. Reflection on its significance for the whole Church ought to help us back to acting like the "people for others." Our vocation calls us to be that. Ω

Touches of Grandeur

Bright red berries
On a clear winter's day
Clear crystal-tipped
And shining orange
Against a golden clay
Touches of God's royalty
As we prepare His way

Sister M. Francis Assisi Kennedy, O.S.F.

Equality and Clericalism

ANTONINE DEGUGLIELMO, O.F.M.

IN PREPARING for its General Chapter of 1979 the Order of Friars Minor conducted two distinct investigations under the auspices of the General Office for Education, which I then headed. The one was to trace the history of formation in the Order during the previous decade and to describe its state at the time, the other to evaluate that state. The former, of more concern in these pages, was conducted by thirteen regional reporters according to a plan devised by the then Minister General. Summoned to Rome to process their findings for the coming General Chapter, they singled out what they considered the more urgent problems that beset our formation, in the first place our Franciscan identity.

In the wake of the Second Vatican Council, it is true, not a few of us enrolled among the Friars Minor were shaken in our allegiance to Francis of Assisi, not infrequently ascribing this condition to the fact that we just didn't know what Franciscanism really meant. This uncertainty in turn had two unfortunate results: many defections from the Order and a marked decrease of recruits to the Order.

When the members of the General Chapter considered this one matter, they felt it was necessary to pursue it much further and so directed the Office for Franciscan Education, with the assistance of the regional reporters, to continue and to complete the study of our identity and to report to a plenary council, which is now projected for completion this year. The work is going on and, since I have been able to lend a little assistance before my return to the homeland, I am very happy—and relieved—to see that the problem is being viewed in its proper perspective. For protracted experience in the field of education as well as in the day-to-day life of the friars the world over, had made me quite apprehensive, aware as I was and am of the many considerations that have distorted the image of Franciscanism. In the title to the present discussion I point out two; there are not a few others, of course, but with these we are all too often and unduly preoccupied when we would pin down our identity. At the present stage of the study by the Office

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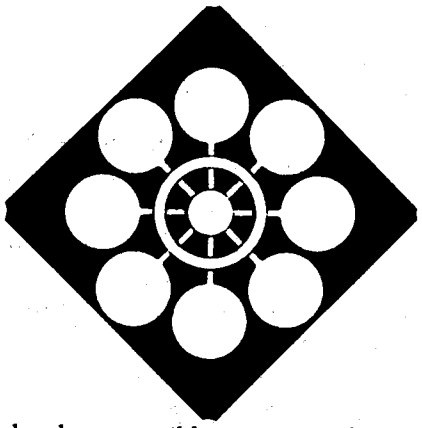
Father Antonine DeGuglielmo, O.F.M., former Director of the General Office for Eduation in the Order of Friars Minor, has returned recently to the Immaculate Conception Province.



for Education, however, it has been possible to narrow down considerably the elements or essential qualities of Franciscanism, and it has become evident that "equality" and "clericalism" are but side issues: an attempt to arrive at the identity of Franciscanism by insisting on the one and excluding the other is to define our essence by fastening on accidentals.

This is not to deny that in the matter of "equality" there is work to be done to achieve the kind of society that is worthy of our founder Francis. As an example let me cite two areas that need attention:

> 1. It is imperative to dissipate the conviction of not a few ordained friars that the very real prerogative of the priesthood (to a lesser extent, of the diaconate) makes them "better" than their brothers who are not ordained, hence entitled to perquisites.
>
> 2. It is imperative to dispel the false notion that "equality" is of the essence of Franciscanism, which has been the occasion of many an identity crisis, particularly in the lay element."

"Equality" may be a quality to be desired in the society of Friars Minor; it may even be said to be an outgrowth of the Franciscan charism. Nevertheless, it is not an *element* of Franciscanism and certainly in itself does not constitute the Friar Minor. My own conviction is that it is much misunderstood and much misused as a slogan. Can one seriously think that we were meant to have been, and should now be, a classless, faceless mass? His followers were clearly different in the eyes of Francis, who welcomed them all whatever their condition. This is emphasized by his biographer, Thomas of Celano:

> There was indeed at that time a great rejoicing and a singular joy among Saint Francis and his brothers whenever one of the faithful, no matter who he might

be or of what quality, rich or poor, noble or ignoble, despised or valued, prudent or simple, cleric or unlettered [*idiota*] or lay, led on by the spirit of God came to put on the habit of holy religion.[1]

A corollary of all this is that in our dealings with our fellow friars we should keep in mind that they are different, that we must make adjustments with the individual; also that in the formation program each candidate must have the care that he as an individual needs. Are we to be reminded that friars are not numbers, but usually highly individual?

The preoccupation with "clericalism" is harder to justify. Stemming from a pseudo-historical view of the origins of the Order, it casts a current phenomenon—the preponderance of cleric candidates—in the role of villain. This simply because it mistakes the essence of our Franciscan nature. It appeals to history; it presents as a devastating argument the fact that the early followers of Francis were lay for the most part. I shall cite three examples of this preoccupation, all voiced in connection with the General Chapter of 1979.

It is evident in the report of the first of the above mentioned investigations, when the thirteen reporters ask: "May we hope that the Church will allow us to be an Order neither 'clerical' nor lay nor marked by any other restrictive qualification? . . . Indeed it may be asked whether the juridical classification 'lay' is better suited to our basic identity."[2] During the Chapter discussion a minister provincial objected quite vehemently, and on two distinct occasions, that it was improper to phrase the matter as in the first sentence: on the contrary, it is to be stressed that the Order is all-embracing, that it receives all, clerics and non-clerics.

Moreover, in reporting the evaluative research into the state of our formation, one of the six collaborators took alarm that the clerical element daily forms a larger and larger percentage of the Order: "It appears that the Order has to seek again more strongly its identity as an Order. This also requires a stronger emphasis on the 'lay' element if one takes into account the history and origin of the Order."[3] Thus he would just about make the lay state an essential of Franciscanism.

The same preoccupation was doubtless in the mind of some Chapter

[1]1Cel 31; *Omnibus*, pp. 253-54.

[2]"Possumusne sperare fore ut ecclesia nobis concedat ut simus Ordo nec 'clericalis' nec laicalis, seu sine ulla qualificatione? . . . Immo quaeri potest an iuridica qualificatio 'laicalis' melius congruat identitati nostrae fundamentali." *Acta Capituli Generalis 1979*, p. 551; trans. by the editor.

[3]Ibid., p. 688.

members who struggled manfully against allowing permanent deacons in the Order. They voiced the fear that some of the friars now lay might wish to become ordained deacons, and so in effect they would have placed a juridical impediment to the admittance of candidates aspiring to the permanent diaconate or to permission for any of our friars to become a permanent deacon. It is hard to reconcile this attitude with the fact that our founder was himself a deacon.

Now the fact that the Order today has a far larger percentage of clerics than in the past, than in the days of Francis, in no way means that it has departed from a pristine purity in this respect. This development is simply the result of the availability of advanced education in almost all states. In the past so many who would have wished to be ordained were barred because they could not undergo the academic preparation. This obstacle now rarely exists, and so it should be no surprise that the proportionate number of candidates for the priesthood has risen so sharply. When we encounter a preference for the priesthood or diaconate among our candidates it is unfranciscan to discourage this aspiration. To be in accord with the mind of Francis, the Order must welcome it with joy and, in the present circumstances, even with satisfaction since it will help to alleviate the shortage of ordained ministers.

Indeed, universality is a hallmark of the Order. Our service, for example, is for all: rich or poor, highly or less educated, professional or lay. And that, too, as we read above, is how Francis thought it should be with those who are to serve in the Order. If we are to live up to the ideals of the Poverello, we must continue to keep the Order open to all. We should not be keeping faith with him if in any way we sought to bar or limit the fit who wish to join us, whether they wish or do not wish to be ordained and whatever the proportion of ordained to non-ordained may result. Ω

Reflections of a Pond (*Icon*)

Paler
Receiving only what falls from above
Mirroring only what is over it
Content with two dimensions
Yet its very depth
In the image
It reflects

Susan Saint Sing

Seven Masses

HUGOLINE A. SABATINO, O.F.M.

VI. Nuptial Mass

"Then the Lord God had a trance fall upon the man and when he had gone to sleep, he took one of his ribs, closing up its place with flesh" (Genesis 2, 21)

"Under the apple tree I awakened you where your mother was in travail with you, where she that bore you was in travail" (Song of Songs 8, 5)

we have sprung
like twin streams
from one source
parting at rocks
only to interflow

tower and bending like the wheat stalk
he is crowned pure gold
dry warmth fills an atmosphere
he is the sun on our land
who tickles the breeze
and digs from soil
the hope of seed.
Man must earn his bread
so the millstone he bears
and the ox's tread—
kneaded and pounded he rises
though they grill him and char
his body becomes fragrant
his heart, new-born soft

we have sprung
like twin streams
from one source
parting at rocks
only to interflow

She is the laden vine in my patio
her breasts like clusters of grape
that know to intoxicate
she is darker than mystery
though comely—
ever a new decanter
storing better wine till later
aromatic
to moisten lips and dull all pain—
blood of the earth and sparkle of heaven
magic potion
quaff of unquenchable love
she clings fast
where oaks are blown and washed away
ooze of the wine press
indelible crimson stain

we have sprung
like twin streams
from one source
parting at rocks
only to interflow

I awake to a dream come true
from the trance and twinkle
of a possible eye
from the shook out sack
of blackness—
I, Adam, take thee, Eve,
as my queen of creation—
Amen to His "Let-there-be's"!
Through the serpentine path
I do—
and by the power from on high
I call you by my name
you are the flesh of my flesh
you are the bone of my bone

we have sprung
like twin streams
from one source
parting at rocks
only to interflow

An Analysis of the Capuchin Reform

JOSEPH JERRY HERRERA, O.F.M.CAP.

THE TRIUMPH of the Observant reform was finally achieved in 1517 with the official recognition of the Order of Friars Minor of the Observance by the Bull *Ite et Vos in Vineam Meam* of Leo X. Less than ten years later the Capuchin reform was initiated, and by 1528 it had won official approval with the Bull *Religionis Zelus* of Clement VII. Why did the new reform begin? Why did it attain success so quickly? These are the questions we hope to answer in our brief look into the Capuchin reform begun by Fra Matteo di Bascio in 1525.

To study the movements of these two great reforms of the Order we must first look more closely at the meaning of "reform" in itself. What does it mean for one to reform? A cynical observer of Franciscan history might say that reform is synonymous with division since both the great reforms within the Order resulted in division. The word *reform*, however, comes from the Latin *reformare*, which means to shape again, to form anew, to amend. A reform, then, can be a reshaping, a return to the original form, or a new way of seeing a certain form. This is important for our study since, according to Marion Habig in *The Franciscans*, there seems to be a misconception among authors on religious orders that reform means simply to correct abuses.[1] As we can see from our definition reform can have several interpretations. Habig goes on to say that reform can also mean a calling to a stricter way of life, as well as the mere correction of abuses.[2]

Reform has long been a part of the general definition of the Roman Catholic Church. This reform has often manifested itself through both the above mentioned methods. The *Ecclesia semper reformanda* can point to various great reformers within its history. Among the greatest of these Pope Saint Gregory, Saint Charles Borromeo, the counter-reformation, and Vatican Council II attest most eloquently to the truth of this Latin adage.

[1]Alexandre Masseron and Harion A. Habig, O.F.M., *The Franciscans: St. Francis of Assisi and His Three Orders* (Chicago: Franciscan Herald Press, 1959), p. 96.

[2]Ibid.

Brother Joseph Jerry Herrera, O.F.M.Cap., is a second-year theology student-friar in the Capuchin Province of Mid-America. A native of Santa Fe, NM, he holds a B.A. degree in Spanish from St. Fidelis College, Herman, PA.

The adage *Ordo semper reformanda est* can easily be seen to apply to the Franciscan family, for, as in the history of the Church, reform has always been a particularly strong characteristic of the Order. Several instances of this fact, even in Francis's own lifetime, bear this out. Once, when Francis had been away and was on his way back to the Portiuncula for a Pentecost chapter to be held there, the townspeople noticed that there would be insufficient housing for all the friars and had built them a stone convent near the Portiuncula. Upon arriving at the site, Francis immediately jumped upon its roof and began frantically to rip off the shingles with the intention of tearing down the structure. As he tore at the roof he begged his friars to help him destroy "this monstrous thing contrary to poverty."[3] This was one of the first reforming acts of this new way of life. Also, in words designed to remind the friars never to become comfortable or complacent with the way in which they lived their lives, Francis admonished and legislated that they remain "strangers and pilgrims (1 Pt. 2:11) in this world."[4]

The Portiuncula affair and especially Francis's admonition helped initiate a spirit, a conscientization, of reform in the Franciscan family. It meant that future followers of Saint Francis would, to use a phrase from Michael Crosby's *Thy Will Be Done*, read the reality of their lives by "becoming critical thinkers able to reflect on sin "in its individual and social manifestations."[5] Future Franciscans inherited Francis's spirit of reform. They were "conscientisized," in Crosby's terminology, to seek the good. But this conscientization is not merely the negative spirit of correcting abuses; it also includes seeing the area in which growth is needed and deciding to fill the void. Just as sin can result from doing evil or from omission of a good, reform can be effected by correcting an evil or by incorporating a previously omitted good.

The reforming spirit of the Order is a well documented historical fact. But there were many different kinds of reform attempted, and so we must look again at reform in itself and try to establish some criterion for authentic reform. That is, we need to ascertain what it means to say that some reforms succeed while others fail. Is it numbers, popularity, or papal approval that ultimately spells out success?

Concerning ecclesiastical reform, J. A. Finchtne lists four norms to safeguard orthodoxy:

[3]2Cel 57; *Omnibus*, p. 412.

[4]RegB 6; *Omnibus*, p. 61.

[5]Michael H. Crosby, O.F.M.Cap., *Thy Will Be Done: Praying the Our Father as Subversive Activity* (Maryknoll, NY: Orbis Books, 1977), p. 197.

1. True reform has a good sense of church and "upholds the primacy of charity."
2. "True reform can come only from within the entire ecclesial community," not just from an interest in one aspect.
3. "True reform is patient but prompt." It is prayerfully peaceful.
4. "True reform is a return to the sources." The ability to interrogate tradition, history, Scriptures, the present. In a word, to read reality critically.[6]

These same norms can be used in our study on reform within the Order of Friars Minor. The communal, holistic, patient, and critical approach to true ecclesiastical reform is a good standard of measurement for reform in the Order as well as in the Church.

The first real cry for reform within the Franciscan family came from the so-called Spiritualist party. Their reform failed because of their narrow approach to the Franciscan lifestyle. This is true especially in their failure to recall Francis's deep love for the Church and its hierarchy. Also, they exaggerated the vow of poverty. That is, they made poverty the absolute end, rather than valuing it as the means that it is. Instead of being just one characteristic of their lifestyle, it became *the* lifestyle itself. Their strong sentiments towards poverty eventually led many of them to adopt the Joachimist heresy, exalting the friars as champions of the new Age of the Holy Spirit. This new Age was to be one of purity in which the pure poor ones would obviate the need for "authoritative institutions," and the Spirit of God would replace the New Testament Church structure."[7] The heresy of the Spirituals is not, however, the important matter in our study. From our point of view its most devastating result was that their narrow-mindedness made them lose sight of that all-important reforming virtue, the "primacy of charity" (Congar's first norm). Their love was not for the Order but for the Rule itself (norm two). But the Order was not made for the Rule; rather the Rule was made for the Order. The Spirituals followed neither the spirit nor the letter of the norms for true reform.

The Observant Reform

THE NEXT CRY for reform of any historical significance is generally considered to have issued in success. The Observant reform was, according to

[6]J. A. Finchtne, "Reform in the Church," *New Catholic Encyclopedia*, 12:173, citing Yves Congar, *Vraie et fausse reforme dans l'église*.

[7]John Moorman, *A History of the Franciscan Order from Its Origins to the Year 1517* (Oxford: Clarendon Press, 1968), p. 115.

Bishop Moorman, a "triumph."[8] Its proponents did, admittedly, sound very much like the heretical Spirituals, and in fact their desires and demands were the same as those which had been demanded up to that time. Why did the Observant reform "triumph" and that advocated by the Spirituals fail? To see why, let us take up the specific demands made by the Observants, their methodology of reform, and their eventual status.

The Observant movement was characterized especially by the desire to observe the Rule more strictly. It began as a retreat into the eremitical life "spent in small communities in remote places."[9] According to most sources the first movement of reform was made by John of Valle when he and some of his companions left the friary they were living in and went to the friary of Brugliano, near Foligno in the marches of Ancona, in 1334. John's desire was "to live in conformity to the Rule."[10] Neither he nor his successor at Brugliano, Pauluccio d'Trinci, offered a real program of reform; but we can gather that prayer, solitude, and smaller houses were very important parts of "living in conformity to the Rule."

The real champion of the Observant reform and the friar who really organized the Observant "program" is John Capistran. Reform in the Order, John maintained, required getting rid of the "three *ps*": *pecuhia, pueri, et petulantia*; i.e., "the accumulation of property, the acceptance of young boys into the order, and the lack of responsibility of those in office."[11] His program of reform became known, in 1430, as the *Martinianae* constitutions, which contained four main prescriptions: (1) forfeit all landed property, (2) refrain from holding property, (3) adopt a uniform habit, and (4) all who are able to do so should work.[12] Conspicuously missing from this program are the aspects of prayer and housing which we have mentioned, but we can presume that, even though Moorman does not mention them, they were key aspects of the saint's reform. As Father Maurice Sheehan, O.F.M.Cap., observes, "Prayer, as much as poverty, has been the catalyst of every enduring reform of the Order."[13] And according to John Capistran himself, three things testified to the superiority" of the Observant reform: "a much stricter observance of Fran-

[8]Cf. ibid., pp. 369–83.

[9]Ibid., p. 506

[10]Masseron and Habig, p. 79.

[11]Moorman, p. 447.

[12]Ibid.

[13]Maurice Sheehan, O.F.M.Cap., "Contemplation in the Franciscan Tradition," THE CORD 29 (1979), 185.

ciscan poverty, a greater attention to penitential exercises, and, above all, a deeper devotion to *prayer, solitude, and meditation.*"[14]

The Observant cry for reform was, then, basically a desire to return to the seraphic simplicity of the early Franciscans just as the Spiritualist movement had been, save that the polemics of poverty did not take on the exaggerated importance it had assumed with the Spirituals. Those who stay within the bounds of the "primacy of charity" will not be led astray. Rather than fight over a single issue, the Observants wanted to return to the sources and hence advocated, along with poverty and austerity, the mixed life with a strong emphasis on the eremitical character of the Order and a uniformity of observance.

Unlike the Spirituals' reform, that of the Observants clearly conforms to Congar's criteria. From its roots with John of Valle, Pauluccio, and Saint Bernardine, it was marked by the insistence that reform had to take place within the Order, without separation, for the good of the brotherhood. Moorman tells us that in the *quaerimoniae* the French Observants were "convinced that the Observant way of life is essential to the well-being of the Church and the reputation of the Order as a whole."[15] They showed, too, that they were not interested simply in observing poverty but desired to live the whole Rule. Prayer and penance received a great deal of emphasis.

Finally, one who considers the Observant reform cannot fail to notice the patience which characterized it. It was 1334 when John of Valle initiated the movement, and 1517 when Leo X split the Order, giving the Observants the "triumph" they had so long and so patiently awaited. How ironic, that they had so patiently and heroically worked success—"triumph"—only through the Order's division! By the time Leo's Bull was pronounced, at any rate, the Observant message had grown from the whisper of John of Valle to the tremendous shout of *Ite et vos.* From the mere thirty communities of John Capistran's time, the movement had grown to 1,262 houses a little less than a century later.[16] The popular and holy friars of the Observance had won the hearts of Pope and people alike, as well as most of the aspirants to the Franciscan way. The tears shed in the Marches in those early years had at last been rewarded. All was going well, perhaps too well!

Almost immediately after the Observant triumph, a new cry arose for a stricter living of the Rule of Saint Francis. Initiated by three sincere Observant friars, this cry became, within ten years of *Ite et vos,* the beginning of a

[14]Moorman, p. 506; emphasis added.

[15]Ibid., p. 383.

[16]Ibid., p. 490.

reform which resulted in a further division of the Franciscan family when the new Order of Friars Minor Capuchin was officially recognized in 1536. Something which took the Observant party over 200 years to accomplish became a reality for the Capuchins within ten. How is this to be explained?

The Capuchin Reform

THERE IS A spirit in humanity which, paradoxically, seeks after nothingness itself. This questing spirit, left to the family by its founder, bore its first fruit in the hearts of Francis's earliest companions, who retired to the caves of the Marches of Ancona after his death. In Brothers Giles and Bernard and others like them is found, in mysterious and dynamic unity, this twofold quest for perfection and for nothingness which had been so characteristic of Francis himself.

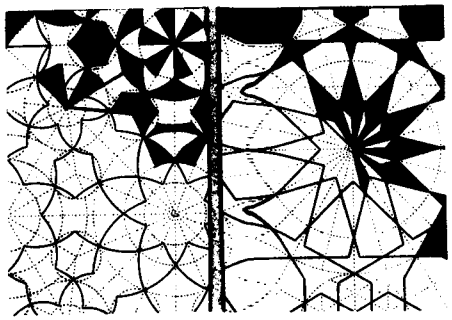
This union of two seemingly opposed quests is actually not limited to Franciscanism but has its foundation in the Incarnation itself, which Jacques Guy Bougerol, O.F.M., characterizes as follows: "Jesus Christ, God and man, the absolute and the relative, Being and nothingness . . . united in one single person."[17] It is this spirit which keeps calling the Franciscan to a deeper self-emptying in the footsteps of Jesus so that he may be filled with Jesus's own perfection. And it is this same twofold spirit which enlivens Franciscan reform: a spirit which can never die and so can never be specifically new. Each time it emerges, it is "merely the carrying on of the spirit of all former reforms because that one spirit [bequeathed to us by Francis himself] never died out in the Marches" where his companions nurtured it.[18]

To this spirit of reform we attribute the birth of the Capuchin Order. But a mere desire, no matter how fervent, does not become a reality simply because it is desired. The rapid success of the Capuchin reform owes its being to a number of external events, chief among them the success of the Observant reform itself. According to Father Malachy Flahraty, the separation of 1517 was of direct influence on the Capuchin reform, which followed it "almost necessarily."[19] The Observant reform did, as Father Gall Higgins explains,

[17]Ewert H. Cousins, *Bonaventure and the Coincidence of Opposites* (Chicago: Franciscan Herald Press, 1978), p. xiii.

[18]Gall Higgins, O.F.M.Cap., "Reform Movement in the Provinces of the Marches," *Round Table of Franciscan Research* 9 (reissued 1949), 14.

[19]Malachy Flahraty, O.F.M.Cap., "The Separation of 1517 and the Capuchin Reform," *Round Table of Franciscan Research* 7 (reissued 1949), 12.



> receive the headship of the Order. In 1517, Pope Leo X placed the Conventual friars under nominal subjection to the Observants. At first sight this did, indeed, look as if the reform would flourish and renew itself, [but] quick and decisive steps were needed to reform the first vigor of reform. These steps did not follow.[20]

At least they did not follow within the structure of the Order. We shall see more of this later.

Before we discuss the shape into which the new reform evolved, let us look into some of those areas in which "steps were needed" for reform. The four areas or Franciscan charisms to which we now turn our attention are key areas of the Franciscan way of life as well as of any Franciscan reform: poverty, prayer, penance, and pilgrimage. If we keep in mind that "reform," in the Franciscan tradition, is a movement from the less perfect to the more perfect *nothingness*, we should be able to see how the Capuchin reform was a necessary consequence of the Observant triumph.

Pilgrimage. Some may argue that poverty is the most basic Franciscan charism, others may accord that place to prayer, and still others to austerity. It is our belief that the spirit of pilgrimage gives birth in some way to all the others and that it, more than any of them, embodies the Franciscan spirit of reform.

It was Francis who established the itinerant-mendicant character of the Order. He initiated that "gypsy-like" flavor which we refer to as the charism of pilgrimage when, as Bonaventure reports, "he was at Mass one day on the feast of one of the Apostles and the passage of the Gospel was read, 'Take nothing for your journey' (Mt. 10:9). . . . He exclaimed, 'This is what I long for with all my heart.' "[21] In this and many other ways (recall the admonition to the friars in chapter 6 of the Rule of 1223, mentioned above), he initiated and legislated a wandering spirit for his Order. But "when Bonaventure codified the medley of the friars' laws in 1260, he fell back on the chief model to hand, the monastic."[22] This act, Father Sheehan believes, brought the friars "off the roads . . . attaching them to fixed

[20]Higgins, p. 14.

[21]St. Bonaventure, LM 1.3.1; *Omnibus*, p. 646.

[22]Sheehan, p. 184.

abodes."[23] Thus was obscured the charism of pilgrimage which was, ironically, very much a part of Bonaventure's own spirituality.

Many of the early reformers of the Order tried to renew this charism in their lifestyle, and as Moorman says, most of the leaders of the Observant party were "notable preachers."[24] It was Matteo di Bascio's desire to be a wandering preacher that inspired him to seek permission from his superiors first, and then from the Pope, to live an itinerant lifestyle, observing the Rule without gloss. And it was this action by Matteo which initiated the Capuchin reform. He wanted to "go about the world preaching the commandments of God . . . exhorting all men to walk in the way of God and in good works."[25] Later, the Capuchin Constitutions of 1536 ensured that this charism would not be lost.

Many of the successes achieved by the Observant reform—especially in the area of pilgrimage—were actually to prove harmful to the Observant cause and helpful to the Capuchin reform.

Just as Bonaventure had legislated fixed abodes and so lost the pilgrimage spirit, so the Observants' success in numbers forced them to build larger convents,[26] which often rivaled those of the so-called *non-reformati*. That success likewise exacerbated a problem which had existed since Francis tried to tear down the convent near the Portiuncula. In Spain, Archbishop Ximenes was "busy closing Conventual houses and filling them with friars of the regular observance."[27] According to Father L. Gribbon, O.F.M.Cap.,

> . . . there seemed to be no law against affiliating entire Conventual convents and even provinces with one generous nod of acquiescence and without too rigid an inquisition into the character and motives of the "converts."[28]

"In the long run," observes Father Nathaniel Sontag, O.F.M.Cap., "instead of adapting the convents to suit their status they adapted their status to fit the convents."[29]

In the end, like all previous reforms, the Capuchins retired to hermitages,

[23]Ibid.

[24]Moorman, p. 520.

[25]Father Cuthbert, O.S.F.C., *The Capuchins* (Port Washington, NY: Kennikat Press, rpt. 1971), I, 32.

[26]Flahraty, p. 12.

[27]Moorman, p. 571.

[28]Leander Gribbon, O.F.M.Cap., "The Rise of the Capuchins, 1518–1528," *Round Table of Franciscan Research* 7 (reissued 1949), 33.

[29]Nathaniel Sonntag, O.F.M.Cap., "The Spiritual Tradition and the Capuchins," *Round Table of Franciscan Research* 7 (reissued 1949), 25.

leaving the overgrown convents in which they could not satisfy the spirit within them which thirsted for austerity. The Capuchins ensured that this spirit would endure by legislating in 1536 that "there should be a wide distinction between the palatial residences of the rich and the mean dwellings of poor *mendicants, pilgrims,* and *penitents.*"[30] They even prescribed the size of the places (cf. § 74). The following description of the first Capuchin convent shows how faithfully they followed these early ideals:

> . . . built on a sloping hill, of which part of its foundation rested on a narrow ledge of rock while the rest was supported by arches. The door was so narrow that anyone inclined to obesity could hardly enter. The windows were extremely small and the choir could hold no more than seven friars. The refectory and cells were devoid of flooring. The outer walls were of stone, while the inner ones were constructed out of twigs and mud, covered with whitewash.[31]

The Capuchin reform was also facilitated by Observant success in the area of prayer. It is in this area that the early Capuchins have left their biggest mark. As we said earlier, Father Sheehan considers it to have been as much the issue as either poverty or austerity in the reform.

Prayer. Prayer has always been an integral part of the Franciscan life, especially the contemplative aspect of prayer.[32] As in the case of pilgrimage, with respect to prayer too the early friars followed Francis's example by using the hermitage as the basic model for a family of apostles sharing the common life of prayer and working as preachers. Francis himself retired to his favorite mountain retreats for months at a time. Bonaventure, however, also monasticized prayer in his efforts to "codify the medley of laws." He fell back on the monastic prayer schedule which fostered unity and de-emphasized solitary prayer and the eremitical life. So the reformers fled to the mountains and to this spirit of solitude. They fled to the desert that these hermitages provided.

But if the early Observants, such as John of Valle, had already cried so loudly for reform in prayer, why did the Capuchins continue to do so? As was the case with the charism of pilgrimage, the Observants did not go far enough. They settled in too soon to satisfy the reforming spirit at the heart of Franciscanism. "The constant but vain endeavors to succeed in this

[30]Capuchin Constitutions, §73. All subsequent references to these 1536 Constitutions are made in text by section number only. The text can be found in *Round Table of Franciscan Research* 7 and 8 (reissued 1949), 110-42; 116-26.

[31]Roland Dusick, O.F.M.Cap., "Early Capuchin Convents," *Round Table of Franciscan Research* 9 (reissued 1949), 3.

[32]Sheehan, p. 188.

reform finally ended when a few friars realized that reform within the Order was impossible."[33] Many friars had been seeking reform in this area, as we can see from the tremendous popularity of the "ritiro" movement in Spain. But, fearful for the unity of the Order, the Observant superiors denied permission to the friars seeking reform in prayer.[34] This obstinacy greatly contributed to the birth of the various independent reform movements, including the Capuchins, so that "by 1650 there were distinguishable within the Franciscan family five separate reform movements, all of which had taken their origin in solitude and made prayer the cornerstone of their life."[35]

We see, then, that in prayer as in pilrgrimage, the Capuchins wanted nothing new. Solitude, interior prayer, and hermitages had been part of every previous reform. The difference between the Observants and the Capuchins is that the latter learned from the former's mistakes. Rather than risk losing their initial fervor in prayer, they legislated these aspects of prayer into their first Constitutions, whereas the Observants do not seem to have supported them.[36]

The Capuchin Constitutions of 1536 ensured that this vital charism would not be easily mitigated or lost. They thus restored a dimension of Franciscanism which had been greatly downplayed. In distinctly prayerful language the Constitutions begin their treatment of prayer with the spirit of prayer itself. The friars are to pray more with their hearts and less with their lips (§36). They are to maintain silence in the friaries "to safeguard the religious spirit." And "there shall be one or two modest cells in the woods or other places consigned to the friars. . . so that if any friar desire to lead an eremitical life . . . he may in peaceful seclusion . . . surrender himself entirely to God" (§79).

The friars, then, legislated contemplation into the reform. As Father Sheehan mentions, however, "theirs was not a fugitive and cloistered virtue . . . but one geared to preaching and the care of the sick."[37]

> . . . while preaching to others, should they feel the spirit weakening, let them return to solitude, there let them remain, till once again, full of God, the im-

[33]Gall Higgins, O.F.M.Cap., "Early Opposition to the Capuchin Reform," *Round Table of Franciscan Research* 8 (reissued 1949), 62.

[34]Cf. Fintan Spruck, O.F.M.Cap., "Matthew of Bascio," *Round Table of Franciscan Research* 7 (reissued 1949), 51.

[35]Sheehan, p. 188.

[36]Cf. note 29, above.

[37]Sheehan, p. 187.

pulse of the Holy Spirit may move them to go forth to spread divine grace over the world. Thus engaged, now like Martha, now like Mary, they shall follow Christ in his mixed life, who after praying on the mountain, went down to the Temple to preach, nay descended from Heaven to earth to save souls [§114].

Poverty and Austerity. Here again the reason for the Capuchins' successful reform depends heavily on the success and the popularity of the Observant reform. According to Father Sonntag, "Many Conventuals joined the Observants before 1517. In most cases they passed over, convent and all. The buildings were originally established according to Conventual specifications—large and convenient."[38] And of course they found it impossible to maintain these houses without foundations and revenues.

The capitular fathers of 1536, wanting to avoid this situation, mandated that "the Rule be observed to the letter, with simplicity and without gloss," and so they went on to "renounce all privileges and explanations that relax it" (§5). They also renounced exemption from their Ordinaries (§8) and the dispensation allowing friars to have procurators (§37).

The Capuchins were very strong in their legislation regarding poverty, and it was this concreteness and firmness in uniform purpose, which the Observant party lacked, that really ensured the success of the Capuchin reform. The failure of the *bulla unionis* of Leo X actually to unite the Observant factions in one united front made it difficult, if not impossible, for them to reform from within the Order.[39]

There were many Observants who came to the realization that internal reform would be impossible and fled in the footsteps of Matteo and Lodovico. In fact, in the first thirty years of the Capuchin reform, all the superiors were former Observants. It was not that these men had been impatient: they simply continued to press for reform, not being content with what the Observants had already accomplished. As Father Higgins writes, "Viewing the reform movement as we have done, we see it as something dynamic. Each reform was but another expression of that spirit of Francis and each attempt at reform just another step towards the final realization of that spirit."[40]

But why was the new reform such a quick success? Three reasons in particular seem plausible. First, the Observants failed to go all the way. They forgot that Franciscan reform is never definitively attained. Final victory is attained only at the end of time. The Observants had attached more importance to unity than to the quest for authenticity.

[38]Sonntag, p. 25.

[39]Gribbon, p. 33.

[40]Higgins, p. 18.

In the second place, success came because the Capuchins quickly broke ties with the disorganized, faction-ridden Observant Order and established their own Constitutions which ensured that the spirit of reform would be preserved and observed. They were the first, e.g., to use the term *mental prayer* in their legislation (§§41–42). Their unity, by way of legislation, and their independence were the pillars on which they built their way of life. Father Sheehan observes that by locating their friaries in the outskirts of the cities (§77) they guaranteed themselves the quiet necessary for prayer, and "by making a complete break from the start (via *Religionis zelus*) they avoided many of the entangling relationships and distracting struggles that the Observants had to work through in order to make their reform effective."[41]

Success was quick, finally, because of several outside influences: specifically and most importantly, two very prominent women (Catherine of Cibo and Vittoria Colonna) who were won over to the Capuchin side by the friars' holiness of life and dedicated labors, and a very weak Pope (Clement VII), who "under pressure proved timid, irresolute, and procrastinating."[42] These people were, we are convinced, merely agents in the hands of the Lord, used to uphold the Franciscan Order and the spirit of reform.

Conclusion

DOES THE Capuchin reform conform to Father Congar's program for authentic reform? The legislation, the historical events, and the test of time tell us that it does. The reform had a good sense of community. The Constitutions of 1536 begin thus: "In the name of our Lord Jesus Christ begin the Constitutions of the Friars Minor Capuchin. To the end that our Order, as the vineyard of the Most High Son of God, may better stand fast in the spiritual observance of the Evangelical and Seraphic Rule. . . ." The Capuchins were trying to reform the entire Order in all its aspects. If we understand reform as the continuing unfolding of the reforming spirit, then the new Capuchin reform was a patient one. The first Capuchins were all Observants who had been a part of the long Observant struggle for stricter observance. They had not found it in the Observant party, at least not to a degree sufficient to satisfy their reforming spirit, and so they continued their

[41]Sheehan, pp. 187–88.

[42]Joseph McSorley, *An Outline History of the Church by Centuries* (St. Louis: B. Herder Book Co., 1946), p. 576.

cry for the eremitical life in strict observance of the Rule.

That the Capuchin reform was a return to sources is evident from the importance the Capuchins attached to the Testament in their observance of the Rule (§6). The important thing, however, is not that their work conformed to Congar's norms, nor that they did things legally, nor that they were officially recognized. Rather, what is important is that they lived the reform and remained open to further reform through legislation which fostered an ongoing spirit of reform.

According to David of Augsburg, writing before any of these events had taken place in the Franciscan family,

> Those whose outlook is distorted and who have strayed from God's way are afraid that, if they give in at all, the numbers of those who are zealous for right religious discipline will gradually increase and they themselves, as it were despite themselves, will be drawn into a more observant way of life. To avoid this they show themselves very hot indeed in their opposition, and, under the pretext of rooting out singularity they ostracize and oppress those who are anxious to restore religious life to its proper state.[43]

The Conventuals made the mistake of trying to put down the reforming spirit. The Observants did not let it continue to grow. Will the Capuchins do the same, or will we once again ignite that spirit of reform which has brought us to where we are now? Ω

[43]David of Augsburg, *Spiritual Life and Progress*, trans. Dominic Devas, O.F.M. (London: Burns, Oates and Washbourne, Ltd., 1937), p.33.

Agape

Under
Springtime shadow
Of first sprouts
Sap of the Spirit
Intensely received.

Winter famine?
. . . Oh no . . .
With winter wheat
He nourishes me.

Barbara Doria

Even Francis Got in God's Way

SISTER FRANCES ANN THOM, O. S. C.

EVERY PERSON who enters a religious community must of necessity consider that particular community as the perfect life-style to lead him or her directly to heaven; otherwise, why go to all that trouble of leaving home, giving up legitimate friends, pleasures, and opportunities to join something less perfect than what one already has? As time progresses and human nature becomes a more apparent factor, one may wonder about the perfection of this lifestyle. This life which should be a foretaste of heaven seems, at times, to be less and less the spiritual uplift one sought. After many years, one may realize that while the lifestyle is aimed toward perfection, one is living with human beings whose perfection has not yet been accomplished. Also, if there is a perfect community, few of us would fit into it!

Sometimes—somehow—we manage to get in God's way! He wants to do something for us. What do we do? We doubt; we question; we fear; we mistrust, and all too often we misunderstand. We can, however, find some bit of consolation in the lives of many of the saints. No need to mention Saint Peter or Saint Paul as examples, since we are all familiar with Peter's spontaneous bravery followed by fear and denial, and with the way God knocked Paul off his horse to get his attention. But there is one saint with whom we can identify, one saint whose human problems caused him often to get into God's way instead of being on the way to God: Francis Bernardone!

We need only recall an early event in the life of the young Francis when he was acting as a very efficient clerk in his father's shop to understand how one can sometimes get in God's way. The beggar asked for alms for the love of God. Francis brushed him aside, as he was very busy, and then God intervened in, as we might say, nowadays, Francis's subconscious. Francis could have ignored this small voice within him, but he didn't and thus had a second chance at the grace offered him. He ran pell mell down the street, practically scaring the wits out of the beggar, so he could right himself with

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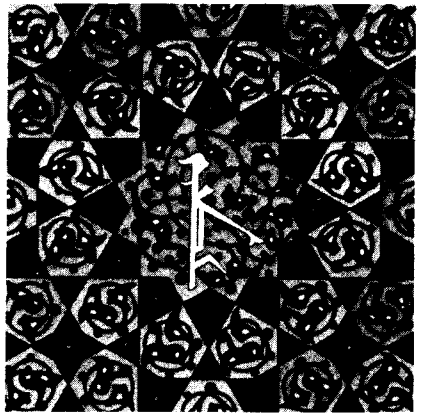
the Lord. Anyone witnessing that incident probably knew Francis and his other types of escapades and took this one for just another of Francis Bernardone's tricks.



Francis, at any rate, must have returned to his father's shop feeling very light-hearted and proud of his humility for being so charitable and good, and he liked the feeling, too. How deep was his love of God at this time? No matter how deep or how shallow it was, it was his generosity upon which God knew he could depend, and it was this natural gift upon which grace would build. How God must have smiled as the self-satisfied Francis went back to his work of being a shrewd businessman!

Francis again stumbled before God when he sold his and his father's goods for a good work, the repair of San Damiano. The trouble is, Francis never dreamed the priest would refuse the money nor that his father, who had spoiled him in so many ways, would make such a fuss over so few things. God used this event to turn Francis's heart from money and its vanities as well as to divest him of family dependency. From now on, he would be able to call only God his father and God would lead his chosen son to do things beyond his greatest dreams.

Impulsively Francis decided that God wanted him to be a hermit. So, after giving up all in the courtyard of the Bishop of Assisi, he saw his personal vocation to be that of a solitary. As always, looking for the straight path and convinced that he had found it, Francis pursued the eremitical life. But God didn't seem to agree. Soon his solitary life was interrupted by others who desired to follow on the same path. Francis had learned more openness to God's Spirit by then; so he freely and joyfully accepted those God had sent him. They would learn from him, and he from them.

Francis really found himself in God's way when he instinctively fumbled for coins as an alms during his unexpected encounter with a leper. This time, however, God's grace was able to move him to dismount, place the coins in the leper's diseased hand, and embrace him in recognition of what he really was—his brother. The old light-hearted spirit returned! The knowledge of doing something good sparked again. But the total disappearance of the leper in an impossible space of time in the unwooded area carved in his heart the certainty that he was now on God's way.

Even when God plainly spoke to Francis there were times when his predispositions or literal-mindedness overburdened and overshadowed the message. The voice from the crucifix did ask him to repair the church, but it took Francis three churches later to realize the true, universal and spiritual, sense of the message. But it was this same literal quality which would cause fear in the hearts of so many of his followers later on as they clamored to have the Rule moderated. Without this literal aspect, however, one wonders whether Francis would have become what Franciscans proudly call him: the most perfect imitator of Christ.

Does this mean that Francis arrived at a point in his life where he continuously lived on the threshold of heaven with his feet on the ground but his head perpetually in the clouds? Of course not; in fact, even after the gift of the stigmata Francis underwent some of his most severe trials. Earlier, after his conversion, there is one scene which tells us how he began to cope with human nature and build up his spiritual life. Francis walked into town because he needed oil for the lamp. He had already established himself as a beggar, had been bedecked with stones and mud on one occasion, had been cursed by his father, and had persevered through a number of other trials. Now, however, as he neared the place he heard familiar sounds and familiar voices. These were the sounds of an evening of fun—an evening such as he and his friends would enjoy together, with himself as the king of revels. How would they receive him now? What would they say to him? How would they look at him? Francis was ashamed! Now—would he get in God's way, or would he walk on the way to God? As we know, he overcame his shame, entered the place, and strengthened his allegiance to poverty. Through God's grace he was growing in humility, trust, and love.

Much later God and Francis had an interesting discussion about who was running things. Poor Francis, ill from his sufferings inflicted by the holy wounds, wearied with community problems, and possessed by a sense of helplessness, complained to God. What was to be done with the wayward

friars? It was impossible to control so many men—why had God called so many to follow him? What consolation does God give to his loyal follower and most perfect imitator? God asks him whose Order it is, anyhow, and tells Francis to be more concerned about his own salvation. How's that for getting in God's way? Ω

Tapestry

Today threading their way
south from Boston
slim silver planes caught fire
from the sun and cut by the wire
of the telephone pole were lost in
grey clouds over the Bay.

Mary L. O'Hara, O.S.C.

Living Bread

Saracens' retreat:
Sunburst of gold, delicate
Wafer, Clare's firm grasp . . .
Peaceful assurance whispered:
"I shall always protect you!"

Guy Tillson, O.F.M.Cap.

Contemplation

I wandered under the Father's gaze,
  Unnoticed, by me, His watching eyes,
I saw the grass, the trees, the men;
  Hearing in the wind the groans, the cries.

Tripping lightly on violets—blue;
  And black-eyed Susans' golden spray,
I danced in the gentle breeze's path
  And with each floating leaf did play.

Essence of heavenly flowers mixed
  With aromas a chef could never create,
Filled my brain to powerful depths—
  Leading me on 'til it was too late!

At last, I paused to look around
  Where all was clothed with shades
Of greys and blacks; a mixture of a kind
  Like fearful depths in which life wades.

"No more behind . . .," I cried aloud.
  My heart pulsed like a fear-filled stone
And thrust my eyes in front of me
  To see a path newly hewn

Glimmers of rays fast sinking down
  Caught me as I ran—oh, where?
To the ends of the earth it seemed to be
  Without the light I didn't care.

So—onward—pushing—always ahead—
  But darkness was faster afoot.
My wondrous sights and gaity
  Lost forever in falling soot!

Which fell like a passion as I sank very low
  To discover a soft resting-place
Where tender essence continued to blow
  Sweetness and softness on my face.

It was then the darkness comforted me;
It was then that I came to rest;
It was then my breath barely breathed at all;
It was only then I understood the test.

Sister Frances Ann Thom, O.S.C.

Book Reviews

Grey Friars. By Harold Goad, London: John Westhouse Publishers, 1947; reprinted Chicago: Franciscan Herald Press, 1979. Pp. 238. Cloth, $6.95.

Reviewed by Father Raphael D. Bonanno, O.F.M., missionary of Holy Name Province, in service at the Church of the Holy Sepulchre, Jerusalem.

The subtitle of this book gives a better idea of its content: the story of St. Francis and his followers. The first chapter deals with the birthplace, boyhood, and conversion of Saint Francis. Chapter two already moves into the Order's foundation as the "Poor Men of Assisi." Chapter three treats of the Order after Francis's death. Chapters four through nine deal with various areas of Franciscan influence: viz., the preaching and worship of the friars, the freedom of poverty, Franciscan politics, popular music and poetry, plays and painting, science and philosophy. There is a curious final chapter on Franciscan individualism. Most chapters begin with a quotation from Dante who expresses the profoundest thoughts in succinct lines.

Goad seems to be a Protestant, possibly Wesleyan (p. 227), writing definitely for an English audience. The title of the book, *Grey Friars*, is the nickname the people of England gave the Friars Minor centuries ago. Many chapters of the book dwell more on events or topics related to England.

Goad tries to provide background to understand Saint Francis better. He succeeds admirably. His book is a good introduction to Franciscanism. Of course it is not the last word on this subject; that book has not been written yet.

Goad's book is a reprint of his 1947 book which in turn was an amplification of the book he wrote in 1926 called *Franciscan Italy*. This latter story of Saint Francis was built around the cities and towns where he lived, prayed, and preached. The present book has very little actually on the internal disputes of the Order, e.g., with the Spirituals. Goad's emphasis is clearly on the external influence of the friars in the world. Reflecting on that image, he shows us what the Grey Friars were all about.

Goad's book needs some updating because Franciscan studies have progressed so much in recent years, e.g., on Donna Pica's nationality, on Francis's visit to Jerusalem, on the houses of Saint Francis or Pietro Bernardone in Assisi, and on Clare and her chronology.

Something new for this reader was Saint Francis's devotion to Michael the Archangel as *patron* of the medieval knights. The medieval shrines at Cornwall in England, Mont Saint Michel in France, Soracte and Monte Gargano in Italy were part of knightly cult to the warrior angel (p. 43). Well known is Saint Francis's yearly fast in honor of Saint Michael, because during that of 1224 on Alvernia Francis received the Stigmata.

In Goad's chapter on preaching and worship, there is an interesting excursus on the history of language in Europe and how the friars helped because they preached in the national vernaculars, e.g., Saint Bernardine of Siena and his Sienese dialect. Duns Scotus probably would disagree with Goad that the friars defended the Immaculate Conception "by poetic rather than philosophic arguments" (p. 86).

In the chapter on Franciscan politics, the closeness of the friars to the poor made them generally left-wing or people-oriented. And yet they were generally also respectful of the hierarchy and orthodoxy. A notable exception was Ockham's opposition to John XXII.

In the chapter on poetry, Goad includes his own translation of the Canticle of the Sun from the original Italian and uses the phrase "*Monsignor* Brother Sun," which is far too literal and ecclesiastical. Some American monsignors would wonder about that translation. Regis Armstrong, O.F.M.Cap., an expert on Saint Francis's writings at the Franciscan Institute, St. Bonaventure, New York, renders the Italian better when he uses "*Sir* Brother Sun."

In the chapter on plays and paintings, Goad shows how the Coventry plays were organized by the friars and their liturgical pageants of *Corpus Domini* were only a step removed from the famous medieval "miracle" or "mystery plays." In painting, Saint Bonaventure's books, the *Legend of Saint Francis*, and the *Meditations on the Life of Christ* influenced Cimabue, Giotto, and other great painters of the period. Goad shows how the gold and silver backgrounds of byzantine paintings changed when birds, flowers, and little animals appeared as a result of Franciscan interest in Nature.

In the chapter on science and philosophy, Goad gives little personal sketches that help one know better famous names like Robert Grosseteste, Adam Marsh, Roger Bacon, Brother Bartholomew Anglicus, Alexander of Hales, Bonaventure, Duns Scotus, and William of Ockham. Goad also considers Francis's miracles over against the modern, skeptical mind and concludes that Francis's greatest miracle is his influence on people over seven hundred years. Francis's science was simple and primitive, compared with modern sophistication. Yet he had the happy intuition of respect for the inner power of each creature within its own order of creation. He thought creatures may be used by people but not uselessly hindered in their order of creation. Goad already recognized Francis as the patron of ecology back in 1947.

Winter wheat
doesn't grow
in upper Michigan.
Winter is eternal.

The sun
a cat's eye aggie,
rolls on
grey fields.

Andrew Lewandowski, O.F.M.

Saint Bonaventure in philosophy voted for the search of Truth but with the help of mystical guidance or grace, which idea is roughly equivalent to Henri Bergson's Intuition, according to Goad. In science, Roger Bacon is made responsible not only for gunpowder but also eventually for today's nuclear bomb. One serious problem Goad raises is the motivation of medieval and even modern scientists. Is their research motivated more by pride and curiosity, or more by love of God and men? This is probably *the* moral problem of science today.

The most difficult chapter of the book is the last, on Franciscan individualism. Here the author is very hard on the bar-

barian hordes of Europe, who were "herd-men without personality." Or had the weak Romans lost their personality, through decadence? I think Goad is right when he claims that Francis approached every creature or person individually in the spirit of love, thereby releasing new forces hitherto latent and unsuspected. But it is Francis's fraternity that brings out the richness of another's individuality and even his own. Brotherhood, or mutual love, or the multiple relationships of persons in community is what makes an interesting individual. Goad never sees that. Of course he is looking from the outside in and cannot be blamed for that.

I recommend his book to beginners in Franciscanism, those who might have seen the movie, "Brother Sun, Sister Moon" or read some small pamphlet on Saint Francis, and now want more.

The Apocalypse. Vol. 22 of **New Testament Message Series.** By Adela Yarbro Collins. Wilmington, DE: Michael Glazier, Inc., 1979. Pp. xiv-155, including bibliography. Paper, $4.95.

Matthew. Vol. 3 of **New Testament Message Series.** By John P. Meier. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xii-377, including bibliography. Paper, $7.95.

Interpreting the New Testament. Vol. 1 of **New Testament Message** Series. By Daniel J. Harrington, S.J. Wilmington, DE: Michael Glazier, Inc., 1979. Pp xi-149, including bibliography and two appendices. 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 National Seminary, Weston, MA, and author of Covenant Renewal in Religious Life.

Some time ago I joined with a Protestant biblical scholar to give a workshop to a group of Protestant and Catholic clergy. The question was asked, "Which is the best translation and one volume commentary on the Bible?" The other scholar did not hesitate to declare that the New American Bible and the Jerome Biblical Commentary were the best. We've come a long way!

As Cardinal Medeiros said to the members of the Catholic Biblical Association: "The maturing of the Catholic biblical movement in the United States is a great sign of the deep, inner renewal of the Church in America." (*Bible Today*, Jan., 1980).

Now comes this new series from Michael Glazier Publishers that is a further indication of that vitality. Twenty-two volumes on every book of the New Testament are the fruit of the very best in contemporary scholarship. Clear and scientific, yet not overly technical, they are intended to be aids in preaching, adult education, and building a biblical spirituality.

It is impossible to have read each one of them in depth in the short time since their publication. However, if Daniel Harrington's *Interpreting the New Testament* (the introductory volume to the series), John P. Meier's *Matthew*, and Adela Yarbro Collins's *Apocalypse* are typical, then William Barclay had better move over.

Harrington's contribution would also make a fine text for an introductory course on the New Testament. In addition to chapters on every aspect of exegesis, he has insightful sections on preaching and biblical spirituality. Each chapter has a good bibliography attached, and the book concludes with pertinent questions to see if the matter has been grasped.

John Meier is now one of the foremost renowned authorities on Matthew. Since 1981 is the "A" cycle in the lectionary, this commentary is indispensable for homily preparation right now. Meier's thought and insights have been well honed by the interaction of the participants of the C.B.A.'s task force on Matthew, of which he was a prominent member. The book is deep, clear, and pleasant reading.

Adela Yarbro Collins fills the lacuna left by Joan Massingberd Ford's disappointing Anchor Bible volume on the Book of Revelation (which she doesn't even mention in her bibliography). Her sane and scholarly viewpoint is stated well on p. 56: "The point [of the Apocalypse] is not to provide readers with a timetable for the future, but to give them an understanding of reality to interpret and shape their present lives."

If the book has a fault it is a lack of a more complete exposé of the literary form apocalyptic into which this book must be situated. This is satisfied somewhat by a fine annotated bibliography where such material can be found.

Present indication is that this series will have a wide, well deserved readership.

The Francis Book: 800 Years with the Saint from Assisi. Compiled and edited by Roy M. Gasnick, O.F.M. New York: Macmillan, 1980. Pp. ix-211, illustrated. Cloth, $19.95 (Collier Books paperback ed., $12.95).

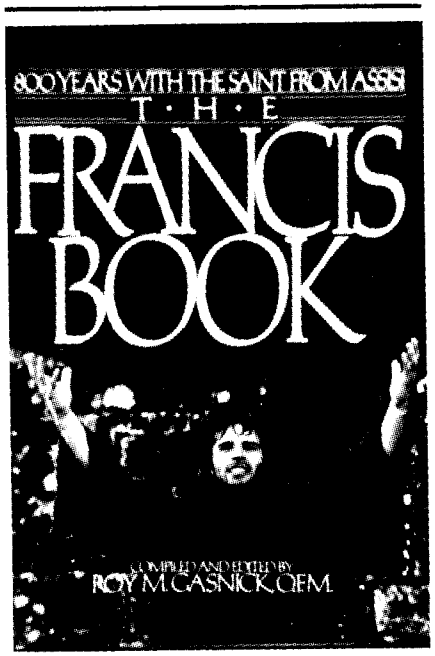
Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (English, University of London), Associate Professor of English at Siena College.

This carefully edited and handsomely designed anthology offers readers the thoughts and insights of outstanding writers of the past eight centuries as they confronted the life and personality of Saint Francis of Assisi, whose eight hundredth birthday the book celebrates. Here, in addition to such familiar writers as Thomas of Celano, Johannes Jörgensen, and G. K. Chesterton, one will find unexpected contributors such as Ernest Renan, Oscar Wilde, and Arlo Guthrie. Merchants and revolutionaries, bishops and hippies, writers and artists and filmmakers have turned to the Poor Man of Assisi for inspiration and a glimpse of a better life, and Father Roy here presents us with some of their contributions to the "Francis phenomenon." "Those who read this book are not expected to agree with all the opinions and interpretations about Saint Francis contained herein. The editor himself does not. But our times call for honesty, openness, and objectivity, and hence the need to present as broad a picture of Francis as possible" (p. ix).

The anthology is organized around broad areas such as Francis's city, his life, his values, his best friend (Saint Clare), his continuing influence, his universal appeal. Giorlamo Moretti offers an analysis of Saint Francis's handwriting; John Ruskin suggests another view of Francis's relationship with his father; Romano Guardini reflects upon Saint Francis and self-achievement; Bishop Moorman traces the persistence of Francis's ideals; Reinhold Schneider and William Fleming examine his influence on art, while Colin Eisler looks in close detail at Bellini's great painting of Saint Francis (one of the joys of a visit to New York's Frick Museum off Fifth Avenue). Of more than timely interest is Father Basetti-Sani's essay on Muhammad and Saint Francis, in which the author states: "to arrive at a more Christian understanding of our brothers in Islam, it is important for us to adopt the attitude adopted by Saint Francis of Assisi

and meditate on a phase of his life that has perhaps escaped a number of biographers and admirers: namely, the mysterious bonds that united the Poverello to the founder of Islam, the Arab Prophet Muhammad" (p. 184). A thought-provoking and extremely fascinating essay by John Garvey on the "fool" in Franciscan, Russian, and Jewish traditions is well worth a reader's reflective reading.

The book's multi-media format—fiction, essays, poetry, journalism, song, painting, drawings, photographs, and comic book illustration—may prove distracting to some readers and a disappointment to others. The editor, Director of Franciscan Communications for Holy Name Province, has attempted to suggest that Francis has been "modern" for every age since he burst upon the world 800 years ago. Such a format adds witness to the fact that Francis has appealed to all tastes, and the anthology has been designed to entertain as well as to inspire. It is designed to take Saint Francis out of the birdbath and place



him at the heart of human and divine experience. The book should appeal to many readers, and it will prove a bargain for all.

★

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[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
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 for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises 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 our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
[1]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: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, ed., *St. Francis of Assisi: Writings and Early Biographies.* English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

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Gasnick, Roy M., O.F.M., comp. and ed., *The Francis Book: 800 Years with the Saint from Assisi.* New York: Macmillan, 1980. Pp. xii-211, illustrated. Cloth, $19.95 (Collier Books paperback ed., $12.95).

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The CORD

A Franciscan Spiritual Review

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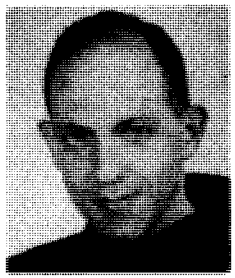
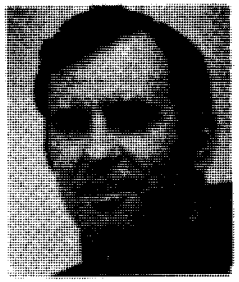
The CORD (ISSN 0010-8685) (USPS 563-640) is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Subscription rates: $8.00 a year; 80 cents a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office. 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.



EDITORIAL

An Idea Whose Time Has Come



FOR A NUMBER of years we have desired editorial assistance with The Cord, and from time to time we have put forward some tentative suggestions, none of which had ever come to fruition. A November, 1980, meeting with the Staff of the Franciscan Institute, however, has at last fulfilled our desire with the creation of an Editorial Board.

This Editorial Board is truly representative of Franciscan religious communities, as one knowledgeable of religious initials can see. Each of the members has at least one special area of competence and interest and has something unique and precious to contribute to our common endeavor. Most have worked either at the Franciscan Institute or with members of the Staff there. They have already begun to solicit and evaluate articles on Franciscan spirituality, and some of them will from time to time contribute editorials.

As we expand our Editorial Board, we hope also to expand our readership. You—our satisfied readers—can help by telling your friends about us. As printing and mailing costs continue to inflate, our need for subscribers also mounts.

We warmly thank our collaborating editors for their generous response, and we look forward in these centenary years to a constant improvement in the help we are called to give in deepening the Franciscan spirit among all English-speaking followers of the Poverello. Ω

Fr. Michael D. Meilach, ofm Fr. Julian Davis ofm

The Franciscan Institute . . .

. . . . is a center for learning, research, and publication related to the Franciscan movement, principally its spirituality, theology, philosophy, and history. A major project of the Institute is the Latin critical edition of *William of Ockham's Philosophical and Theological Works*, which has been described as one of the most important projects in America in the area of medieval scholarship.

Most noteworthy among its other publications are the series devoted to texts, philosophy, theology, and spirituality.

Besides **The CORD**, the Institute also publishes *Franciscan Studies*, a scholarly annual for the publication of articles and texts concerned with the Franciscan contribution to theological, philosophical, and scientific thought, and with the historical evolution of the Franciscan movement, principally in the medieval period. Articles are accepted for publication in English and other major languages of western Europe. Each annual volume is $12.00, and a comprehensive index (1941-1962) is available for $1.25.

Through the graduate school of St. Bonaventure University, the Franciscan Institute offers a program in Franciscan Studies leading to the M. A. Degree. (A schedule of courses offered this coming summer may be found on the inside back cover of this issue of **The CORD**).

Through its library and resource people, the Franciscan Institute is a principal American center for Franciscan research.

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Sensuous Spirituality: Paul and Francis

ROBERT E. DONOVAN

WHEN I was growing up, the sensuous and the spiritual were rarely if ever linked together. Rather they were inimical. You had to develop calloused knees if prayer and spiritual growth were to be furthered. There was no such thing as a comfortable position, place, or attitude in connection with growth in the spiritual life. To grow spiritually one had to hurt. This notion of ascetic/denial spirituality has its roots in martyrdom—"white," not "red." When Christians could no longer heroically advance to union with Jesus along the "red" road of martyrdom at the hands of the cruel, pagan, Christ-hating Romans, they turned to the path of "white" martyrdom. With Saint Antony of Egypt they went to the desert and there, bereft of all comfort, color, and company, they denied themselves into union with Jesus.

Now don't get me wrong. I am not putting this kind of spirituality down. It had a place then and through many years in the Church. In the Middle Ages, e.g., the royal road to Jesus once again ran red with the blood of the "white" martyrs who practiced self-flagellation. (Indeed, until Vatican II and possibly today, some religious orders maintained the practice, though usually they limited it to those in formation). This way to holiness/union was part of their world-view as it is, at least on the gut level, part of ours. Denial, after all, is central to any spirituality. And yet, it seems that there is another way that can complement and has complemented the way of denial and will, in time, replace it—the *via positiva*, sensuous spirituality, the "yes" spirituality.

The ascetic/denial spirituality runs from matter, from the sensuous, especially sensuous pleasures. In its attempt to build a spirituality—a purely spirit-centered spirituality—matter must not be converted into spirit but denied and shunned. There is a place for such a spirituality. It produces the results desired. It is, for me, easier. Taken in isolation, however, it very obviously becomes elitist. This can be clearly seen in Paul and the usual interpretation of his writings.

Dr. Robert E. Donovan is an Assistant Professor in the Department of Theology at St. Bonaventure University.

Paul

It is obvious that Paul can be fit into the category of a main support for the ascetic spirituality. His discussion of virginity in 1 Corinthians is very explicit. He plainly urges the unmarried to stay that way and marry only if they cannot control their desires because "it is better to marry than to burn with passion" (1 Cor. 7:8). Going further, Paul points out that virginity/celibacy allows one to be more easily concerned with the Lord's work. Those married folk are concerned with pleasing their husband or wife and not with pleasing the Lord (1 Cor. 7:32–34.

At face value it would seem that Paul is making a case for choosing virginity/celibacy (the ascetic spirituality) as the better way of giving oneself "completely to the Lord's service without any reservations" (1 Cor. 7:25). In fact he says that this way will take the man or woman out of the "world." From this vantage point religious life has developed as celibate, virginal, ascetic, and "better," i.e., elitist. I do not doubt either that Paul meant it, at least under the circumstances. Given the enthusiasm of the Christian community at Corinth, this way was easiest. Less temptation.

Paul also upheld the other, the sensual, way to serve the Lord. In doing so he speaks of the gifts/charisms that each one has uniquely (1 Cor. 7:7). We can't all be like Paul, but we can open ourselves up to the Lord's presence by building up our unique gift. If one is given the gift of marriage, Paul tells him or her to marry and grow in the Kingdom through marriage. If, on the other hand, one is gifted with virginity/celibacy, he or she should grow in the Kingdom that way. Paul wants to help, not place restrictions on anyone (1 Cor. 7:35).

Seen in this way, being virginal/celibate is not so much a denial, a giving up, as it is a gift. If one does not have the gift, he or she should get married (1 Cor. 7:36). This is his/her charism. Of the two, Paul sees the married as doing well and the virgin as doing better. It would be foolish to conclude that Paul is advocating that one with strong passion choose celibacy. That could be wrong, a misuse of a gift, and hence immoral.

So Paul calls on the Christians of Corinth not so much to renounce the world as to embrace the special gift that God has given each one. Virginity/celibacy, then, becomes not a renunciation but an embracing. This is the interpretation of priestly celibacy held and taught by Pope John Paul II in his "Letter to Priests, Holy Thursday, 1979." For him, a man "decides upon a life of celibacy only after he has reached a firm conviction that Christ is giving him this 'gift' for the good of the Church and the service of others. Only then does he commit himself to observe celibacy for his entire life."[1] (It is too bad that many men and women have chosen the religious or priest-

ly life as a renunciation rather than an embracing of a gift. This was not Paul's idea.)

Nor would it have been Paul's idea to make virginity/celibacy (renunciation/ascetic spirituality) *the* sign of the inbreaking of the Kingdom. That sign is important and "better," but along with it must be placed marriage (sensual spirituality), the best sign/witness of the love Christ has for his Church. In this, of course, Paul is only following the Prophets who use the marriage symbol over and over to express, symbolize, and sacramentalize Yahweh's love for his people, Israel. In his letter to the Church at Ephesus, Paul points this out explicitly.[2] It is important enough to quote at length.

> Submit yourselves to one another, because of your reverence for Christ.
>
> Wives, submit yourselves to your husbands, as to the Lord. For a husband has authority over his wife in the same way that Christ has authority over the Church; and Christ is himself the Savior of the Church, his Body. And so wives must submit themselves completely to their husbands, in the same way that the Church submits itself to Christ.
>
> Husbands, love your wives in the same way that Christ loved the Church and gave his life for it. He did this to dedicate the Church to God, by his word, after making it clean by the washing in water, in order to present the Church to himself, in all its beauty, pure and faultless, without spot or wrinkle, or any other imperfection. Men ought to love their wives just as they love their own bodies. A man who loves his wife loves himself. (No one ever hates his own body. Instead, he feeds it and takes care of it, just as Christ does the Church; for we are members of his Body.) As the Scripture says, "For this reason, a man will leave his father and mother, and unite with his wife, and the two will become one." There is a great truth revealed in this Scripture, and *I understand it applies to Christ and the Church.* But it also applies to you: every husband must love his wife as himself, and every wife must respect her husband [Eph. 5:21-33; emphasis added].

From a familiar reading, one would think that Paul is still talking of that "higher" ascetic spirituality. Christ loves his Church detachedly and cleanses it almost to a fault. It is almost antiseptically clean: "no spot or wrinkle." Indeed, no imperfections. No relationship at all to the world, the body, matter? Well, not quite. Many have read these verses this way, but they do so at the neglect of the rest.

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[1]John Paul II, "Letter to Priests Holy Thursday 1979," as quoted in *National Catholic Reporter*, vol. 15, n. 26 (April 20, 1979), p. 13.

[2]Not going into detail as to the question of authenticity of the various Pauline epistles, we shall accept the view of Joseph Fitzmeyer, S.J., that this epistle is Pauline, whereas the Pastoral epistles are not. See Joseph Fitzmeyer, *Pauline Theology: A Brief Sketch* (Englewood Cliffs, NJ, 1967), p. 4.

Remember the comparison is Christ/Church::Husband/Wife. In the first instance Christ's love for the Church (ascetic spirituality) is the image/model/analogue for a husband's love for his wife. So then the second part should follow in the same vein: the husband's love for his wife is the image/model/analogue for Christ's love for his Church. And it does. Only this must be seen as pointing in the direction of sensual spirituality. To reduce that love to steps in modern terminology, it would read thus: first, you must love yourself—all of you and revel in being you; secondly, you must love another in order to enhance the whole of each other's being; and thirdly, this is the way Christ loves the Church and the Church loves Christ.

Paul is even more explicit. The husband must first love his very own body—sensually. With this very same (sensual) love, husbands are to love their wives and their wives them. This will produce union—the union of two in one—the you and me in the us—just as Christ's sensual love for his Body (the Church) and the Body's love for Christ produces the one Body: many members and Jesus in the Body of Christ.

In terms of this dynamic, the present reality, Christ + members = Church/Body, the best sign is the married couple, you + me = us, not the celibate priest. The celibate priest better signifies the future, proleptically present reality, the inbreaking of the Kingdom. Together they offer the full range of options and spiritualities. And since the priesthood symbol has been so elevated it is time to redress the balance. To beat the sensual drum, as it were.

Francis

Francis, the poor man of Assisi, was aware of this, too. In a world where the whole Church had been monachized in various degrees,[3] where ascetic spirituality held sway, Francis, while a saint really "into" ascetic spirituality (he was a man of his time, after all), also offers an alternative to monasticism and beats the drum for sensual spirituality. Following the prevalent spirituality of the time, Francis literally beat his body, Brother Ass, into submission. As Celano testifies:

> For though he was enfeebled and completely broken in body, he never halted his pursuit of perfection, he never suffered himself to relax the reign of discipline. Francis even when his body was exhausted could not give it even a little relief without his conscience murmuring.[4]

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[3]David Knowles, *Christian Monasticism* (Toronto, 1969), pp. 83-84.

[4]2Cel 210, in *Omnibus*, p. 530.

Francis was a true ascetic. He yearned for the "red martyrdom" and pursued the "white" tenaciously. This, however, was not the whole of it. Francis was also very much "into" sensual spirituality. He was aware that the body was good. It was part of creation. For Francis all creation resonated with the presence of God. He was aware of this because he resonated with the same presence. As Bonaventure points out:

> Such was his pure love of God that Francis has arrived at a point where his body was in perfect harmony with his spirit, and his spirit with God. As a reward, God disposed that all creation, which must spend itself in the service of its maker, should be subject to his will and obey his command. . . . Not only did all creation obey his slightest wish; but by his providence God himself condescended to his will.[5]

In short, Francis was perfect ascetically and sensually.

Francis's sensual spirituality with the ascetic overtones can be seen so very clearly in his Canticle of Brother Sun. In this poem, Francis's immersion in, love for, and oneness with, the physical/sensuous is overpowering. All of creation is filled with the grandeur of God and sings his praises. These physical things are Brother and Sister to Francis. He knows, loves, and is at one with them. They signify God's love and concern for man and raise man's heart and mind to God. They describe ever new moments of ecstasy. One can feel the presence of that which stands beyond our limits. The words take on more significance when we realize that Francis wrote them when he was blind. In the writing and singing the sensual experience of God's presence returns.

> Be praised, my Lord, with all your creatures,
> Especially Sir Brother Sun, Who brings us the day, and through whom you give light; And he is beautiful and radiant with great splendor. He signifies you to us, Most High![6]

Yet in the midst of this celebration of God's presence in the physical, the ascetic is not forgotten. One must accept suffering and death as a means to further union. They must be loved and not feared. "Blessed those," Francis sings, "Lord, who keep your ten commandments. They do not fear death; they love it."[7] This is as it should be. What I am suggesting as important for today is not putting an end to ascetic spirituality but putting more

[5]St. Bonaventure, LM, 5.9,11, in *Omnibus*, p. 669.

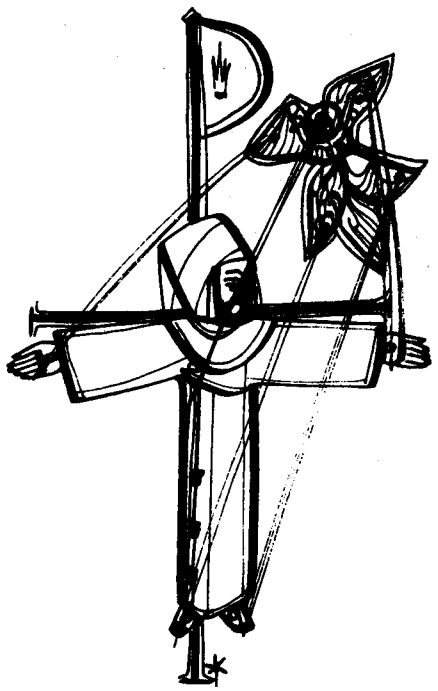
[6]Translation adapted from that of Nikos Kazantzakis, *Saint Francis* (New York, 1962), p. 358.

[7]Kazantzakis, p. 365.

emphasis on the sensual.

Francis was also a model of the sensual spirituality in his personalism. For the most part, the human person was more important than rules—even rules for ascetic spirituality. In a story told by Thomas of Celano, one of the brothers is really having difficulty abiding a particular fast. Not being able to stand the rigors of denying himself food, he cries out, "I am dying, brother, I am dying of hunger." What does one do in such a circumstance? Kick the fellow out? Demand an even more vigorous denial or firmer commitment to the ascetic life? Francis did none of these. For him the person was most important, and so he and all the brothers got up and all ate. It was their duty, "lest that brother should waste away from shame." And then Francis uses this experience to teach that the person is central. He admonishes his flock not "to deprive the body indiscreetly of what it needs." In this he shows his leaning toward sensual spirituality.

As is the case with everything human, Francis too is ambiguous. Though the person comes first and with him/her charity/love as the greatest virtue, nonetheless the spirit can best be fed by starving the body. "Know, dearest brothers," Francis concludes his lesson, "that what I have done in eating, I have done by dispensation, not by desire, because fraternal charity commanded it. Let this charity be an example to you, not the food, for the latter ministers to gluttony, the former to the spirit."[8] It is precisely in remarks such as these that Francis betrays his deep immersion in the sensual dimension. So deeply rooted is he, as was Paul, that the ascetic spirituality cannot overcome the sensual. Yet he remains ambiguous.



Another instance of Francis's centering on the person is his *Letter to a Minister*. Here Francis speaks again of the importance of the person over rules. He tells his minister (the one who is to exercise authority by being the servant) that

[8]2Cel 22, in *Omnibus*, pp. 380–81.

> There should be no friar in the whole world who has fallen into sin, no matter how far he has fallen, who will even fail to find your forgiveness for the asking, if he will only look into your eyes. And if he does not ask forgiveness, you should ask him if he wants it. And should he appear before you again a thousand times, you should love him more than you love me. . . . [9]

To me, there is no more telling understanding of our participation in the love of God than these lines unless it is the story of the Prodigal Son/Loving Father (Lk 15). We participate in a full way by respecting the person over the institutions. That's sensual spirituality. It's Francis's way.

And yet there is that ambiguity. In another place Francis seems to be for the rules and not for the person. In his Testament, Francis advises his friars to take a disobedient friar, a friar who refuses "to say Office according to the Rule" or "is not true to the Catholic faith," and make him prisoner. He should be kept in prison until turned over to the Bishop of Ostia.[10] One could interpret this as a case of hyperbole, but I rather think it just highlights Francis's humanity and resultant ambiguity. Though you can forgive a thousand times, sometimes you must punish. Though the person should come first, sometimes it has to be the institution. And so it goes.

There are, of course, other signs of Francis's sensual spirituality. One of these is his concern for a sensual rendering of the life of Christ. As Matthew Fox, a commentator on sensual spirituality, points out, "A sensual experience is a memorable experience; the beauty of it lodges in the imagination." For Francis this is true of the whole life of Christ, most specifically in the moment of the Incarnation. Francis helped to make this moment sensual by means of the Crib he set up at Greccio. To bring Jesus to life again Francis needed to set before the people's "bodily eyes" "how he lay in a manger, how he lay upon the hay where he had been placed."[12]

Making the humility of the Incarnation sensual was the work of many hands on one night; making the charity of the Passion present took a lifetime and was recorded sensually in the one body of this man who sought to walk in the footsteps of our Lord Jesus Christ. It is fitting that Francis, who was a sensual man all his life even when practicing heroic denial should have been rewarded so sensuously with the stigmata. And I have to imagine that he was more joyful with the stigmata than with any other gift from his Lord. It was his most ecstatic moment.

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[9] *Omnibus*, p. 110.

[10] *Omnibus*, p. 69.

[11] Matthew Fox, *Whee! We Wee All the Way Home* (New York, 1977), p. 145.

[12] *Omnibus*, p. 300.

Finally, one of the most characteristic signs of sensual spirituality is the resultant joy not only for the person but for all those around him or her. In this regard Francis once again qualifies as one who follows the sensual path to union with God. One of the most explicit stories about Francis's joy-filled-ness is told by Thomas of Celano:

> Sometimes Francis would act in the following way. When the sweetest melody of spirit would bubble up in him, he would give exterior expression to it in French, and the breath of the divine whisper which his ear perceived in secret would burst forth in French in a song of joy. At times, as we saw with our own eyes, he would pick up a stick from the ground and, putting it over his left arm, would draw across it, as across a violin, a little bow bent by means of a string. And going through the motions of playing, he would sing in French about his Lord.[13]

In these moments of ecstasy, Francis acts out with his body the effects of the sensual presence of the Lord. For himself and for others these ecstatic moments, I'm sure, came often.

Conclusion

With both Paul and Francis there are the obvious references and exhortations to the ascetic way which has held sway in Christianity for so long. There are, too, some less obvious but no less strong exhortations to sensual spirituality. Since this type of spirituality is just as constitutive of the unusual spirituality of Christianity it is time to redress the balance: to emphasize the sensual side. It has been buried for too long.

I do not mean that it should stand on its own. It seems to me to need the ascetic for balance. The reverse, though, is also true: the ascetic needs the correction of the sensual. Finally, with an eye to fitting the spirituality to the time, this is the time of the sensual. Rather than fight it we should use it. Instead of continuing to push an ascetic spirituality that goes against the grain we should do much better to emphasize a sensual spirituality such as described here. This would enable "the folks" to channel their sensual appetites and energies onto the path to union with God. The resulting joy would be reward enough.

So let us follow the leads seen in Paul and Francis and develop our own sensual spirituality. Let us be able to rejoice in the sensuality of marriage, with its ability to signify God: sensual love for us. Let us rejoice in all the sensible creatures of God. Let us, like Francis, see

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[13] *Omnibus*, p. 467.

in beautiful things . . . Beauty Itself; all things were to him good. "He who made us is the best," they cried out to him. Through His footprints impressed upon things he followed the Beloved everywhere; he made for himself from all things as ladder by which to come even to His throne.[14]

If the ascetic spirituality has been leaving you cold, grab a sensual ladder. Ω

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[14] *Omnibus*, p. 495.

Seven Masses

HUGOLINE A. SABATINO, O.F.M.

VII. Mass on the Sickbed

naked hungry and homeless
he wanders the earth
leprous cancerous and cardiac
he stumbles—
premature mourners gather
thinking "heritance"
family despair
over hospital bills or funeral bills
or both
and an afterthought of him
who knows the hour and the day

why do you look among tombs
for the one who lives?
I have healed all wounds in my flesh
drown your sorrow
in the oil of gladness—
I am glorious head
you are my body
walking and leaping through walls
and praising God on earth
as in heaven—
I am light who brook no shadow
I am I can

Five Sorrowful Sonnets

SISTER MARY AGNES, P.C.C.

I. Christ in the Garden

With supper done they went into the night,
the Christ, His chosen; awed with mystery
and words they walked while still they had the Light
toward fallen shadows of Gethsemani.

Within the olive gloom their wonder grew:
the Master sorrowful to the brink of death.
In dread of the long desired Pasch He drew
aside to pray, fell prostrate on the earth.

Rejection, unbelief, all evil found
its mark: in the heart of the eternal Son,
time's gathered guilt. Blood shuddered to the ground.
Not His but God the Father's will be done.

Christ rose with all creation in His power,
went freely to arrest; it was the hour.

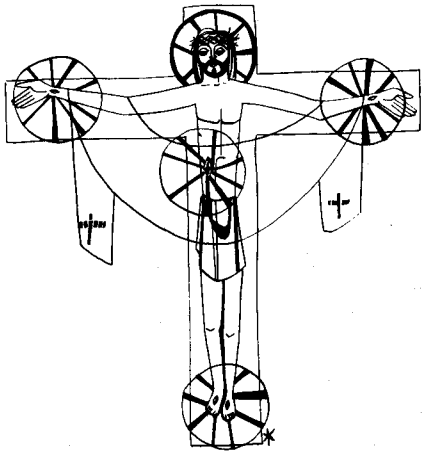
II. Flagellation

The lacerations of the heart Christ bore
with quiet grief: the traitor's kiss, quick flight
of bosom friends, then fall of His Rock. Before
base guards, high priests He stood alone that night.

At dawn the leaders hustled Him from court
to insolent court to legalize their plan
and netted from Rome command that made Him sport
of ruffians: Take and flog this guiltless Man.

Stripped naked, Jesus bent His back and took
for us the scourge of weighted thongs—our Lord,
the silent Lamb, surrendered up to stroke
on brutal stroke, humiliated, gored.

Scarce room for five more wounds when it was done.
O God, You did not spare Your only Son.



iii. Crowning with Thorns

Is He a King? But royalty needs state.
The soldiers now took up their whips of scorn
at Him and mocked a coronation rite
complete with roughly woven crown of thorn.

They costumed Him in a purple cloak, a reed
for sceptered might, enthroned Him in disgrace
upon the scourging stone all stained with blood,
and then they spat, they spat into His face.

With briar-cap pressed deep into His head,
the Christ was King indeed in fool's disguise.
Caught up in taunts, mock homage that they paid,
did no one see forgiveness in His eyes?

Or would the sight of Him appease the crowd
in which we stood and could not see our God?

iv. The Cross Bearing

The hour to which His whole life strained was here.
In blind Jerusalem, here only did
the prophets die. Now Pilate, riddled with fear,
delivered up their King to be crucified.

Impelled by love men's malice could not change,
ingratitude restrain, Christ raised the weight
of wood, His feet set toward the mount. God's strange
design to save mankind must be complete.

With the crux of sin upon Him and all
its consequence, our Savior staggered up
the winding streets that led outside the wall.
There were a few to share His bitter cup.

The grim procession climbed the destined hill
of death and glory. Every bird was still.

v. Crucifixion

The pound of nailing pierced the air. Fire
shot through His limbs. With gashes torn to drain
His life, yet arms spread out to all, our Lover
was lifted, stretched upon a rack of pain.

Beneath the cross of crucifixion stood
His Mother Mary, there with full consent
in transfixed heart to this and motherhood
of sinful men, the whole of God's intent.

Then from the tree of bitter death there came
the sweetest song the heart of man has heard.
It sang the lengths God's love would go to flame
our own and share His life, to keep His word.

More Love than thrust of lance that gave release
to wellsprings of our pardon and our peace.

Sermon I on the Annunciation of the Blessed Virgin Mary

SAINT BONAVENTURE

Translators' Introduction

The Lord God has given me a well trained tongue, that I might know how to speak to the weary a word that will rouse them (Is. 50:4).

PERHAPS NONE of the great Franciscan preachers can live up to this Scriptural passage as well as the Seraphic Doctor, Saint Bonaventure of Bagnoregio. His sermons, of which the following is a fine example, are masterpieces of style and the technique of Latin linguistics.

Bonaventure's theology is essentially Christocentric, as is Franciscan theology in general; thus it is no surprise to see that in a sermon on the Annunciation we find all solid Christological teaching. Bonaventure, again in line with basic Franciscan spirituality, relies heavily on Scripture for his homiletics as well as his spirituality. His mastery of Scripture is astounding: a closer perusal of some of the scriptural quotations in the sermon below shows that they are often mere fragments of verses; to tie them together logically, Bonaventure must have had a near total knowledge of Scripture. His uses of scriptural metaphors in this sermon are of particular beauty. Among these note especially the metaphor of the rainbow and the various metaphors connected with the sun.

Aside from all this at times flowery theology, Bonaventure firmly grounds his sermons on basic Christian virtues. He relates his metaphors not only to aspects of the Incarnation but more importantly to the virtues. Throughout the sermon we find exhortations on purity, humility, constancy, magnanimity, and charity. These, perhaps more than his metaphorical wanderings, give him solid spiritual strength.

Together with the spiritual and stylistic aspects, Bonaventure has a fine technical, logical structure to his sermons. In this one, e.g., there are four basic divisions, each of which contains three metaphors concerning the Incarnation, making a total of twelve metaphors. There is a logical sequence to

This translation, done by Timothy Kulbicki, O.F.M.Conv., Stephen Pojtyraj, O.F.M.Conv., and Claude Jarmak, O.F.M.Conv., and edited by Germain Kopaczynski, O.F.M.Conv., is reprinted with permission from The Saint Hyacinth Studies *(published by the Conventual Franciscan Friars at St. Hyacinth College and Seminary, Granby, MA), volume 16 (1979), 1-11.*

Bonaventure's metaphors. The first triad illustrates activities moving upward from beneath the ground; the second triad uses "ground level" metaphors; and the final two triads, illustrating Christ's dual natures, use celestial metaphors. Also to be noted in terms of style are Bonaventure's use of chiasmic arrangements and alliteration in the original Latin, some of which we managed to preserve in our translation.

Introduction

BECAUSE THE mystery of the Incarnation of the Lord is so mysterious and profound, no human intellect can understand it; no human tongue can explain it. The Holy Spirit, realizing our limitations, wished to explain this mystery in different metaphors. We can come to an understanding of the Incarnation only when the Spirit leads us, as it were, by the hand. As the Apostle says: "The invisible things of him are clearly seen, being understood by the things that are made" (Rom 1:20).

In our opening passage from Isaiah, this mystery is explained by three metaphors: root, branch, and flower. *Root* signifies the nobility of the one conceiving; *branch* signifies the purity of the conception; and *flower* signifies the eminence of the Child conceived. Because the mystery of the Incarnation is, as we have said, denoted by various metaphors in holy writ, let us now gather them together, for they will lead us by the hand to understand the mystery to some degree.

1. The Nobility of the One Conceiving

THE NOBILITY of the one conceiving is itself denoted by a triple metaphor: Mary's profound *humility* is signified in the *earth blossoming forth*; her unshaken *constancy* is shown in a *root sprouting*; and her unparalleled *generosity* is demonstrated by a *gushing fountain*. These three virtues ennobled Mary and prepared her for conceiving the Son of God.

Scripture mentions this humility in two passages: "Let the earth bring forth the green herb" (Gn. 1:11); and "Drop down dew, ye heavens, from above. Let the earth be opened and bud forth a savior" (Is. 45:8). The *heavens* signify the Trinity sending the Word; the *dew* is the excellence of the angelic messenger; and the *earth* is the Virgin in her free consent. Of this David says: "Lord, you have blessed your land" (Ps. 84:2).

We too must be strong in humility if we desire the grace of God: "The Lord will give goodness" (Ps. 84:13), but only to the humble. As the Apostle James puts it: "God resists the proud, but gives grace to the humble" (Jas. 4:6).

"We must imitate [Mary], then, in her virtue of constancy if we wish to blossom forth in good works."

The proud are as mountains, unable to receive the dew of grace. Scripture tells us: "You mountains of Gelboa, let neither dew nor rain come upon you" (2 Sm. 1:21); and again, "In the midst of the hills the waters shall pass" (Ps. 104:10).

Concerning Mary's constancy, we read in Sirach: "And so I was established in Zion, and in the holy city I rested. I took root among an honorable people" (Si. 24:15-16). And in Revelation: "I am the root and stock of David, the bright and morning star" (Rv. 22:16).

We must imitate her, then, in her virtue of constancy if we wish to blossom forth in good works. James warns us: "A double-minded man is inconstant in all his ways" (Jm 1:8).

In reference to Mary's generosity, we read in the Canticle of Canticles: "The fountain of gardens, the well of living waters, runs with a strong stream from Lebanon" (Sg. 4:15). Mary waters the garden of the entire Church, and because she has communicated her graces so freely, the Church has been abundantly blessed. "Blessed Mary, in her abundant charity, made all indebted to her, and from her plenitude all have received." For that reason is she full of grace above all others: "The little fountain grew into a river and was turned into light and into the sun" (Est.10:6).

Therefore, let us imitate her in this virtue of generosity so that the more we give, the more we receive, grace for grace. Indeed, this is the very condition of grace: it lives in sharing, it dies in hoarding. The Gospels tell us: "Give and it shall be given you" (Lk. 6:38); "to those who have not, what little they have will be taken away" (Mt. 13:12). He who refuses to be generous by sharing God's graces with others will be deprived of whatever grace he has. For we read in Proverbs: "May your fountains be conceived abroad and in the streets divide your waters" (Pr. 5:16).

2. The Purity of the Conception

OUR SECOND major metaphor is the *shoot* signifying the *purity of conception*. It is both miraculous and extraordinary, and this in three ways, all of which are prefigured in sacred Scripture. The *conception without loss of bodily virginity* is signified in the miraculously *burning bush*; the

conception without the passing of time is signified in Aaron's *staff* suddenly sprouting leaves; and the *conception without hint of concupiscence* is signified in the passage of Judges dealing with the *dew-moistened fleece*. We must explain each point in turn.

We read of the burning bush in Exodus: "I will go and see this great sight, why the bush is burning but not consumed" (Ex. 3:3).

Although awe-inspiring, this incident is nevertheless understandable. This heavenly fire is a sustaining, life-giving flame, unlike earthly flame which consumes and destroys. In the same way man possesses two "flames" within him: the heavenly saving love, "charity," and the empty earthly love, "concupiscence."

It is in Numbers that we find allusion made to conception without interval of time: "When Moses returned, he found the branch of Aaron budding and blossoming, and even forming leaves and fruit" (Nb. 17:8). Marvelous though this incident be, much more so is the Incarnation. For without the passage of time, he who was perfect God became perfect man at the moment of conception in the womb of the Virgin.

Although admirable, this too is fitting and reasonable. Were it otherwise, were Christ viewed as man before God, such a view would entail his being God not naturally but accidentally. Therefore, he was at the same instant God and man.

Further, as Damascene notes: "The Deity joined his intellect to flesh." Since the rational soul is not infused unless the body be perfectly organized, we know that in the Incarnation the body receiving the soul was indeed perfectly organized. And what is more, the soul was infused with all virtue and wisdom. It is unthinkable that the all-perfect God be joined to a soul in any way deficient. We conclude, therefore, that at the moment of conception in Mary's womb, perfect God became perfect man. Whence Jeremiah can write: "The Lord has created a new thing upon the earth: a woman shall encompass a man" (Jr. 31:22). And "man" here means not only in sex but in wisdom and virtue as well. As Ambrose says, "What we are ignorant of after great efforts, the Spirit makes known by his free gift."

Of the dew-soaked fleece (signifying conception without hint of concupiscence) we find mention made in the book of Judges. Gideon, asked to fight for the liberation of his people, requests a sign that God is with him: "He put a woolen fleece on the floor. The next morning there was dew on the fleece but the ground was dry" (Jg. 6:37). The Psalmist says: "He shall come down like rain upon the fleece" (Ps. 72:6). And Jerome observes: "The fleece, though it be part of the body, did not feel the passion of the body. In the same way virginity, though it be part of the flesh, knew nothing of fleshly defilement."

3. The Sublimity of the Child Conceived

OUR THIRD major metaphor, the eminence of the Child conceived, assures us that we are dealing with a "giant of twin natures," to use one of Augustine's expressions, the "twin natures" being the divine and the human, subsisting in the one person of Christ. Three metaphors help explain the human element: the *raincloud* denotes the *plenitude of grace*; the *rainbow* gives witness to the *beauty of wisdom*; and the *glittering star* bespeaks the *righteousness of justice*. Let us examine each in turn.

a. Metaphors of the human.

Chapter eighteen of the First Book of Chronicles gives us the *raincloud* metaphor: "A little cloud arose out of the sea, and suddenly there fell a great rain" (1 Chr. 18:44-45). This refers to the Christ Child coming forth from Mary, a name which means "the sea."[1] And it is this rain of grace which makes the Church fruitful.

We too ought to be like this, clouds filled with grace sharing that grace with others. The Psalmist says: "He covers the heavens with clouds" (Ps. 146:8). And from Peter we hear: "Every man has received grace, ministering the same one to another" (1 Pt. 4:10). Let us not be like stormclouds, giving out thunderclaps of impatience and lightnings of wrath. Rather, we should heed the words of Scripture: "Wonderful are the surgings of the sea, wonderful is the Lord on high" (Ps. 92:4). The sea mist, though salty and bitter, is changed into sweet rain in the clouds. In much the same way both the bitterness and the sadness of life are transformed into sweetness for the man who is like a grace-filled cloud.

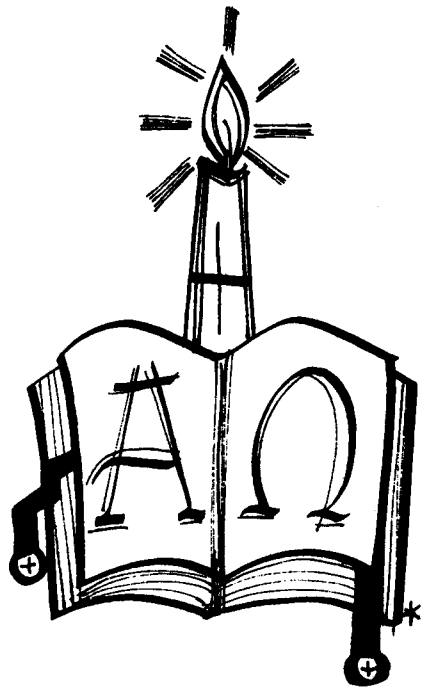
Genesis speaks of our second metaphor, the *rainbow* signifying the *beauty of wisdom*: "I will set my rainbow in the clouds, and it shall be a sign of the Covenant between me and the earth" (Gn. 9:13).

As in a rainbow we discover a multitude of colors, so in the soul of Christ do we find a plenitude of wisdom. This wisdom includes the innate knowledge of creatures possessed by Adam, the infused knowledge of believers on earth, and the glorious knowledge of the saints in heaven. Fitting indeed is the figure of the rainbow to symbolize the splendor of this wisdom: "Look upon the rainbow and bless him who made it" (Si. 43:11).

How well the rainbow bespeaks Christ. Formed as it is in nature by direct, refr[illegible]d reflected rays of the sun in the clouds, it reminds us of

[1]Difficult to express in English is Bonaventure's play on the words *Maria*, *amarum*, and *mare*.

Christ, the Sun of Justice, the cause and origin of all knowledge in the world.[2] For it is Christ who gives rise to every type of knowledge in the soul. First, there is the knowledge of faith, shown by the refracted solar ray. Faith proceeds where reason falters: "Faith has no merit if human reason demands proofs."[3] Next, there is the knowledge of human rationality and resourcefulness, shown by the reflected solar ray, a knowledge illuminated by grace. Finally, we come to the knowledge of contemplation, the direct ray, as it were, able to surpass the limitations of the mind by direct communion with God.



Christ is the origin of faith because he is the incarnate Word. Christ is the origin of reason because he is the Light of our intellect. And Christ is the origin of contemplation because he draws us to the Father.

Our third metaphor for the human nature, the *glittering star*, is found in Sirach: "He shone in his day, as the morning star in the midst of the clouds" (Si. 5:6). Christ himself shines in the midst of the clouds, that is, of sinners. By his words and actions he has shown us the light of justice. To Christ we must be conformed, then, lest we be "wandering stars, to whom

[2]The Augustinian theme of divine illumination, so characteristic of Bonaventure and the early Franciscan tradition, is adumbrated here in this section. A lengthier exposition may be found in another sermon by the Seraphic Doctor: "Christ the One Teacher of All," translated into English by Zachary Hayes, O.F.M., in the volume *What Manner of Man?* (Chicago: Franciscan [illegible]s, 1974), pp. 21-46. The close connection between epistemology and theo[illegible]istic of Saint Bonaventure's approach.

[3]The Quaracchi editors give the following reference [illegible] St. Gregory the Great, *II Homil. in Evang. homil* 26, n. 1.

the storm of darkness is forever reserved" (Jude 13). Far better for us to be like those spoken of in Daniel: "They that instruct many to justice are like stars for all eternity" (Dn. 12:3).

b. Metaphors of the divine.

Just as the human nature of Christ, Son of the Virgin, is represented by a cloud, a rainbow, and a star, the divine nature of Christ, Son of God, is most fittingly represented by the sun.[4] Nothing else in visible creation could so easily lead us by the hand to this subtle perception of the mystery of Christ's divine nature: "He has set his tabernacle in the sun" (Ps. 18:6). And in the prophets we read: "Unto you that fear my name the sun of justice shall arise" (Mal. 4:2).

By his very nature, Christ possesses incomparable dignity, unchanging stability, and inaccessible clarity. Scripture illuminates these three aspects of Christ's nature in three solar miracles: the sun going backwards, the sun standing still, and the sun shining ever so brightly.

We read of the first in Isaiah: "The sun returned ten lines by the degrees by which it had gone down on the sundial of Achaz" (Is. 38:8). Why was it necessary to prolong the king's life by a miracle affecting the whole world? Could the reason not be that the Lord wished to prefigure by this an even greater miracle?

There are twelve divisions on a sundial, just as there are twelve grades of life, the nine angelic orders and the three orders of visible creatures: rational, sentient, and vegetative. We note that the Sun of Justice did not go beyond the tenth hour, "for nowhere did he take hold of the angels" (Heb. 2:16); nor did he go above the tenth hour, for it would not be fitting for him to assume a mere sentient or vegetative nature. Rather, he remained at the tenth level, "where he took hold of the seed of Abraham" (Heb. 2:16).

Just as he humbled himself by descending through ten divisions of creation and ascended in the same fashion, so did Christ glorify man by raising him to a more noble dignity: "You have made him little less than the angels" (Ps. 8:6). Christ did this by joining his] incomparable dignity to mankind.

The book of Joshua deals with the second metaphor, the sun depicting Christ's constancy: "The sun stood still in the midst of the heavens, and did not set for one day" (Jos. 10:13). Could God have granted victory to his

[4]Readi[illegible]rds, one thinks of Saint Francis's "Canticle of Brother Sun." [illegible] the question o[illegible]aventure's faithfulness to the thought of Francis, see Michael Taylor, O.F.M.C[illegible] "St. Bonaventure: A Francis of Assisi Gone to Paris?" *St. [illegible]* [illegible]978), 13–20. The notes at the end of the article give further [illegible]ngs on the question.

people without this miracle? Undoubtedly! But he chose this way to show that, although the Sun of Justice would indeed do battle in the human nature he had assumed, he would nonetheless retain forever the ineffable splendor of the Godhead.

Concerning the third metaphor, the brightly shining sun, "There was darkness upon the land of Egypt" (Ex. 10:21). "The whole world was enlightened with a clear light . . . over them [i.e., the Egyptians] alone there spread a heavy darkness" (Wis. 17:19). The meaning is clear: Christ the Sun, by the merits of his deeds, is able to leave unbelieving sinners in the darkness of the night while wondrously revealing himself to all other men.

Conclusion

WE MUST NOTE in concluding that the mystery of the Incarnation is signalled by twelve scriptural metaphors which begin in the humble earth and rise to the sun of divine wisdom: "Where there is humility there is wisdom" (Pr. 11:2); "the fear of the Lord is the beginning of wisdom" (Si. 1:16). We therefore see that these twelve metaphors lead us to a better understanding of the holy Virgin and the Incarnation of her Son. Now we are able to fathom what is spoken of in Revelation 12:1: the "woman clothed with the sun" refers to Mary being clothed in divine brilliance; "with the moon under her feet" tells us that she surpasses all that is changeable, all that is temporal; and the "crown of twelve stars" on her head signifies the twelve scriptural metaphors we have utilized in this sermon which explains this mystery. All these metaphors, diverse though they be, signify the same mystery.

Bernard has written:

> There is undoubtedly only one Spirit of all the prophets. They may work at different times with different signs and methods, but what they have seen and predicted has all come from none other than the one Holy Spirit. What is symbolized by Moses and the burning bush, by Aaron and the blossoming rod, and by Gideon with the dew and the fleece, is clearly in the mind of Solomon when he foretold a valiant woman and her dignity (Pr. 31:10). It is even clearer in the mind of Jeremiah: "A woman shall encompass a man" (Jr. 31:22). And it is clearest of all in the mind of Isaiah: "Behold, a virgin shall conceive and bring forth a Son" (Is. 7:14). But no one has ever put it more majestically than Gabriel as he draws all of Scripture together and salutes the Virgin: "Hail, full of grace, the Lord is with you" (Lk. 1:29).[5] Ω

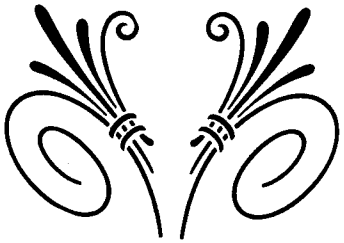
[5]The reference in the Quaracchi edition: Bernard, *Homil. 2 super 'Missus Est,* n. 11.

Thanksgiving for Sounds of All Kinds

SISTER DOROTHY KLASS, O.S.F.

Heavenly Father, you have been so good to us in so many, many ways. We scarcely know how to name the multitude of gifts which you have bestowed upon us: your great love for us; the life you have given us; our families, friends, and neighbors; the talents, the health, and the strength which are ours; our faith and the sacraments; the freedom we enjoy and this beautiful land of ours. We thank you especially for giving us our five senses: the ability to see, to hear, to taste, to smell, and to feel. Without the five senses, we could never have learned anything about the wonderful world around us. Nor would our minds have arrived at any truth, human or divine, for the senses are truly the gateways to the mind.

Today, however, we wish to focus on just *one* of the senses, that of hearing, and what it has meant to us. We want to tell you how glad we are that you have given us ears. How grateful we are for the sounds we hear, coming from all directions around us! With glad hearts we offer you this litany of thanksgiving.



For the many sounds of your animal kingdom,
we give you praise.
For the crowing of a rooster announcing the day
the buzzing of bees darting among the flowers in the field
the sweet song of birds filling the air with melody
the purring of a cat brushing its side against my leg
the whinney of a horse begging for a sugar lump
FOR ALL THESE SOUNDS, WE GIVE YOU THANKS.

For the sounds that human beings make,
we give you praise.
For a mother's tender lullaby
a father's cheerful whistle
a youngster's hearty laughter
a baby's noisy kiss
a grandfather's low chuckle
a friend's enthusiastic "Hello"
an opera singer's lovely aria
FOR ALL THESE SOUNDS, WE GIVE YOU THANKS.

For all the ordinary, everyday domestic sounds we hear
we give you praise.
For the singing of the tea kettle on the stove
the sizzling of bacon in the frying pan
the clatter of dishes in the kitchen sink
the splashing of water in the bathtub
the hum of an electric motor
the ticking of the grandfather's clock
the patter of a child's bare feet on linoleum
FOR ALL THESE SOUNDS, WE GIVE YOU THANKS.

For the sounds made by water in various ways,
we give you praise.
For the bubbling noises of boiling water in the kettle
the hissing and the pounding steam as it warms my radiator
the pitter-patter of rain on my window
the babble of brooks as they twist and turn
the roar of waterfalls high in the mountains
the boom and the crash of mighty ocean waves

For the glorious sounds produced by musical instruments,
we give you praise.
For the soaring melody of a violin
the majestic chords of a pipe organ
the blaring notes of a trumpet
the steady beat of a drum
the thin voice of flute
the magic blend of a symphony orchestra
FOR ALL THESE SOUNDS, WE GIVE YOU THANKS.

For all the sounds peculiar to each season of the year,
we give you praise.
For the grumbling and the growling, the rumbling and the sharp cracking of thunder on a late spring day
the chirping of crickets and the croaking of frogs on a hot summer night
the crackle of leaves under my feet on a crisp autumn afternoon
the crunch of snow as I walk on a cold winter morning
FOR ALL THESE SOUNDS, WE GIVE YOU THANKS.

For sounds we often hear on a Sunday morning,
we give you praise.
For the rustle of taffeta or a silken gown
the swish of traffic on city streets
the joyous ringing of church bells
the eager voices of a children's choir
the awesome words of the priest, "This is my Body"
the chatter of friends as they gather after church services
FOR ALL THESE SOUNDS, WE GIVE YOU THANKS.

For all the marvelous variety of sounds that you have created for us, we give you praise.
For the loud cheers of fans at a ballgame
the honking of geese as they migrate in the fall
the murmur of trees swaying in the breeze
the happy squeals of little girls at play
the thud, thud of soldiers marching in parade
the clickety, click of tap dancers
the thump, thump of my own heart beat
FOR ALL THESE SOUNDS, WE GIVE YOU THANKS.

Lord, your gift of sound has brought much joy into our lives, and we thank you for letting us hear so many wonderful sounds. Just to remember them now gives us pleasure, and we bless your holy name. How great, how good you are! May you be praised and glorified forever and ever. Amen.

Book Reviews

Francis of Assisi: A Prophet for Our Time. By N. G. van Doornik. Translated by Barbara P. Fasting. Chicago: Franciscan Herald Press, 1980. Pp. xvi-244, including bibliography. Cloth, $8.95.

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.

When we read a new life of Saint Francis of Assisi, we wonder whether this is the one which will give us the real Francis. In this present case, we put the book down once again convinced of the truth of its last sentence: "The true identity of this simple yet mysterious figure—in other words, who Francis really was—only God knows." Yet a book such as this gives us some insight into the relevance of Saint Francis for our time. This is, in fact, the purpose the author sets forth in his Introduction: "To ascertain whether this unusual personality has indeed some significance for us today."

While we should be on our guard because of the difficulty of reading the signs of our times, to say nothing of the signs of medieval times and the complexity and richness of the character and life of Francis, Father van Doornik does help us see why so many thousands of believers and unbelievers are still attracted by the life-story of Francis more than seven hundred years after his death.

Passing over the first few chapters (Son of a Merchant, Metanoia, The Desert Years, The Prophet Finds His Mission), we find the author asking the question, in chapter five: "What is this compelling central theme which Francis discovered in the gospel and which is to give the movement its special character?" Father van Doornik finds the answer in those three famous texts about poverty—Mt. 12:21; Lk.9:3; and Mt. 16:24. For Francis and his early followers the whole emphasis is on renunciation. It is significant that his first followers for the most part left behind not poverty but prosperity. They were fleeing a society in which status, success, and comfort threatened to choke the deeper values of life. The author does find it difficult to draw parallels between this first Franciscan movement and the desire on the part of many today, especially among youth, to escape our consumer society.

Those who find the conflict between church authority and freedom a central issue of our time will find some parallels and insights if not solutions in the sixth and seventh chapters: "Pope—King and Church" and "The Dream of a Pope." For Saint Francis, who met the all but impossible challenge of being the most liberated man in the church of his day and yet the most docile to its hierarchy and institutions.

To an age that takes seriously the words of Jn. 17:3 ("Eternal life is this: to know you, the only true God, and him whom you have sent, Jesus Christ"), the ninth chapter, "I Already Know Christ," has something important to say: "To Francis imitation lay more in 'being like' than in 'acting like' Christ." As in his time so in

ours the throne and scepter are fading; the cradle and cross are advancing. Father van Doornik points to the Christmas at Greccio in the winter of 1223 as an example of this.

The author uses many other facets of Francis's life to shed light on problems of our times: e.g., Saint Francis and animals (ecology); Saint Francis: prayer and active life; Saint Francis and the structure of the Order.

The book contains, besides its bibliography, some ten pages of Historical Notes and Sources which give us a thumbnail sketch of some of the principal works about and by Saint Francis. It should prove to be a valuable addition to the overwhelming proliferation of books and articles that already crowd our library shelf under the title "Franciscana." Why another life of Saint Francis? Perhaps Hamlet gives the answer when he says: "There are more things in heaven and on earth, Horatio, than are dreamt of in your philosophy."

Discovering God's Presence. By Robert F. Morneau. Collegeville, MN: Liturgical Press, 1980. Pp. viii-187. Paper, $5.95.

Reviewed by Nancy Sweetland, a free lance writer and stringer for The Compass, *Green Bay diocesan paper.*

The Most Reverend Robert F. Morneau, Auxiliary Bishop of the Green Bay, Wisconsin, diocese, has collected fifteen essays from his works previously published in religious journals (1972-1980) to comprise *Discovering God's Presence*, a quality paperback published by the Liturgical Press.

Bishop Morneau brings to this collection not only the revelations of his own experiences as professor, preacher, spiritual director, and pastor of souls, but also his familiarity with classical writings, scripture, and contemporary psychological, philosophical, and theological work.

The essays, originally written for religious, are equally relevant to the lay Christian. They have a central theme, a single truth: God's presence. Each is a reflection on encountering that presence—in poetry, prayer, community deliberations, teaching, play, reconciliation, and death.

The scope of *Discovering God's Presence* could, but does not, make it a pretentious "listen-here-now" work. Rather, it is thoughtful—and sometimes warmly humorous. Its repeated affirmations of one man's realization of the Almighty's presence make it abundantly clear that his own realization can and should be shared by all of us, each with the other.

Titles of individual essays are powerful and intriguing, such as "Presence and Perplexity—Aboutness: Religious Life Once Removed"; "Presence and Perspective—Towering: Sharing a Faith Perspective"; and "Presence and Pot Pourri—the Ho-Ho-Hum-Hum-Principal."

Unobtrusively but thoroughly footnoted and drawing from such diverse sources as C. S. Lewis and St. Teresa, each essay points up our need to confirm God's presence in all facets of our lives.

The study of "aboutness" (knowing "about" God, not *knowing* him, as a "sports fan in the stands, always watching . . . but never playing the game") calls up our need to be committed to, not "about" Christianity. "Prepositional Christianity" asks us to consider that three simple prepositions are "subtle instruments depicting the mystery of Trinitarian love . . . in the 'with-ness' of deep presence, the 'in-ness' of our participation in the mystery of reality, and 'for-ness' revealing concern and generosity that creates growth and life."

"Presence and Possibility—Beyond Death and Dying" reaches beyond the popular secular dissertations on the five stages of accepting physical death to "stage six," the joyful expectation/hope of becoming forever united with Christ.

Though many of these essays are directed to religious, others are simply for Christians, such as "Presence and Poetry: Healing Power in Poetry," and "Presence and Praise," an examination of George Herbert's poem, "Love." Other sections present insights on prayer, peace, and thoughts on the spirituality of St. Augustine who was "in touch with the inner movements of his spirit."

Perhaps the most delightful—and personally challenging to the reader—of the essays is "Presence and Play: The Ministry of Surprise," in which Bishop Morneau states "The God of Surprises continues throughout history to amaze us in sudden and unexpected ways. Hopefully we have the sense and sensibility to respond . . . we are challenged to minister to each other and the world as God has ministered to us—creatively, incarnationally, and resurrectionally . . . how this will happen is not essential; the fact that we are willing to serve is."

Life without surprises would indeed be dreary, and Bishop Morneau surprises his readers with an unexpected listing of the qualifications necessary for one who would hold the hypothetical office of Ministry of Surprise, including "acceptable units for ongoing education" such as the daily reading of cartoons (1 credit) . . . traveling on back roads (1¼ credits), and hugging the huggable (1¼ credits). "We see in our God the very element that takes us off guard: the unexpected. We cannot control and manage him; his ways and thoughts are not ours. How delightful and exciting this is. . . .

The comfortable format of this book enhances its overall quiet call to joy in God's daily presence in the world around us. 5½"x8¼" with easily read type and interesting black and white photographs by Herb Montgomery, *Discovering God's Presence* will be a welcome addition to any library.

★

Books Received

Koester, Sister M. Camilla, P.C.C., ***Into This Land: A Centennial History of the Cleveland Poor Clare Monastery of the Blessed Sacrament.*** **Cleveland: Robert J. Liederbach Co., 1980. Pp. xi-175, including 3 appendices. Cloth, $5.00. Available only from The Monastery of Poor Clares, 3501 Rocky River Drive, Cleveland, OH 44111.**

MacNutt, Francis, ***The Prayer That Heals: Praying for Healing in the Family.*** **Notre Dame, IN: Ave Maria Press, 1981. Pp. 116. Paper, $2.95.**

Maloney, George A., S.J., ***Prayer of the Heart.*** **Notre Dame, IN: Ave Maria Press, 1981. Pp. 206. Paper, $3.95.**

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Companion to the Clams. By Hugh Noonan, O.F.M. Illustrated by Phero Thomas. Chicago: Franciscan Herald Press, 1977. Pp. 84, 10"x10". Cloth, $12.50.

This is a different genre of meditation book. The approach to God and to his Christ is usually indirect, through observations, narrative, and reflection upon people and nature. The format is verse and vignette with ample black and white drawings to fill out a meaning. I liked the short (two-stanza) "Christ is Present" and the vignette "Glowings" best. People who know the author, and/or know California, will relate to some of the local color.

Called to be Friends. By Paula Ripple, F.S.P.A. Notre Dame, IN: Ave Maria Press, 1980. Pp. 160. Paper, $3.95.

Few things are as important to life as friendship. Love of God and love of humans form a unity. To try to eliminate people in the quest for God, and to try to eliminate God by focusing in exclusively on people are both unprofitable and erroneous extremes. In eleven reflective, experientially based, and literarily elegant essays the author treats of the call to friendship, including dimensions of self-discovery, listening, separateness, and faithfulness; as well as of the pitfalls to friendship, its symbols, its relationship to the Eucharist and Presence. Readers of the author's earlier work, *The Pain and the Possibility*, will find a continuity of theme—a continuity which becomes explicit in the chapter on finding meaning in failed friendship. The importance of freedom in the relationship of friendship is another link of significance. The chapter on "Seasons of Friendship" has a wisdom about it. In fact, throughout the book one finds considerable balance. Many of our readers will find in it, not an answer-book on friendship, nor the last word on that perennial topic, but another perspective that may be revealing.

Summer in the Seed. By Aelred Squire. New York: Paulist Press, 1980. Pp. xvi-240, including index. Paper, $7.95.

"The whole essence of the spiritual life consists in recognizing the designs of God for us at the present moment." This quotation from de Caussade, cited by the author, expresses the major theme of his profound essays. Marx, Russian literature, I Ching, Jung, and evolution are looked into to discern their authentically human, thereby authentically Christian, message. John of the Cross, Aelred, St. Thomas, and Gregory of Palamas are used as guides in reflecting on the nature of union with God, friendship, the Incarnation, and spiritual discernment. I found *Summer in the Seed* difficult reading. But the chapters on the Incarnation (9 and 10) are particularly worth the effort, and readers might well begin with them.

Second Start. Edited by Paul Salsini. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 166. Paper, $4.95.

The editor has collected the accounts of thirteen men who came into the priesthood after having pursued other careers—careers as different as jazz musician and insurance executive. Thematic to all of the accounts are the awareness of a call from God, a desire for service, a discovery of the reality of personal relationship to God in prayer. *Second Start* is inspiring as well as interesting, and a work which should be in parish and priestly libraries—as should information about seminaries like Pope John XXIII in Weston, Massachusetts, expressly devoted to those seeking a "second start."

Francis: Brother of the Universe. By Roy M. Gasnick, O.F.M., and Mary Jo Duffy. Illustrated by John Buscema and Marie Severin. New York: Marvel Comics Group; Ramsey, NJ: Paulist Press, 1980. Pp. 48. Paper, $0.75.

It is hard to think of a way that Saint Francis, who is everyman's saint, could become better known—but this comic book life of Francis will do just that. Reading and looking at this life, I was reminded of how many of the issues that confront each of us in our search for God were raised in the life of Francis: vocation, relation to family, prayer, adjustment of ideals to reality, perseverance. And these issues are raised in a way that is understandable not only to people like myself, but to the book's intended audience a well. I found this out in my own mini-survey of youngsters from age 10 up. "Good" and "enjoyable" were words that occurred often, and "entertaining, not like the sermons in Church," was one capsule comment. Readers of any age can draw profit from this "spiritual reading." Future printings will, we hope, correct the impression that all Franciscans are bald.

Pope John Paul II
Pilgrim of Peace

A TWO RECORD ALBUM has been released by Fiore Productions of Hollywood which we think deserves the attention of our readers. Endorsed by the Vatican, the recording preserves with excellent audio fidelity and full live ambience the addresses delivered by the Holy Father on the occasion of his visit to America. All of them are included: the talks in Boston, New York, Philadelphia, Des Moines, Chicago, and Washington. In addition, the album contains the speeches of welcome by Mrs. Carter at Logan Airport and by President Carter at the White House.

Packed with the two records is an attractive color photograph of Pope John Paul II, suitable for framing, and though one did not come with our copy, we are told that some copies of the album contain a hand engraved medal with the Pope's profile on the front and a Madonna and Child on the back, with the inscription MATKA BOSKA SZESTOCHOWSA.

For the time being, the album is available only through Catholic churches throughout the country, with commercial distribution set for a later date. We did not ascertain, in time for our deadline, the price being asked for the records, but we believe that they are well worth any of the prices currently charged for twelve-inch discs.

The CORD

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The CORD

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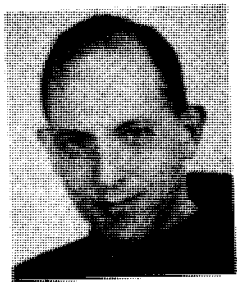
The CORD (ISSN 0010-8685) (USPS 563-640) is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Subscription rates: $8.00 a year; 80 cents a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office. 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.



Already, but Not Yet

ONE OF THE most fundamental and most mysterious themes of Christian eschatology is "already, but not yet."

Jesus, our Head, is risen, now to die no more, and we are risen with him to new, glorious life. We do, even now, enjoy not only the restoration of our human worth before God, but even, through real participation, the divine life itself.

Yet we are all too aware of the multi-dimensional sphere in which this fact is obviously *not* true. It is apparently belied by the intense suffering we see all around us, by the innumerable natural disasters that befall us, by our cruelty to one another, and—most intimately and painfully—by the constant warfare, of which each of us is so keenly aware, between the law of our members and the law of our spirit.

Depending upon the fundamental tendency of our personalities, most of us are constantly tempted to forget one pole of this paradox and emphasize to the point of distortion the opposite one.

The optimists among us tend to forget the "not yet." In extreme cases, they bask in the glory of the risen Christ as though the Parousia were ancient history. And when it comes to social action, they plunge themselves over-confidently into the transformation of the human race as though Utopia were around the corner.

The pessimists among us, on the other hand, tend to forget the "already." The extreme manifestation of this mentality include a bemoaning of human existence in this "valley of tears" and an all but total concentration of energy and attention on the world to come. Social action is, of course, futile because "original sin is here to stay" and "we all have to be realists."

As usual, the truth lies somewhere in the middle. As we go to press with this issue, the memories of January 20, 1981—that historic day of national joy and celebration—remain sharp and vivid. We can clearly recall Ronald Reagan saying things like "We have every right to dream heroic dreams." But our new President also said something to the effect that "progress may be slow . . . measured in inches and feet, not miles."

So, in the practical sphere of our day-to-day lives—in politics, in economics, but especially in our efforts as religious whose spiritual leaders have committed us to do what is in our power to better the human situation—we must somehow maintain a balance between pollyanna optimism and puritanical cynicism. We have to struggle, as the old adage so well puts it, to "work as though everything depended on our own efforts, believing all the while—really believing it—that everything depends on God and that progress will without any doubt be "measured in inches and feet" rather than miles.

And the same balance—even tension—must be acknowledged and realistically accepted in our spiritual lives as individuals. We shall, all of us and each of us, journey with Jesus through death on April 17 to life on April 19. Not that on Easter Sunday we shall at last be rid of every vestige of suffering, of every temptation, of every bit of our inhumanity to one another—no, *not yet*. But on the other hand, Easter is no empty ceremonial observance of a past event. It does clearly mean that Jesus lives and that we live—*already*—with his own glorious life. A very happy and blessed Easter from all of us to all of you! Ω

Fr. Michael D. Maslach, sfo

●

Good Friday

Tears kept falling ungathered
Wracked with gentle abandon
In the solitude of Calvary hill
No great wonder that darkness
Could miracle Your giving Love . . .
Alifting up before the very
Jaws of hell, O Prince of Peace,
Who dare caress Your brambled head
Or touch Your open heart-gate?
One single moment longer at Your feet . . .
Heart-homage pressed to wooden throne
Keeps silent adoration to the King.
"Come down." (I beg You not.)
Rather, let me bear Your Son-set
As buried seed of promise.

Barbara Doria

Prayer

The dance without movement . . .
The song with no words . . .
The soul and its Maker—
Eternal delight.

The light that is darkness . . .
The night that is bright . . .
The pain with no stinging . . .
The loss that is gain.

The dance without movement . . .
The song with no words . . .
The soul and its Master—
Are feasting tonight.

The silence now deafening . . .
The torrent so calm . . .
The void filled with plenty . . .
Now broken, now whole.

The dance without movement . . .
The song with no words . . .
The soul and its Maker—
Eternal delight.

The thirst all refreshing . . .
The desert that blooms . . .
And time is unending . . .
The sea has no shore.

The dance without movement . . .
The song with no words . . .
The soul and its Master—
Are feasting tonight.

The death that is living . . .
The sorrow is joy . . .
The end is beginning . . .
The promise fulfilled.

The dance without movement . . .
The song with no words . . .
The soul and its Maker—
Eternal delight.

Judith A. Stanley

The Franciscan Order and the Permanent Diaconate

ERIC DOYLE, O.F.M.

TO MARK THE 750TH anniversary in 1976 of the death of St. Francis I wrote an article in which I reflected at some length on the charism of our Order.[1] Among the aspects I emphasized is the fact that St. Francis was a permanent deacon.[2] Periodically since that article was published I have returned to this aspect of our charism in private reflection, fraternal dialogue, and public discussion. All this produced in me the unshakable conviction that both fidelity to our origins as followers of Friar Deacon Francis and obedience to the signs of the times, made manifest by God's Spirit in the Church of the post-modern world, particularly in respect of the developing understanding of ministry, require our Order to incorporate the permanent diaconate into its life and worldwide mission, as an option open to candidates on an equal footing with the priesthood. In this way the Order would be constituted of friars, friar deacons, and friar priests. One may note in passing that it is indeed remarkable how several elements of the original charism of St. Francis have become more relevant in our time than they were in his and have assumed greater significance. And of these one may certainly instance his ecological awareness and his having been a permanent deacon.

It is now a cause of joy and some satisfaction to record that the General Chapter of the Order, held in Assisi in 1979, voted to petition the Holy See, in accordance with the norms laid down by Paul VI in *Sacrum Diaconatus Ordinem*, to institute the permanent diaconate in the Order of Friars Minor.[3]

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[1] "Seven-hundred-and-fifty Years Later: Reflections on the Franciscan Charism," in *Review for Religious* 36 (1977), 12–35.

[2] Ibid., 32–33.

[3] VII, 32: "Diaconatum permanentem constituere apud religiosos ius proprium Sanctae Sedis est, ad quam unice pertinet Capitulorum Generalium hac de re vota expendere atque probare"; 33: "Diaconi religiosi ministerium diaconale obeant sub episcopi suorumque antistitum auctoritate, secundum normas, quae in sacerdotes religiosos valent; tenetur quoque legibus, quibus eiusdem religionis sodales astringuntur"—cf. *Acta Apostolicae Sedis* 59 (1967), 703–704.

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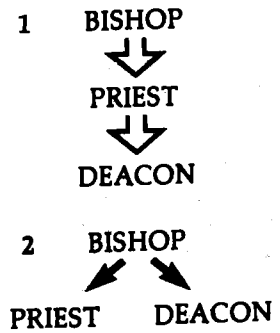
In this article I want to explain the reasons why this decision of the General Chapter is singularly appropriate to the Franciscan Order. This explanation will, however, be given in the second half of the article (to be published next month). To present it effectively I must first, in the following pages, consider the theological character of the permanent diaconate.

WHENEVER I have begun to think about the permanent diaconate in recent months there has come first to my mind not theological doctrine but a cluster of four names: Stephen, Lawrence, Ephraem, and Francis.

St. Stephen the Protomartyr and six others were chosen out to receive the imposition of hands for the honorable task of serving at table. This allowed the Twelve to give themselves continually to the service of the Word.[4] St. Lawrence, Deacon and Martyr, served the Church at Rome. He took care of the poor and afflicted whom he considered the treasure of the Church. He was put to death during the persecution of Valerian in 258, a few days after the martyrdom of Pope St. Sixtus II and four deacons. St. Ephraem, Deacon and Doctor of the Church, founded a school of theology. He served God's Word by preaching and theological reflection. He died in 373. St. Francis of Assisi, Deacon and Founder of the Franciscan Order, served lepers, preached penance and peace, desired martyrdom, and sang the gospel.[5] The diaconate of these four saints embraces a wide spectrum of ministries.

For complex historical reasons in the Church it has become extremely difficult for us to assess and appreciate the true nature of this unique ministry. To begin my brief theological analysis of its place and significance I will compare two quite different approaches to it which can be represented in schematic form as follows:



[4]Acts 6:1-6.

[5]The founder and first Provincial of the English Province, Blessed Agnellus of Pisa (c. 1194-1236), was almost a permanent deacon! After long being Provincial he was

In scheme n. 1 the diaconate is understood primarily as the lowest degree of the hierarchy. According to this approach the deacon is in a subordinate position to the priest. He can perform some of the functions of the priest, but not others: he cannot celebrate the Eucharist nor administer the sacrament of reconciliation. Though it is recognized in theory that he has a liturgical function directly related to the bishop, in practice he is almost always a liturgical assistant to the priest. In this scheme it is the notion of 'priestly power' rather than 'priestly ministry' which predominates.

The discipline requiring that a candidate for the priesthood shall first be ordained a deacon (the discipline of the temporary diaconate), has served to reduce our understanding of it to being primarily a stage on the way to the priesthood. It has no specific existential significance and little theological intelligibility as the *diaconal* ministry in these circumstances. It is a preparation for the priesthood, and during its exercise the temporary deacon learns some of the skills and techniques required in being a priest. He is in a sense a 'mini-priest.'

The restoration of the permanent diaconate has not yet counterbalanced this limited and restrictive understanding. Permanent deacons are in the main pastoral (and most generally parochial) assistants to the parish priests. There is of course ancient precedent for the deacon's being an assistant to the priest. But this did not circumscribe the deacon's function nor endow it with its primary definition. Moreover, the permanent deacon's well-nigh exclusive association with the priestly ministry, which defines him for all practical purposes in liturgical terms, leads inevitably to the conclusion that his ministry is in fact priestly. Deacons often wear clerical dress, which serves to make them appear to be priests, and they are frequently addressed as 'Father.' One hears also that were the law of celibacy changed, many permanent deacons would offer themselves for ordination to the priesthood.

I do not mean to question the value of the temporary diaconate as a final period of preparation and training for the priesthood, nor to denigrate in any way the necessity and usefulness of permanent deacons acting as assistants to the parochial clergy. What I am advocating is that the diaconal ministry cannot be determined satisfactorily, in the light of the tradition we have received, simply by its relation to the priesthood, neither as a stage towards it, nor as an assistance of it by relieving it of some of its tasks, responsibilities, and duties. Nor is there any question here of denying the

commanded by the General Chapter, against his wishes, to be ordained a priest. As Eccleston says, "Cum diu in ordine diaconatus fuisset minister Angliae," I would hazard the guess that this took place at the General Chapter of 1230; see *Fratris Thomae vulgo dicti de Eccleston Tractatus de adventu Fratrum Minorum In Angliam*, ed. A. G. Little (Manchester, 1951), coll. XIV, 78.

hierarchical structure of the one sacrament of order. The point I am stressing is that the diaconate cannot be defined adequately merely by understanding this 'lowest' degree of the hierarchy as something less than the priesthood. That it is the 'lowest' degree of the hierarchy can be taken to mean that it is a distinct ministry within the sacrament of order.

In scheme n. 2 the priest and deacon are related collaterally, deriving from the bishop. This represents the true nature of the permanent diaconate, which is a sharing in the episcopal ministry in a way specifically different from the priesthood.

In acknowledged dependence on the *Didascalia* the Constitution on the Church of Vatican II teaches that deacons "receive the imposition of hands 'not unto the priesthood, but unto the ministry' . . . ."[6] By sacramental grace "they are dedicated to the People of God, in conjunction with the bishop and his body of priests, in the service of the liturgy, of the Gospel and of works of charity." The text then proceeds to explain at some length almost exclusively the liturgical function of the deacon:

> It pertains to the office of a deacon, in so far as it may be assigned to him by the competent authority, to administer Baptism solemnly, to be custodian and distributor of the Eucharist, in the name of the Church, to assist at and to bless marriages, to bring Viaticum to the dying, to read the sacred scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, and to assist at funeral and burial services.

Then in no more than one sentence, the Constitution refers to the deacon's non-liturgical functions: "Dedicated to works of charity and functions of administration, deacons should recall the admonition of St. Polycarp: 'Let them be merciful' . . . ."[7]

It cannot be questioned that the deacon has a liturgical function, but it is a pity that this function was mentioned in first place by the Constitution. As the priest is meant to celebrate the liturgy and above all preside at the Eucharist, and then to bring the grace of the Eucharist to the world, so the deacon is meant to serve the mystical body and the world, outside the liturgy, and to bring the life of Christians into the world, and the world itself to the Eucharist. From this follows his assistance of the bishop (priest) at the celebration of the Eucharist. In other words, it is first to the non-liturgical sphere of the Church's life and mission that the ministry of the

[6]See c. 3, ¶29, in *Vatican Council II. The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. (Tenbury Wells, Worcs., England: Fowler Wright Books, Ltd.; Collegeville, MN: Liturgical Press, 1975), 387.

[7]Ibid.

diaconate belongs. Furthermore, while what pertains to the office of deacon "may be assigned to him by the competent authority," as the Constitution *Lumen Gentium* says, a ministry is committed to him by his receiving the imposition of hands. He is given a share in a particular ministry whose essential character is not *assigned* to him by the competent authority, but is *imparted* by the sacrament of order. The deacon is not only "dedicated to works of charity and functions of administration," he is commissioned in the sacrament to the ministry of performing them. This formally determines the diaconal ministry, and I want to consider now how this is the case.

The Ministry of the Permanent Deacon

THE BISHOP, as head and leader of the local church, indeed as 'vicar of Christ' in his diocese, has the first and highest liturgical ministry, the first and highest ministry of the gospel, the first and highest ministry of the corporal and spiritual works of mercy. It is equally part of the sacred task committed to him, for instance, to preside at the Eucharist, to bring the word to those who do not know Jesus Christ, to take care of the sick and afflicted, to sanctify the world, to work for social justice.

As is obvious, no individual bishop can perform all these ministries or even one of them without the help of others. He is therefore assisted in his episcopal ministry by deacons and priests, who share the sacrament of order. The priest's sharing in the sacrament focuses on the liturgy and pre-eminently on the eucharistic celebration; the deacon's sharing in it focuses on works of charity, mercy, and justice, on evangelization and the presence of the Church in the world.

It is crucial to realize that the ministries of charity, mercy, and justice, of evangelization and of making the Church present in the world, belong essentially to the episcopal office. These are not mere appendages to his other ministries. The bishops have committed to them a ministry of the world as well as of the Church. Consequently, when a man is ordained to the permanent diaconate, the Church through the bishop makes a public proclamation that it is committed in obedience to Christ, to the diaconal ministry. It is not just a private concern or interest of the man being ordained. Nor is it merely a matter of publicly ratifying someone to do what he might otherwise be able to do if he were not ordained. The deacon is commissioned from within the sacrament of order to exercise a distinct aspect of the episcopal ministry. The deacon himself receives the grace of the sacrament directly related to this ministry.

The deacon's ministry of charity and mercy may be expressed succinctly in the seven corporal and seven spiritual works of mercy, whose form is to

be determined by the signs of the times. These may direct that a deacon work in a church organization or, for example, in a counseling center set up by a local government authority. The crucial point is that he is commissioned by the bishop once the latter is aware of the need of the specific ministry.

Since the sixteenth century the large number of congregations and institutes of sisters and brothers that have been established in the Western Church, dedicated to educational work, to caring for the sick, the deprived, and the outcast, have, for all practical purposes, exercised the Church's diaconal ministry. It is no merely legal requirement that they had to receive authorization for their life and work from the local bishop, and in many instances also from Rome. The existence and apostolates of these vast numbers of men and women throughout the last four centuries originated, of course, in the charism of their founders, and not formally out of the sacrament of order. What may be the precise relationship of these two forms of the diaconal ministry in the Church, or the implications contained in the relationship for ordaining women to the diaconate, I do not wish to investigate here. The point is, the charism was discerned and preserved by episcopal and/or papal authorization. In the light of these considerations one could present a strong case for the view that the Brothers of St. John of God, for example, would qualify unquestionably to become an institute of permanent deacons.

With regard to work for social justice and evangelization there is need for but little comment. The awareness of our collective responsibility in the First World for a great deal of the oppression and increasing poverty in the Third World, has placed heavy burdens on the shoulders of the bishops. There is no doubt that this could be borne nationally and internationally—and no more fittingly than—by permanent deacons.

In respect of administration at the diocesan level, it would be an immense contribution to our understanding of the diaconate if permanent deacons were appointed bishops' secretaries. Apart from its being a clear and unambiguous exercise of the diaconate, it would manifest to the diocese the direct relationship of the deacon to the bishop.

One of the chief tasks the Second Vatican Council set itself was to arrive at a deeper understanding of the Church's relationship to the world. As a fundamental, though not final, statement about this, the Council published its *Pastoral Constitution on the Church in the World of Our Time*, that is, the post-modern world. The relation of the Church to the World raises vast and intricate questions, whether it be considered as a general question or in some particular case. However, the diaconal ministry is directly concerned with its practical realization. It is well attested in the history of the Church, that at the point where the two meet, either in charity or in confrontation,

deacons have played a significant role. The importance of this element of the diaconal ministry I have found expressed nowhere more accurately than in the following text by Père Joseph Lécuyer, C.S.Sp:

> . . . it is by their [the deacons'] means that the bishops accomplish their most difficult and delicate tasks, in which the hierarchy finds itself in closest contact with the world and its temporal concerns on the dangerous frontier beteween the purely spiritual and the material.[8]

It is not unusual in Church history to find deacons acting as ambassadors and legates. At present it is the practice of the Vatican to appoint nuncios where there are full diplomatic relations between the Holy See and national governments. The question of Vatican diplomacy is an involved theological issue and in any extensive consideration of it one could not ignore the attitude taken to it by the liberation theologians of Latin America. However, it would be to stray too far from our set purpose to pursue it here. If we accept it as practiced, it seems to me that this is an area to which the permanent diaconate is singularly appropriate. In this context it is not outlandish to suggest that for this task the office of Cardinal Deacon might be restored.[9]

The restoration of the permanent diaconate is a landmark in the Church's understanding of ministry. Its implications will be drawn for decades, perhaps even for centuries, to come. It has already led to a new approach to the sacrament of order and in particular to the episcopal office. Ω

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[8] *What Is a Priest?* Faith and Fact Books, 53 (London: Burns and Oates, 1959), 62.

[9] I realize that all Cardinals are now bishops. This goes back to a provision made by John XXIII shortly before the Second Vatican Council. My suggestion, however, is based on the responsibility in the diaconal ministry for the areas where the Church and world meet. This is nowhere more obvious than in the Holy See's relations with national governments. To appoint Cardinal Deacons as nuncios (I prescind altogether from Delegates), would manifest more clearly the pope's universal episcopal ministry.

Three Glorious Sonnets

SISTER MARY AGNES, P.C.C.

Look to the Rock

Come to the tomb where the rising Dawn was buried.
Look to the rock from which the Son was hewn,
the pit where Jesus crucified was quarried;
rejected, now become the cornerstone.

He rose. He lives new life sprung from the grave
with Godhead, might, and majesty restored;
the emptied Christ fulfilled, no longer slave.
Dark Lucifer falls crushed beneath the Lord.

Let us His living stones cry out our praise:
Hosanna! glory to creation's King.
Blest firstfruit Who makes all new. Then raise
the Alleluia, our reflowering.

Look! water rushing from the stricken Rock
where we are born again, His ransomed flock.

Homecoming

Like men of Galilee we strain from earth
and follow where our Brother Jesus goes
to glory, power left at human birth,
reserved till from the deep descent He rose.

He bears our manhood glorified above
the joy in heaven for this only Son
returning to His Father, filled with love
enduring, filled with all the hopes of men.

His wounds, O God our Father, plead that we
who trust His love be with Him evermore.
Our tears of gladness flow with Yours as He
prepares our place, His kindred at the door.

Forgive Your children scanning still the skies
For cloud to bring His face before our eyes.

Fresh Wineskins

. . . the disciples had now become fresh wineskins . . . The new wine of the Holy Spirit filled them, so that their fervor brimmed over. . . .

Sixth century African author

The upper room where Christ had raised the drink
of praise and shared what was no longer same
red press of grape, but His own bloodstream, link
enduring—that was where the Promise came.

No gentle breeze announced the waited Guest,
but storm wind sounding, whirling fire overhead;
from springs within a swirling surge to crest
of speech—God's word, His wonders tongued and spread

by accents rising, falling in plainsong
to pilgrims gathered there; apostles wined
with fruit of Christ's blest Passion: Spirit strong;
inebriate indeed, transformed, and signed.

Fresh Wineskins, taut and spilling over, share
the potion of love's power to endure.

Books Received

Foley, Leonard, *Believing in Jesus: A Popular Overview of the Catholic Faith.* Cincinnati: St. Anthony Messenger Press, 1981. Pp. vi-185, including index. Paper, $3.95.

Fortini, Arnaldo, *Francis of Assisi.* Translated by Helen Moak. New York: Crossroad Publishing Co., 1981. Pp. xiv-720, including bibliography and index. Cloth, $29.50.

Furlong, Monica, *Merton: A Biography.* New York: Harper & Row, 1980. Pp. xx-342, including index. Cloth, $12.95.

Holl, Adolf, *The Last Christian: A Biography of Francis of Assisi.* Translated by Peter Heinegg. Garden City, NY: Doubleday, 1980. Pp. x-278, including bibliography and index. Cloth, $12.95.

Anglican Franciscanism

BROTHER JOHN-CHARLES, S.S.F.

PROBABLY NO ONE is as delighted and surprised in heaven at the existence of Anglican Franciscans as St. Francis. The story of the Franciscan movement in Anglicanism is a fascinating and chequered one, and in this article I will sketch that development and indicate the present situation. I do so in the hope that this may be an aid to mutual understanding and a small contribution to that peculiar ecumenism to which I believe all of us Franciscans are called as "instruments of peace."

Towards the end of the nineteenth century there was in England an upsurge of interest in St. Francis. This followed the publication in France in 1894 of Sabatier's *Life of St. Francis*, and was accelerated by the translation of that book into English.

That event was, however, only one, though an important one, of several strands which came together and helped to lift our Seraphic Father out of the confines of medieval Italy and brought him and his life, work, and spirit before the world in a way that had not been true before that.

The ideals of the Christian Socialists and the Incarnational theology of F. D. Maurice emphasized those ideals for the social order which were quickly seen to have much in common with St. Francis. At the same time the Franciscan inspiration in European art, poetry, and philosophy began to be more widely understood. In all of these areas books and articles began to abound in English, and many of the authors were Anglicans. Lives of the saint began to proliferate, and the flood has not stopped since then.

At this point it will be useful to have some idea of the literary development. This is simply an indication and in no sense a full account. In 1870 Mrs. Oliphant published her life of St. Francis. Other lives followed. A. G.

Brother John-Charles is the Minister Provincial of the (Anglican) Society of St. Francis. Before joining the Society Brother John-Charles, who was ordained to the priesthood in 1948, spent his ministry in parochial and academic posts, including a time on the faculty at The General Theological Seminary, New York. In 1959 he was consecrated as a bishop and was successively Assistant Bishop of Adelaide in South Australia and from 1962 until 1968 Bishop in Polynesia. In 1969 he joined the Society of St. Francis in England. During this time he was also successively Assistant Bishop of the dioceses of Worcester, Chelmsford, and Southwark. He made his Profession in Life Vows in 1975 and returned to Australia to be Guardian of the Friary in Brisbane. Since 1976 he has been Provincial.

Little (1892) wrote on the Greyfriars in Oxford and in 1897 produced a biography. The sources of the saint's life began to be produced in English translations: *The Mirror of Perfection* and *The Legend of the Three Companions* (1903), Bonaventure's *Life* (1904), Celano I and II (1908), and many editions of *The Little Flowers*. Father Paschal Robinson's *The Writings of St. Francis* was produced in 1908, Father Cuthbert's *Life of St. Francis* came in 1912, and was followed in 1913 by his *The Romanticism of St. Francis* and Jörgensen's *Life*. In 1926, the 700th anniversary of Francis's death, there was a spate of published material, including Father Adderley's *The Little Poor Man of Assisi*, E. G. Smith's biographies of St. Clare and St. Anthony of Padua, and E. Hutton's *The Franciscans in England*. The British Society for Franciscan Studies, founded a little earlier, in this same year produced its significant *Essays in Commemoration of St. Francis*. In 1937 the same Society published "Franciscan History and Legend in English Medieval Art. In 1917 A. G. Little's *Studies in Franciscsan History* and in 1919 Evelyn Underhill's *Jacapone da Todi* added to the English-speaking world's knowledge of Franciscanism. Books of considerable interest and a particular influence were M. L. Cameron's *Umbria, Past and Present* (1913) and *The Inquiring Pilgrim's Guide to Assisi* (1926), and F. Anson's *Pilgrims' Guide to Franciscsan Italy* (1927). This is sufficient to indicate the sudden and continuing upsurge of interest in St. Francis. I add one little known book from an Anglican source: *St. Francis of Assisi*, by Verrier Elwyn (The Christian Literature Society of India, 1933), which was an essay on interpreting St. Francis for Indians and letting Indian insights reveal the message of the saint.

One of the earliest recorded references of the time to Francis is in a sermon of Brooke Foss Wescott, then an assistant master at Harrow School, in which St. Francis is one of several examples given of "a life of absolute and calculated sacrifice" which "is a spring of immeasurable power." One of the listeners was the young Charles Gore, who later became the founder of The Community of the Resurrection.[1] When Wescott became a Canon of Westminster and Regius Professor of Divinity at Cambridge he preached a course of sermons in Westminster Abbey which were published in 1887 under the title *Social Aspects of Christianity*.[2] In this collection there is a long account of the Franciscan attempt to re-order medieval life, with an assessment and some criticism of the movement. In the fourth sermon in the series there is a plea for the creation of a fellowship which will "bring to

[1] G. L. Prestige, *The Life of Charles Gore* (London, 1935), 9ff.

[2] (London: Macmillan and Co., 1887 and 1888), pp. 101ff.

redeemed community the fulness of its life in Christ."[3] What Wescott said then was filled with the idealism of the early Franciscan days, and much of that for which he then pleaded is to be found today in what the Third Order has become in both the Roman Catholic and the Anglican Communions.

Others had caught this same vision, and the earliest attempts to give some expression to the Franciscan life in the Anglican Communion were aimed at establishing a Third Order. In 1897 an anonymous book (by An Anglican), *Some Thoughts on the Third Order of St. Francis,* was published, and it gives a description, among other things, of the establishment of such an order in the Diocese of British Guiana and of two parishes in England who were following the same pattern. In 1901 Mowbrays published *The Parochial or Third Order (Anglican),* in which some of the ideas from Wescott's sermon are taken up and elaborated into spiritual form. In 1898 Canon F. P. Luigi Josa of Guiana and "Chaplain Priest of the Third Order" wrote *St. Francis of Assisi and the Third Order in the Anglo-Catholic Church.*[4] Here we have a fuller account of this movement in the West Indies and of its Rule and organization. Nothing permanent came of these moves, probably because there was no First Order with which these incipient Tertiaries could be linked and because the idea, though good in itself, was a basic misunderstanding of the purpose of Franciscan Tertiaries.

The first Franciscan community in the Anglican Communion was The Society of The Divine Compassion, in London. Its inspiration came from the Rev'd. and Hon. James Adderley, a son of an English peer, who in 1893 published, in an attempt to popularize the fundamental principles of Christian Socialism, his novel, *Stephen Remarx—The Story of a Venture in Ethics.* Within a few years this had been reprinted many times. It was in large measure autobiographical. Adderley was very attracted by St. Francis, and when working in the East End of London he came to believe that only a Franciscan community of brothers could touch the poor in the slums and bring them to love the Lord Jesus and his Church. He saw this community living like the poor and sharing their lives. They would work for the amelioration of the social evils of the day and for the reform of society on Christian lines.

He was joined by Henry Chappel and Ernest Hardy. In 1893 they moved to Plaistow in the East End, which, then, was an area of great deprivation and extreme poverty. Chappel and Hardy were drawn more than Adderley to some traditional form of the Religious Life. Adderly saw a community principally as the best way to work with and against social evil.

[3]Ibid., 137ff.

[4]London, Mowbrays—and a second edition (revised) in 1903.

On January 20, 1894, Adderley and Chappel bound themselves to the Rule of the Society, and the modern Franciscan revival in Anglicanism began. A few months later Hardy joined them after finishing his theological studies. Four lay brothers soon joined the three clerics.

The Rule took the vow of poverty very seriously, and the life of these pioneers was hard and strict. Their aim was to serve especially "the poor and suffering, in imitation of the Divine Master" and to help one another in obedience to Christ. They had no fixed apostolate, but were free to do whatever they believed God called them to and to go wherever that call took them. They gave a splendid example of dedicated parish work in the slums, and with this developed a wider and very significant ministry of preaching, teaching, and retreats. Father Andrew (Hardy) became a famous director. He was a poet, painter, and prolific writer on prayer and spirituality, whose writings continued to have a marked effect on many even after he had died.

As a remedy for the serious problems of unemployment in the Plaistow area they established a printing press and a workshop for repairing watches and clocks.

They welcomed all who came to their doors and gave to those in need a bed and a share in their simple and spartan diet. There were often many mouths to feed as there was in those days real starvation in the East End. Their local ministry centered on the mission church of St. Philip at Plaistow and the tin hut near it in which they conducted meetings and evening classes to help improve the educational standards of the local people. Their work amongst men met with an enormous response, and they had a flourishing ministry to children.

On Trinity Sunday, 1895, Father Andrew, S.D.C., was ordained to the priesthood by the Bishop of St. Albans and was the first Anglican to be ordained in a religious habit since the Reformation.

In 1896 they moved from their first home to Balaam Street and established The House of the Divine Compassion. This same house is now a friary of The Society of St. Francis. Father Adderley about this time became priest in charge of another parish in London, and in 1897 he resigned as superior and left the Order. He had been an excellent founder with a vision, but he was not really called to the Religious Life as that life is generally understood.

While Adderley was in the Society he was responsible for the foundation, in 1984, of The Society of The Incarnate and Eternal Son, an order of Franciscan sisters, who did wonderful work in Plaistow. When Adderley moved to Birmingham these sisters followed him and established a [illegible] ministry with boys and young men. After World War II th[illegible]

A second community for women grew out of S.D.C.'s [illegible]

munity of St. Giles, whose special apostolate was the care of lepers. They continued this work in England until they were too few in numbers to carry on, and then in 1936 the sisters who were left joined the Community of the Sacred Passion, which also took over that work and added it to its own.[5]

On January 20, 1899, Father Henry (then the Superior) and Father Andrew made their Life Vows in the presence of the Bishop of St. Albans.

The brothers of this Society worked very hard during the fearful smallpox epidemic of 1901–1902. In particular, ten of them worked in the isolation hospital and in the emergency hospital ships moored in the Thames.

When Father William (Sirr) joined about this time, having lived for some time by himself a life of extreme poverty, the work among working men received a considerable boost.

In 1905 the community began work in South Africa and in the same year opened a novice house in the Essex countryside. The old farm chosen combined the possibility of training in prayer and the essentials of the Religious Life, together with manual work, away from the bustle of Plaistow. In 1906 the social commitment of S.D.C. led them to join in the famous protest march of the unemployed. The same year they founded their Third Order, which quickly attracted between 200 and 300 men and women.

From 1906 until 1912, Father William was the Superior, and these were years of expansion and growth.[6] But Father William was already feeling the call to a more enclosed and withdrawn life of prayer. In 1918 he was allowed to go to Glasshampton, in Worcester, where he prayed mostly alone until he died. The Society of St. Francis then took over the monastery there and maintains it still as a house of prayer.

In 1926 S.D.C. became responsible for a missionary work at Fiwila in Zambia until it could be handed over in the 70's to the local church. From 1933 onwards S.D.C. concentrated its life and work in England.

Brother Giles, a former novice of S.D.C., became the founder of the Brotherhood of St. Francis of Assisi. The foundation of yet anoTher Franciscan community, the Brotherhood of the Holy Cross, meant that by 1924 there were three Franciscan Orders for men in the Church of England.

During World War II St. Philip's Church at Plaistow was very badly

[5]The various communities and their history (in part) can be followed at greater length by reference to Peter F. Anson's *The Call of the Cloister*, 2nd revised ed. (London: S.P.C.K., 1964).

[6]See (1) Kathleen K. Burne, *The Life and Letters of Father Andrew, S.D.C.* (London; Mowbrays, 1949): and (2) Geoffrey Curtis, C.R., *William of Glasshampton: Friar-Monk-Solitary* (London: S.P.C.K., 1978).

bombed, and finally destroyed. In early 1946, worn out by the war years, Father William died, and Father Edward succeeded him as Superior. Numbers were now small, and works were being given up. By 1952 there were only two brethren left, and so S.S.F. took over the work in Plaistow, with Brother Geoffrey, S.S.F., as priest-in-charge of the mission district. He was largely responsible for the building of a beautiful modern church which is today the parish church of Plaistow. The House of the Divine Compassion survives as a friary of S.S.F., though friars no longer run the parish.

While all of this was beginning in England there was also a movement in the United States. The first ideas were developed in 1893 by The Rev'd. Lewis T. Watson, who wanted to found a Franciscan Order in honor of our Lord's Atonement. He knew Sister Lurana White of the Community of the Holy Child Jesus, who was feeling the call to found for women a Franciscan community vowed to a life of absolute poverty. In 1898 the Society of the Atonement was started. Later Sister Lurana, after a novitiate in England with the Sisters of Bethany, began in 1899 a community for women allied with the Society of the Atonement. On St. Francis Day the same year two friars of S.A. began their life together in a broken-down shed. As Father Paul, Watson became the Superior.[7] He had a passion for unity and was the initiator of the original Church Unity Octave. He saw the path to unity, however, as submission to the Papal Obedience, and this did not win support in the Episcopal Church; so in 1909 two friars, five sisters, and ten tertiaries were received into the Roman Catholic Church. The Society of the Atonement continues to this day in that obedience as a flourishing community with an ecumenical apostolate and very friendly relationships with The Society of St. Francis.

After this interrupted beginning there were still those in the Episcopal Church who hoped and prayed for a Franciscan movement. From 1908 onwards there had been a group of people praying for such a development. In 1916 a novena of prayer was held as a result of which several men and women placed themselves under the spiritual direction of The Rev'd. Claude Crookston. Their hope was that out of this would develop the three orders of a Franciscan community.

In 1919 Father Crookston was rector of the parish of Merrill in Wisconsin, and on Holy Cross Day of that year he, another priest, and a layman began their life together as The Order of the Poor Brethren of St. Francis of the American Congregation of Franciscans, known as The Order of St. Francis. Men came and went, but Father Joseph (as Crookston was now known in

[7]See (1) David Gannon, S.A., *Father Paul of Graymoor* (New York, 1951); and (2) Sister Mary Celine, S.A., *A Woman of Unity* (Garrison, NY, 1956).

religion) persevered, and slowly the little community grew. In 1928 they moved to Mt. Sinai on Long Island and established Little Portion Friary. Joseph had been inspired in part by S.D.C., and he continued as Father Minister of O.S.F. until 1967, when he was succeeded by Brother Paul. Work expanded for a while to Orlando in Florida, to Miami, and, briefly, to Canada. Later these houses were closed to make possible other developments. In its early days O.S.F. was committed to an apostolate of retreats, missions, and liturgical work. In 1967 O.S.F. amalgamated with S.S.F. and became the present American Province of The Society of St. Francis, with a commitment to social problems and renewal, as well as missions and other types of work. Little Portion continues to be its Mother House and the principal training house for novices.

O.S.F. at first followed the primitive Franciscan Rule with modifications for Anglican conditions. When it became a part of S.S.F. it adopted the Rule of that Society. In 1970 this province opened The Friary of St. Damiano in San Francisco. Eighty miles north of that city the Society manages The Bishop's Ranch, the conference center of the Diocese of California. In 1974 a friary was established in Trinidad and Tobago. From 1976 until 1980 the brothers worked in an inner city situation in Yonkers, and this year a small house is to be opened in Manhattan on the Lower East Side.

For a while O.S.F. had an English off-shoot, The Mission Sisters of The Charity of St. Francis, in Norwich, and there were some tertiaries of O.S.F. in England. The tertiaries of O.S.F. later joined the Third Order of S.S.F. and are today a growing and splendid witness to Franciscan ideals scattered throughout North America and Hawaii.

As a result of the novena of prayer in 1916, three women began a life of prayer, but this was short-lived. The one sister who remained was professed in another community, but she never lost her Franciscan calling. On September 15, 1922, she was clothed in the holy habit of St. Clare and began to live the life of reparation, adoration, and intercession at Merrill, Wisconsin. Others joined her, and she became Mother Mary Christine of The Poor Clares of Reparation and Adoration. In 1928 they moved to Long Island, to Maryhill, near the Little Portion Friary of the O.S.F. They followed the first Rule of St. Clare, with a modern Constitution. They constituted the Second Order of the Order of St. Francis and were dedicated to enclosure and a hidden life of prayer. In due course they became a part of S.S.F., and in 1978, with few amendments, they adopted the Rule and Constitution of The Community of St. Clare and changed their name to the Poor Clares of Reparation.

Earlier in England, in 1905, the Community of St. Francis was founded in London by Sister Rosina, who had been for twenty-one years a member of

The Sisters of Bethany. She was greatly influenced by Father John Hawes,[8] the curate in the parish in which she was working, who was himself deeply attracted to St. Francis. He encouraged her to go ahead and found a community for women with Franciscan ideals. After an experimental time with another community, a small group of sisters moved, in 1906, to St. Damian's Convent, a small house in Hull.

Their Rule was an adaptation of primitive Franciscan models, and they wore a brown habit. Their work among the dock workers won the hearts of many of these tough men. In 1908 they moved to the parish of Dalston, in London's northeastern densely populated area. Working in the parish, the sisters engaged in arduous laundry work to help support themselves. Within a year increased numbers necessitated a move to a larger house in the same parish, and this remained their home for fifty-three years. When news of the submission to Rome of the members of The Society of the Atonement reached England, Mother Mary Rosina and eight others left the community and most of these were received into the Roman Catholic Church. Three sisters remained at Dalston, and Sister Helen Elizabeth, who had made her Life Profession on the Feast of the Epiphany, 1909, was appointed Mother. The works were a burden for the small community, but there was never any interruption in their recitation of the Divine Office. Slowly others came, and growth began again. In 1920 they began a ministry in the house next door to the convent, to incurable and bedridden women.

From the very beginning they had made provision through their Third Order for men and women to wished to live their lives in the world under a Franciscan Rule and discipline. In May, 1924, the dearest wish of Mother Helen Elizabeth was realized when a separate chapel was dedicated. In 1926 a ministry to the "down and outs" was begun. Food, clothing, and occasionally work, were offered to men in need. The sisters nicknamed these men "The Royalty"! During the horrors of the Great Depression, thousands were fed and clothed from the convent. These were hard and exacting years for the sisters.

The sisters were familiar with and encouraged by the growth of the various Franciscan communities for men, and they rejoiced when most of these movements came together in 1937 to form The Society of St. Francis.

During World War II the convent was badly damaged, and then the Home of St. Francis next door was hit by bombs. Temporary accommodation had to be found for the sisters and their patients. In 1942 Father Algy of S.S.F. became the sisters' chaplain, and a growing association with that communi-

[8]See *The Hermit of Cat Island.* Father Hawes was also received into the Roman Catholic Church.

ty began.

When Mother Helen Elizabeth died in 1950 she was succeeded by Mother Agnes Mary under whose guidance the sowing of the previous years was reaped in steady growth and consolidation. Relationships with S.S.F. developed and were deepened.

In 1958 it was definite that the plans for development by the London County Council would lead to the demolition of many buildings in the Dalston area, including the convent and the home. After much searching the Community moved in August, 1962, to the Old Manor House, an Elizabethan building, in the village of Compton Durville, in Somerset. With the help of friends a new home and a larger chapel were built, which were dedicated in 1964.

In that same year the Community of St. Francis was invited to become affiliated with the Society of St. Francis, whose Mother House was at Hilfield in nearby Dorset. C.S.F. was to retain its own autonomy, Chapter, Constitution, and Rule. This association took place, and the Third Orders of S.S.F. and C.S.F. became one. Meanwhile in consultation with the brothers of S.S.F. the Community of St. Francis adopted the Principles of the Society of St. Francis and drew up a new interim Constitution.

In 1967 the sisters went to help the brothers of S.S.F. in the work at Fiwila in Zambia, and in 1972 they adopted the same Office Book as the brothers. In 1973 the Society of St. Francis recognized the Community of St. Francis as being the sisters of the First Order of The Society of St. Francis, and this has strengthened both communities ever since. In 1974 the sisters opened a house in San Francisco, and just before this a house in Newcastle-under-Lyme, in Staffordshire. This has developed as a house of prayer and quiet, used by the sisters and others. In Wales some sisters share with brothers of S.S.F. the life of the friary there. Two sisters work in a hostel for girls in Birmingham, and the community has another work at Dover. The sisters in America now constitute a separate province of the community, while retaining a common Mother with England.

In 1912 The Order of St. Elizabeth of Hungary was founded. From its inception it had a very Franciscan spirit. In 1928 it opened a house in Bunbury, Western Australia, and so became the first Anglican Franciscan community in the Pacific. It opened a second house in the same state in 1931. Its work in Australia was given up in 1957, to the sorrow of many. The work of this Order is now confined to England. A second Franciscan community for women is The Franciscan Servants of Jesus and Mary at Posbury in Devon. They were founded in 1935, after some of the sisters had experimented with a rule since 1926. They are very Franciscan in spirit, maintain their own Third Order, and have a strong commitment to

pacifism.

It is time now to turn to the fascinating story of the development of the Society of St. Francis.

In 1913 Edward Kelly Evans, a novice of the Society of The Divine Compassion, who had become convinced of his vocation to become a travelling friar, left S.D.C. and, as Brother Giles, set out to share the lives of the tramps and wayfarers (vagrants) on the English roads and lanes. His center for rest and recreation was the Cowley Fathers' house in Oxford. In World War I he served as an officer in the British Army in France and Africa, but by December, 1919, he was back on the roads. He visited the great universities where he made a marked impression on the young. At Cambridge he met the Earl of Sandwich, who was so impressed that he offered Brother Giles a year's lease, rent free, of Flowers Farm at Hilfield in Dorset so that he could experiment with the rehabilitation and reclamation of the tramps he met on the roads. He was joined by Brother Roger Fox (now a Monsignor in the Roman Catholic Church) and Charles Boyd, an Australian. Another Australian, Martin Boyd, a member of a distinguished literary and artistic family, stayed there for a while and shared in the life. In 1921 the house was renamed The Home of St. Francis. The brothers went out and shared the life of the tramps on the roads and opened up their home to them. By late 1921 they had sixteen wayfarers in residence. A farm was begun and, later, market gardening. But Brother Giles's health failed and he had to give up the work. His place as leader was taken by The Rev'd. Douglas Downes (Brother Douglas), who had already done some mission work with Giles and shared his deep concern and compassion for the outcasts and also his Franciscan spirit and love of poverty.[9]

Other men began now to join. In those days the friars and the tramps shared a common life on the roads and in the life and work of the friary. All were called "brother." Douglas believed that it was no help to the wayfarers to give them "charity." Rather, their life, which was a hard and depressing one, had to be shared. So the brothers tramped the roads and shared the lodging houses, fleas and all! Those whom they thought might be redeemed, especially the younger ones, they brought back to Hilfield. Many were trained for useful occupations and found jobs.

In 1931 the vows of the first three brothers were received by the Bishop of Salisbury, after a satisfactory Rule had been drawn up.

In 1928, a hostel for wayfarers was opened in Sherborne, and after this

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[9]See (1) Father Francis, S.S.F., *Brother Douglas: Apostle of the Outcast*, 2nd ed. (London: Mowbrays, 1974); and (2) George Seaver and Coleman Jennings, *Tales of Brother Douglas* (London: Mowbrays, 1960).

Homes of St. Francis began to spread all over England. Brother Douglas, with others, became interested in the Vagrancy Reform Society, and their work helped to bring about the reform of the laws on vagrancy which had tended to make life so hard for the men on the roads. This was the time of the Great Depression; millions were unemployed, and the roads were filled with men looking for work. It was a very hard and demanding time for the brothers. From 1931 until 1933 Douglas was active in founding the hostels to help these men. In them they found acceptance, a welcome, and rest—as well as training. This was a new form of the Religious Life. It had grown to meet an obvious need, but it was inspired by the life and the spirit of St. Francis. Someone has commented that "Brother Douglas set out to meet a particular need and almost accidentally founded a Franciscan community. Father Joseph, with great erudition, set out deliberately to found a Franciscsan order, and was led astray into monasticism." But both of these strands were to come together in the Society of St. Francis, which today is the inheritor, and the richer, for both traditions.

While Brother Douglas was tramping the roads of England, in India, under the guidance of Father Jack Winslow, a Franciscan Community, Christa Seva Sangha, had been founded which brought together Indians and Englishmen to live a simple life of prayer and service. This was an exciting venture, in many ways before its time, which sought to relate the Christian faith to India in Indian terms. Winslow attracted some of the most brilliant young Englishmen of the day. His visits to Oxford and Cambridge had about them a Pied Piper quality. Among those who went to India was Father Algy Robertson. Some, including "Algy" (as Robertson was known to his friends), wanted a more traditional religious life than Winslow had in mind. He had envisaged annual vows and a close association between tertiaries and the core community, as well as the possibility of married people sharing the full fellowship. In the end the ideals of the two groups were incompatible, and those who were looking for a more traditional life formed a second group, Christa Prema Seva Sangha.[10]

When Algy's health gave way he returned to England and established the English branch of C.P.S.S., which was known as The Brotherhood of the Love of Christ. The Vicarage at St. Ives was the center of this community.

Meanwhile C.P.S.S. continued in India under the leadership of Father Bill Lash, later to become Bishop of Bombay. The tertiaries associated with C.S.S. and C.P.S.S. were a remarkable band who performed heroic missionary service in India.

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[10]See Father Denis, S.S.F., *Father Algy* (London: Hodder and Stoughton, 1964).

The Brotherhood of St. Francis of Assisi had regular contacts with C.P.S.S. and with the Brotherhood of The Love of Christ.

In 1924 the Rev'd George Potter had founded the Brotherhood of the Holy Cross in the Diocese of Southwark. This was a Franciscan community for men dedicated to parish work and the care of boys and men in need. Their work was centered in the slums. It was, at first, a very active community with little structure. While it did a marvelous work, it appears to have been so centered on Father Potter that it did not survive his death for very long.

Regular conferences were held between Brother Douglas (B.S.F.A.), Fr. Algy (B.L.C.), and Father Potter (B.H.C.). Out of these Algy came to see that he and his brothers in B.L.C. were being drawn to a closer association with the friars at Hilfield. In 1937 he and the brothers left the parish of St. Ives and joined the brothers at the Friary of The Brotherhood of St. Francis of Assisi. Together they formed The Society of St. Francis. Fr. Algy became Guardian and Novice Master, and Brother Douglas became Father Minister. It was Algy's genius which organized S.S.F. as Douglas could never have done, and we owe the growth and survival of S.S.F. largely to him.

The Rule of C.P.S.S. was adopted and altered to suit these new conditions. The Principles of S.S.F. to this day are those which inspired the daily life of that Indian venture.

A regular novitiate was established, and, although B.H.C. never joined S.S.F., some of its novices were trained in the more suitable conditions in Dorset. Also some of its brothers, attracted by the more regular life at Hilfield, transferred to S.S.F. The new stability which the union had given began to attract vocations to S.S.F.

The war in 1939 meant that there was no longer such a problem of unemployment, and the work of the hostels started by Braother Douglas began to come to an end. S.S.F. began to develop new ministries, and among the first was the care of the refugees from the blitz on London. Most of the younger brothers and novices went into the services, many into the Royal Army Medical Corps. Brother Douglas went to the Y.M.C.A. and for most of the war was chaplain to the Armed Services Hostel at Westminster.

In 1939 the brothers opened a house in Cambridge. Never a very large friary, it has had a profound influence over the years on the life of many in the city and university and has produced an amazing number of vocations to the Society. In due course the brothers took over the care of St. Benet's parish in Cambridge, and that work continues to the present. Other brothers went to Peckham in London to help B.H.C., which was very short of members. Father Potter died in 1960, and the Brotherhood ceased in 1963 when some of the remaining brothers then joined S.S.F.

Once the war was over, S.S.F. began to expand. St. Francis School,

Hooke, in Somerset, was opened for emotionally disturbed boys, and a work was begun in Cable Street, London, among West Indian and African seamen and migrants. Missions to the hop-pickers, and at the beaches in the summer, became a regular feature of the Society's evangelistic outreach. Parochial missions, schools of prayer, teaching conventions, visits to universities and seminaries, work in prisons, visits to schools, children's missions, youth conferences, and a regular annual camp in the North of England for teenage boys and girls were some of the aspects of the Society's variegated apostolic labor.

Brother Douglas went to Germany after the war with the Y.M.C.A. and exercised an influential ministry among the members of the Army of Occupation and with German prisoners of war.

At the Friary the ministry to troubled men and to wayfarers went on through the Home of St. Francis attached to the Friary, and in the dormitory for tramps. A guest house was built and became a center for small retreats as well as a place for those who simply wanted to share for a while the life of the brothers.

In 1959 Brother Geoffrey was sent to Papua New Guinea, to pioneer work there and to set about preparing for the establishment of a novitiate for indigenous vocations. Work began at Koke with a busy parish and school, and spread to Jegarata (now called Haruro), which became the principal house and the novitiate. Later a house was opened in a housing estate in Port Moresby, the capital, and was named lik lik hap, which is pidgin English for "Little Portion." From Papua New Guinea, the Society spread to Brisbane in Australia, and from there to New Zealand, to Newcastle in New South Wales, and to the Solomon Islands.

After some years at Fiwila in Zambia the work there was handed over to the African clergy, and we moved to Dar es Salaam in Tanzania, where in 1971 we received our first African postulants, and in 1975 the first Africans made their profession in simple vows. The Friary at Dar es Salaam now includes African brothers from several countries of the African continent, and the Guardian of that house is an African.

In the late thirties Fr. Algy had gathered together a group known as the Oblates of St. Clare, out of which was to develop The Community of St. Clare, the Second Order of S.S.F. From 1943 there are records of these women meeting. Of the four who were regular, only one actually joined the Community of St. Clare. The Oblates began an austere life together in one room of the Convent of St. Mary the Virgin at Wantage, under the guidance of that community. They went bare-legged and bare-footed, slept on the floor, and limited expenditures to 10/- per week per sister. Even in these difficult circumstances they kept strict enclosure. In 1945 they moved to the

top floor of the Vicarage at Cassington, where they were joined by the present Mother of the Community.

In 1947 arrangements were made for them to go to the enclosed community of The Society of The Sacred Cross at Tymawr in Monmouthshire, to make a regular novitiate. In March of that year they became postulants of The Second Order of S.S.F., and were living their own life in an old army hut in a field on the convent property. Fr. Algy, Fr. Charles, and the Mother of S.S.C. were their mentors and guides although they were already developing their own distinctive character. The two years spent at Tymawr were a time of deep growth. With guidance the first Rule was drawn up, based on the Rule of St. Clare. The group increased to six who, in turn, were clothed as novices.

In 1949 they began to look for their own convent, and eventually St. Mary's House, Freeland, near Oxford, was offered to them. This had been a retreat house in the Diocese of Oxford. They moved in in January, 1950. They began, in a harsh winter, to develop the industries to support themselves. One of the novices acted as Sister in Charge until the Community of The Holy Name, Malvern, lent a sister to the incipient community to continue their training. Under her guidance the life became more regular, and in February, 1950, the first professions were made at Freeland. This event is counted today as the real foundation of the Community of St. Clare. In 1952 the community installed its own first Mother.

From this time on there has been regular growth. In 1961 a permanent chapel was dedicated, though it remains in a symbolic state of incompletion. In 1960 the Old Parsonage of Freeland which adjoins the convent property was acquired and is run as a guest house and a center for small retreats. In 1969 the Community was able to give up having the services of secular priests as chaplains, and the priest brothers of The Society of St. Francis began to take regular turns as chaplain to their sisters. This has meant that the First and Second Orders of S.S.F. have grown closely together, and the regular use of the guest house by tertiaries has meant a similar development with the Second and Third Orders of S.S.F.

In the early 1970's a close relationship began to develop with the Poor Clares on Long Island, and as a result another bonding of the Society of St. Francis into one family has happened.

By 1974 the community had grown to the extent that St. Mary's Convent at Freeland was crowded, and it seemed right to make another foundation. As the community included several sisters from Australia and New Zealand it was thought right, especially when the other religious communities in Australia asked the Clares to come, that this move should be to Australia and to the Pacific Province of S.S.F. Almost as soon as the commitment had

been made two deaths occurred, and one of these was of a sister who had been among those to go to Australia. However, with great faith, the community decided to go ahead, and in April of 1975 the sisters sailed. They moved into the old Rectory at Stroud, in the Diocese of Newcastle, N.S.W., and were there enclosed solemnly in August of that year. This house, while suitable for a beginning, proved to be inadequate for enclosure and for growth. So in 1979 the sisters acquired 33 acres of land just outside Stroud village, and there, with help from hundreds of people, they have built from mud bricks (adobe) a new monastery which was consecrated on July 12, 1980. Nearby is to be found on the same property The Hermitage of St. Bernard of Siena, also of mud brick construction, which is the house of prayer for the Pacific Province of the brothers of the Society of St. Francis, and from which a chaplaincy to the sisters of St. Clare is maintained.

There have been other Anglican communities which have had a Franciscan rule and spirit, and which are now defunct. Some of the more important of these were the following:

The Company of St. Francis for women (1950–1963), which was affiliated with S.S.F.

The Order of The Charity of St. Francis, founded in 1902, which was really a Third Order Regular.

The Society of the Love of Jesus, founded in Vancouver in 1921, which in 1937 became Roman Catholic.

The Community of the Daughters of St. Clare, founded in Brisbane, Australia, in 1947, which was never enclosed, and which was later absorbed into The Society of The Sacred Advent in Brisbane. Brookfield Friary is on the site of one of their foundations.

The Brotherhood of St. Francis, Saskatchawan, Canada (1952–1957).

In Fiji, the Fellowship of St. Francis and St. Clare is an association of laypersons attached to the Bayly Clinic at Suva and engaged in social work among the poor. Though not a religious order, it is Franciscan in inspiration and in its attitudes.

There have been two remarkable Anglican Franciscan "loners," One was The Rev'd. Arthur Shirley Cripps, a missionary priest in Central Africa, and particularly in Rhodesia.[11] Some of his superb poetry, much of it Franciscan in content, can be found in *The Oxford Book of Mystical Verse*. The other was Bishop Halford, who resigned his see of Rockhampton in Queensland to wander the bush and minister to the lonely and the swagmen of the Australian outback.

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[11] *God's Irregular: Douglas Steere.*

As we have noted already, several of the earlier communities had a Third Order attached to them.

In the 1920's in England a number of people were looking for a way of life characterized by simplicity. Many of them were attracted to St. Francis. One of these, Miss Dorothy Swayne, met a Tertiary of Christa Prema Seva Sangha who showed her their tertiary rule. This, it seemed to Dorothy Swayne, was exactly what she and others had been trying to find. Dorothy Swayne later came in touch with Fr. Algy. As a result several people in England became tertiaries of the Brotherhood of The Love of Christ.

When S.S.F. came into being several different strands of tertiaries came together to found the Third Order of The Society of St. Francis. This Third Order is constitutionally an autonomous part of the whole Society. It shares in the election of the Minister General of S.S.F., who is the Minister of the whole Society, and in the Provinces it shares, with the other Orders, in the election of the Minister Provincial, who is the Provincial of all three Orders. The chaplains of the Third Order provinces are usually friars in priestly orders, but the Guardians in each province are tertiaries, either clerical or lay, male or female.

The Principles of the Third Order are very similar to those of the First Order and are derived from a common source. Every tertiary is required to have a personal rule based on the general Rule of the Third Order and to be under spiritual direction.

The Third Order is divided into provinces: The European Province, The American Province, The African Province, The Pacific Islands Province (New Zealand and the Solomon Islands), and The Province of Australia and Papua New Guinea.

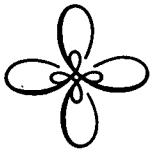
The Companions (in America, the Associates) are a larger group of people with a simpler rule than the tertiaries, who feel called to an association of fellowship, prayer, and alms with and for The Society of St. Francis.

The Three Provinces of the First Order of S.S.F. Today

The European Province: Spreading out from the original Mother House, now simply called The Friary, Hilfield, this province has houses in England, Scotland, Wales, and Northern Ireland. In 1978 there were eighteen houses in the United Kingdom, and the house in Africa is attached to this province. A very varied apostolate is exercised through the various friaries of this province. Ecumenical contacts are especially prominent.

The American Province: This province has six houses: two in New York, one in Trinidad, and three in California.

The Pacific Province: This is the newest of the provinces, with four houses in Australia, two in Papua New Guinea, three in the Solomon Islands, and one in New Zealand. Ω



Eighteenth Annual Franciscan Sisters' Spiritual Program

July 3 - July 18, 1981

THE THEME this year will be "The Birth of Francis and the Rebirth of Franciscanism." The focus will be on the person of Francis, in a program designed as a challenge to "put on the Poverello's mind and heart" as these emerge from prayerful reflection on his writings. Since St. Clare offers a complementary and feminine reflection of Francis's spirit, time will also be devoted to reflecting on her person and life. Slide presentations include Assisi, The Life of Francis, and Canticle of Creatures.

The staff includes six Franciscan Sisters and the faculty of Christ the King Seminary.

The $225. fee for the program includes a $25. deposit to be sent with the registration form. Participants must occupy their rooms at 1:00 P.M. July 3.

For more information, contact

Fr. Daniel Lanahan, O.F.M., Director
or
Fr. Raymond Hirt, O.F.M., Asst. Director
Christ the King Seminary
711 Knox Road, P. O. Box 160
East Aurora, NY 14052

Book Reviews

Into This Land: A Centennial History of the Cleveland Poor Clare Monastery of the Blessed Sacrament. By Sister M. Camilla Koester, P.C.C. Cleveland: Robert J. Liederbach Co., 1980. Pp. xi-175, including three appendices. Cloth, $5.00. (Available only from The Monastery of Poor Clares, 3501 Rocky River Drive, Cleveland, OH 44111.

Reviewed by Sister Frances Ann Thom, O.S.C., a Consulting Editor of this Review and co-author of Two Prayers for Two Stones *(Franciscan Herald Press, 1976).*

Sister Camilla has written this book at a very appropriate time in history when women are looking to other women for leadership in a society which has just really begun to notice the female element as having added a contribution to the country's history. Sister takes us back to Clare's role as the real foundress of the second Franciscan Order, through the various stages of religious turmoil in the European society, into the first attempts by two groups of Poor Clares at founding the contemplataive life-style in an America very hostile to contemplation. It is after these unsuccessful attempts that Mother Magdalen and Sister Constance Bentivoglio were commissioned by Pope Pius IX to found Poor Clare Monasteries of strict observance (O.S.C.) in America, where they persevered amidst obstacles such as the language barrier, hostility toward "doing nothing but praying," and misunderstandings even among those of their own household.

Sister Camilla's main thrust is, of course, her own beloved monastery, in which Mother Magdalen played a great part, having been the Abbess at the time the Bishop requested Mother and her community to take in five Colettine Poor Clares and, indeed, to try to merge with them. But the Poor Clares of strict observance (from Italy) and the Poor Clares of the reform of St. Colette (from Germany) differed too much in language, customs, and even religious habit to make a merger possible. All of this was in the providence of God as the Bentivoglio sisters once more sought out a foundation. Now, instead of one group of Poor Clares, the U. S. is blessed with several groups living out their various quiet, prayerful life-styles in a country once opposed to quiet and solitude.

With great pride Sister Camilla speaks of her community as she narrates a century of history filled with trials, joys, and expectations on the part of the five pioneers witnessing the growth within their foundation and beyond. Stressing the strength, courage, and faith of the early foundresses, Sister discusses problems of real estate, finances, sickness, death, natural disasters, and human foibles, proving to the reader that truth is, indeed, stranger than fiction.

Sister Camilla's historical yet personal touch makes the reading of the Poor Clare foundation's history a pleasant task for the reader, as well as an informative one.

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

1 Corinthians. By Jerome Murphy O'Connor, O.P. New Testament

Message Series, #10. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xiv-161. Cloth, $8.95; paper, $4.95.

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

Reviewed by Father David M. Bossman, O.F.M., Ph.D. (St. Louis University), Associate Professor of Religious Studies at Siena College and Editor of Biblical Theology Bulletin.

Current biblical commentaries, like translations of the Bible, differ widely in purpose, style, and usability. The *Hermeneia* series of biblical commentaries conveys technical research in an accessible format for advanced students and biblical scholars. The *Anchor Bible* series, while originally intended for a less technically-equipped readership, varies from volume to volume in degree of demands placed on the reader's previous study.

The *New Testament Message* Series published by Michael Glazier, Inc., under the editorship of Wilfrid Harrington, O.P., and Donald Senior, C.P., addresses a wide audience with a particular bent. Written by Catholic authors, the series assumes a biblical theological character which carries the highlights of exegesis to the foundational level of theological articulation.

The exegesis of this series remains at a popular level in the sense that technical terms and foreign words are avoided in favor of "plain talk" which a general readership suitably motivated can grasp. Such statements as "The 'God' [Paul] addresses is the Father, as the definite article in Greek makes clear" (Reese, *1 and 2 Thessalonians*, p. 8) and "Paul now calls the gospel 'the word' . . . one of several New Testament ways to designate God's revelation of salvation in Jesus" (ibid., p. 14) allude to a more technical level without burdening the reader with details. Reese surpasses in this mode of writing and convincingly leads the reader to a competent understanding of the text sufficient for the audience which seeks the larger meaning without either textual naïveté on the one hand or labored textual analysis on the other.

Theologically the individual volumes make no notable strides toward synthesis of message, which is perhaps a weakness. The faith context of readers is clearly assumed, and Murphy O'Connor's commentary on 1 Corinthians tends toward a vivid sermon style:

> Having brandished the stick, Paul now produces the carrot (1 Cor. 15:20-28). Assuming the truth of the resurrection of Christ he draws out its implications. Human logic has little place here. It gives way to the passion of the prophet who declares a conviction that transcends experience and reason [*1 Corinthians*, p. 142.]

Murphy-O'Connor conveys the meaning of the text in modern dress which clearly makes the letter's message live for contemporary religionists.

Maly tends to comment on each verse in a more traditional commentary style rather than in the "essay format" which the editors' preface describes. His comments are necessarily brief but often insightful and practical.

The series is well done and is suitable especially to a Catholic readership within the setting of Bible study groups or personal reflective study. No doubt non-Catholics can use these texts as well, but the Catholic character is evident.

The CORD

A Franciscan Spiritual Review

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Cover Design by Brother John Francis Tyrrell, F.F.S.C.

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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: $6.00 a year; 80 cents a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office. 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.

Living in the Spirit

NO DOUBT MOST OF YOU were taught, as we were, that the spiritual life is one of faith, and not (at least essentially) an incessant quest for exotic and esoteric "religious experiences."

I still believe that the teachers who told us that were basically right and were communicating to us faithfully the Church's balanced teaching in this regard. God certainly does not make himself tangibly accessible at our beck and call, and the religious life is not simply a search for good feelings and consolations.

Even with that said, though, we should bear in mind what Paul says about the fruits of the Spirit—the "love, joy, peace, patience, kindness," etc. (Gal. 5:22) that, if they are real at all, have to be in some sense a matter of experience.

But this has to be understood correctly. Leaving aside the case of the advanced mystic, experience of God is never experience of God *only*. Rather, the Lord's presence is *mediated* by the experience of something else. This does not mean that it is *indirect*—that we conclude to God's presence by a process of inference. It means only that God is experienced *in some context*: particularly in a sacred ceremony, place, or event, and in the experience of those gifts Paul speaks of in Galatians and elsewhere.

It is important to notice that the gifts in question are gifts *of the Spirit*. The experience of God's presence is the experience first of all of the Indwelling of his *Spirit*, who "pleads for us as God wills" (Rom. 8:27). And it is equally important to realize that what we are now celebrating in this Easter Season is, in addition to the Lord's triumphant entry into new and glorified life, the outpouring of his Spirit without whom we should be forever excluded from that life.

The Easter Encyclical promulgated by all four of our Ministers General and by the Poor Clares and the Secular Franciscan Order exhorts us to a thorough-going renewal of our Franciscan spirit. One way to ensure the success of such a renewal will be for us to recall, on June 7, the observation of St. Francis that the Holy Spirit is "the minister general of the Order" (2Cel 193): to celebrate that day with all the solemnity of which we are capable, and to bring its light, warmth, and strength with us into our octocentennial year. Living in the Spirit, aware of his presence, we shall indeed renew our Order, and in so doing we shall be helping *him* to renew the face of the earth. Ω

Fr. Michael D. Maitland, ofm

★

Prayer

O Prayer
You lie hidden
Behind the mornings pale
Beyond the owl's call
Beneath the dew-teared grasses
Of secret garden spaces
Under sweet grass and wildflower
With long forgotten bones.

Awake,
The third day beckons.
Burst like dawn
Upon the native genius
Of the soul.

Andrew Lewandowski, O.F.M.

The Franciscan Order and the Permanent Diaconate—II

ERIC DOYLE, O.F.M.

HAVING DISCUSSED, last month, the theology of the permanent diaconate, we are now in a position to explore the relevance of that ministry to the Franciscan Order.

Permanent Deacons and the Franciscan Order

1. St. Francis the Deacon. We should be careful not to neutralize the importance of the historical fact that Francis was a permanent deacon, by thinking that he did not become a priest out of humility before so exalted an office. There is no evidence for this. That Francis had great reverence for priests issued from his deep love of the Church and the Eucharist; it tells us nothing about his personal attitude towards becoming a priest. He was a deacon, and that should be taken to mean that he wanted to be a deacon. As a possible interpretation of this I would suggest that being a deacon, for him, assimilated his life more closely to Friar Jesus Christ the Deacon, the *Servant* of all, who washed the feet of his disciples.

It is probable that Francis received the diaconate on the occasion of his visit to Rome in 1209 to obtain approval of his new way of life from Innocent III. Prior to the approval Francis and his first followers had preached penance and worked among lepers, and there is evidence that they continued in these ministries afterwards.

In the light of this it would be fully consonant with the Order's specific mission to receive a candidate who wished to be a deacon in imitation of St. Francis and to work, for instance, in a hospital for terminally sick patients.*

2. Relevant Elements of the Original Charism. In becoming a Franciscan a man commits himself to a life according to the Order's charism. This charism is multi-faceted. Here I wish to select two facets which have immediate bearing on the diaconal ministry.

Father Eric Doyle, O.F.M., a Consulting Editor of this Review, teaches at the Franciscan Study Centre (Canterbury) and the Franciscan Institute (St. Bonaventure, New York).

a. The Gospel of Peace. The Franciscan friar pledges himself in imitation of St. Francis to preach peace. Evangelical peace is personal and social, both of which are derivatives of justice.

There is a peace surpassing all understanding which the world cannot give. It proceeds from righteousness in regard to God, self, and others. The grace of righteousness or justification is the beginning of integration and liberation (that is, salvation), which involves the whole of our being, and not only our spirit. Acceptance and true love of oneself, the healing of memory, commitment to the future in the face of anxieties, awareness of the value of the now, are all intimately bound up with integration. The pace and pressure of life in the West have made it frighteningly clear that the meaning of *salvation* is considerably wider than the remission of sins and interior spiritual renewal. In so many cases it is intertwined with the need for counseling, psychotherapy, spiritual direction, and discernment. These are concerned precisely with self-acceptance and self-awareness, healing, and contemplative peace. Peace in this sense—as involving every level of human existence—is defined by the signs of the times, and it can be proclaimed effectively and with credibility only if we take seriously that grace is given to a human being as a totality. Counseling, psychotherapy, spiritual direction, and discernment are works of mercy and love. For this reason, as pathways to personal peace they may be numbered rightfully and most fittingly among the ministries of the permanent diaconate in the Franciscan Order.

Social peace is impossible without social justice. Peace is not the absence of war; it is the sacrament of integral liberation. Freedom, equality, and brotherhood are the pillars of justice. To proclaim peace in our world means to set people free. In the First World, to set free means to deliver ourselves from greed, from the aimlessness of consumerism, from the arms race, and from the idols of money and the craving for ever higher economic standards of living. In the Third World, to set free means to remove oppression, poverty, disease, and exploitation, so that men, women, and children may find dignity and have hope. The profession of poverty as freedom from economic and political power, obliges a Franciscan to work for social justice. Poverty freely chosen is the implacable enemy of the poverty that is enforced and destroys.

It would be an eloquent witness to the Order's charism for Franciscan deacons to be involved in work for social justice either at the local or at the

national level, under the auspices of Church or government, or at the international level through the United Nations.

b. The Love of Creation. The ecological awareness of St. Francis is one of his most distinctive features. He formulated it beautifully in the stanzas of *The Canticle of Brother Sun.* In the poetry of that remarkable song there is a word of reproof to our selfishness. We, the Creator's image, are destroying the Creator's work, and thereby defacing his image in ourselves. Any participation in efforts to re-establish our fraternal relationships with all creatures and to lessen our malicious domination of Sister Water and Brother Air, is a sharing in Francis's attitude to creation.

The ecological crisis poses a particularly acute problem for those who believe in God the Creator and Sustainer of the universe. As a grave moral issue it places obligations on the Church to proclaim the authentically Christian attitude to creation, which is, in fact, fraternal, and to make this message credible by doing everything possible to solve the crisis.

As the Franciscan Order is committed to proclaiming that the earth is our sister and our mother, and that the stars are our sisters, the ecological awareness of our time is an eminently appropriate area for the ministry of Franciscsan deacons.

3. Sanctification of the Structures of the World. St. Francis writes in his First Rule that the friars "should exercise the same skill which they already know, provided it is not contrary to the salvation of their souls and can be honestly pursued."[10] This provision may be applied to the arts, crafts, and professions. The text envisages that a man comes from the world with all his talents, gifts, and skills, to enter the brotherhood. Having become a friar he then returns to the world bringing with him a new kind of existence: his *friarship.* Moreover, the text introduces us to that area where Church and world meet and mutually influence one another.

What St. Francis says here can be linked in a given case with the permanent diaconate, dependent on the situation and the experience and call of the individual friar. The place of this form of the permanent diaconate in the Order should not be hastily dismissed, for it would be a most efficacious way of bringing the world to the Eucharist.

Concluding Remarks

IT MIGHT BE objected that the suggestions I have made about areas in which permanent deacons of the Franciscan Order may fittingly exercise their ministry, could be applied equally to the priests of the Order and, for that matter, to friars who have no desire to receive the sacrament of order. Then, some might say that ordination to the permanent diaconate is not *necessary* for these apostolates.

To the first I would answer that my reflections have been written in the light of what I observe to be a new, wider, and developing appreciation of the meaning of ministry, and of an emerging outline of what the Church's presence will be in the world of the not-too-distant future. These have already influenced the Order's apostolate, and they will do so ever more radically as time passes. The Order has experienced a certain 'declericalization' over the past ten years. More and more candidates entering the Order have no desire to be priests. However, it should be noted that to be a priest does not necessarily mean to be clericalized, and in the Franciscan Order it should not mean this anyway. With fewer priests two results will follow. First, some exclusively priestly apostolates will be curtailed. Secondly, the priests of the Order will have to concern themselves more extensively with the Church's liturgical life and with all the ways in which that is developing, in particular with preaching the Word and celebrating the Eucharist. Concern with the Church's liturgical life can be a full-time apostolate, and indeed ought to be. In this way the quality of liturgical celebration will be enhanced. Yet I must agree that the areas specified are certainly open to priests of the Order and friars who have no wish to receive the sacrament of orders. But these would not be exercising the *diaconal* ministry.

With regard to the second objection: I would concur that the diaconate is not *necessary* for the exercise of these apostolates. But then I would refer the objector to what I have written above about the character of the episcopal office in the Church. This objection derives from the restrictive understanding that the deacon has no specific *powers.* I have been arguing that the diaconate is a ministry to which the Church is committed. To say that ordination to the diaconate is not necessary for the exercise of these apostolates misses the whole point. It is necessary that the Church publicly manifest to the world that she has been pledged by her Lord to its service. Ordination to the permanent diaconate is the formal proclamation that service of the world is of the essence of Christ's mandate, and it is the official commissioning of men in the Church to fulfill it. Ω

[10] D. Flood, O.F.M., and T. Matura, O.F.M., *The Birth of a Movement: A Study of the First Rule of St. Francis,* trans. by P. Schwartz, O.F.M., and P. Lachance, O.F.M. (Chicago: Franciscan Herald Press, 1975), 75.

Angelus

Ave! . . . Swift flutter of angel wings,
. . . arriving and seeking . . .
God's herald bedewed in the Spirit
that broods over endless shores
Bows low in human homage as
Father-Gardener digs deep in fertile soil
to shelter His tiny wheatseed.

Fiat! . . .
Each word a song, each step a dance,
Heaven cleaves to earth in her Virgin-Yes.
This hour of glory builds a bridge of
. . . yesterday's history
today's promise
tomorrow's eternity . . .
Earth's footstool quivers under a woman's
turningpoint of choice.

Gratia plena! . . .
Life fills a child's fragile womb,
Love fills a chaste heart as His Kingdom,
And a Little One is cloistered tenderly.

Sh-h-h . . . Do you hear it?
Yes, my soul . . . His inmost Life stirring . . .
Like the lark in the songless egg,
Like the bud in folded seed,
I lift up my hands in Eucharist.

Barbara Doria

Blessed Maximilian Kolbe and The Missionary Vocation

VITALE M. BOMMARCO, O.F.M.CONV.

DURING THE almost eight centuries since the death of St. Francis, many of the Poverello's followers took up the missionary paths which he opened. For this reason, the Franciscan Order in all its branches was and still remains the strongest religious missionary group in the history of the Church. The missions are a special glory of the Franciscans, and it would be useful to have, from the time of St. Francis until today, a synthesized and summarized history of the beginning of the Franciscan presence in all the Continents and among all peoples.

Without wishing to diminish the specific missionary contribution of the first great Francisan"travellers of Christ," who as bearers of peace and brotherhood penetrated the great Asiatic world, such as Friar John da Pian of Carpine, Friar William of Rubruk, Friar John of Montecorvino, and Blessed Odoric of Pordenone, I wish to fasten my and your attention on the missionary work of Blessed Maximilian Kolbe, not only because we are celebrating the fiftieth anniversity of his arrival in Japan, but above all because of the new ideas which he knew how to introduce in our time into the concept of mission.

The fundamental motivation of the missionary action of St. Francis was based on his submergence in the highest degree in the most high God and in Christ the Lord incarnated and crucified for us. It was from this love that arose the desire to save all men. Father Kolbe also began from this mystical basis, but he added a characteristic of his own: complete surrender to the Immaculate in order better to win souls for Christ the Lord.

We know that this consecration to the Immaculate was carried by Father Kolbe to the highest degree because of which there arose necessarily the need to communicate this passion to all souls to conquer the world for Christ through the Immaculate. The Franciscan missionary ideal which began and developed from the little church of St. Mary of the Angels in Assisi, and the constant devotion of the Franciscan Order to the Immaculate, found in this Knight of our time that zeal, that courage, that

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Father Vitale M. Bommarco is the Minister General of the Order of Friars Minor Conventual. The present article is a slightly adapted version of "Mission in Blessed Maximilian Kolbe," Part III of the encyclical letter of October 4, 1980.

boldness, to dare everything which brought to life in him the genius of St. Francis.

The Mariology of Father Kolbe is not something sentimental or added on to the work of creation, but it is based on the love which unites God with man and man with God. As St. Francis sang about the love of God in "The Praises of the Most High God," so "Father Kolbe accentuates that God is Love and that, calling creatures into existence, he wants from them a response to his love and with a love which will be as great as possible. Only one creature has given to God an 'equal' response which is the apex of love in all of creation. This creature, the most perfect of existing beings, is Mary" (Swiecicki, 315).

As the Seraphic Father acted and worked as the great lover of Christ and told his friars: "The Lord will fulfill his designs and will keep his promises" (1Cel 29), so did Father Maximilian dare the unthinkable because he considered himself an instrument in the hands of the Immaculate who would bring her plans to completion.

"The action of Mary is a most perfect action of the holy Spirit," and He, "through the Immaculate Virgin, manifests outwardly His own participation in the work of redemption" (Kolbe, *Scritti*, III, 535). Niepokalanow would never have been founded, and there would never have been a Kolbean missionary activity without this Marian theological basis which we have scarcely touched upon and which deserves to be studied in depth and better known.

The second pillar of missionary action in St. Francis was the witness of his life—the development of fraternity and the spirit of absolute poverty.

We see with admiration, with wonder, and with a certain nostalgia, that Father Kolbe had traced faithfully and firmly the footsteps of St. Francis in the most absolute poverty and in the heroic witness of living the fullness of Franciscan fraternity in his country and in the missions.

Francis was in love with poverty in its highest ascetical and mystical sense, while Father Kolbe, as the son of an industrial age, gives to Most High Poverty, loved and lived, a technical working sense: "O truly holy, very holy is our Franciscan poverty, the poverty of Niepokalanow" (*Scritti*, I, 792). "The Immaculate is the end, and poverty is the capital: these are the two things which Niepokalanow cannot at all abandon under any pretext" (*Scritti*, I, 455). "Only the limitless funds of Divine Providence can cover the colossal expenses of the battle for the conquest of the entire world for the Immaculate" (*Scritti*, I, 449).

Francis went to the Orient with five companions, giving witness to fraternity "by means of the example of their holiness and of a perfect religious life" (J. de Vitry, in *Fonte Francescane*, 2223). Father Kolbe founded his

Niepokalanows, not as great centers of activity and industry, but as fraternities united in unconditioned self-giving to the Immaculate, through a "total exclusion of any reservation in the consecration of themselves in regard to food, dress, occupation, state (brother or cleric), place (in one's own country or among the enemies of the faith where perhaps certain death awaited them," etc. (*Scritti*, I, 538). "Our community has a style of life a bit heroic, which is and ought to be Niepokalanow, if it truly wishes to acquire its predetermined objective, that is to say, not only to defend the faith, to contribute to the salvation of souls, but with a fearless attack, not paying any attention to themselves, to win over to the Immaculate one soul after another, one outpost after another" (*Scritti*, I, 326).

This "living spiritually among themselves," recommended in the First Rule to the friars who go among the infidels, was put into practice in a marvellous way by Father Kolbe and his first companions in his own country and in the Japanese mission in such a way as to manifest the divine seal of Christianity through an authentic religious life.

Francis preached and communicated "the peace of the Lord" to the men of his time, and Father Kolbe, always taking his beginning from this fundamental Franciscan message, wished to bring peace by capturing the heart of man through love.

"Hatred divides, separates, and destroys, while on the contrary love unites, brings peace, and builds. It is not to be wondered at, then, that only love succeeds in making men more perfect. Therefore, only that religion which teaches the love of God and neighbor can perfect men" (*Scritti*, III, 763). Wishing to work actively to communicate the love of God to his brothers, Father Kolbe founded the great movement, "The Militia of the Immaculate," which he presents in this way in one of his articles:

> It is called 'of the Immaculate' because its members are consecrated without reserve to the Most Holy Immaculate Virgin Mary so that she may work in them and by them and pour out through them on other persons the grace of supernatural light, strength, and happiness. Moreover, it is called 'Militia' because it cannot permit itself rest but rather intends to conquer through love all hearts to the Immaculate and, by means of her, to the divine heart of Jesus and, finally, to our heavenly Father [*Scritti*, III, 549].

The missionary spirit of Father Kolbe, based on the very principles of St. Francis and reinforced by the chivalrous and apostolic attachment to the Immaculate, has produced marvellous results and has indicated some lines of action which anticipate modern evangelizing activity in the Church.

In chapter twelve of the Second Rule, Francis indicated three norms for the friars who wished to follow him in his missionary action. Father Kolbe considered all his work missionary and so bound all the friars who con-

secrated themselves to that same chapter of the Rule:

> Our father, St. Francis, is the model for the missionary; his example, his Rule are highly missionary, and they allow the greatest thrust to be directed to the salvation and the sanctification of souls. Niepokalanow, with its vast program of winning the entire world for the Immaculate, is subordinate to Chapter XII of the Rule, and, under the threat of losing its reason for existence and the betrayal of its ideal, it cannot change its own finality [*Scritti*, I, 454, 459].

But Father Kolbe, completely taken by his ideal of winning the world for Christ through the Immaculate, took one further step in respect to the Rule and wrote to his Father Provincial (February 19, 1932): "I enclose a letter with the petition of all the friars of the Japanese Niepokalanow (those presently professed), asking authorization to bind themselves with a vow to go to any place and under any condition for the Immaculate" (*Scritti*, I, 692). Having received this authorization, Father Kolbe and his confreres in Japan made this fourth vow as a personal, private bond. Father Kolbe later wrote to the friars of the Polish Niepokalanow:

> I also imagine that those who have consecrated themselves unlimitedly to the Immaculate in conformity with the prescriptions of the statute of the Militia of the Immaculate will ask the Most Reverend Father Provincial to permit them to bind themselves absolutely with a vow to go, for the sake of the Immaculate, anywhere holy obedience will send them, be it to the most difficult mission and an encounter with certain death. In that way, they would join to the three religious vows this one also, even though the Rule does not expressly oblige them" [*Scritti*, I, 701].

"Thus I picture Niepokalanow. Perhaps it is an exaggeration, but it seems to me that, without this magnificent ideal, Niepokalanow cannot have a reason for existing" (*Scritti*, I, 327).

From these and from many other passages in the writings of Father Kolbe, the secure foundations of his action appear very clear, as well as the way in which the Niepokalanows which he built and dreamed of building would be "missionary cities of the Immaculate." The Saints can be judged to be dreamers, but it can be an encouragement to us to acknowledge the projects of this man who in only twenty years of activity was able to see them realized at least in part:

> Concerning projects for the future, I am thinking—having in mind the purpose of the Militia of the Immaculate—that is, the winning of the whole world for the Immaculate—of developing our outpost in the most vigorous possible way so that the *Kishi* can be delivered as soon as possible to every Japanese home. But at the same time, I am also thinking of beginning the *Knight* in the Chinese language. But I am also thinking of India, of Annam, of the Syrian 'basin' for the following languages: Arabic, Turkish, Hebrew. Nevertheless, I am not thinking of abandoning the *Knight* in English, etc., until the entire world belongs to the Immaculate. At the same time, however, I hold it indispensable to multiply Niepokalanows in Europe . . . in Germany, in France, in Spain, in England, and in the other countries in which our confreres are few or are not found at all; and afterwards in other countries also [*Scritti*, I, 449].

Just as St. Francis understood the needs and the movements of his time and knew how to accept them, sublimating them to the praise of the Most High God and his creatures, in love for the brotherhood, for poverty, and for peace, so also Father Kolbe, living in an industrial age and basing himself on the same principles of St. Francis, knew how to transform work, machines, and men for the glory of God.

And just as the mission of Francis in the Orient gave new and challenging impulses in respect to the position of the Church of his time, so the missionary ideal of Father Kolbe inaugurated new methods and anticipated the reforms in evangelization carried out by Vatican II.

It is useful here to recall briefly the new organizational and apostolic methods which Father Kolbe introduced in his missionary activity.

Fifty years ago, for those religious orders who wished to open a mission, the Sacred Congregation "for the Propagation of the Faith" assigned a territory in which total jurisdiction was given over to the Institute. Father Kolbe did not want a territory, a mission *Procura*, property, a parish (cf. *Scritti*, I, 367), but he did want to have the freedom to evangelize, by means of the printed word, an entire nation, or a group of nations having the same language. "I said to my dearly beloved Japanese: Let the Jesuit Fathers and others work only for the cultured classes in the 'mandarin' language; we, on the other hand, will go among the people with the *Knight* written in the language of the people as one of their own" (*Scritti*, I, 368).

Anticipating the ideas of the Second Vatican Council and of *Evangelii Nuntiandi*, Father Kolbe had himself invited by the local hierarchy and placed himself at the service of the local Church, asking only for the liberty to witness to a heroic life of fraternity and to be able to spread the gospel through the written word.

It is interesting to reread the postulatory letter for his beatification sent on April 7, 1948, by the Bishop of Nagasaki, His Excellency, Paul Yagamuchi:

> On April 24, 1930, Father Kolbe arrived unexpectedly at Nagasaki with three friars. This was, without a doubt, an arrival in conformity with a poor missionary of Jesus. The most noteworthy aspect of his activity certainly was the firmness of his faith, the foundation of his unshakable confidence, thanks to which he was a man of sacrifice and a missionary filled with great fervor. The work of Father Kolbe was certainly and remains still an innovation in the fact of its rapid progress in the Japanese world.

In our Order, sixty years ago, missionary activity was organized and assisted from the central headquarters of the Order itself through the General Procurator for the Missions. Father Kolbe came to Rome in 1930 with the proposal that his Polish province "create its own mission dependent on the Province and that it turn its activity to the Orient" (*Scritti*, I, 313). At Rome, he found that ideas were to the contrary: "The Father Procurator of the Missions wants to assume the task of sending this and that person; on the contrary, I affirm that it will be only we who undertake to accept or not to accept. In this way, already in conversation, there appeared fundamental divergences concerning the finality and the organization of missionary outposts" (*Scritti*, I, 367). But the far seeing ideas of Father Kolbe found a welcome, confirmation, and blessing from the Most Reverend Father Alphonse Orlini, the Minister General, and so Father Kolbe became the forerunner of that missionary activity which depended on the Province which is now common in our Order.

Kolbe knew how to find and to train his collaborators because he was not an individualist but worked with others and was able to rouse their enthusiasm and involve them in his ideas. . . .

But, even though desiring and wanting the missionary action undertaken to be dependent on the Province, Father Kolbe writes clearly: "I am of the opinion that it is not at all expedient to establish here in Japan a religious Province of our Polish Fathers and Brothers, but rather that we here be the seed which itself be spent to form, according to our spirit, Japanese religious. Only they will develop the activity" (*Scritti*, I, 128).

His preoccupation with vocations and the formation of native religious is one of his most constant concerns and is expressed in various letters.

On February 11, 1935, he wrote to the Niepokalanow community: "Launch an attack of prayer for vocations for Japanese religious brothers because without them there can be no guarantee for the future. And also for vocations to the minor seminary or absolutely for the major seminary. You are numerous; therefore it will be easier for you to implore insistently,

beseeching the Immaculate" (*Scritti*, II, 151).

Foreseeing the difficulties which arise today from problems of nationalism, he wrote in 1938 to the Superior of the Japanese mission: "It would be well if the number of Japanese brothers increased, because, when the Europeans have formed the native brothers religiously and professionally, they will have almost fulfilled their task because it is difficult to rely upon a long and fruitful activity in a foreign climate, as statistics indicate" (*Scritti*, II, 280).

Kolbe knew how to find and to train his collaborators because he was not an individualist but worked with others and was able to arouse their enthusiasm and involve them in his ideas.

Some make a distinction between the problems of evangelization and the establishment of the Order, while Father Kolbe was equally concerned about communicating the gospel and stimulating native vocations, the first source of the development of the Church.

Father Kolbe never appeared to be a colonizer even if he ardently dreamed of conquering the world; he was a lover who desired to communicate the beauty and riches of his faith through the printed word and the media of social communication which are free forms of dialogue. And he truly held a dialogue with everyone, especially with the pagans: "The *Kishi* was not addressed as are other publications generally, to Catholics, but to pagans, to Protestants, and to other non-Catholics; in the beginning, they received it with curiosity, then with unusual appreciation, to such an extent that already a good number of them have even received the grace of holy baptism" (*Scritti*, III, 501). Patiently ingrafting the Church of Christ among the pagans "without abusing the baptismal water"—this was the original method of Father Kolbe, who trusted in God totally through the Immaculate, but at the same time did not spare himself and did everything which was in his power.

The Conciliar Decree *Ad Gentes* speaks extensively (§20) of the missionary activity of individual Churches and urges that the young Churches be not simply the object but also the subject of mission. Father Kolbe anticipated this decree in practice because the Polish Niepokalanow substantially helped with manpower and materials the birth of the Japanese Niepokalanow which, on the other hand, also contributed to the enrichment of the missionary spirit in all of Poland. His Excellency, John Wosinski, Auxiliary Bishop of Plotsk in Poland, in an article dedicated to the missionary contribution of Father Kolbe, writes:

> In the symbiosis of the two centers, what is taken up in the Conciliar Decree, *Ad Gentes*, was verified, and that is that the young missionary Churches reanimate by their presence the older Churches from which they receive help.

> In fact, the Japanese Niepokalanow greatly enlivened and made the Polish Niepokalanow more missionary, whether the strictly Franciscan cloistered one or that larger one disseminated throughout Poland and beyond its frontiers in the ranks of the Militia of the Immaculate. . . . We see here Father Maximilian not only as a missionary but as one fully dedicated to organizing help for the missions and missionaries and as an apostle who wished to make all of us in Poland missionaries [*Miles*, 1980, nn. I-II, pp. 135-36].

And this same Polish Bishop summarizes his analysis of the missionary characteristic of Father Kolbe in this way:

> He is for us a splendid example of the complete Christian according to the measures of our time, one who left nothing untried to exploit the 'signs of the times' and the possibility of the moment. For this reason, he is so rich in his personality and so difficult fully to understand. How much spiritual energy was contained in his frail body! How much spiritual good was accomplished in his short life! [ibid., 138].

This total Franciscan, religious, priest, martyr, is a magnificent example whom the Immaculate made the apostolic type, the ideal missionary of our times! Ω

Purity

Purity of thought has a root
In the heart of a man
Who fought and won the battle
Of earthly pleasures, and walked
In the light of peace and freedom.

A pure mind is like a blue sky,
With no clouds that can block its beauty.
It is untied by strings
Of passions and base desires.
Therefore it can fly up above,
Aim for high realms, reach the stars.

A pure heart is like a magnet;
It is the attraction of many,
A tower which cannot collapse,
A challenge to those who appear
So strong, but at its presence
Are so frail.

Sister Rosemary Di Lauro

The Franciscan Experience of *Kenosis*—I

ANSELM W. ROMB, O.F.M.CONV.

WHEN IT COMES to explaining the meaning of Francis, no doubt every Franciscan in the world has some hidden agenda or some axe to grind. Every idea of "Franciscanism" tends to bear the impress of the person who claims to possess it.

I want here to zero in on Francis's lifelong experiences of God, his family, society, the world at large, his new Order—as his process of growth—through his many failures, his ambivalence, the tentativeness of his life. Francis's experience in some degree becomes our own experience, because we are his followers; yet the events of his life certainly find few parallels with ours. Each of us has a different personal history, background, education, bonding, ethnicity, spiritual insights.

This article is not about the charism and mission of Francis, but it is valuable to define them at the beginning. *Charism* (and its correlative, *mission*) was the gift of the Spirit to Francis, made to him personally as its chief beneficiary, yet intended for building up the Church and *becoming a child of God with a new spirit of Jesus.* This article *is* about one aspect of the charism of Francis and Franciscsanism, that is, *spirituality*. It appears that all of these terms and subjects are clouded by ancillary issues, such as legitimate personal bias, nostalgia, and Francis's own personality. Often mingled with charism and spirituality are such descriptive elements as *emotionality* and *poverty* and *preaching*. Yet, in effect, any of these three elements might exclude great numbers of Franciscans from our common charism or spirituality, because not all of us are emotionally demonstrative or really low-class poor or able to preach with credible witness.

Many Greek words whizzed through our "pop" theology vocabulary during the sixties and seventies, such as *diakonia, hamartia, parousia, askesis, charis, glossolalia, agape*—and let's not forget *Kyrie eleison*! They gave a certain respectability and supposed "difficulty" to popular writings. Never-

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theless one word, *kenosis*, has become rich in meaning and overtones that a simple translation, "emptying out," cannot convey. Allow me, then, to subtitle the first part of this article "The Kenotic Francis" or "Francis Emptied Out."

I. Francis Emptied Out

EVEN BEFORE THE "evangelical conversion" of Francis in 1208, when he heard, as if for the first time, the tenth chapter of Matthew's Gospel, Francis had experienced *kenosis* through his failure and indecision. Let us rehearse a few events of his early life (until he was about 28 years old!) that are well documented. He tried merchandising cloth with his father for several years in Assisi. He had a one-day career as a knight, just to the borders of the "county" at Spoleto. For one winter he was a lazarist at Gubbio, caring for lepers. We remember how he interpreted the Lord's words and became a stonemason in restoring just three chapels before that venture wore off. Some time through all these mini-careers he attempted to live as a kind of lay-monastic, but the scullery was not for him. During the early wandering years he tried to assume the solitary life of a hermit and wore the traditional garb of that status. Perhaps we should call these the stages of a journey rather than failure. But the point I wish to make is that Francis's growth into Christ was largely the result of *confronting himself and coping with failure even while maintaining his joyful hope.*

If likeness to Jesus is the measuring stick of spiritual success, then Francis must be seen as one who—to paraphrase Philippians 2—

> Though he was the originator and patriarch,
> he did not deem likeness to other founders
> something to cling to.
> Rather he emptied himself out
> and kept the attitude of a Minor,
> considering himself the servant of the rest of the friars.
> He admitted his ignoble and unlearned status,
> and thus it was that he humbled himself,
> obediently accepting even the death of his primitive ideal,
> which was *his* death on the cross!
> Because of this God highly exalted him in the Church
> and bestowed on Francis the name of being
> "the saint most like to Christ"!

We are so conscious of "waiting in joyful hope" that we do not always understand or accept too completely the failures that typically precede the final, triumphant Day of the Lord. The mark of the Christian is to be a struggler rather than a success. One may never achieve a certain virtue or

complete a particular project or even understand what God expects. But none of this is really important (unless it implies the willful contravention of Providence). For example, I tell young religious who are experiencing difficulties over their motives for answering God's call that it is of minor importance why they *came* to God's service. What is important is why they *stay*.

We see already early on in Francis's life a succession of careers and apparent failures. Yet he *stayed*. What he *did* was of minor importance in comparison with the *kind of person* he became, because so much of his life's work, even after his "evangelical conversion" in 1208, was devoid of permanent success. Francis's world asked for productivity and results. God expected emptiness of himself, no matter whether that was accomplished by success or by failure. The triumphs of the spirit are not related to visible victories because faith derives from truths higher than the mere events of history.

Take a look at Jesus. He failed to convert his immediate world, change his own nation, and attract the leaders of his time, Roman, Greek, or Jewish. He failed to inspire and persuade very profoundly his own disciples, so that he was betrayed, accused, ensnared, denied, and abandoned by those he chose to be his "alter egos." "The historical success of the Christian movement did not occur within Jesus's historical lifetime . . . [The resurrection itself was Jesus's] trust in a divine solution," not his own. In fact, ". . . to attempt to insulate ourselves from the possibility of failure is a betrayal of the christian spirit. . . . Jesus revealed that the achievement of genuine human freedom is incompatible with anxiety and crippling fears regarding the prospect of failure" (Navone).

The *key to Francis's holiness*—in my view—is that after so many changes of direction in his life, he could never be sure even of his charism as "founder." His "evangelical" charism (to show it was possible to live the Gospel life according to one's state in life at any time or in any place) was not questionable after 1208. But his growing distance from the general membership of the Order, his surrender of administration, and his feeling of rejection specifically as "founder" all added up to his heartbreak, his agony in the garden, his final preparation for La Verna and the stigmata.

I turned to that old master, Bartholomew of Pisa, for help in analyzing the "conformity" between the lives of Jesus and Francis. I won't bore you with the details of his complex masterwork, but will refer only to one passage in Volume V of the *Analecta Franciscana*, which contains the second part of Bartholomew's *Book of Conformities*. The comparison that struck me as considerably relevant is known as "Fruit Seventeen": "*Jesus* submits to all" and "Francis is made less"—from *minoratur*, a play on *Friars*

Minor (V, 129-45).

Bartholomew cites eleven qualities of Francis that one could rightly term *kenotic* in our present sense and develops them in some detail:

1. Love of humble and abject persons.
2. Joyful acceptance of injuries.
3. Shrinking from praise.
4. Declaration of personal worthlessness.
5. Flight from high station.
6. Prompt submission to everyone.
7. Heartfelt embrace of humility.
8. Adaptation to others.
9. Denial of his own will.
10. Observance of God's precepts.
11. Meek and gentle lifestyle.

Bartholomew's outline is a good start and triggered some of my own thoughts. But I am here attempting to focus on one particular aspect of "conformity," and hence my remarks related to *kenosis* will be distilled into the following points:

1. Self-professed lowliness of Francis.
2. Breaking with his family and class and healing of these memories.
3. Identification with marginal persons.
4. Letting go of friends and romantic notions and his own administration.
5. Accepting illness and suffering.
6. The living death of the stigmata and welcoming Sister Death.

A. Francis the Creature. Holiness takes its start from a sense of creatureliness. This is how we begin to "be perfect as [our] . . . heavenly Father is perfect." He is the All-holy, the Totally Other than ourselves. It is not a question of calling oneself a "worm," however true that may be at times because of sin. Our awareness of creaturehood or contingency or irrelevance or transitoriness leads us to be emptied of ourselves to make room for God. Many passages from Francis's life and writings reflect this attitude, but the *Canticle of Brother Sun* deliberately places mankind within the family of God's dependents down to the least creature. In this poem Francis uses creatures to praise the Almighty. In the second strophe he proclaims, "No mortal lips are worthy/To pronounce your name."

B. Francis Uprooted. Behaviorists point out that children, when they grow up and achieve reasonable independence, return to and reinforce the values inculcated by their parents and class in society. Few escape this pattern, no matter how much the young protest that they do. The point, of course, is to escape whatever is contrary to Gospel values: to reject the

earthbound and time-serving values of money, prestige, advancement, productivity, power over others, pride of status, the importance of "connections."

Francis's protest began when he sold his father's cloth and gave away the money. That certainly wasn't Gospel poverty, but it was a start. He was learning to break with family ties and burghal values. Pietro Bernardone, his father, did not share this novel viewpoint. When his son returned home from his hideout near San Damiano, Pietro tossed him into a locked cellar and apparently beat him with some regularity.

The final break, we recall, occurred when Pietro dragged Francis into court before Bishop Guido. The drama ended in Francis's being not only emptied out, but also uncovered. Henceforth his only father would be God the Father. Humanly speaking, he was alone, without even a family, that most basic of communities. It would be a mistake to think that Francis was jubilant at the prospect of his "freedom" and loss of family. He was surely suffering. After all, Francis had had Pietro's love and approval, his purse and home, his indulgence and pride in his son. Pietro had ransomed Francis from prison in Perugia for a nobleman's price and showed legitimate concern for his boy's harebrained and constant failures. Francis so missed his father's approval that he asked a beggar to bless him when Pietro cursed him.

Francis did not easily rid himself of his class consciousness, either. When he and his first handful of followers left for Rome to seek Innocent III's approval, perhaps still unsure of himself and his ignoble origin, Francis had the group elect another as spokesman. The choice fell upon the formerly wealthy Bernard of Quintavalle, although he does not figure in the accounts of the papal audience. On one hand, Francis as a young man felt embarrassed that he was not born to nobility, so he "tried a little harder" by lavish expenditures on parties. On the other hand, he became equally embarrassed before God that he was more than a peasant, a poor man, or a leper.

Francis was therefore taking a new tack in religious life. In the Church both bishops and "major superiors" were typically chosen from the nobly born. This is not necessarily evil, of course. Those who had experience of money, better social education, and familiarity with administration were undoubtedly better suited to rule. Now Francis, however, rejecting money and class distinctions, considered superiorship as service, "because the ministers are the servants of the other friars" (RegB). He worried about his own sensitivity; it cost him dearly to embrace a leper the first time. This rejection of caste and class must have stayed in Francis's mind, because he wrote, "They should be glad to live among the social outcasts, the poor and the helpless, the sick and the lepers and those who beg along the road"

(RegNB).

A somewhat more subtle escape from the pretensions and arrogance of his class was Francis's unequivocal support of the Catholic Church. All classes of his time made the clergy and monks the butt of their diatribes. The venality of churchmen, even the highest, was well known. Privileges, dispensations, offices, benefices, and indulgences were for sale. Yet at a time when many groups of "poor men" roamed Christendom and preached against the Church, at a time when the old Manicheism was widespread under the name of Catharism, at a time when absentee bishops and their clergy rarely preached a sermon and heard confessions, Francis reversed the contempt in which many, if not most clergymen were held.

He "uprooted" himself. He went against the times and the superiority feelings of the newly "liberated" middle class from which he came. He subjected his followers to the authority of the Roman Church. He insisted that every follower be a full-blooded Catholic. Francis honored all priests above the angels, he said, and asked for interpretations of the Gospel from even "unimportant" priests, as at the Portiuncula on the Feast of St. Matthias. He placed himself under the protection of Bishop Guido of Assisi, who had a consistent history of arrogance and contention with his own canons and the town authorities. And if Innocent III and Honorius III were not arrogant, they were at least worldly and fixed on temporalities—for such was the spirit of their time.

C. Francis the Poverello. The consequence of being uprooted from and emptied out of his parents' and society's values was necessary acceptance of radical poverty and identification with those on the edge of this world's power structures. The *kenosis* of poverty in Francis's time was more than a loss of a little security or a "nest-egg." When you were poor then, you were really poor—as so many millions in the Third World are today. There were no out-of-work benefits, no public dole or welfare. Instead there were the humiliations of begging and the helplessness of starving and the indignity of accepting handouts at the whims of donors. When everyone depended on fair weather to grow food and hence to eat, bad weather and a poor harvest or plague deprived everyone, but the poor had no stockpile.

Francis realized the embarrassment implicit in begging when he wrote, passing along his own experience, "The friars should beg alms with trust. And there is no reason why they should be embarrassed to beg, because God made himself poor in this world" (RegB). It is not that the poor necessarily possess some great truth or have penetrated some divine mystery—a frequent error in Franciscan history—but they have the occasion and facility to *learn* the truth of "Jesus emptied out." Maybe that is

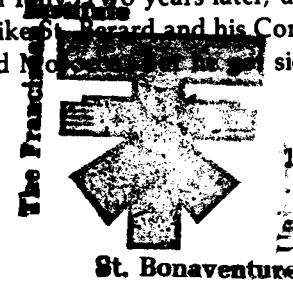
why Francis called the moon and stars, water and earth, and even death his brothers and sisters; but to him poverty was a beloved teacher about Jesus, and so he called her a "Lady."

D. Francis Loses Clare. Clare was the most perfect follower of Francis, sometimes called by biographers the loveliest "flower of the Franciscan garden." Yet we read how Francis resisted the pleas of Clare and her sisters to visit, to pray with them, to take a meal. In one narrative Francis acceded to their request and came to San Damiano. He said nothing, but simply sat on the floor with ashes strewn about him, then left without a word. Was he fearful of scandal or of his own weakness and fantasy life? In the final Rule he forbade the friars to enter the monasteries of nuns, unless they had some special task imposed on them. Perhaps this injunction was Hugolino's doing, and yet Francis apparently did not contest the prohibition. We may never know why he sequestered himself from Clare in spite of the fact that she was dearer to him than anyone else on this earth. Perhaps he sensed that God wished him to detach himself even from this noble association.

The *kenosis* of poverty in Francis's time was more than a loss of a little security or a "nest-egg." When you were poor then, you were really poor. . . .

Fr. Van Corstanje, in *Francis: Bible of the Poor*, reports a legend that reflects the attitude of Francis's contemporaries. When Francis and Clare were out begging together (which probably never happened because of Clare's enclosure), they noticed the suspicious looks their benefactors gave their association. Francis therefore directed Clare to go ahead; he was to follow at a distance. A legendary minor miracle followed, but the point of the story is that Francis had to let go even of Clare. The Master kept pressing Francis for an even deeper *kenosis*.

E. Francis, the Tired Romantic. No doubt Francis kept his adolescent romantic fantasies later in an altered, spiritual form; yet his last years record no more such romantic, idealized notions. Take the attempts to become a crusader, for example. He first took ship for Syria in 1212, but was cast upon the Dalmatian coast across from Italy. Two years later, undaunted, he tried to reach the Moslem world (like St. Berard and his Companions, our Protomartyrs) through Spain and Morocco, but fell sick and slowly crept back home to Italy.



When Francis finally did reach the Moslem world where the crusaders were besieging Damietta, the port of Egypt, on his third attempt, he was a total failure. He persuaded no one to make peace nor at least to invade the Holy Land, the objective of the crusades, rather than plunder rich Moslem cities. His trip to the Sultan generated many legends, but no apparent conversions. Francis could not even get martyred right! In addition he had a recurrence of either malaria or tuberculosis. Finally he was disillusioned by Emperor Frederick II; his repeated promises to sail to the Holy Land were never kept—and he *was* the Holy Roman Emperor! Francis was through with the crusades. Frederick later led the Sixth Crusade and struck the treaty of 1229, which granted Christians access to the Holy Places, but Francis did not live to see this event. In his own lifetime he was emptied of his romantic plans and fantasies forever. If the Holy Land was to be liberated, it would be in God's time, not by Francis's design.

F. Francis Lets Go of His Own Order. During Francis's absence in the East, his vicars introduced changes, while other friars sought papal permissions or were dividing the Order. When he returned to Italy, he asked the Pope for a Cardinal Protector, Hugolino. Nevertheless, Francis was unable to reverse the trends of the Order; Hugolino himself endorsed some of these trends.

The magic had gone out of Francis's heart. His simple Gospel life ceded to complex organization. The clericalization of the Order had begun. Despite the warning of the final Rule that the friars without learning ought not be anxious to acquire it, Francis must have seen the handwriting on the wall after the IV Lateran Council, which expressed the authentic needs of the time. Francis could no longer reach out and touch the life of each new member directly. No doubt, particularly when his health precluded administration, Francis felt he was being gently but definitely put aside—a mystic hero to admire mor than imitate. One way to destroy the "human realness" of a hero is to place him on a very high pedestal. The rest of the Order wanted a forceful and healthy leader who could travel and animate the friars, settle problems, and clarify the demands of the times.

Celano wrote that

> Francis was filled with sorrow that some of the friars had left their former occupations and surrendered their prior simplicity of life after they found new ways. So he mourned over those who had once been fixed on higher matters with all their heart, but who had now succumbed to low and irrelevant pursuits. They had abandoned true joy to dally with empty and vain matters in the areas of foolish freedom.

Twice in the First Rule Francis reflects his unnamed fear of the "new"

superiors (ch. 5). "No friar is bound to obey if a minister orders something contrary to our way of life or to his own conscience; there is no obligation to obey when it is a question of sin." And

> the friars subject to the ministers, who are their servants, should scrutinize the conduct of their ministers-and-servants with reason and charity. . . . If he declines to change, they must carry their accusation to the minister general . . . no matter what the opposition.

Francis had a way of saying that the Holy Spirit is the minister general of the Order; perhaps this was his solution to his anxiety and allowed him to let go the reins of authority. He wrote five years before he died, "The ministers and preachers must remember that they do not have a right to the office of serving the friars or of preaching, and so they must be prepared to lay it aside without objection the moment they are told to do so" (RegNB). Therefore he had to be willing to surrender his own leadership, except the moral kind. The Order belonged to God, its true founder. Francis had to be emptied of thinking that it somehow belonged to him. Many religious founders were rejected by their communities, generally more violently or uncharitably than Francis was. Some were excommunicated; others were hidden away in obscure positions by the second and third generations of members. The Jews once demanded a king who would lead their armies and give them laws, as other nations, to replace the prophets and judges. Now the friars wanted legislators and commanders to replace the patriarch. Once more, it becomes clear that *charism* is not for oneself alone, but ultimately for the whole Church. So the Franciscan Order with its scholars and preachers was designed not by Francis, but by God to reform the Church and uplift morality. Francis's task was seminal: he made the Gospel credible.

G. Francis Sick unto Death. The debilitation of Francis's health began in the fall of 1202 when he fought with the cohorts of Assisi in the battle with Perugia and was taken prisoner to the damp and airless dungeon of the palazzo off the square of the enemy town. Here he contracted the first of many ailments, either malaria or, more likely, pulmonary tuberculosis. After many months he was ransomed by his father, but took the better part of a year to recuperate, until the spring of 1204.

Perhaps recurrent tuberculosis was what struck him down on his second attempt to reach the Saracens through Spain. At Damietta, finally on crusade, Francis contracted the *febbre quartanaria*, which was either malaria or some other kind of fever. He developed a flux of the bowels and stomach pains as well. Some biographers think he was filled with cancer, too. After having been marked with the stigmata in 1224, he grew weaker

from the loss of blood.

But his worst agony was his blindness. During the last four years of his life his eyes became very sensitive to light. He who loved Brother Sun and Sister Moon and Stars and brilliant Brother Fire and called them "beautiful" and "fair" in the *Canticle* could barely stand brightness. There were periods of acceleration and remission with occasional total loss of vision and severe headaches. According to the Three Companions he suffered an infectious flow of pus from his eyes. Sante Ciancarelli traces all this to a development of tuberculosis or some other disease, common in Egypt, contracted at Damietta. When his eyes were being cauterized, the friars ran from the room, for which Francis later reproved them. Red-hot irons were drawn over the side of his face from the top of the ear across the temple to the eyebrow. As a result the veins were cut and sealed off, supposedly to stop circulation and hence pain in the head and face. None of this helped.

A few months before his death Francis's ulcerated stomach worsened and ruptured. He vomited blood. Then he developed edema. Years of malnutrition had taken their toll. When his bones were exhumed early in 1978, *Time* magazine reported, "Pope Paul asked scientists to study them. Their findings: the saint, who died in 1226, was short and frail and his bones 'very porous, denoting a form of malnutrition.'"

Francis had written in the First Rule, ch. 10, "I ask the sick friar to thank God for everything and be content as God wills him to be in sickness or in health. It is those who are 'destined for eternal life' that God instructs by their illness and affliction and spirit of compunction." In his own final sick condition he was to become a kind of movable "tourist trap" and a curiosity. Others wanted to "use" him; so Assisi sent soldiers to conduct him home so that his ravaged and stigmatized body might not fall into the hands of another town in the event of his death.

Of course, the last major "conformity" of Francis with Christ was being almost literally nailed to the cross. He had prayed for two favors from the Lord: to feel the pains of crucifixion and to feel the love that prompted the acceptance of such pain. At La Verna this favor was granted by his stigmatization. He no longer lived; he was truly empty of himself. Jesus lived within him and through him because *kenosis* was complete. Now he could write the final lines of the *Canticle*. "May all praise be yours, my Lord, through Sister Death, from whose embrace no mortal person can escape." The ultimate *kenosis* is saying "yes" to dissolution and losing control over one's life itself. There was nothing left of Francis for himself; now he could belong to the ages. *(To be continued.)*

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Transfigured Night

"And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect" (2 Cor. 3:18—Jerusalem Bible).

Look into my eyes; let the glow there
mesmerize and captivate your own,
till you hear my heart's deep spiralled
sighs surge out, a molten moan.

Gaze into my eyes; till the fire there
enkindles and incites your own,
while, blazoned, all is silver-struck,
transmuting shades to shining Form.

Sink into my eyes; surrender sight
to total light, that blind, my touch may trace
your way through gravid places not in space,
to limn on you the outline of my Face.

Sister M. Felicity Dorsett, O.S.F.

A REVIEW ARTICLE

At Last: Fortini's Massive *Francis of Assisi* in an Excellent English Digest by Helen Moak

RAPHAEL BROWN, S.F.O.

TWENTY LONG YEARS we have patiently awaited this work. Now we welcome it with true and perfect joy as a most timely birthday present to Assisi's Little Poor Man.

Often while perusing multi-volume biographies of great statesmen or writers I have wondered why we did not have a comparable in-depth life of the most popular and famous of all the Saints. Surely the materials are rich and abundantly available. Of very few great figures in history do we have so many reliable and vivid anecdotes, because very few were so mimetic, so literally dramatic, so dramatically didactic as was the Poverello.

Hence we are given a happily unending series of standard normal-length biographies, such as those of Jörgensen, Father Cuthbert, Englebert, Sticco, Salvatorelli, Piat, and Longpré—culminating in the latest by Bishop, Smith, Mockler, and Holl. But how many really comprehensive, full-length life-portraits have we had? All too few, of which only Sabatier's is well known. Who has studied those by Chalippe (almost a translation of Wadding's, the first), the Bollandists', Facchinetti's (over 700 pages), Sarasola's (over 600), Sparacio's (over 500)—to say nothing of Friar Bartholomew of Pisa's in his *Conformities* (over 1000, though much treats of Christ as model)?

Despite all the wealth of data in those lengthy works, very few students have explored them. Yet only two are abstruse, being in Latin. All the others could be used by educated general readers, though only Chalippe and Sabatier have appeared in English.

To those seven we might add Jörgensen's and Father Cuthbert's as their total length, with appendices, runs to over 400 and 600 pages, respectively. And lastly, of course, our 1965 Englebert (over 600).

So it would seem that we actually have what Queen Victoria would call "an elegant sufficiency" of in-depth biographies of St. Francis: a total of eleven.

But there is still one more: Fortini's. And it is in several ways the richest, most massive and monumental, and certainly the most readable of all the twelve.

First appearing in one volume of 483 pages in 1926, this *Nova Vita di San Francesco* was greatly enlarged into five volumes (in four), totaling 2269 pages, in its definitive 1959 second edition, published first by the author's Edizioni Assisi, then also by the Edizione Porziuncola. For analysis and bibliographical data, see the 1965 Englebert, pp. 5 and 526.

Now at last it has become available to the English-speaking public in a thoroughly excellent condensed edition superbly translated by Mrs. Helen Moak of Philadelphia: *Francis of Assisi* (New York: Crossroad Publishing Co., 1981; xxi-720 pp., $29.50; also from Franciscan Herald Press, +$1.00, perhaps for less from discount bookstores—in any case well worth the price).

First a few words about the author who is not well known outside of Italy. Arnaldo Fortini was born in Assisi in 1889, an orphan after 1896, obtained his doctorate in law at the University of Perugia in 1912, served in World War One as military attorney, returned to practice law in Assisi and served as its *podestà* (mayor) from 1923 to 1944, hence during the 700th anniversary in 1926 of St. Francis's death and during the Fascist era and German and Allied occupations: in 1940 he arranged to have Assisi be given the status of an "open" and hospital city. Friend of Paul Sabatier and Johannes Jörgensen, Fortini became President of the International Society of Franciscan Studies in Assisi in 1933, and in 1957 promoted the establishing of the Franciscan Studies Chair in the University of Perugia. For four decades he launched a series of initiatives and messages to statesmen and international organizations advocating the extension of the Franciscan ideals of world peace and brotherhood, thus earning a nomination for the Nobel Peace Prize by that University in 1960. When he died in Assisi on May 15, 1970, he was acclaimed for having restored its past glories, respected its mystical spirit, and interpreted its religious heritage.

But Fortini's writings will long remain his greatest contribution to the enduring fame of St. Francis and Assisi. He is the author of about a dozen books and of over fifty articles and booklets—all on various aspects of the city and its Saint. His bibliography in this book contains forty-six entries.

Of all those works his 1959 biography of the Poverello stands out as the prolific author's monumental master-work.

The Italian original comprised, besides the biography, a collection of documented studies on sources, the homes of Francis and Clare, their families, the war against Perugia, the history of San Damiano, the Canticle of Brother Sun, etc., as well as detailed descriptions of Assisi and its district and municipal government, plus a hundred pages of texts or abstracts of archival documents. All this rich material of interest only to researchers has been wisely omitted from the new English edition.

Helen Moak has not just translated Fortini's life of St. Francis from Italian into beautifully readable English. She has also skillfully edited and condensed his often florid and verbose text. She has also contributed a large number of unusually interesting and helpful footnotes dealing with historical data and with local information based on interviews and observation. Fortini's footnotes are conveniently relegated to the back of the book (over 40 pages). The 30-page Bibliography has been appreciably enriched and updated. Lastly, the 20-page Index has been made especially valuable by the inclusion of a number of important medieval Italian terms. Unfortunately the place-names of the two maps are so tiny as to be almost illegible. The copy editing is remarkably efficient; even with so many Italian names, I have yet to come across a single typographical slip, unlike so many current books.

Raphael Brown, lay Affiliate, O.F.M., is a retired reference librarian of the Library of Congress and a "non-retiring" writer on Franciscanism whose latest book is True Joy from Assisi. *A Secular Franciscan with his wife since 1943, he is President of the San Luis Rey Fraternity in north San Diego County, California.*

Of course we could list a few surprising omissions in the updating of the Bibliography, notably Esser's *Opuscula* and Brooke's *Scripta Leonis* and Bigaroni's definitive new edition of the latter, i.e., the so-called Legend of Perugia, now renamed *Compilatio Assisiensis*. It is a delicate matter for me to determine just how many data should be added from our 1965 Englebert Notes and Appendices, which have been used, though rather minimally. But in two striking instances (on pp. 108–09), Fortini's rather amazing errors regarding the German Count Conrad and the Colonna family non-connection of Cardinal John of St. Paul should at long last be clearly corrected; instead the first seems to be left open, and the latter is allowed to stand.

This brings us to the essence of Fortini's work: its outstanding good qualities and its minor defects. Among the former at least three must be stressed. First, his uniquely profitable mining and exploitation of Assisi's rich treasury of archival documents. Fortini aptly described himself as "the poet whom a passion for vanished things had led to rummage in the dusty solitude of the old cathedral archives" with "nostalgic loyalty." Second, his minute, affectionate knowledge of practically every square yard of Assisi, town and district.

However, those two technical proficiencies without his third talent would produce only a dry-as-dust research treatise. As a true son of mystical Assisi and Umbria and as a true heir of Italy's first poet, Fortini was gifted with the genius and creative imagination of a poet. Hence he deliberately sought inspiration in the ideal of the great modern Italian poet Giosuè Carducci, who wrote that historians should "infuse into the writing of history a soul or spirit of poetic imagination." That is exactly what Fortini has accomplished both in his life of St. Francis and in his history of Assisi in the Middle Ages.

With all the creative imagination of a Felix Timmermans or Murray Bodo—or an Irving Stone or André Maurois or Emil Ludwig—Fortini will take a minor incident from a source and bring it to life with an infusion of vivid local color and dramatic animation; as a minor example, see his lively treatment of the Saint's asking the birds on the island near Venice to suspend their "overwhelming paean . . . sonorous hymn . . . great echoing symphony," so that he and his companion could recite their vespers office (p. 439, from LM 8.9). Thus too Fortini has only to pick up one of those dusty archival deeds, whether a marriage contract or donation of land, to recreate for us the setting, the weather, and the social and even personal background of its signers. Time after time he recreates, animates, dramatizes, and brings to life the events and personalities of the world of St. Francis. This is indeed popularized hagiography at its best, rightly hailed by secular American reviews as "reverential and intensive . . . classic . . . wonderful."

Naturally, this "poetic" approach can have its failings: Fortini's Italian original was occasionally "romantic," florid, and verbose. But the translation has ably eliminated nearly all such "purple passages." And who would demand that poets be one hundred percent accurate in every detail of chronology or transcription of Latin texts?

In effect Helen Moak and her publisher are giving us a definitely improved version of Fortini's life of St. Francis, for which we can only be deeply grateful. This may remind some of us of the claim, allegedly made by certain German literary critics, that Schiller's German translation of Shakespeare is superior to the original. . . . But in this case, the improvements are undeniable.

One understandable limitation, however, should be noted. As a citizen, mayor, historian, and glorifier of Assisi, Fortini suffers somewhat, in his biography, from the well-known Italian *campanilismo* (from *campanile*: church belltower) or local patriotism possibly tainted by civic chauvinism. As a result of this altogether forgivable pride in Assisi, his life of the Saint is really almost a life of Francis within the town and district of Assisi. Events occurring beyond that beautiful region are downplayed—with one striking exception: the Crusade in Egypt. No attempt is made to trace the Poverello's frequent preaching missions in other regions of Italy.

But here an incisive insight of Giovanni Papini is perhaps relevant. Just as he claimed in his very readable *Dante Vivo* that only someone who was a fellow Catholic and artist and poet and native of Florence could fully appreciate Dante, so too maybe only a native of Assisi who is also a poet and a mystic is best equipped to write a comprehensive, in-depth biography of the Saint. After all, despite Francis's frequent apostolic wanderings, he spent most of his days within sight of little Assisi.

For the record, here are three incidents which throw light on the personality and work of Arnaldo Fortini. My friend Father David Temple still marvels at the fervor and eloquence with which the historian delivered a formal speech in Latin to an international assembly of nearly eighty Provincials in Assisi in 1957. And when I visited him in his office just off the Piazza in 1962, I caught him in the beautifully Franciscan act of feeding bread crumbs to the birds on his window-sill. I was also impressed by the enthusiasm with which he described the joy of the people of Assisi when they go on the steep climb and all-day excursion to the summit of Monte Subasio every year on Ascension Day.

As a most fitting conclusion to this review welcoming with similar enthusiasm the new American Moak-Fortini *Francis of Assisi*, let us quote these forgotten yet timely words of that past master of Franciscanists with which Paul Sabatier welcomed the first Italian edition in 1926 in a letter to the author:

> Your precious manuscript reached me yesterday morning. You can imagine with what sympathy and joy I set about devouring it, for I sensed in it, in addition to the scholarly research crowned by the discovery of so many unknown documents, a work which will make you the author of a Life of St. Francis of a wholly new conception.
>
> St. Francis is not dead! That is the conviction which inspired you and which your readers will come to share. You desire that his achievement be known right down to its most intimate details, and that this knowledge should once again become a ferment of contemplation and life for Assisi, for Italy, and for all other peoples. In these pages you fulfill the dream which I have long had for you and which I have often discussed with you. But you fulfill it to a degree that goes beyond my hopes.[1] Ω

[1]Published in Fortini's valuable autobiographical *Quelli che vinceranno* (Foligno, 1946), pp. 57–58, and in the equally important biography of Fortini by Professor Giuseppe Ermini, Rector of the University of Perugia, *Au Comité Nobel du parlement norvégien* (Santa Maria degli Angeli, 1960), pp. 18–19.

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STUDENTS ENROLLING in the Spiritual Direction Track must attend two summer sessions because some required courses for this track are not offered during the year.

8:15 - 9:40 **FI 501** **Sources for Franciscan Studies I**
3 cr. hrs., Fr. Regis Armstrong, O.F.M. Cap., Ph.D.: Room 201. Course 501 will not meet July 6-10.

FI 536 **History & Spirituality of the Franciscan Penitential Movement**
2 cr. hrs., Fr. Raphael Pazzelli, T.O.R., S.T.D.: Room 301. Course 536 will begin July 6.

8:30 - 9:40 **FI 541** **Franciscan Theology of Prayer**
2 cr. hrs., Fr. Peter Damian Wilcox, O.F.M. Cap., S.T.D.: MWThF Room 300.

9:45 - 10:55 **FI 500** **Bibliography**
1 cr. hr., Sr. Mary McCarrick, O.S.F., M.A.: MTThF Room 201. Course 500 will meet June 29-July 17. Degree candidates must take this course in the first summer session attended.

FI 502 **Sources for Franciscan Studies II**
3 cr. hrs., Fr. Wayne Hellmann, O.F.M. Conv., D.Th.: Room 300. This course is a prerequisite for FI 504.

FI 521 **Rule of St. Francis**
2 cr. hrs., Fr. Maurice Sheehan, O.F.M. Cap., D. Phil. Oxon.: MTThF Room 301.

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

FI 506 **Survey of Franciscan History**
3 cr. hrs., Fr. Lawrence Landini, O.F.M., H.E.D.: Room 300.

FI 534 **Franciscan Reforms and Renewal Today**
2 cr. hrs., Fr. Sergius Wroblewski, O.F.M., S.T.L.: MTWF Room 301.

1:00 - 2:10 **FI 508** **History of Franciscan Thought**
3 cr. hrs., Fr. George Marcil, O.F.M., Ph.D.: Room 201.

FI 538 **The Theology of St. Bonaventure**
2 cr. hrs., Frs. Regis Armstrong, O.F.M. Cap., Ph.D.; Wayne Hellmann, O.F.M. Conv., D.Th.; Joachim Giermek, O.F.M. Conv., S.T.L., M.A.: MWThF Room 300.

FI 539 **Spiritual Direction and the Franciscan Tradition**
2 cr. hrs., Fr. Maury Smith, O.F.M., D.Min.: MWF Room 301. Course 539 is limited to 15 students.

By Arrangement:

FI 517 **Intro. to Palaeography**
2 cr. hrs., Staff.

FI 571 **Practicum in Spiritual Direction**
FI 572
FI 573
1 cr. hr., Staff

FI 599 **Independent Research**
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6 cr. hrs.

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Final Exams	Friday, July 31

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ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program may be pursued during the Summer, Autumn, and Spring Semesters. The required number of course credits can be obtained in two Summer sessions and the intervening academic year, or in six Summer sessions.

Books Received

Geissler, Eugene S., ed., *The Bible Prayer Book: All the Prayers, Songs, Hymns, Canticles, Psalms, and Blessings in the Bible*. Notre Dame, IN: Ave Maria Press, 1981. Pp. 528, incl. index. Paper, $4.95.

Hinwood, Bonaventure, O.F.M., *Your Question Answered*. Cape Town, South Africa: The Catholic Bookshop, 1980. Pp. viii-188. Paper, R5.80.

Kolodziej, Maynard, O.F.M., *Understanding the Mass*. Pulaski, WI: Franciscan Publishers, 1980. Pp. 72. Paper, $1.25.

Pope John Paul II: Catechist. Text, with Commentary and Discussion Questions, of *Catechesi Tradendae*. Foreword by Terence Cardinal Cooke. Chicago: Franciscan Herald Press, 1980. Pp. x-233. Paper, $4.50.

Roberts, William P., *The Prophets Speak Today*. Selections on Contemporary Themes for Prayer and Reflection. Cincinnati: St. Anthony Messenger Press, 1981. Pp. ix-117, including index. Paper, $2.75.

T

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[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
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 for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises 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 our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]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: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, ed., *St. Francis of Assisi: Writings and Early Biographies*. English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

The CORD

A Franciscan Spiritual Review

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CONTENTS

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Questions, Questions

THE CURRENT CONCERN of the Third Order Regular congregations of men and women throughout the world is to formulate a New Rule which is more solidly based on the Franciscan sources. Discussion, for the most part, has centered on the "propria indolis," the distinguishing charism of the Third Order. Some congregations have been strongly influenced by the Madrid Document which is mainly the work of the TOR groups of men, while others prefer a wider statement of the charism which does not single out penance as the "propria indolis." In view of this I want to take this opportunity to raise some questions that will hopefully aid further reflection.

Is the insistence on the distinction of the three Orders really helpful? Did Francis distinguish them in this way, or was that a canonical requirement? Was Francis intent on these distinctions, or was he more concerned about motivating *all* his brothers and sisters "to live the life of the Gospel"? Surely it is clear that each religious family in the Church has its own "propria indolis," but do not all groups within a given religious family have that same charism? Do not subtle distinctions only contribute to fragmentation in a religious family?

What definitive evidence is there that the so called Volterra Letter (technically cited as IEpFid or titled "The Letter to the Brothers and Sisters of Penance") was intended for existing penitential groups? Can it not just as validly be assumed that it was written for people who were moved by Francis's preaching and life and who had no connection with a previous penitential movement?

Is not the concept of penance, or continual conversion, something that binds all Christians, since we are not yet what we ought to be? Can one live a life of penance without spelling out an accompanying life-style? And is not that life-style itself then the distinguishing characteristic of the group living it?

Can the charism of the Franciscan family be reduced to a single characteristic like that of penance or minority? If so, is not minority the larger of the concepts? Does it not form the context for a life of penance as understood by Francis? In trying to divorce the two do we not do violence to Francis's vision of the Gospel life?

Did Francis, in first calling his followers "penitents from Assisi" and later calling them Friars Minor make a change in the charism of the First Order? If this is the case, then why did he, at the end of his life, remind them in the Testament that he had been called to a life of penance? And why, in that same text, did he go on to describe that way of life as one marked by choices that would clearly place his followers among the minors of society? What then are some of the implications of this for the whole Franciscan family?

We know from historical research that the Writings of Francis were ignored, for the most part, by the Franciscan family for literally hundreds of years after his death. In view of this is there a need for us, as an entire family, to look critically at the historical expressions of Francis's original inspiration? Have the historical adaptations of that charism been true to the vision of our founder? Do they reflect the harmony of concepts that we find in his Writings?

By the same token should not Third Order congregations, especially those founded in the 18th and 19th centuries, examine their own way of living to see to what extent they are reflective of a canonical understanding of religius life and to what extent they reflect the life-style Francis had in mind for his followers?

Updating the Franciscan Rule is indeed an opportunity for conversion. We can no longer afford to define the Franciscan life as a spirituality, something solely interior. Yes, it begins with the heart, with a change of attitude, but real penance implies a change in how we're living, that necessarily follows from a change of heart; at least that's how it worked for Francis. This is something many of us Franciscans find it hard to face because we have vested interest in an established, institutional way of living religious life and ministering to people. Asking questions such as those posed above, and many more, is the necessary outcome of examining our heritage. They help us to move beyond the realm of theory to practical living. Ω

Madge Karecki, SSJ-TOSF

Problems and Possibilities:

The Third Order Rule in Progress

THADDEUS HORGAN, S.A.
AND
MARGARET CARNEY, O.S.F.

FIDELITY TO THE Church is one of the characteristics that should mark Franciscans. At this moment the two of us find ourselves uniquely summoned to this fidelity. In the Spring of 1980 we were named by the International Franciscan Commission to the Work Group charged with developing a new draft text of a Rule for the entire Third Order Regular of St. Francis. Our situation is unique because our response to fidelity is to and among other Franciscans. At issue is the Church's teaching in Vatican II documents and in subsequent papal teachings on the *propria indolis* (specific character, charism, spirit of the founder) of our Order, the Third Order Regular of St. Francis. The Church teaches that renewal processes of religious orders must be based on a clear statement and understanding of their *propria indolis*.[1]

Have you ever been part of a Franciscan gathering where the question "What is our charism?" has been up for discussion? If you have and if you remember the answers, you can appreciate our feeling of "being in the middle" of a situation that feels, at times, as though it could become a sort of holy war. Answers to the question range from poverty to seraphic love, from conversion to simplicity, with every other Franciscan characteristic getting honorable mention in between. One thing is certain: the charism is alive and so is our attachment to it, even if it is not clearly and commonly perceived. While such discussions have helped clarify renewal problems and exposed the diversity of responses to Franciscanism among us, the results are far from conclusive. For us, at this moment of responsibility in drafting a new Rule, this question is no longer simply a matter of great interest, but it is *the* question, *the* issue which we must—in some degree—decide.

[1]*Perfectae caritatis*, §23; *Ecclesiae sanctae*, §16:3; *Evangelica testificatio*, §11.

Father Thaddeus Horgan, S.A., and Sister Margaret Carney, O.S.F., are Consulting Editors of this Review.

What is our Rule other than a fundamental and clear statement of the *propria indolis* given to our Father, St. Francis and its basic aspects that unfolded in his teachings to his followers? Over the past fifteen years the subject has been studied, and there has resulted what must honestly be called a tension for members of the Third Order Regular. Men's congregations, by and large, and many women's congregations as well, have focused on the biblical concept of penance or μετανοια as the Third Order Regular's charism. They have used the Madrid Statement as their guide. Many other Franciscan congregations have expressed their sense of identity in terms of qualities and attitudes traditionally and popularly associated with Franciscan life, especially poverty, minority, fraternity, prayer, and simplicity.[2]

Reflection on the matter moves us to note that the spirit of Francis is an incredibly rich heritage. His is a holistic vision of evangelical life which does not lend itself to easy analysis. Because the root of our charism is not a program, but a person—Francis—even the best efforts to subdivide and analyze his spirit leave us somewhat dissatisfied. Yet we cannot deny what history demonstrates: namely, that the various branches of the Franciscan Order have developed not only in response to the ministerial need of the Church, but also in response to internal failure adequately to maintain the Franciscan ideal. When laxity or mismanagement (real or perceived) threatened fidelity to the charism, reformers called for renewed vigilance. More significantly, they paved the way for new branches or congregations to be born. Today we have a First Order in three distinct and separate units. Prior to 1898 and the Leonine Union there were many others. The Second Order of Poor Clares is, in fact, several distinct federations. The Third Order Regular is composed of more than four hundred autonomous congregations of men and women. This reality of manifold distinct, autonomous congregations is in keeping with the nature of the Third Order and parallels the structure of the Secular Franciscan Order, which is made up of local fraternities. While all these groups struggle to uphold the Franciscan ideal, their pluriformity demonstrates the many facets of Franciscan life and charism.

It is inevitable, however, that tensions arise when one or another branch, congregation, or fraternity within the Franciscan movement raises the ques-

[2]See Raffaele Pazzelli, T.O.R., "Outline of the History and Spirituality of the Franciscan Penitential Movement," available in mimeograph form from the Franciscan Federation, 720 N. 7th St., Springfield, IL 62702. Also K. Esser, O.F.M., "La Lettera di S. Francesco di fideli," in *L'Ordine della Penitenza di San Francesco d'Assisi nel secolo XIII* (1973), pp. 70–72; and idem, "A Forerunner of the 'Epistola ad Fideles' of St. Francis of Assisi," in *Analecta, T.O.R.* 129 (1978), pp. 11-47.

tion of *propria indolis* for itself. "How are we the same and how are we distinct among the members of the Franciscan family?" Obviously we are the same and share a common Franciscan identity. But equally apparent is the fact that we are distinct. We are not First, Second, or Third Order Franciscans by degree. No, given the sociological factors and ecclesiastical realities of Francis's day, "first," "second," and "third" represent ways or styles to live Francis's charism. Even a partial survey of early sources conveys a tone of exultation running through the narratives that describe the founding of the three Orders. True, early biographers concentrated on the development of the Friars Minor because that was their mandate. Nonetheless, when recalling the impact of Francis upon every stratum of society they use glowing terms to describe the founding of these branches of the family. A line from a sermon of St. Bonaventure summarizes this quality poignantly: "St. Francis founded these three institutions and they were like three daughters to him."[3]

Evidence indicates that the shared vocation of all Franciscans is literally "to live the gospel."[4] The opening words of all the Franciscan Rules bear this out. But it is argued—and rightly so—that the gospel belongs to all religious, to all the baptized. The very arrangement of the chapter on religious life in *Lumen Gentium* (following the one on "The Universal Call to Holiness") demonstrates this. Francis never let go of the principle which the Second Vatican Council had to resurrect and place before us so dramatically in *Perfectae Caritatis*: "Since the fundamental norm of religious life is the following of Christ as proposed by the gospel, such is to be regarded by communities as their supreme law." But Francis was equally aware of the particular grace that was his and which he struggled to impart in his letters, Admonitions, and Rules. Just as the Holy Spirit gifted the Church with four Gospels in order to probe the depth of the mystery of Jesus Christ, so the Spirit inspired Francis to write many forms of expression of his particular gift, most notably the Rules. Francis pointed out three ways according to his lights and current circumstances in which his followers would be able to live the gospel. This, then, is the first reason for distinctiveness within the branches of the Franciscan movement. A bit of reflection on "literally living" the gospel, our rich heritage from St. Francis, makes obvious that the way of Francis is open to distinctiveness precisely because of the inclusiveness of his charism. No attempt to state distinction implies that

[3]For an historical overview see Thaddeus Horgan, S.A., "Towards a New Rule for Tertiary Franciscan Religious?" **The CORD** 31 (Jan., 1981), pp. 10-15.

[4]Consult the *Omnibus* for the following selections: 1Cel 14-15 (pp. 256-60); LM 2, 8 (pp. 645-46); LM 4, 6 (pp. 657-58); Sermon excerpt on p. 837; L3S 60 (p. 943).

another branch of the family does not have title or right to what is named as distinct. Christ's life of poverty, for example, is lived by men in fraternity committed to preaching and prayer. It is lived by women in enclosed monasteries. It is lived by religious men and women in communities committed to works of charity. It is lived by lay persons from every profession and social class. It is the same evangelical poverty of Jesus, mediated through Francis's vision, in three distinct but interrelated forms.

We are called upon to state the *propria indolis* of the Third Order Regular of St. Francis. Our task is to discern what is basically distinctive in being tertiary religious Franciscans. We are neither Friars Minor nor Poor Clares nor Secular Franciscans. Our vocational grace is to be Franciscan religious tertiaries and to manifest the giftedness of that call in the Church. At the same time we manifest mutually with our minorite brothers and clarissan sisters the variety of gifts within one Franciscan calling. When we raise the question about what is distinctively "ours" as tertiary religious we experience and we create a certain awkwardness and uneasiness. Students of Franciscan history know that in addition to the triumphs of the Order there are dark pages of trauma as well. The "fallout" of some historic tragedies (especially rivalries among the various male branches) in past ages still has the power to prejudice us. The dialogue necessitated by the Rule Project can be a source of insight and reconciliation. We admit that there are some who disagree with the positions we and our colleagues in the Work Group are taking regarding the whole matter of Franciscan charism. But we further admit that given the need to revise our Rule, this basic issue of the pluriformity of the Franciscan charism cannot remain a matter for endless speculation. We are attempting seriously and prayerfully to articulate the specific character of the Third Order Regular. If what we do helps in any way to clarify the issue for other Franciscans we are grateful to God and to them for the collaborative efforts undertaken.

Historically the Third Order Regular has been distinct because of its origins in the *Ordo Poenitentiae* and the conversi[5] of Francis's day to whom he gave guidelines and wrote letters. What Francis teaches as basic to this style of gospel life is *μετανοια*. St. Francis influenced the Order of Penance

[5]Francis's letters are as follows. One is the "Epistola fratribus et sororibus poenitentiae" (commonly called the "Volterra Letter" and technically cited as I EpFid or "The Letter to the Brothers and Sisters of Penance." Available in English on pp. 221-26 of Esser's *The Rule and Testament of St. Francis* (Chicago: Franciscan Herald Press, 1977). The other is the "Opusculum commonitorium et exhortatorium," or "Words of Advice and Encouragement" (commonly called the "Letter to All the Faithful" and technically cited as II EpFid. Cf. *Omnibus*, pp. 93-99.

to such an extent that it became identified as "Franciscan" (*Ordo Poenitentiae S. Francisci*). The original penitents were not religious in the canonical sense of that term as we use it today. Within a short time after its foundation, however, some did live in community and profess vows publicly. In 1324 Pope John XXII officially recognized them as "religious," and in 1447 Pope Nicholas V canonically established the Third Order Regular of St. Francis. While some extant congregations can trace their roots back through an unbroken line to these medieval congregations, many contemporary congregations are of more recent vintage. Many of the apostolic congregations that came into existence in the last two centuries were founded for a specific work and were given the Franciscan Rule by a bishop or the Holy See in order to stabilize the spirit of the group. It has been one of the exciting experiences of the postconciliar period to witness the desire of members of these groups to "reappropriate" their Franciscan identity even if it was, in its origins, the result of ecclesiastical fiat.

This description of the renewal effort would be incomplete, however, if we failed to acknowledge that two fairly distinct approaches (at least!) have surfaced in discerning the tertiary charism. For congregations basing their work on the Madrid Statement a rediscovery of the centrality of μετανοια in the preaching of Francis to the penitents emerges as a basic value, one that should be the core of a new Rule.[6] Still other congregations give expression to their charism in terms of qualities that appear with frequency in the tradition and literature of the First or Second Order, particularly poverty, prayer, fraternity, and minority. This causes some tensions since these congregations can view the emphasis upon penitential spirituality as an imposition, a new emphasis with which they are uncomfortable and unfamiliar. Resolving this tension calls for careful study of the writings of Francis and the evolution of the Third Order Rule. We need a clearer grasp of what penance as a way of life meant to Francis. Here is it noteworthy that his final statement about the meaning of his vocation in the Testament focuses upon the fact that the Lord called him "to do penance" (Test 1). It is this same call that Jesus issues in his first preaching (Mt 4:17; Mk 1:15). For us it is the foundation for our form of gospel life after the example of Francis. It is completed, as all Franciscan life manifests, by all the other qualities of Franciscan living which many congregations in fact highlight. Claiming

[6]See *Analecta, T.O.R.* 123 (1974), which contains the acts, papers, and decisions of the Fourth Franciscan Tertiary Inter-obediential Congress, held in Madrid. Also see *The Madrid Statement, a Study Guide*, by Rose Margaret Delaney, S.F.P., and Thaddeus Horgan, S.A., available from the Federation of Franciscan Sisters; cf. note 2, above.

μετανοια because of the evidence of scholarly research as the distinctive aspect of the Third Order Regular Franciscans does not mean that it is *a* "possession." It is an *emphasis* for us but not an exclusive one. Genuine Franciscan life means it has an essential place in the life-styles and spirituality of the other branches of the Order. History sheds light on why this quality has been retained over the centuries as primary for us. Tertiary religious have always been involved in the world and with works of charity. The Church has consistently taught, and still does in Vatican II documents, that the first principle of all apostolic activity is μετανοια.

This tension within the Third Order Regular was present within the Work Group developing a draft text of a possible new Rule. We resolved it by stating the charism and then projecting Francis's plan for literally living the gospel which embraces all the other familiar qualities of Franciscan life which we, as well as our brothers and sisters in the other branches of the movement, value so highly. This was not easy, because when Francis wrote to the penitents he was addressing lay men and women living in their own homes. The evolution of communities of tertiaries became widespread only after his death. Apart from one section of the "Letter to All the Faithful," Francis's writings for the Third Order are not addressed to "religious." In developing a new Rule in the words of Francis, it became necessary for the Work Group to turn to Francis's writings for religious, notably the Rule of the Friars Minor and the Rule of the Poor Clares, but to use them in view of the present realities of our form of religious life.

The challenge facing the Work Group was and is to determine how best to express the plan for gospel life that Francis enjoined on all who entered his Order and yet to honor the primacy of μετανοια as a specific characteristic of this gospel response. The Work Group retained the structure and many expressions of the Rule of 1223 in order to present Francis's plan for evangelical life. The Testament was also studied and used to broaden the base of understanding the mind of Francis. References to other writings of Francis were necessary insofar as the Rule of 1223 specifies certain things that are characteristic of the Order of Friars Minor, but which would not be appropriate in a Rule for the Third Order Regular.

Apart from the obvious aims of presenting Francis's plan for gospel living for religious Franciscans of the tertiary branch, producing a text of lasting value that incorporates the current norms of the Church, the overall aim of the current Rule Project of the Third Order Regular is to unite the members of the Order and to express with new intensity the relationship that binds us to the First and Second Orders. We did this by stating the shared *propria indolis* of all in the Third Order Regular because it unites us across congregational lines. But we are members of a family that is larger than the

Third Order Regular. The new draft Rule reflects that happy fact by expressing the importance of sharing the Franciscan charism (Chapter 1, Art. 3). As we live our gift of total and continuous conversion (μετανοια) we are enriched by and contribute to the mutuality of Franciscan spirit and life which we share with the Friars Minor of all branches, the Poor Clares, and the Secular Franciscans. To do anything less than this, we feel, would be infidelity to the Church's norms on renewal and infidelity to our vocational identity.

As we go to press, our specific task is not yet completed. The Work Group met for ten days in September of 1980 in southern Germany and is now set to reconvene (in May) in Brussels. Even though you receive this issue of **The CORD** after that second meeting, you are surely aware that we will still need the support of your prayers and the benefit of your own responses to the draft and to the issues which this work raises for all of us. For this reason we have shared—and will continue to communicate—some of the tensions and issues we have thus far experienced in this process. For all of us this Rule Project, no matter what its final conclusion, is at this point a call to vocational fidelity, serious study, and discernment. Join with us in offering often the prayer that Francis made his own in his struggle to be converted to the will of the Lord: "Instill in [us] a correct faith, a certain hope, and a perfect love; a sense and a knowledge, Lord, so that [we] may do your holy and true command."[7] Ω

[7]One example of this is Lino Temperini, "Penitential Spirituality in Franciscan Sources," *Analecta, T.O.R.* 132 (1980), pp. 543–88.

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St. Francis's Way

In unity love specifies
In poverty love enriches
In chastity love liberates
In obedience love enables
In joy love realizes
In suffering love perfects
In dying love accomplishes
In death love unites with Love.

John Harding, O.F.M.

Cloister at Midnight

There is an illusion that light begets,
  In the arch of the sky and the wintry hill—
All the world seems bounded by blue and white.
  Then day wears on and the bright sun sets
And vision can dart as far as it will
  Out of the window opened by night.

Go seeking the center of time and things.
  Search out a pathway through the maze;
Find the relation of star and sod.
  Someone has gifted your mind with wings,
Set you a definite number of days
  To spend in your quest for the presence of God.

Turn from the fathomless; seek His face,
  Deep in the crystalline snowflake's heart;
Tiny perfections proclaim His plan,
  Lost 'til a lens has multiplied space—
Pictured the Artist in His art,
  Opened His mysteries freely to man.

Now come to the place where quiet dwells;
  Let voice be dumb and the music stilled—
Launch your prayers on your deep desire,
  Wave on wave 'til the high tide swells
Over its bounds—'til your soul is filled
  And overflown by a sea of fire.

Here He can meet you with nothing between,
  No wish, no dream, no weight of care—
Only the immanent presence of Him,
  Around you and in you, still, unseen—
Yet sensed in a measure beyond compare
  With hearing so dull and vision so dim.

Gene Robinson

The Franciscan Experience of *Kenosis*—II

ANSELM W. ROMB, O.F.M.CONV.

HAVING CONSIDERED the experience of *kenosis* in the life of St. Francis, I will try in this second section of the present article to apply the *kenotic* process of spiritual growth to Franciscans as the pattern and key to Franciscan life and spiritual direction.

II. Franciscans Emptied Out

THE POINTS I will make in the following pages are neither exhaustive nor conclusive, and they will surely overlap. Nor will they correlate perfectly with the preceding analysis of *kenosis* in the life of Francis himself.

A. Creatureliness.

Francis taught us a great "cosmic humility," a sense of creatureliness; that we are part of the drama, rhythm, and worship of the whole universe. Because of our "cosmic humility" we joyfully share not only our physical environment with respect and without exploitation, but especially our human environment with the same respect, as Francis. This is what led him to assume the role of marginality, of identification with lepers and the poor. He wrote in his Testament, "Once I became close with lepers, what had been before a source of disgust became a spiritual and emotional consolation for me. Subsequently I did not tarry long before leaving the world." And of his friars he wrote, "We claimed no learning and were subject to all."

The consequence of our "lowliness" is, in biblical terms, that we are "convicted of sin," reminded of our wounded nature. We lose egocentric curiosity about ourselves, cease to scrutinize ourselves, reviewing our words and acts even long afterwards to see how we might have conducted ourselves differently. This is like the gardener of whom someone wrote that he kept pulling up his plants by the root to see how they were doing! Or take the preoccupation with humility. If you have to ask whether you are humble, you're not! One who is aware of creatureliness and lowliness in

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God's sight loses interest in defending his rights, guarding himself against attacks (real or supposed), in brooding over setbacks and insults, in measuring his words carefully so as never to reveal his true feelings. This "creatureliness" is one way to measure *kenosis*.

Contentment with self is a great liberating experience, allowing us, as Francis, immediate spontaneity—to laugh with the laughing, to weep with the sorrowing. Having no special "status" frees us from anxiety of losing our precious dignity. Envy even of holiness is out of the question; we shall be as holy—that is, as "other"—as God wills us to be, to accomplish his designs. Therefore our sins do not depress us any more; we regret that we have been an ignorant and weak creature through sin, but there is always tomorrow. A typical attitude is that we set our sins within the context of our good to have the whole perspective—so that we can rejoice that the good Lord has seen fit to draw good from us and work his marvels through us despite our sins.

The lowly have learned to compromise, not with ideals, which remain inviolable, but with their self-expectations of perfection. Yes, we realize that we are not the spiritual architects of our own houses. Of course, we admit this theoretically, but when the roof caves in, we blame ourselves. For the same reason, when we are not truly empty of ourselves and not truly lowly, most of our sorrow for sin is really sorrow for ourselves—not that we have offended the good God, but that we have not reached a standard of our own making. In the latter case we have made of ourselves an idol, not a creature.

B. Living Tentatively.

Francis, I have said, had to let go of his romantic ideals as a crusader and founder; he had to be deprived of leadership and good health. As a consequence he lived with considerable sense of failure. We in our turn learn to live tentatively, never being sure even of our own charism. To live in this frame of reference means that we stop plotting and planning and projecting anything beyond our immediate competence. Even our ministerial and spiritual effectiveness is, after all, a gift. Everything happens in God's time, not by our deadline. Often the best thing we can do (especially superiors and directors) is get out of the way of God!

Thus we are freed of the desire to leave monuments behind us, lest we who have no visible offspring be forgotten. So we write books, build motherhouses, seek fame, and develop quirks that will make us unique and unforgettable. Better that we instead experience *kenosis* by simplifying our lives and pursue less novelty and adventure to fill our jaded yet demanding senses. Francis wrote in his Testament that the friars should occupy poor dwellings and churches only as strangers and pilgrims.

Thus we stop collecting things. It is said that when a beautiful woman begins to lose her physical beauty, she starts collecting diamonds. I think some Franciscans do this with stamps, books, art objects, or whatever, especially rich friends. But living tentatively means that we hold loosely in our hands whatever is not of eternal value, even life itself. Like Francis we learn to say "yes" to death and then embrace our sister.

C. Sense of the Sacred.

In imitation of Francis's *kenosis* we develop a sense of the sacred. This is a secondary level of consciousness, that is, sensitivity to sacred time and space pervading the City of Man. We do not say that we bring God to the City of Man; rather, we remind the City that he has always been there. This is more than "practicing the presence of God." We lie low and lay back to contemplate man's activity and judge it in the light of eternity. Thus mental prayer is at the top of the list of our priorities. For us the Three Persons of the Trinity become real and different and relate to us as individuals in unique ways hidden from the eyes of others.

This triple relationship alone makes chastity viable. Being emptied of human genital love, of physical intimacy, and of sexual companionship is a vacuum that cries out to be filled with some relationships, with some meanings that transcend the visible we have seen beyond. After all, many, if not all, of the tasks of religious persons can be done by those without spiritual commitment. The point of our chaste and celibate "sacramentality" is that we know and can reveal God and the sacred dimension of our tasks in the City of Man. If we are specially blessed, then the secondary level of consciousness becomes the primary from time to time, and we can shake loose of this earth and be wrapped in the divine darkness.

D. Community Bonding.

When we, like Francis, empty ourselves of family and societal values that urge us to be productive, successful, financially independent, and with authority over others, then once more the emptiness that ensues must be replaced with other realities. Franciscans replace those whom we have forsaken with the community and the Church.

Most persons need friends, but that is definitely not the same as community or fraternity. We choose our friends; God chooses our community—yes, even through our superiors. For the person of faith nothing happens by chance. At least sometimes the difficulties we find in living with others comes from our not learning what God has placed us there for. We do not necessarily develop affection for everyone in the community; there may be very little bonding taking place. Much of bonding is

based on similarity of feelings and experiences and likes. But we can always *love*. Love is not that much of a mystery; it is simply painful at times, because its processes are not geared to our likes and feelings in all cases.

Love has three elements that need to be present to work out well within community—as in a family. Love requires communication, a two-way street, but still possible if one party is willing to risk rejection for some time. Secondly, love requires investment with our moral and physical presence, that is, going beyond mere parallel living to find interest in the lives of others. Thirdly, love requires the attitude of sacrifice, which means mostly compromise with others. Anyone who is committed to the gospel in his heart is capable of these three, even if it is painful and one's overtures are not reciprocated.

You never *find* community, no matter where you go; you make it *happen* by working at it with love. No doubt Francis was tempted to leave active participation in the Order when he was eased out of its leadership, but he was committed to the fraternity for better or for worse. A mark of Franciscan spirituality is "hanging in" because we are "emptied out." In fact, Francis warned the friars not to wander outside obedience, that is, the ministry assigned the fraternity. One often hears complaints that a superior merely wants to "fill slots." But a bad name does not make it a bad game. Why not fill a slot if it has been part of the community's ministry to which you committed yourself and if the task is not beyond you? In the Testament Francis wrote, "I am determined to obey the minister general of the Order, as well as the guardian he sees fit to place over me. I want to be a captive in his hands so that I cannot travel or act against his order or wish, because he is my superior." Each Franciscan must ask to what degree he or she wishes to follow Francis in *kenosis*.

E. Altruistic Love of Others.

Much of our loving, whether of friend or relative or even of God, is cautious—perhaps our attempt to discover whether we ourselves are lovable and loved back. Once we learn to stop testing our lovableness and realize that God has in any case loved us first, even when we were in our sins, we perhaps may learn to love with altruism, that is, because it is good and right and profitable to salvation to love others, not expecting an earthly or human response, but rejoicing when we get a positive response.

It is, therefore, a subtle form of *kenosis* to love as Jesus loved—to the end, even forgiving those who did not realize some wrong they may have done to us. In fact, John tells us in his letter just how we can know we have made it into the Kingdom: "By this we know that we have passed from death to life, that we love the brothers [and sisters]." The supreme charity is

risking rejection, yet continuing to expose one's feelings and visions, continuing to communicate and invest oneself in others' needs and projects, continuing to sacrifice and compromise; as I wrote about community, so it is true about the individuals we strive to love. What spiritual profit is there in loving only those who love you? Then you are not yet a Christian, that is, a follower of Christ, unless you love altruistically like Francis, who experienced isolation and rejection.

F. Joyful Hope.

The *kenotic* process would be a sorry and unfranciscan growth without our characteristic joy. Francis himself was an incurable optimist, they say; yet it was not a sinecure to maintain joy in the shadow of the failures he had known. In 2Cel 125, Francis warns against the "Babylonian sickness," which is depression and alienation, such as the Jews experienced during the Babylonian Captivity. We also read, in RegNB 7, that "the friars ought to let others see that they rejoice in God and are cheerful and polite, as others expect. They should likewise beware of appearing gloomy or depressed like hypocrites."

Whereas sadness is not a sin, it does derive from our sinfulness, our fallen and deprived state. Countless spiritual writers have warned against this moping about. The medievals called it *acedia*, classicists *taedium*, Victorians *melancholy*, the French *ennui*, psychologists the *mid-life crisis*, Scripture scholars the *noonday devil*, Americans *boredom*, and our contemporaries *burn-out*. It is not being "bad," but being tired of being "good." Slice it as you will, the serving is nevertheless the tasteless repetition of religious acts which have lost their meaning. It is so tiring always to be "sensible," to cross nature, to struggle for this and against that, to give proper example, to live with empty arms, to be at war with sin, especially to repeat one's failures.

I worry about the vocation of candidates whom I never see laugh or joke around. I don't worry about their leaving; I worry about their staying. As one priest likes to put it, "If you are happy to be saved, please inform your face about it!"

The best example of both *kenosis* and remembering Jesus for whom we perform thankless tasks is, of course, Francis. The story is familiar, but cannot be retold too often, because it epitomizes being emptied out of everything familiar and constant and valued, yet enduring it all to be like the Master. . . .

Remember how Francis was going along with Brother Leo, discussing perfect joy. In what would perfect joy consist? No, not in the power to work miracles and change the course of nature. No, not in the ability to speak

with the tongues of angels and know all the languages of mankind. No, not in possessing every kind of knowledge about the earth and about the mysteries of heaven. No, not even if he could convert all men and move them to tears for the love of God! Leo, his secretary, anxious to record the immortal words of Francis, pressed him: "What, then, would be perfect joy?"

Francis replied:

> If I were to come on a wintry day to a friary I myself had founded and was turned away by those who should have loved me most; then if I were to knock persistently and say who I was and the friar were to come out and beat me and call me a thief and throw me into the snow, then [Francis concluded with the certainty born of a lifelong *kenosis*] if I bore all this cheerfully for the sake of *repeating the experience of Jesus*—write, Brother Leo—this is perfect joy! Ω

June A.M.

Two birds sit on a telephone wire
admiring the rhythm and the movement of the world.
They join a soaring squadron in a brilliant summer sky;
two by two they fly
swooping low and wild over undulating lawns.
They peck and hop in measured little dance
to the music of creation—a beating heart of sound.
A glassy eye in feathered head
darts everywhere at once.
The morning world has burst asunder with its beauty
and the birds cannot contain their joy;
they burst their hearts in song.

Sister Edmund Marie Stets, C.S.B.

Solidarity and Ministry in the Kingdom

SISTER M. VIRGINIA BOOS, O.S.F.

You know how it is
People come here and they want to know our secret of life.
They ask many questions but their minds are already made up.
They admire our children but they feel sorry for them.
They look around and they do not see anything except dust.
They come to our dances but they are always wanting to take pictures.
They come into our homes expecting to learn about us in five minutes.
Our homes, which are made of mud and straw, look strange to them.
They are glad they do not live here.
Yet they are not sure whether or not we know something which is the key to all understanding.
Our secret of life would take them forever to find out.
Even then, they would not believe it [Wood, 7].

THE TAOS INDIANS have something to say about solidarity and ministry. They speak of the richness of life, the simple beauty of living so close to the earth that even the color of their skin is the same as the adobe pueblo in which they live. They are one with all of creation, and with the great Tao toward which all created being will one day converge. Theirs is a richness and a strength that no political power can take from them. And yet, their existence is threatened. They are a marginal people, oppressed by government structures that would deprive them of sustenance from the very earth of which they are so much a part. Their voice is the voice of millions of people throughout the world who can be heard only in the silence of appreciative love for the value their many traditions have to bring to a world that is blind to the goodness and beauty of the poor in spirit. If those dedicated to servanthood within the Church would profit by the unspoken word of the Taos Indians, they would do well to reflect—in quiet and in peace—on the concept of *solidarity*.

We need an acute sensitivity if we are simultaneously to respect the dignity of all human beings and to be receptive to their needs. (The margin between these two is often very narrow.) All of us need increasingly to be "at

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one" with all of creation, to have a sense of solidarity with all other human beings. To prevent the complete destruction now threatened by the possibility of nuclear disaster, we need a sense of solidarity, marked by humble sensitivity to the human condition. This sense of solidarity must be integral to the personality of the individual who ministers within the Kingdom of God if he or she is to act as leaven to permeate the whole. The transformation of society through this leavening process is precisely the ideal to which those in servanthood are dedicated. It is important, therefore, to clarify the meaning of solidarity and to deepen our commitment to it so that our ministry may be as effective as possible. The following considerations are obviously limited to one person's life experience. Perhaps their publication here will stimulate further discussion of the subject.

It is helpful to begin by making a clear distinction, intended solely within the confines of this presentation, between (1) the *poor and oppressed*, who live in a deplorable human condition brought about by domination and force; and (2) the *voluntarily poor*, who have freely adopted a poor lifestyle.

Albert Nolan describes the plight of the poor in a most compelling way. Those who are deprived of the basic physical necessities of life, i.e., food, clothing, and shelter, are among those we first consider to be among the poor and oppressed. But, Nolan says, "the principal suffering of the poor [is] . . . shame and disgrace."

> The economically poor [are, he continues] totally dependent upon the 'charity' of others. For the Oriental, even more so than for the Westerner, this is terribly humiliating. In the Middle East, prestige and honour are more important than food or life itself. Money, power, and learning give a man prestige and status because they make him relatively independent and enable him to do things for other people. The really poor man who is dependent upon others and has no one dependent upon him is at the bottom of the social ladder. He has no prestige and honour. He is hardly human. His life is meaningless. A Westerner today would experience this as a loss of human dignity [Nolan, 22].

Nolan goes on to say that the oppressed poor include all those who are dependent upon others for social, economic, or psychological support. Anyone at all in need of the compassionate concern of Christian servanthood is among the poor and oppressed.

And of course, the power that is brought to bear upon them is the power of domination. It is the power of darkness, of the prince of this world, working in opposition to the Kingdom of God. The only thing that will overcome the oppression of the poor and despised is "the power of the spontaneous loving service which people render to one another" (Nolan, 69).

Voluntary poverty is perhaps best understood in relation to the poverty

of those we have referred to as the poor and oppressed. Those who embrace it—religious in vows and other individuals as well—freely choose to accept less for their services to humanity in order that the victimized poor may have more. They do so because they take seriously their obligations to share the goods of the earth and to be concerned for the powerless in the world, while contributing as responsible citizens to the just reform of government structures.

In addition, the voluntarily poor recognize their own sinfulness and need for God's mercy. They have a feeling of being "at one" with the truly deprived citizens of this world. They are the ones Matthew calls "the poor in spirit," who belong to the Kingdom of God.

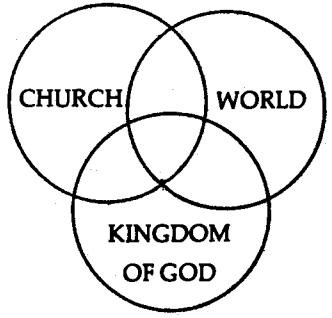
The Kingdom of God is a *promised* Kingdom, and yet it exists right now: "The reign of God," Jesus said, "is already in your midst" (Lk 17:21). It is an ideal state in which people live together in harmony with one another and with all of creation. It is the goal toward which all ministry in the Church is directed. In God's Kingdom, there are no violations of human dignity; there is no poverty, oppression, or injustice. Even suffering and death are overcome. As such, it is an event still to come, the eschaton. And yet to the extent that our lives are conditioned by it now, it already exists as a sign of hope for a more perfect Kingdom to come.

Jesus said, "My Kingdom does not belong to this world" (Jn 18:36). So, even though the Kingdom does exist in some respects *in* the world and the two do overlap, the Kingdom of God stands in direct opposition to the power (of Satan) that exists in a sinful world governed by oppression and hate.

The Church, too, because it exists for the sake of the Kingdom, is *in* the world and in some ways *related to* the world. The relationship of these three realities has been explained thus by Richard McBrien:

> The Church is that part of the world which alone confesses that Jesus of Nazareth is the Lord and which, through preaching, worship, example, and service to mankind, strives to make everyone and everything conform to the will of the Father and thereby enter into the Kingdom of God.
>
> The Church and the world are not the same thing, although they overlap, because there are many people and institutions in the world which do not acknowledge the Lordship of Jesus.
>
> The Church and the Kingdom of God are not the same thing, although we trust that they overlap, because there are many whom God has that the Church does not have, and many whom the Church has that God does not yet have (St. Augustine).
>
> Finally, the Kingdom of God and the world are not the same thing, although they may overlap, because much of the world is still under the power of evil and refuses to submit itself to the sovereignty of God [McBrien, 24].

This can be further clarified by the use of a diagram:



The center of this diagram shows a place where all three realities come together. It is the point of convergence where the world, the Church, and the Kingdom of God are in solidarity with one another. This is where those who are poor in spirit are found. No one here is concerned about wealth; all share their material possessions. They have a common vision and a mutual concern for the coming of the final Kingdom. They work collectively for the liberation of the oppressed and in solidarity with all people for the sake of the Kingdom of God.

"Solidarity with mankind is the basic attitude. It must take precedence over every other kind of love and every other kind of solidarity" (Nolan, 61). No one can be excluded from this kind of solidarity. The world, on the contrary, fosters an exclusivist—and therefore counterfeit—sort of "solidarity." The challenge to Christian ministry today is to persist in the example Jesus gave: to establish a solidarity in the world that includes the marginal people, those who are despised and whose sense of dignity is violated, those with whom Jesus himself would identify today. His love for them is not to the exclusion of others. His constant effort was to bring about a solidarity of all people everywhere.

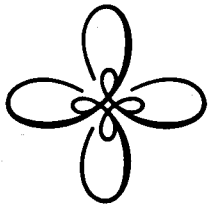
The basis of this kind of solidarity as the condition for ministry within the Kingdom is compassion. It is "that emotion which wells up from the pit of one's stomach at the sight of another man's need" (Nolan, 67).

> The experience of compassion is the experience of suffering or feeling with someone. To suffer with man . . . is to be in tune with the rhythms and impulses of life. This is also the experience of solidarity. . . . It excludes every form of alienation and falsehood. It makes a person at one with reality and therefore true and authentic in himself [Nolan, 127].

To rest content with *considering* oneself in complete solidarity with all of humankind—merely to bask in a sense of well being because one is at the center where world, Church, and Kingdom converge, is illusory and cannot mean that salvation is assured. The poor and the powerless will never save

us. *Simply* to be found in their midst may in fact mask another form of domination. At the Last Supper Jesus gave a clear example of the kind of service we must render when, in the washing of the feet, he enacted a kind of servanthood that implied a sharing of gifts. Only a relationship that involves genuine sharing of gifts with the poor fosters the restoration and strengthening of personal dignity. But this is a solidarity that is not easy to to achieve.

Neither does solidarity with the poor mean that all truth is at the center and that anyone found there is automatically in possession of the truth. This is like visiting the Taos Indians to find their secret of life. A whole lifetime would not necessarily disclose a thing, unless there existed a sharing of gifts among friends. To the extent that awareness of the oppressed is realized, to that degree is the capacity to be "at one" with the poor broadened and strengthened. It becomes incumbent, then, upon those who are dedicated to servanthood in the Church, to fill this capacity with acts of justice that are liberating of the oppressed and to share the goods of the earth with all its people. Only in this way will solidarity grow and the Kingdom of God increase.



The world, the Church, and the Kingdom are made up of as yet imperfect human creatures. They are a growing, changing, developing people of God. As growth in compassionate love and truth increase, the sense of solidarity with all people, and all of creation, is strengthened as well. In the meantime, the three realities—world, Church, and Kingdom—exist together. There are no visible boundaries between them. To move from one to the other and in and out of the point of solidarity, as time and circumstances change, is the common activity of the imperfect Christian. To the extent that solidarity is not yet firmly rooted, some people will, like the many seeds that fall upon the ground, be trampled upon, others will be devoured by beasts of prey, and still others will be washed away by the rains. The Taos Indians say,

> Do you know what is wrong with the white people?
> They have no roots.
> They are always trying to plant themselves and yet
> They will blow away in the wind because
> They are born with wheels [Wood, 61].

To enable ourselves to become rooted in solidarity, we must get rid of our wheels; we must allow the seed to fall into the ground and yield "a hundredfold" for the Kingdom of God. Ω

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Appalacia

Between Kentucky hills
All life moves slowly.
In the hollows
Deep thick hollows
Naked boys wade
In cold creeks
Innovating innocence
On quick bare feet
And big eyes.

The morning mist
Lulls the bottom land;
Whippoorwills call
While all lies sleepy
Tucked between
Mountain and mountain.

Andrew Lewandowski, O.F.M.

The Simple Life
According to Father Eustace Struckhoff, O.F.M.

PAUL SMITH, O.F.M.

NEVER HAVING lived in the same house nor even in the same city or state with him, I have admired Father Eustace from a distance for many years. Now that he is gone, it is a matter of satisfaction for me to have attended the last retreat he gave. He did so in the manner of recent years as a member of a team, the senior one.

He spoke in a quiet way, too quietly, which would be the only complaint anyone would ever utter against him. Otherwise, his unassumingly autobiographical presentations made very enjoyable listening. To top that, he provided some original comments that scintillated with perception. One real gem, in particular, occurred in the course of the opening talk on simplicity that I am about to summarize. It went something like this: Our society has beatified production, canonized consumption, and deified profits.

I was so impressed with his talk on the morning of the first full day of retreat that I immediately afterward went to my room and wrote down everything I could remember. Later, I told him that he should publish his talk. He replied, nonchalantly, "I'll leave that up to you." Taking that as an invitation, I offer the version to follow of his spoken word as a little memorial to a good and admirable man and priest.

First, I would like to recall at this point, two months after the retreat, some more of the autobiographical details with which he regaled us retreatants. He was the guinea-pig, he told us, of the new retirement policy of the Province early in the 70's. Having served on the retirement committee he was invited by the Provincial to be the first one to try out the plan: retiring with grace. This he consented to do. At the age of 65, therefore, he became assistant to the man who had been his assistant and who now took his place as pastor.

He told us how he started using the time he gained on being released from pastoral burdens. He was able to be more useful to the friars with whom he lived. He became both cook and launderer. For a hobby he took up gardening. In general, he made life enjoyable for himself as well as for others. It must have been a real pleasure to live with someone like that. He evidently succeeded admirably in becoming the model pioneer and forerunner of enforced retirement victims. We should make him their patron saint.

Father Paul Smith, O.F.M., has worked as a grade and high school teacher, college librarian, and hospital and parish substitute in Illinois and Ohio. He is presently chaplain of a Cleveland sisterhood.

Fortunately, he gave retreats now and then, as he had done before his retirement. So, others of us were able to find inspiration in the company of one who worked with the poor for the length of his priesthood in the Mexican parishes of San Antonio. The recent retreat experience confirmed for me the impression of gentle calmness and kind affability he always exuded as far back as I remember him.

Rather than attempt to quote him exactly or try to reconstruct closely what he said, I offer the notes I made just as I wrote them down on the very day he gave his homily. It will be easier for the reader to let his own imagination do the rest. Whatever may be insufficiently or poorly worded in the notes I will add to, briefly, in bracketed insertions. The title for this bit of amateur journalism is mine. The title I wrote down at the time of original writing is: "The Way It Should Be," which, though simple, is too vague. Father Eustace was not concerned with titles of any kind. The title, as it now stands, expresses the theme of this year's compulsory retreat for friars of the Sacred Heart Province. What sweet compulsion!

The Homily He Gave in Word and Deed

[I begin the body of the notes with this brief preface at the head of my notes:] First homily of day at Morning Prayer on first day of retreat, Jesuit Retreat House, [Cleveland, Ohio,] June 30, 1980: after reading of Beatitudes and Woes according to the Gospel of St. Luke.

[Father tells of receiving a] Gift, from a friend and [to be enjoyed] with him, of a visit to Assisi and the Holy Land.

First night after arrival in H. L.—stay in a hospice run by some Sisters on Mount of Beatitudes. Where Jesus began his "campaign."

ound places he wanted to visit: Jacob's well, where the finest example of the working of grace took place in the description of St. John [finest example in the Bible, I believe he said].

On the way up a beautiful blacktop to Jerusalem, sight of a Bedouin along the side of the road: bernousse, long white robe, sandals. That's how our Lord looked (instant thought and impression from the fleeting picture [glimpse that stuck in his mind the rest of his stay]).

Hotel stay in Jerusalem: light switch (Jesus didn't have electric light [he thought to himself]), tiled floor (not that), running water from a faucet (not that), TV set in a corner (neither that). House seen in Nazareth [more

typical of the ancient kind]—very plain, we'd hardly consider it a house, [single room where everybody in the family ate and slept together, dirt floor].

Why did God send his Son, why did Jesus come, at a time when they had none of these [modern] things? [Because] We don't need them.

St. Francis [we continue, now, on to Assisi from the Holy Land] had lived the good life [in contrast with the evidence of a rather poor style of life that Nazareth, even today, could attest]. [He turned his back on the good life at] Age 24, no longer a teenager. [He gave up all possessions, though] Accustomed to the best restaurants [we speak in modern parlance], the best wines, no Cadillac but a fine horse of his own, good clothes. An associate of his father in the successful worldly man's business. Divested himself of it all before the bishop.

Francis supremely happy [as a result of getting rid of all earthly hindrances]. Satisfied in his whole being. "This is what I want, what I have desired, what I longed for with all my heart." [Such were his words after the famous incident of finding his vocation in the words of the Gospel read at a Mass he attended, words about the sending out of the apostles with nothing but the shirt, again in modern parlance, on their backs].

We hear the call of Christ, too, to follow him in simplicity.

* * *

My notes failed to reflect the point of departure for Eustace's theme of simplicity of life from the Beatitudes. The Jerusalem Bible translation of μακαριοι as 'happy' gives us a more meaningful word than the New American Bible's 'blessed'—a stereotyped word used only in pious language, that makes happiness seem something ethereal and unreal. Eustace indicates St. Francis's supreme happiness at his discovery of the simple life in a Gospel passage about the sending out of the apostles.

Was Eustace too carried away by his Holy Land euphoria in saying that we don't need such things as running water, electric appliances, tiled walls, etc.? Ideally, we don't, but ideals bearing little relation to present-day 'facts of life' will only irritate, or, at best, mystify the man in the street or the friar behind the wheel. Besides having living examples among us, such as Eustace or Mother Teresa, we Franciscans, dedicated as we are to Poverty, need more expert explanation as to how we can live simply amid the plague of conveniences and comforts with which advancing civilization and our own acquiescence have bequeathed us since the time of Christ, the time of St. Francis, and even since the time the 76-year old Eustace was a boy.

Is St. Francis's dream lady still alive in the hearts of Franciscans at this point in history, the age of industrialized, mass-culture society? A learned

friar once would not allow me to belittle modern civilization in comparison with an earlier age. Another friar confided how glad he was to live now when he can enjoy the advantages of modern conveniences rather than in the time of St. Francis.

We ordinary friars have been left in the dark with no intellectual interpretation of our 'charism' corresponding to the changes constantly appearing in the world in which we live. We end up being compelled to lead a schizophrenic life between our individual and corporate self or else throwing overboard any remnant of our Franciscan heritage. All the while we are speaking of poverty and simplicity of life we find the pressing 'facts of life' intruding: retirement and hospitalization benefits, debts, sale of property, budgets, funds, deficits, travel expenses, insurance, automobiles, country houses, pleasure boats, liquor cabinets. From a superior's point of view these things may be unavoidable. But how well do our leaders explain any confrontation these matters cause with basic Franciscan principles of poverty and simplicity? Even if they did, would the ordinary friars care enough to contribute their honest thoughts? Each one is on his own and keeps his ideals, if any, to himself. We talk shop and sports and that's it. We have our work to do and all this 'intellectualization' is a waste of time. The house chapter offers the possibility for meaningful dialogue. But its crowded agenda, time limitation, and other obstacles seem to keep it from getting anywhere very far.

I don't see too widespread a belief or enthusiasm for the simple life among Franciscans. We can't even get worked up about far-off peons supplying our tables with lettuce and bananas. As long as this stuff keeps coming why worry about how it gets here? Let the government handle Nestlé Corporation's promotion of infant formula in countries where they have no pure water. Refugees aren't our problem either. Too much mixing in politics to write congressmen.

Is it the clerical nature of the Order that has caused Franciscanism to accommodate to the consumer mentality that we hear so endlessly deplored? As pastors and guardians cleric friars are accustomed to dealing in provisioning, equipping, building, and financing.

I would like to see our Franciscan scholars bring a system of Franciscan principles and ideals abreast of the times. Ignatius Brady's *Marrow of the Gospel* is about 25 years old, and, though admirable as an explanation of the Rule, is too narrow in scope. Philosophers of history, Scripture scholars, sociologists, economists, and artists, as well as canon lawyers, could shed much light on the whole Franciscan movement if they applied themselves to it with their particular expertises.

We are devoting all our efforts to the praises of St. Francis as if we are not

living in an entirely different society. We are using our encomiums about him and his life as a smoke-screen over our own de facto Franciscan or un-Franciscan existence.

We hear very little about developments in Franciscanism since St. Francis. We vaguely know of some change from the time of St. Bonaventure. We single out a saint here and there, but we get no idea of continuity of the Franciscan spirit from generation to generation. St. Peter said that Christians should be ready to give reasons for their beliefs (1 Pt 3:15). Can we Franciscans give a plausible explanation of our poverty?

Life was simpler and, at times, happier back in the Depressiion years before I knew Franciscanism. We didn't have much, but we did have some simple good times among a lot of people. Now friars hardly get together for a meal. A rather routine Liturgy of the Hours at stated times may or may not attract a quorum. Togetherness is gone. But we do have a lot of those products they call 'the good life.'

I end on a lighter note. I mentioned Eustace's quiet tone of voice that caused difficulty for a few. I don't want to leave the impression with those who didn't know him that he had a weak looking physical appearance. He was tall, trim, and graceful, with a weathered face like a Texas cowboy. His life lent a lot more authority to what he said than I can ever match with my own or with my words. Ω

On Living in the Thirteenth Century, 1981

When the prince of Japan, who loved beauty,
Told the gardener he would come,
That man cut down all his flowers
But one crysanthemum.

On our bridal-wreath hedge in late July
Dry seed-pods of spring's perfume—
And out of fashion among the green
One joy-white sprig in bloom.

Sister Rafael Tilton

Resting Place

With approach of August festival
marking day You took me for Your bride,
    day of thanking for Your keeping,
        day for vowing all anew,
I set about some little things a woman needs to do.

There were the chapel gardens
    wanting a trim and festive look.
A waited morning came—
    glorious and free for out-of-doors.
As eager as a lover rushing to a tryst,
I went for weeding tools,
    reached for a shovel from the hook
    to clear some rubble
    roofers left beside the Church;

discovered there at labor's end,
close against the wall—a fallen bird
long dead with wings outspread.

    All spent after ecstasy of song, I thought,
    as though it knew Who dwells inside,
    how You went singing hymns of praise
    the night before You died of love
    with wounded wings spread wide.

With reverent push of blade deep under,
I lifted, turned Your creature over,
    fresh, damp earth for cover,
raised up and caught my breath—Your kiss
    upon the unexpected breeze.

O Christ, my Tender,
    let me live and die like this.

Sister Mary Agnes, P.C.C.

Book Reviews

The Saving Word: Sunday Readings, Year A. By Wilfrid Harrington, O.P., Thomas Halton, and Austin Flannery, O.P. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xiii-358. Paper, $10.00.

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

The ostensible purpose of this book is to provide the harried cleric with *background material*—with aids—to assist him in preparing the Sunday homily. Unlike the various homily services or even other, similar publications on the Sunday Scripture selections, this book offers no homily outline, no homily hints, no homily, period.

Rather, its thrust lies elsewhere—a brief scriptural commentary on each of the three readings for a given Sunday, followed by an excerpt from a Patristic source related to the general theme of the scriptural passages (an obviously difficult task) and one passage from a contemporary magisterial source (chiefly the documents of Vatican II and the encyclicals of Paul VI and John Paul II) for each of the Scripture readings (a somewhat more ambitious undertaking which is generally successful). Seemingly, then, the authors' intent was to provide the homilist with the meaning of a given Scripture text when it was composed and to show how this meaning is applicable to contemporary Church life by utilizing quotations from papal or conciliar sources. If that is its purpose, then the book is successful.

But its overall value to the homilist, I must say, is minimal, especially in its commentary on the scriptural passages, particularly in view of the scholarly Scripture commentaries now so readily available. Its major defect is the absence of any explicit linkage of the general theme that emerges from the particular Scripture pericopes (especially the first and third readings); the reader is left to make that 'leap' by himself. Since most other homily resources do provide this type of explanation and offer, as well, a suggested homily, at least in skeletal form, one wonders why the authors undertook this project at all.

In his Introduction, Bishop Thomas Mardaga of Wilmington envisions the book as a valuable aid for reflection and meditation on the Scriptures—which it certainly can be—and as spiritual reading—which it could possibly be considered by some. If this volume provides the homilist with an impetus to reflect prayerfully on the Sunday Scriptures, before setting out to compose his homily, then it has some value. But if the reader is searching for a 'quickie' pre-packaged homily or for some trenchant themes or key ideas for his own homily, he will find neither here.

It should be noted that companion volumes are planned for Years B and C.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.
AND
RAPHAEL BROWN, S.F.O.

Believing in Jesus: A Popular Overview of the Catholic Faith. By Leonard Foley, O.F.M. Cincinnati: St. Anthony Messenger Press, 1981. Pp. vi-185, including index. Paper, $3.95.

After an introductory chapter on the Bible, Father Foley sets forth the life of Jesus, the Church, the Sacraments, and the Commandments in units of 4 to 12 pages. Aimed at the adult Catholic or inquirer, the explanations are biblical and precise. Believing in Jesus is not "popular" in the sense of being watered down, and they are not reading to be done during television commercial breaks. I see the book's value as a resource for adult education teachers, a possible text for an adult education course, and a good start for one seeking to learn about Catholicism for the first time. Its themes, like the Bible itself, need of course the living faith of a teacher for best articulation.—*J.A.D.*

Your Question Answered. By Bonaventure Hinwood, O.F.M. Cape Town, South Africa: The Catholic Bookshop, 1980. Pp. viii-188. Paper, R5.80.

"I don't know what to believe," is a statement far too many Catholics have uttered or heard in recent years. Father Bonaventure's work carefully and comprehensively responds to that question by his answers to the specific questions that have been addressed to him as columnist for the Catholic weekly in South Africa, *Daily Cross and Crown*. Ecumenism, the Mass, the charismatic movement, the problem of evil, sexual morality, purgatory and limbo, confirmation, and baptism are just some of the areas discussed in this clearly written and quite orthodox yet contemporary work. I hope it will be made available in the United States.—*J.A.D.*

Laudario 91 di Cortona. The Nativity. The Passion. Nonesuch Record H-1086 or H-71086 (mono and stereo, respectively).

Heavenly 13th-century songs of the popular *Laudesi* (Praise) movement inspired by Franciscans, spendidly performed by Lugano musicians. Try to get this fine record (with Italian and English lyrics) while still available. Price varies, but Nonesuch records are available at most record stores.—*R.B.*

St. Francis of Assisi: A Biography. By Omer Englebert. South Bend, IN: Servant Books, 1979. Pp. 282. Paper, $2.50.

This is a reprint of the 1965 Franciscan Herald Press Second English Edition,

translated by Eve Marie Cooper and revised by Ignatius Brady, O.F.M., and Raphael Brown. Note that it contains only the biography, without notes, appendices, or bibliography. The best biography of St. Francis, now in paperback—a must for all Franciscans, lay or religious.—*R.B.*

Father Gemelli, Notes for the Biography of a Great Man. By Maria Sticco, translated by Beatrice Wilczynski. Chicago: Franciscan Herald Press, 1980. Pp. vii-302. Cloth, $8.95.

Splendid biography and profile of one of the great Italian Catholic and Franciscan figures of our times: Padre Agostino Gemelli, O.F.M. (1878-1959), ex-socialist, doctor of medicine and psychology, founder of the Catholic University of the Sacred Heart in Milan, editor of several periodicals, author of many books, notably the classic *The Franciscan Message to the World* and *The Message of St. Francis*. Indeed "a great man" and (in the original Italian title) "a difficult man," or as noted by his biographer, a lifelong disciple: "a battering ram, bear-like, blunt, a fighter, fiery, fantastically active, formidable, uninhibited, gruff, untamed, volcanic, imperious, impatient . . . a genius, a giant." Intimate friend of the saintly professor Vico Necchi and of Popes Pius XI and XII, Padre Gemelli's supercharged fifty years of "slaving away for the Lord God" are a heroic epic of the Church in this century. A fascinating, inspiring epic.—*R.B.*

The Assisi Underground. The Priests Who Rescued Jews. By Alexander Ramati, as told by Padre Rufino Niccacci, O.F.M. Briarcliff Manor, NY: Stein and Day, 1978. Pp. 181. Cloth, $8.95.

This is an exciting, well written account of the dramatic saving of three hundred Jews during World War II by Assisi's bishop, clergy, and Franciscans, as narrated by Father Guardian of San Damiano in 1944. This book is "heartwarming" indeed.—*R.B.*

Books Received

Durland, Frances Caldwell, *I Never Feel Old*. Cincinnati: St. Anthony Messenger Press, 1981. Pp. x-83. Paper, $2.50.

Huse, Dennis, and Geralyn Watson, *Speak, Lord, I'm Listening*. Thirty-nine liturgies for high school students. Notre Dame, IN: Ave Maria Press, 1981. Pp. 175 (8½x11 inches). Paper, $7.95.

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 office.

Responses,

I BELIEVE THAT the fundamental question raised by Sister Madge Karecki is the one dealing with the reality behind the distinctions separating the three Orders. She poses a question about the founder's intention: "Did Francis distinguish them in this way or was that a canonical requirement?"

Even if some would answer that such distinctions are not helpful, I feel that it would be difficult to argue conclusively that these distinctions are sustained or prompted out of unhealthy needs to compare and compete (though, God knows, there has been enough such unkind behavior in the Order's history!).

In a thesis entitled "An Investigation of the Origins and Development of Third Order Franciscan Communities of Women," Sister Jeanne Glisky, S.F.P., made a thorough examination of the early sources for the life of Francis and the history of the Order. Documents spanning the years from Celano to Wadding amply demonstrate a conviction on the part of early and later writers that the influence and actions of Francis were centrally formative of the Third Order. There is, to be sure, no document that unambiguously states the specific intention of Francis to "found" a Third Order bearing his name. In spite of this, these early sources clearly show widespread contemporary awareness that the Third Order was the product of his preaching and direction.

When we enter into discussion of Francis as a founder, we are in a danger paralleled by discussions about the intentions of Jesus in founding the Church. We cannot prove the origin of every Church structure from an explicit saying of Jesus, and yet crucial Church structures are preserved in history. Karl Rahner offers some enlightening advice in *Foundations of Christian Faith*: "If continuity and identity are to be maintained within an entity which exists historically, then it is inevitable that in an earlier phase of this historical entity free decisions are made which form an irreversible norm for future epochs" (p. 330).

To suggest that the development into three separate branches of the Franciscan Order was accepted by Francis simply out of deference to "canonical require-

(Continued on page 223)

Responses

THE FACT THAT Sister Madge Karecki raises the type of questions she has raised in last month's editorial is the reason why, it seems to me, the Spirit is leading us to clarify so many basic issues. Many Franciscans reflect on their "being Franciscan" only in the context of today. The past disregard of the writings of Francis is not a justification for the fundamental question posed in Sister Karecki's editorial: ". . . is there a need for us . . . to look critically at the historical expression of Francis's original inspiration?" Her suggested answer in the last paragraph is NO. The Church points out what the authentic sources of renewal are in *Ecclesiae sanctae*, §15. Only by reflecting on the historical expression of the "original spirit of the founder" can we discover the fact that Francis's spirituality was and is not something solely interior. He requires "bringing forth fruits befitting repentance" (RegNB 23). His own experience demonstrates what this meant practically then and can mean now for our life-style. The gift of charism is dynamic. While Francis's insight into salvation is what we name as his charism, his living and that of his followers down through the centuries informs us of how we may make it concretely real and lived today in our way.

What is the Franciscan charism? It seems to me and many others that there is only one charism. It is not the gospel because we can never possess Jesus Christ as our own. Rather it is *literally living* the gospel! And yes, Francis intended this for all and not only his followers in the three Orders. For his followers, however, Francis did not project one way of living the gospel, but three, to correspond to their situation in the society of his day. We mentally overinstitutionalize these ways and think of them in terms of the canonical Orders that constitute the Franciscan movement. Simply stated, Francis projected a way of literally living the gospel for men living in fraternity and committed to the canonical ministry of preaching peace and penance. He projected a way for women in enclosed monasteries who certainly could not live the gospel as the preaching lesser brothers did. Finally, he projected a way for persons: men, women, young, old.

(Continued on page 224)

that it fails to meet most needs of the members. It is often found in the prisons (cell bosses), in the military (sergeants), and in factories (union shop stewards). In such contexts it works effectively in meeting many of the needs of members.

The second kind of leadership Etzioni calls *official*, or authoritarian. Such leadership is based mostly on possession of an official appointment. Its principal interest is the institution's welfare. Personal qualities of leadership, especially as they affect members, are secondary. It occurs most commonly in both compulsory and utilitarian societies. As many of us recall, it used to be quite common in the Order, and is still not entirely absent.

The third kind of leadership Etzioni calls *formal leadership*, in which occupation of an official position is accompanied by a requisite personal leadership qualification. It, in other words, combines informal and positional leadership. It is the most effective kind of leadership in voluntary societies since it respects both the needs of the institution and the needs of members.

Organizational theorists have also identified a fourth kind of leadership, which they label *laissez faire*. *Laissez faire* describes the leader who, although he occupies an official position of authority, refrains from exercising strong leadership. This kind of leadership eliminates all accountability. Moreover, since the centering power of leadership is missing, "turf-building" proliferates, and informal leadership, often viciously competitive, moves into the power vacuum. Over all, group morale and productivity are seriously reduced. Such leadership is non-functional in terms of the organization, counter-productive to the morale of the individual, and effective in no kind of organization. It is the least effective of all four kinds of leadership described here.

It is clear that the ideal kind of leadership for a religious community is what Etzioni labels *formal leadership*, where a man officially holds office of superior and in fact exercises this leadership vigorously. The impression I have, however, is that religious communities, in their rejection—however well justified—of the excesses of official or authoritarian leadership, have veered steeply into an even less effective kind of leadership, the *laissez faire* kind.

I set out to gather evidence in support of this impression by studying the local superiors in one Province of Franciscans in the United States.

The methodology was as follows. Using the threefold Etzioni typology and adding the concept of *laissez faire*, I designed an instrument for assessing what kind of leadership is actually exercised in the local communities. To this end, I wrote thumbnail sketches for each of these four typologies (cf. Appendix). Although the bias of the study is that some kinds of leadership

are preferable to others, I attempted to present all four kinds in as positive a light as possible. Local superiors are not the hypothesized leaders because I did not wish to betray to subjects the thrust of the study. Hence, the four kinds of leadership are represented by the following: a hospital chaplain, a pastor, a high school principal, and the superior of a middle-sized friary. Since all local superiors in this Province are priests, no lay brothers were included in the thumbnail sketches.

This instrument was mailed to all sixty superiors of the Province. It was not identified as a study of local superiors. Each of the superiors was simply asked to give me his age and the number of friars in the community he lives in (cf. Appendix). I considered a friary to be "large" if there were more than six friars in it, "small" if fewer than six. By this reckoning, there were 19 large and 41 small friaries in the study. I then asked the superior to answer two brief questions: (1) Which of these four kinds of leadership would he, objectively, rank as most effective? (2) Which of these four kinds of leadership most resembles his own leadership activity? The response to the study was excellent. Fifty-five of the sixty superiors—or 92%—returned usable forms.

The response to the first question—the judgment by superiors of which kind of leadership is objectively the best—is found in Table 1.

Table 1

Percentage of Franciscan Superiors Judging Four Different Kinds of Leadership to be Objectively the Best Kind

Type of Leadership	Superiors of small friaries (n = 36)	Superiors of large friaries (n = 18)	Total (n = 54)
Informal	14%	05%	11%
Authoritarian	11%	05%	09%
Formal	64%	90%	73%
Laissez faire	11%	00%	07%

It will be noted that both sets of superiors rank the four kinds of leadership in uniform fashion. *Formal leadership* is seen to be far and away the best kind, with *informal leadership* a distant second, and both *authoritarian* and *laissez faire* leadership favored by very few. As such, the superiors accept the thesis of this study as to which kind of leadership is most effective.

The response to the second question—a self-report of what kind of leadership the superior actually exercises—is found in Table 2.

Table 2

Percentage of Franciscan Superiors Actually Practicing Four Different Kinds of Leadership

Type of Leadership	Superiors of small friaries (n = 33)	Superiors of large friaries (n = 18)	Total (n = 51)
Informal	15%	00%	10%
Authoritarian	18%	06%	14%
Formal	39%	39%	39%
Laissez faire	28%	37%	37%

The results presented in Table 2 change the picture considerably. Here I did not ask superiors to make objective judgments, but to tell me how they actually function in practice. Among the superiors of the small friaries, *formal leadership* still holds the lead, but by a far smaller margin. In a strong second place is the least desirable kind of leadership, *laissez faire*. Among the superiors of large friaries, the situation is even more dramatically changed. Among these men, *laissez faire* leadership takes a commanding lead as the most widely spread kind of leadership, *formal leadership*, drops to second place. Combining both groups, we find that only 39%, or about 2 in 5, of the superiors in this Province exercise effective leadership. Three kinds of less effective leadership account for the other 60%, dominated by the least effective leadership, *laissez faire*, which accounts for 40% of the superiors. The situation is particularly bad in the larger friaries, where over half the superiors confess to practicing the least effective kind of leadership.

The implications of these findings are sobering. Superiorship of local friaries is potentially the most significant leadership role in the lives of the friars since local superiors are in constant day-to-day contact with the members of their communities. Consequently, they are in a good position to do the most harm or the most good. In the living of the life of the friars, they are more significant than provincials, definitors, and general leaders in Rome. If considerably fewer than half of them offer good leadership, then we need look no further for one of the basic causes of the problems highlighted in Koser's report to the Order.

What needs to be done about such a situation? Leadership training for religious leaders has fortunately begun to take hold not only among the orders generally but in the Franciscan Order in particular. Training, however, has only limited usefulness. Selection of superiors is of greater importance. And probably less attention is given to the selection of local superiors than any other leadership role. We agonize over the selection of pastors, especially of the larger parishes, principals, definitors, directors of retreat houses, college presidents, *et al*. But when it comes to the leadership to be exercised in the area which the General Constitutions call the most significant aspect of our life—brotherhood—we rely on unsupervised local elections which frequently take the least common denominator approach to selection, and are generally quite bereft of objective criteria.

It would seem that the Provinces might well reconsider the process of local selection of superiors. The election of superiors is indeed a heartwarming democratic gesture, and a healthy expression of the decentralizing process that has been introduced into the Church since Vatican II. As with all democratizing processes, however, the granting of the right requires education in the exercise of that right, an important second step often overlooked by egalitarian reformers. Provinces, it seems, ought to publish clear, concrete criteria for the selection of superiors. A process of applying these criteria to potential candidates ought to be submitted to. Some supervision of the actual election process ought to take place. Finally, the provincial administration ought to make it very clear that they are ready to exercise their right to veto any local selection if it does not conform to the criteria or the process.

We ought also to pay some attention to the fact that the selection of local superiors is usually the *last* official position to be considered in a community. We turn to the election of superiors after all the big jobs, such as pastor, president, coordinator, department head, director, etc., have been handed out, and after everyone has made his own determinations of how he will spend time. When we finally get to superiors, the most gifted leaders have

already received tasks which will consume most of their time and energy. We are left then with the choice of either the less competent leadership types, or the competent ones with almost no time to devote to the job.

Following selection ought to come a training experience. No superior ought to be allowed to assume office until he has undergone considerable intensive training in what it means to be a superior. Such programs do exist, and their failure is not in their content, but in the fact that they are not mandatory. Only the already competent superiors tend to take them. And that, as we have seen, is a minority of our superiors.

Perhaps most important in raising the quality of our superiors is a legitimation of the kind of leadership Etzioni calls *formal leadership*. We need not, however, appeal to Etzioni. Our General Constitutions do a rather adequate job in setting forth the broad requirements of leadership. Phrases describing the role of the local superior as "guaranteeing fraternal communion," "safeguarding good relations and unity," "alerting others to Christian responsibilities," "strengthening vocations," "governing the entire community" (Art. 294) make it quite clear that our General Constitutions have roughly the same thing in mind as good social scientists.

As did St. Francis of Assisi. Francis is best remembered as a kind, gentle, servant leader. In Chapter 10 of the Rule of 1223, ministers are instructed by Francis to treat those who do not observe the Rule with kindness, charity, and sympathy, and are told that "that is the way it ought to be; the ministers should be the servants of all the friars." But Francis could be firm as well. In the same chapter, ministers are instructed to "admonish" and correct the brethren, and in Chapter 7 provincials are told even to impose penances. Francis understood that leadership is not just a matter of good housekeeping and letting the friars do what they want. Unlike, unfortunately, many local superiors today. Ω

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Appendix: Leadership Study

Age ____ Number of Friars in the Community I Live in ____

Below are brief descriptions of four styles of leadership. Read them carefully, and then answer the two questions at the end.

A. Fr. M., a 44-year-old priest, is one of seven chaplains at a large city hospital. Because of his intelligence, his knowledge of the hospital, and his obvious sensitivity to patients, he exerts strong influence on pastoral policy and practice at the hospital. He also spends considerable time breaking in and helping new chaplains. For these reasons, both chaplain and medical staff consult him and seek his help more than they do the head chaplain. Since he does not always conform to regulations, he is not considered likely to succeed the current head. Anyway, he says he'd rather not, since he does not like administration.

B. Fr. R, 48, is a pastor, hard working, devout, and conscientious. Two associates, a religious education director, and a school principal form the parish staff. There is a "rubber stamp" parish council. R, a somewhat aloof man, makes most decisions himself, trusting his own judgment rather than that of his younger and less experienced staff. His infrequent consultations are perfunctory and most of his time with individuals on his staff is spent in evaluating their work and outlining future directives. He tends to do work himself rather than delegate. But he gets a great deal done, and the chancery is quite satisfied with him.

C. Fr. L, 36, is principal of a large Catholic high school. A personable man, he is also known for his dedication and hard work. Although he demands regular accounting from his staff, he is famous for his lavish praise of even the smallest achievements. School-wide decisions are usually made by majority decision of administration and faculty, though L will at times make personal decisions that go counter to the majority. He meets regularly with staff and faculty, and often visits their offices and classrooms. The school is positively rated by accrediting agencies and the diocesan school board.

D. Fr. W, 41, is superior of a large religious community of 17 men working in diverse ministries. He is friendly, intelligent, devout, dedicated, and gets along well with most people. His basic theory of superiorship is to provide basic services—good food, comfortable house, adequate money, etc.—and otherwise let people do what they want to do. They are after all adults, he says, and this allows their potential to develop unfettered. Consequently, he issues few directives, holds few serious discussions on community issues, and does not expect subjects to be accountable to him for their work or lifestyle. To do more, he argues, would be to invite a return to authoritarianism. After his first term, he was re-elected by his community by a margin of 12-5.

1. Objectively speaking, in terms of effectiveness, I would rank the four styles of leadership in the following order (place an "A" in the appropriate box, a "B" in the appropriate box, etc.):

Number 1 ☐
Number 2 ☐
Number 3 ☐
Number 4 ☐

2. As a leader, I see myself as most similar to (check one):

A (Fr. M) ☐ B (Fr. R) ☐ C (Fr. L) ☐ D (Fr. W) ☐

A Franciscan Prayer to the Holy Spirit

Come
Holy Spirit
from
our Father
and
our Savior
through
our Mother
into
our hearts
to repair
Your "destroyed House"[1]
in us
and through us
in others
by self-overcoming
prayer and example
word and action
as You did
in Francis and Clare
Louis and Elizabeth
and all our Saints
whose help we ask.
Amen.

Raphael Brown.

[1]See my *True Joy from Assisi*, p. 160.

Sermon II on the Assumption of the Blessed Virgin Mary

SAINT BONAVENTURE

Translators' Introduction

Hail, holy Lady
Most Holy Queen,
Mary, Mother of God,
Ever Virgin;
Chosen by the most holy Father in Heaven,
Consecrated by him,
With his most holy beloved Son
And the Holy Spirit, the Comforter.
On you descended and in you still remains
All the fullness of grace
and every good.

AS THESE WORDS from his "Salutation of the Blessed Virgin" clearly attest, St. Francis of Assisi dearly loved the woman who bore Christ the Lord. Through her, God becomes man; through her divine Son, man becomes reconciled to God. Chapter twelve of Francis's definitive Rule concerns preachers, and it seems only right that those who follow their Franciscan vocation through preaching should speak of the holy Virgin. Saint Bonaventure of Bagnoregio certainly did.

Called by some the "Second Founder" of the Franciscan Order, Bonaventure preached frequently and well. In those sermons which have come down to us in his *Opera Omnia* (Quaracchi, 1882–1902, in ten volumes), twenty-four pertain to Our Lady. The present sermon is one of them. As with other Bonaventurean sermons, this one possesses a *leitmotiv* running all through the work: in this case, Bonaventure's stress is on the concept of light, a concept dear to Bonaventure as a philosopher as well as a theologian. Likewise in true Bonaventurean fashion, the present work is replete with citations of sacred

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This translation, done by David Blowey, O.F.M.Conv., and Scott Kershaw, O.F.M.Conv., with the assistance of Claude Jarmak, O.F.M.Conv., and Germain Kopaczynski, O.F.M.Conv., is reprinted with permission from The Saint Hyacinth Studies *(published by the Conventual Franciscan Friars at St. Hyacinth College and Seminary, Granby, MA), volume 17 (1980), 5–14.*

Scripture and abounds in triads, in keeping with the Seraphic Doctor's trinitarian outlook in general.

Though the brevity of the work and especially the suddenness of its conclusion lead us to suspect it is more of an *outline* of a sermon than a sermon itself, it possesses a great charm nonetheless, and we hope our translation helps bring this out. For those who prefer their Bonaventure in the original Latin, the sermon is found in *Opera Omnia*, IX, 691–93.

Introduction

She is more beautiful than the sun.
She outshines all the constellations of stars.
Compared with light she takes first place.
Wisdom 7:29

IN THESE WORDS the Holy Spirit is exalting the glorious queen of heaven above all the other dwellers of the celestial city. Her Assumption is further proof of her preeminence.

Any woman would be immeasurably ennobled by the possession of the three qualities scripture attributes to Mary in this passage: *perfect beauty*, *supreme nobility*, and an *enlightened wisdom*. Because of her unparalleled *beauty*, she is declared to be more splendid than the sun; because of her surpassing *nobility*, she is to be ranked higher than all the stars, that is, than all the saints; and concerning her illuminated *wisdom*, whenever she is compared to the light of eternal wisdom, Scripture says she is closer to God than any other creature.

I. Perfecta Speciositas

IN THE FIRST PLACE, Mary is exalted for her *perfect beauty*: "She is more beautiful than the sun." There are three reasons why the fairest Virgin in her Assumption is truly more beautiful than the sun. First, she was *more similar* to the source of all beauty than was the sun; second, she was *closer* to the source of all beauty than was the sun; and third, she was *more noble* by her beauty than was the sun.

Mary can be called more beautiful than the sun in her Assumption because, first of all, she was *more similar* to the source of all beauty than was the sun. For just as that star is brighter than all others which is most like

[1]The Quaracchi editors refer us to Hugh's *De Arrha Animae*, where we read: "Ea vis amoris est, ut talem esse necesse sit, quale illud est quod amas, et qui per affectum conjugeris, in ipsius similitudinem ipsa quodammodo dilectionis societate transformaris." Text found in Migne, *Patrologia Latina*, vol. 176, p. 954b. The thought is neither original with Hugh nor exclusively Christian. We find it expressed, e.g., in Arabian thought as well as by Junayd of Bagdad (d. 910 A.D.). For the text, see Ralph Woods, ed., *The World Treasury of Religious Quotations* (New York: Garland Books in arrangement with Hawthorn Books, 1966), p. 559.

the sun of this world, so among rational creatures is that being more beautiful who is found to be most similar to the sun of the eternal light, source and wellspring of all beauty. Precisely such a creature was the royal Virgin. If it is true, according to Hugh of St. Victor, that "the power of love transforms the lover into the likeness of the beloved,"[1] it stands to reason that Mary has been transformed into God's likeness above every creature. Scripture brings this out quite clearly: "She is the brightness of eternal light, the unspotted mirror of the majesty of God and the image of his goodness" (Ws. 7:26). For that reason, she stands forth as more beautiful than the sun and all other creatures. When we read, "I have likened you, Daughter of Sion, to a beautiful and graceful woman" (Jr. 6:2), it is as if the sacred writer had said: "I have likened the daughter of Sion to the beauty and grace of the Trinity." The "daughter of Sion" is, of course, to be understood as the Virgin Mary.

Through the mouth of the prophet, God himself speaks of "the graceful daughter" in the passage: "No tree in God's paradise can be likened to her and her comeliness because I have made her beautiful" (Ezk.31:8).[2] Along the same lines Bernard notes:

> The Virgin, then, adorned like a queen with the jewels of virtue, shone with glory in both body and soul. And seen on high as radiantly beautiful, she so attracted the inhabitants of heaven that she even moved the heart of the King with desire for her.[3]

Likewise she can be called more resplendent than the sun because she was *closer* to the source of all pulchritude. She was more disposed to receive perfect beauty by reason of the manifold graces bestowed upon her. And it is in a most special way by dint of her virginal purity that she is closer to God than is the sun. Set up, as she was, above the sun and stars, she was joined with superabundant charity to her dearest Son, and she obtained a beauty more resplendent than that of any other creature. Keeping this in mind will help us understand the hidden meaning of this passage of Scripture: "Let us seek for the lord our King a youthful virgin to be with him and keep him warm. And they sought this beautiful virgin to the ends of Israel" (1 K. 1:3). Here we see clearly the disposition of virginal purity (*adolescentulam virginem*) and we behold the approach of charity (*foveat*

[2]The Seraphic Doctor has taken some liberties with the text, changing the *him* of the original into the *her* of his translation. Such a practice was not unusual in medieval exegesis.

[3]The reference in the Quaracchi edition is to one of St. Bernard's sermons: *Homil. 2 super Missus est*, n. 2. Our translation comes from *The Liturgy of the Hours* (New York: Catholic Book Publishing Co., 1975), IV, 30.

eum).

To proceed with our argument, Mary can be called the more beautiful because she was *more noble* than the sun. It is by her beauty that she is called to the regal dignity of the eternal King. Thus the psalmist can say: "With your comeliness and your beauty set out, proceed prosperously, and reign" (Ps. 44:5). Neither the sun nor any other creature is in possession of a comparable dignity. No matter how much it may shine outwardly in this life, no creature possesses such dignity; all creatures lack something of the inner beauty of grace and virtue that belongs to the Virgin.

II. Superexcellens Nobilitas

IN THE SECOND PLACE, the opening passage of Scripture with which we have begun our sermon exalts Mary for her *supreme nobility*. In comparison to all the stars, she is more sublime. That by "stars" we should understand "saints," illustrious in their splendid glory, we glean from a text in Baruch: "The stars were called and they said: Here we are. And with cheerfulness they have shined forth to him that made them" (Ba. 3:35).

Since, therefore, Scripture tells us that the holy Virgin is more sublime than all the starry constellations, this is a signal to us that she has been made more noble in her Assumption than all the saints in heaven, and this for three reasons which both ennoble and exalt her person in a spiritual sense: first is the *wealth of spiritual delights*, second is the *abundance of everlasting riches*, and third is the *excellence of dignity*, that is, the *excellence of birth*.

Mary is said to have been made more noble and sublime than all of the saints as far as the *wealth of spiritual delights* is concerned. Indeed, they flowed to her more singularly than to any of the saints. It is precisely for this reason that the angels, admiring her in her Assumption, never tire of saying: "Who is this who comes up out of the desert, filled with delights, leaning on her beloved?" (Sg. 8:5). These delights which Mary enjoyed over and above those enjoyed by the saints were not only of a spiritual but also of a bodily nature. And well it should be, since we piously believe her to be assumed into heaven both soul and body.[4]

[4]Though one of the most spiritual and mystical theologians of his—or any—era, St. Bonaventure never makes the mistake of forgetting how important the body is in God's plan of salvation. Indeed, the best Christian thinkers of the Middle Ages—though they tried successfully to prove by reason the immortality of the soul—were always aware that the Apostles' Creed spoke of belief in "the resurrection of the body." On the Seraphic Doctor's favorable appraisal of man's bodily nature in general, see Alexander Schaefer, O.F.M., "The Position and Function of Man in the Created World according to St. Bonaventure," *Franciscan Studies* 20 (1960), 261–316; 21 (1961), 233–382, especially 373ff.

Concerning the *abundance of everlasting riches*, Mary likewise is said to have been made more noble than the saints. Far more than all the saints she has abounded in the richness of glorious graces, prized virtues, gifts, and beatitudes by which she has enriched the world and elevated the universe. Through her prayers she administers glory to some, grace to others, to others the impetus to confess their sins, to still others the entire spectrum of virtues.

The Book of Proverbs makes mention of this theme: "Many daughters have gathered riches together; you have surpassed them all" (Pr. 31:29). We can rightly understand the Virgin speaking in the following text: "I love them that love me. And they that early in the morning watch for me shall find me. With me are riches and glory, splendid works, sublime riches to go along with justice" (Pr. 8:17–18).

Finally we may say that she has received a nobility greater than that of all the saints as far as her *excellence of dignity*, that is to say, her *nobility of birth*, is concerned. Precisely because she is the mother of the most high ruler of all, she is more noble and excellent than all other creatures. And on that account it is not without reason that she is exalted above every other creature at the right hand of her Son and is seated on a lofty throne, a fact wonderfully prefigured in Scripture: "Then Bethsabee came to King Solomon and the king arose to meet her. He bowed to her and sat down on his throne. A seat was brought for the mother of the king who then sat at his right hand" (1 K. 2:19). *Bethsabee coming to King Solomon*—what is this but a prefiguration of the Virgin Mary in her Assumption to the eternal Son, the Prince of Peace? *The king rising to meet her*—while accompanied by hosts of saints—*bows to her*, that is, shows her filial reverence. *She sits at his right hand* and justly so because of her noble lineage: "I am the root and stock of David, the bright morning star" (Rv. 22:16). From her womb came the infant of the most noble lineage of all: "Indeed he who shall be born of you will be called Son of the Most High" (Lk. 1:35).

It was truly fitting that, to be adequate to the grace and glory of him, the fullness of dignity and glory be lavished upon her. Though graces were bestowed on others in some degree, her fullness of grace demands a plenitude where others have received only in part. We read in Scripture: "A great sign appeared in the heavens: a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars" (Rv. 12:1). The *woman*, needless to say, is the regal Virgin; *clothed with the sun* tells us her raiment was the sun of justice; *the moon under her feet* shows how she

has completely trampled down all mundane glory which, like the moon, waxes and wanes. *And on her head a crown of twelve stars* is Scripture's way of teaching us that all honor and dignity, all glory and sublimity of birth, all the nobility of the twelve orders of saints designated by the twelve stars have been granted to her. Of the twelve, nine represent the ranks of angels while three stand for the triple states of men: the active, the contemplative, and the prelate.[5] Whatever dignity and glory partially bestowed on these is bestowed on the Virgin totally and without reserve.

III. Claritas Sapientiae

THE THIRD REASON why the Virgin is exalted concerns her *enlightened wisdom*. When compared to the light of eternal wisdom, she is found to be closer to it than any other creature. Her wisdom is found to be superior to that of any other creature. Just as the uncreated light, that is to say, divine wisdom, transcends all creaturely insight concerning *illumination*, *cognition*, and *governance*, so does the Virgin supersede all others in these same three instances.

The light of her wisdom, when compared to that of other creatures, is said to be prior or preeminent because she transcends all things as far as the *illumination* of creatures is concerned. It is divine Wisdom who enlightens and illuminates by the light of reason as well as by the light of grace. We read in John: "That was the true light which enlightens every man coming into the world" (Jn. 1:19). Made lustrous by her participation in this wisdom, the Virgin is able to illumine the entire universe by her holy prayers over and above all others by the light of grace.[6] Precisely on account of this, Scripture tells us: "We ought to adore you at the rising of the sun" (Ws. 16:28). "You shall shine with a glorious light and all the ends of the earth will adore you" (Tb. 13:13). It is as if the sacred writers were telling us: "You, O holy Lady, will shine with the splendid light of eternal wisdom. You will obtain for others the splendor of grace." Witness this other passage from sacred Scripture: "Show us the light of your mercies, and send your fear upon the nations that have not sought after you, so they might know there is no God but you" (Si. 36:1–2). When likened to the light of eternal wisdom she, above all other creatures, is more luminous because her light is closest to that of the divine light which transcends all as far as the *knowledge of reality* is concerned:

> He knows what makes up the darkness and light is with him [Dn. 2:22].
> The eyes of the Lord are brighter by far than the sun, beholding all the ways of men and the bottom of the deep and gazing into the hearts of men, into their most hidden recesses [Si. 23:28].
>
> O eternal God, you know hidden things, you know all things before they come to pass [Dn. 13:42].

Thus, our Lady is found to be prior, preeminent to the rest of creation as far as her comparison to divine wisdom is concerned. To her, then, we can apply the scriptural verse: "I will bring to light knowledge of her" (Ws. 6:24).

Once again, using the light of eternal wisdom as our guide, we can say that her wisdom outshines that of the rest of creation just as the divine light transcends all things as far as the *governance and ordering* of all things. We read in Isaiah: "I have made you to be light to the Gentiles that you may be my salvation to the ends of the earth" (Is. 49:6). Luke expresses the same idea: ". . . to illumine those who sit in darkness and in the shadow of death, to direct our feet into the way of peace" (Lk. 1:79). This is the role the holy Virgin plays and this explains why she excels all earthly things in the way her wisdom is able to govern and order:

> I proposed to possess her instead of light because her light cannot be put out [Ws. 7:10].
> I have made you a covenant for the people, a light for the Gentiles, that you might open the eyes of the blind and lead the prisoner out to freedom [Is. 42:6–7].

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[5]The hierarchical universe of Neoplatonic thought is very much in Bonaventure's mind when he speaks of the three states of men. His *Collationes in Hexaëmeron*, 22, 16, tells us the following: "Tertia ordinatio est secundum rationem *exercitiorum*, quae sunt tria: *actuosum*, *otiosum*, et utroque permixtum; vita *activa*, vita *contemplativa*, et *utroque permixta*. Et licet ordo *praelatorum* secundum ordinem *ascensuum* ponatur in summo, tamen secundum *istum processum* ponitur in medio, ex quo *permixtus est*. Est ergo ordo *activorum* in infimo, ordo *praelatorum* in medio, ordo contemplativorum in summo.—Ordo *activorum* respondet Patri, cui competit generatio et productio; ordo *praelatorum* Filio; ordo *contemplativorum* Spiritui sancto." Text in *Opera Omnia*, V, 440a.

[6]Following the lead of St. Augustine, St. Bonaventure in his gnoseological doctrine has made it quite clear that he regards Christ as the one teacher of all mankind. Man can come to know something with certainty only because God has enlightened man in and through Christ. Cf. Bonaventure's sermon, "Christ the One Teacher of All," in Zachary Hayes, O.F.M., ed., *What Manner of Man?* (Chicago: Franciscan Herald Press, 1974), pp. 21–46. The thought of the Seraphic Doctor in the passage at hand seems to be that, because of her intimate relationship to Christ, Mary participates in a creaturely manner in this divine prerogative of illumination. In other words, Bonaventure regards Mary as a *mirror* of God's illumination. Wisdom 7:26, used earlier in this sermon, would be a scriptural basis for Bonaventure's position.

May she obtain what we ask for in prayer from her Son who lives and reigns, world without end. Amen.[7] Ω

[7]This rather abrupt ending leads us to suspect that what we have here is an outline rather than a full-blown transcription of one of Bonaventure's sermons. A further corroboration: Section III, "Claritas Sapientiae," does not seem to be as polished stylistically as the first two sections. The translator earns his keep working on this final section.

Portrait

Little Poor One,
barefoot,
rope-girt Clare,
your joyous
freedom
sings through
all my days.
Unfettered lark
of Francis,
Little Plant,
and gentle-
hearted
Clare,
your spirit
lights
my ways.

It is this
shining
at the heart
of you,
essential
part of you,
compels my gaze.
Little Poor One,
Christ-clasping,
Spirit-full
and
Jesus-radiant
Clare. . . .
To Him
be praise!
Amen.

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

Ontological Humility in the Thought of Gabriel Marcel and the Life of St. Francis

JAMES KEATING

To experience finitude in the essential order is to experience the continued duration of a being which is not the master of its own being, and which therefore must appear to itself as a gift renewed through time [Gallagher, 5].

THIS POSITION recognizes a depth in being which surpasses and includes us as it demands our acknowledgment of our own finitude and dependence. Gabriel Marcel, the well known twentieth-century existentialist, calls this attitude "ontological humility." This humility is of paramount value in all of Marcel's philosophy on being, and it is upon this humility that Marcel builds his highly relational ontology: an ontology so dependent upon the other that his discoveries lead him to proclaim "what is deepest in me is not of me" (ibid., 65) and "my self apart from other selves quite simply is not" (ibid., 8). Self comes to me in communion. At the center of being is another in whom being is sustained and fostered. Marcel recognizes this sustainer as God, and he looks to this "someone other" to reveal his own identity and answer the question, "Who am I?" (Marcel, 125).

A man lived seven hundred years previous to Gabriel Marcel and asked the same question, "Who are you, Lord, and who am I?" (cf. Terbovich, 171). This man, Francis of Assisi, had also given humility a similar foundational position in his understanding of man. We must see this humility, not as a narrow, pious notion of debasing oneself, but rather as Marcel and Francis saw it: as the cornerstone which saves meaning from collapsing into absurdity.

"What a man is before God, that he is and no more," Francis was wont to say. What a man is before God is known only to God, however; and just as Francis refused to judge others, so Marcel refuses to answer the question "Who am I?" by himself. "To this question I cannot . . . give an answer for *myself*" (Marcel, 153). Only God can truly answer this, for it is He who gives us our identity. Both Francis and Marcel knew that whatever their

James Keating wrote this paper in partial fulfillment of the requirements of a Philosophical Influences on Theology course at Siena College.

status before God, the very fact that they were at all was due to His sustaining power. Their identity was intimately wrapped up in the one who sustained them in being. Therefore their idea of what it means to be was essentially relational or communal. (Even though Francis was no formal philosopher, we can discern through his writings and recorded actions his emphasis on human interrelatedness.) Within this realization of dependence comes a more clearly recognizable, although hardly exhaustive, answer to the question, "Who am I?" I am one dependent upon Another.

Having discovered his own identity as related to God, Francis gave all glory to Him as the source of his very existence. "Humility keeps reminding him [Francis] that he is a creature; it thus reestablishes man's truthful and rightful relationship with God" (Lapsanski, 61). The earliest biographer of Francis, Thomas of Celano, highlights the pivotal role played by humility in the early admonitions of Francis to his friars:

> 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 to that they might merit to be founded solidly in humility and that through their fruitful disposition a spiritual structure of all virtues might arise in them [1Cel 38; *Omnibus*, 260]

From here we can begin to look at the values and virtues which did arise and trace their dynamic unity to give us a clearer conception of Marcel's and Francis's common ground—ontological humility.

The most essential realization stemming from humility for Francis and Marcel is communion or love, specifically, communion with God through humanity:

> The more I love you, the surer I am of your eternity: the more I grow in authentic love for you the deeper my trust and faith in the being which founds your being. There is no question of loving God or creatures since the more I really love the creature the more I am turned to the Presence which love lays bare [Gallagher, 126].

Francis echoes this in his First Rule: "The friars are bound to love one another because our Lord says, 'This is my commandment, that you love one another as I have loved you' " (RegNB 11; *Omnibus*, 41). The friars are bound to love because of their relation to Jesus. The citation from John 15:12 focuses on this relativity of being loved and responding to that love in action. It is because Christ first loved his disciples, that they must love others. This notion of communion for Marcel is a "primary mode of being"; only in communion is the self realized: loving creates the lover. This communion is so central that Marcel claims that love reaches the being of the beloved and not merely an idea of him.

These two modes of being, humility and communion, can be viewed as necessary consequences of discovering one's dependence on God for being and identity. Communion is founded upon humility, which is in turn founded upon the truth of our essential relationship to God as sole Sustainer.

Practically we can see this dynamic being lived out in Francis's emphasis on the role of brotherhood within his community:

> Jesus Christ . . . was also a man of love. He loved the Father with total abandonment: and he loved people to such an extent that he "laid down his life for his sheep" . . . studying the life of Christ as they did, Francis and his brothers wanted to become persons of love, loving the Father and one's neighbor [Lapsanski, 59].

They sought to surrender into the hands of the Father and become persons of love. A life of realized humility before God, lived out as love: this was the result of Francis's contemplation. One cannot live an autonomous existence after realizing one's necessary relationship to God. Therefore both Francis and Marcel insisted upon this communion and dependence between persons and, in fact, all creation. They saw an essential unity and balance in the universe which demands that one live in love and concern for this delicate and dependent universe. Francis's "Canticle of Brother Sun" is a good place to see this unity expressed. All things in the universe, Francis observes, can become media through which one can praise the sole Sustainer—God (*Omnibus*, 130–31). As a medium of praise, then, all being thus confirms its dependency; to be dependent is to live in truth. Marcel says:

> As soon as we are in being we are beyond autonomy. That is why recollection, in so far as it is regaining contact with Being, takes me into a realm where autonomy is no longer conceivable. . . . The more I am, the more I assert my being, the less I think myself autonomous. The more I conceive of my being, the less subject to its own jurisdiction does it appear to me [Marcel, 132].

Ontological humility, as later conceptualized by Marcel, can thus be seen as the basis for Francis's exhortation in his Rule:

> The friars should have no hesitation about telling one another what they need, so that they can provide for one another. They are bound to love and care for one another as brothers, according to the means God gives them, just as a mother loves and cares for her son [RegNB 9; *Omnibus*, 40].

The more deeply one realizes Francis's "I am what I am before God and no more," the more deeply one can appreciate "the truth of his being" as depen-

dent and the less one will hesitate to communicate one's need to another. The claim of autonomy becomes a gross lie in the face of this revelation. We are not independent of the Other, God, and since we are dependent on Him we are all in need of one another. All being hangs together in an interdependent unity.

From humility and interdependence we can see two more virtues arising: service and poverty.

In *Being and Having* Marcel meditates at length upon the subject of death and suicide (see p. 127). Within his comments on suicide we can detect an attitude which reveals his belief that people ought to be instruments of availability or service for one another. This is viewed in a vocational sense derived from Marcel's basic understanding of man in relation to God. We can begin to see how this idea of availability to serve is contingent upon previous notions of communion and humility. Each of these: communion, humility, and service, must be seen, not as independent of the others, but rather as integrated so as to culminate in an attitude of awe and gratitude at the reality of Being.

This integration is most essential for understanding Francis's idea of service and its contingency upon a person's being in relation to God:

> From the first days of his conversion Francis established himself with God's help on the firm rock of the perfect humility and poverty of the Son of God. . . . So at the commencement of the Order he wished the friars to live in leper houses to serve them and by doing so to establish themselves in holy humility [SP 44; *Omnibus*, 1169].

Within this passage from *The Mirror of Perfection* we can see the creative unity of relatedness (with Christ) leading to humility, to service, and back to humility. Within the sobering dynamic of relationships the truth of being is humility before God. This truth, though, can be preserved only through people serving each other and thus acknowledging our unity and mutual dependency.

> Whatever good is worked through them the friars must attribute to God, for the only thing they can glory in is their weaknesses. Each friar was to wash the feet of the others as befits true *fratres minores*, while the ministers were to recall that Christ came to serve and not to be served [Lapsanski, 60].

Flowing from this service is the next component of this schema for understanding our relationship with God—poverty:

> 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. . . . 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 [RegNB 6; *Omnibus*, 61].

This is a most important passage for an understanding of Francis's mind on how one who recognizes God should practically live out his life. The basis of the excerpt is an exhortation "never to have anything else under heaven" except poverty. Can anyone *have* poverty? What I think Francis means here is an ontological poverty, analogous to the ontological humility discussed above. ". . . there exists an intimate link between poverty and humility in Francis's scale of values" (Lapsanski, 61). Francis, of course, is exhorting his friars to be poor. In essence, they must be "who they are before God." For it to be a real sign of our true nature and identity, this being "who we are before God" must be *lived out* and not just assented to mentally. What Francis did was to build his whole understanding of how one should live his life interiorly and exteriorly upon the solid foundation of his understanding of our identity as "loved nothings" before God. Francis felt we should live without anything of our own (*sine proprio*), which includes both spiritual possessions (pride, for example) and material possessions.

It is in this ideal of poverty that we see an even deeper correlation between Francis's life and Marcel's thought:

> We are tempted to think that no longer having anything is the same as no longer being anything: and in fact the general trend of life on the natural level is to identify one's self with what one has and here the ontological category tends to be blotted out. But the reality of sacrifice is there somehow to prove to us in fact that being can assert its transcendency over having: I am sure of . . . the hidden identity of the way which leads to holiness and the road which leads the metaphysician to the affirmation of Being; also that it is necessary above all . . . to realize that here is one and the same road [Marcel, 84–85].

Marcel minimizes the notion of having for a positive emphasis upon being. Both men (Marcel even refusing to say that we have our own body) seem to be aiming toward an identical understanding of the need for one to profess himself as ontologically poor and therefore really poor and dependent in practice.

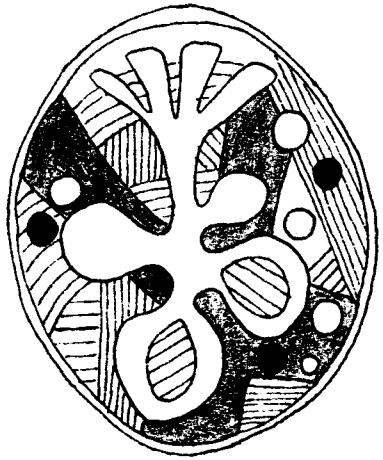
It is impossible to miss the power in Marcel's insistence that "the hidden reality of the way which leads to holiness [Francis] and the road which leads the metaphysician [Marcel] to the affirmation of Being . . . is one and the same road." Both men have met at Francis's most beloved component in this schema for understanding our identity before God—poverty.

For both Marcel and Francis, the very fact that we *are* at all is the most important notion on the way to ontological humility. The consequence of possessing this ontological humility is a life led in continual praise and

thanksgiving:

> Every creature in heaven and on earth and in the depths of the sea should give God praise and glory and honor and blessing . . . he is our power and our strength and he alone is good, he alone most high, he alone all powerful, wonderful and glorious; he alone is holy and worthy of all praise [IIEpFid; *Omnibus*, 97].

To Francis and Marcel humanity is important but not ultimate. We do not take center stage in the universe, and it is this fact which becomes our greatest source of joy and peace because it leads us to experience that we are loved by God. It is only in the embracing of truth, in the acceptance and acknowledgment of our real place in the universe, that we become who we are and become able to answer the question, "Who am I?" I am one who is loved.



Arriving at this fact of being loved illuminates Marcel's own reason for resisting the objectification of Being. He rather chooses to highlight Being as participation or mystery: that in which we are taken up. In reviewing the preceding schema, realization of Being, who am I?, relatedness, dependence, communion, service, poverty, and the overall attitude of humility, we can see that all the components are overwhelmingly subjective, subjective in a way which makes evident the inauthenticity of someone who stands back and tries to be autonomous, uninvolved, and independent. As we have noted, Marcel and Francis saw humility as the indispensable presupposition for a correct or truthful attitude toward Being: a humility which gently acknowledges its dependence—"I am because of you." It does not grasp at existence and claim a right to it, but rather it remains overwhelmed and caught up in the mystery of Being in relation to God and all creatures.

The avoidance of objectification of being and, therefore, the denial of personal autonomy are clearly seen to be lived out in Francis's reverence for the community of friars. The very existence of fraternity was looked upon as *gift* (Test; *Omnibus*, 68). This, of course, is the same way that Marcel characterizes Being itself.

Thus, from both Francis and Marcel we can attain a fresh perspective on life: a perspective which views our dependence on God as the key to a truthful mode of existence. The sin, we must repeat over and over, is autonomy and indifference. Life is found in honestly sharing our selves and recognizing that in the sharing is the presence of God and His sustaining power.

From these reflections our hearts and minds should fill with joy and satisfaction and overflow in prayer. To discover this truth of who we are we must employ our whole knowing faculty, reason and faith. We must be disposed to receive God's word, to listen to His voice, and, most importantly, to respond to His calling. Francis certainly made his response an intense one. As evidenced in the following passage, so did Gabriel Marcel:

> I have no doubts. This morning's happiness is a miraculous thing. For the first time I have experienced grace. A terrible thing to say but so it is. I am hemmed in at last by Christianity. In fathoms deep. Happy to be so! I feel a need to write. Feel I am stammering childishly . . . indeed this is a birth. Everything is different . . . a world which was there, entirely present, and at last I can touch it [Marcel, 15].

Now the schema is complete. In rationally recognizing our true nature and therefore discovering through our relatedness with God who we are, unconditionally loved people, our hearts overflow with praise and quite surely we can begin to live in truth.

Praise and bless my Lord and give him thanks and serve him with great humility (CantSol; *Omnibus*, 131). Ω

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Secret

You knocked at my door last night.
. . . but I was too unbusy to answer.
The nameless, formless grace of Your power
Sighs sweetly to my soul

Why is it so hard to wait?
. . . To wait . . . and wait . . . and wait . . .
Like children piping in the street
mimicking elders supposedly wise.

Past layers of security melt away
As time flows over my nakedness.
Knock . . . please knock again.
I wait I know not what.

Barbara Doria

Book Reviews

Claims in Conflict. By David Hollenbach, S.J. New York: Paulist Press, 1980. Pp. 219. Paper, $5.95.

Reviewed by Father Kenneth R. Himes, O.F.M., Ph.D. (Duke), Assistant Professor of Moral Theology at the Washington (DC) Theological Union.

Among the victims of change in the postconciliar era was the well respected Jesuit theologate founded at Woodstock, Maryland. After its closing, the Maryland and New York Provinces of the Society of Jesus decided to establish a think tank utilizing the library and some of the faculty of the school. The Woodstock Theological Center, established in 1974, is an institute that carries on the fine tradition of theological scholarship associated with the original Woodstock. Five volumes to date have been published under the auspices of the Center. *Claims in Conflict*, the fourth book in the series, unlike the others is not a collection of essays by several contributors, but a work by one author. This study by David Hollenbach is similar to the others in the series, in that it is a balanced and scholarly piece of writing. The book's subtitle identifies the author's purpose: "Retrieving and Renewing the Catholic Human Rights Tradition."

In recent times we have heard and read much about human rights. The United Nations, presidents and premiers, activists and academics, have all spoken on the subject. Few in any society can call upon as rich a human rights tradition as Roman Catholics. There are many ways in which Catholics can participate in the quest for a more just world, but beyond doubt one of the best theologically grounded and authoritatively endorsed means is a defense of human rights. Hollenbach provides a real service to the Church by reminding us of the richness of our tradition and also by attempting to advance development of the tradition in a creative way.

The book consists of five chapters which constitute three parts. Chapter 1 (Part I: Context) lays out the present climate of the human rights debate. Hollenbach outlines the two dominant theories of rights in the Western world—liberalism and marxism—and concludes that they are incomplete. One might quibble with the author here and ask if he is being fair to these traditions or drawing caricatures. Still, the point of the chapter is to introduce the reader to the human rights debate and for the sake of clarifying the lines of debate some simplification is justified.

In Chapters 2 and 3 (Part II: Retrieval), Hollenbach presents the Catholic human rights position. Chapter 2 is an excellent history of Church teaching on human rights as it is embodied in the modern papal social encyclicals and conciliar documents. This chapter demonstrates the author's thorough familiarity with the important literature in Catholic social thought.

Chapter 3 analyzes the theology that undergirds the historical development of the Catholic position on human rights. Hollenbach is correct, I believe, in his theological rationale for human rights, as he grounds those rights in a theological anthropology which highlights human dignity. He is,

however perhaps too quick in his treatment of the change in argument that occurred in Roman Catholic thought when we moved from natural law to a more biblically based theology. That change is more significant than Hollenbach seems to indicate.

For Hollenbach, the concept of human dignity is a more comprehensive, and hence more satisfactory, underpinning for rights-language than either liberalism or marxism can offer. In his understandable desire to distinguish the Catholic position from these competing philosophies, Hollenbach gives a narrow view of liberalism and marxism. Certainly, some liberals have argued for a broader understanding of liberty than what Hollenbach contends is the liberal position. One need only recall the nineteenth-century Oxford philosopher T. H. Green to witness to the fact that liberals do not always define freedom as merely the absence of constraints. Still, it should not be thought that this criticism seriously affects Hollenbach's thesis, since the purpose of the chapter is to give a theological justification for human rights, not a history of liberalism.

The final segment of the work (Part III: Renewal) is the most original section. One of the weaknesses of the present Catholic theory is that it fails to take conflict seriously. Not all rights-claims are easily harmonized with each other. The Catholic tradition, perhaps as a legacy of its natural law thinking, seems too ready to presume agreement is forthcoming on the priority of competing claims. Hollenbach wants to take the fact of conflict seriously and attempt to work out some axioms that would guide our ordering of rights. Chapter 4 gives the theoretical background for those axioms by the author's analysis of justice, love, the nature of human community, and the relationship of these to rights. The final chapter brings this analysis to the more concrete level of proposals for policy-making. Hollenbach's position here is thoughtful, nuanced, and neither over-reaching nor over-cautious in its conclusions. What we find is a good example of constructive theological work.

Those who are familiar with the philosophical literature on human rights may wonder at Hollenbach's lack of attention to recent work in that area. Analytic philosophers have developed some considerable amount of writing on the meaning of the term "right" which includes some disagreement over the very meaning of the expression "human right." Hollenbach does not attend to these questions. That is not said to detract from his achievement or to discourage readers of *Claims in Conflict*. My intention is quite the contrary, for he has written a very fine book which can be enthusiastically recommended.

Darkness in the Marketplace: Mature Prayer and the Active Life. By Thomas H. Green, S.J. Notre Dame, IN: Ave Maria Press, 1981. Pp. 128. Paper, $3.95.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

This superb book is a fitting sequel to the author's earlier *Opening to God* and *When the Well Runs Dry*, reviewed in these pages in April, 1978, and September, 1980, respectively. In those books, Father Green had furnished a fully traditional discussion of the interior life in attractive, modern terminology. In this one he has given us an equally interesting, highly practical, and quite illuminating treatment of the Lord's purifying activity in the active life.

St. Martha of Bethany is of course the symbol in many spiritual treatises for the active Christian, as Mary is for the contemplative. Father Green focuses on the "darkness" in her kitchen—the confusion and frustration she felt on returning there after the Lord's rebuke. Then he devotes a chapter to showing that we, like Martha, may seek to give the Lord what he does not really want from us. We want to "work for God" rather than "do God's work."

We too, therefore, experience darkness, not only in our interior life as it progresses, but also in the marketplace (a fine metaphor applied as narrowly as the individual's own life of activity). Only when we have reached the darker and more passive stages of the interior life, however, can we recognize the Lord's "sandpaper" polishing us in the frustrations of our active life as well as in his painful absences in prayer.

Three main types of such darkness are explained: (1) inability to proceed any further on our own in doing the Lord's work, (2) a far more painful experience of frustration and rejection of our efforts and motives by good people, and (3) being held of no account.

Excellent practical advice, including some explicitly addressed to religious, an engaging first- and second-person style, abundant and well chosen metaphors and similes, and the evident experiential roots of what Father Green writes all combine to make this a book I cannot recommend too enthusiastically for every individual seeking progress in the spiritual life. Small wonder that it has been chosen as this coming September's Spiritual Book Association selection.

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Responses,

(Continued from page 194)

ment" seems to miss the point that Francis actively sought the Church's juridical guidance. He accepted that guidance even when it did not square with his spontaneous wishes. That coalescence of charismatic and ecclesial elements is not a distortion, but a development of the Franciscan charism. The various structures and relationships which Francis countenanced regarding the three Orders represent those kinds of "historical decisions in an earlier epoch" which become part of our spiritual patrimony.

True, any reduction of the charism to single word labels (minority, penance, poverty) is full of danger. I share Madge Karecki's concern fully. But I do not believe that we can develop a healthy unity in diversity by eliminating categories which are part of our history. If we believe that the Spirit preserves the charism, then we must take these historical developments very seriously, aware of the possible deformations that they have harbored and may harbor, but equally aware of the good that they have served. The men and women who have lived out of the concrete choices, structures, and life-styles of the three Orders for seven centuries are a "cloud of witnesses" calling us to pay close attention to the living tradition as well as the written sources of the thirteenth and fourteenth centuries.

Margaret Carney, OSF

(Continued from page 195)

lay, clerical or religious, who continued to live various life-styles in the marketplace, field, home, hospital, or hermitage. Francis's followers were not just Friars Minor. He perceived his charism as inclusive, yet distinctly expressed. Why can we not do likewise today? Why do we think of *propria indolis*, specific charism, as a "subtle distinction," or a reduction of charism to a single characteristic and suggest it means "divorce" in the Franciscan movement? The *propria indolis* of each of the ways Francis projected literally living the gospel in fact shows the expansiveness and clarifies his vision of gospel living. It is an inclusive vision that even goes beyond the Franciscan movement! Neither those involved in the Madrid process, nor those in the current TOR Rule Project—I have been part of both—are insisting on the distinctiveness of the three Orders in order to separate them. Quite to the contrary, distinctiveness is stressed to manifest the rich variety and mutuality of the Franciscan charism so that the unity with diversity of the movement can be strengthened, not obscured by unclarified generalities.

The *propria indolis* of the Third Order Regular is that aspect of gospel living, the very initial preaching of Christ, which we call μετανοια. The official name of the Order states and always has stated this. But more important are those who proclaim it by their living: people in the world who are not to be of this world. How are they to live their ongoing life of conversion in the world? For Francis there is only one answer: literally living the gospel. He gave these people guidelines and a Rule which addressed their situation just as he did for the Friars Minor and the Clares in theirs. Franciscan congregations founded in the 18th and 19th centuries were meant to witness and minister "in the world." Today we call them Congregations of apostolic life. They are Third Order Regular because of their apostolic nature and because their founders or the Church saw how fitting it was (is) for them to be this type of Franciscan.

It strikes me that to ". . . examine [our] own way of living to see to what extent [we] are reflective of a canonical understanding of religious life and to what extent [we] reflect the life-style Francis had in mind for his followers" would only amount to a theoretic examination of conscience. And we have to be careful when we look at ourselves. Are we Friars Minor, or Clares, or religious or secular Franciscan penitents? After all, Francis has words for each. Despite the fact that we may have vested interests in an institutional way of living religious life and ministering to people, we just may be called anew by this process to a radical reform. Francis was called to "Rebuild my Church"! Ω

Fr. Thaddeus Horgan, S.A.

The CORD

A Franciscan Spiritual Review

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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 office.

Saint Francis and Franciscan Theology

THIS YEAR SEES the anniversary of three of the first four Ecumenical Councils: Constantinople I (381), Ephesus (431), and Chalcedon (451). They marked critical stages in the Church's early history as she sought to answer with increasing clarity the Gospel question: "Who do you say I am?"

It is native to the Church's faith to recognize that any assertion about Jesus Christ necessarily involves fundamental issues about the meaning of life and death. Through the mystery of Christ the Church knows that all statements about God automatically say something about humanity, and all statements about the origin, purpose, and destiny of human beings say ultimately something about God. If we get it wrong about the one, we inevitably get it wrong about the other.

Since the 1500th anniversary of Chalcedon in 1951 thousands of books, articles, and studies have been written about the person, mission, and significance of Jesus Christ. In recent years we have had the stimulating and provocative books by H. Küng and E. Schillebeeckx, and the interesting and sometimes startling works from Cambridge by M. Wiles and lately D. Cupitt.

A study of developments in Christology over the past thirty years has convinced me that the Franciscan Order ought to enter into a more sustained and extensive dialog with its theological tradition, especially in the period from the conversion of Saint Francis to the death of Duns Scotus.

I believe we possess a treasure of inestimable riches. The Franciscan theological tradition has a distinctive, indeed unique approach to reality which has a relevance now greater than ever before.

We owe our origins to a poor unlettered man who sparked off an astounding spiritual and theological movement. Devoid of all preconceived ideas about what God is or should be like, he was drawn by the instinct of faith to imitate the life of the Gospel Christ through which his own life became a dramatic and poetic exegesis of the person, mission, and teaching of Jesus Christ.

His life was the morning star of the Franciscan vision of the world. According to Saint Bonaventure Francis himself was a theological source, a *locus theologicus*. It is of course a truism to say that Franciscan theology is christocentric. The point about a truism is that it is true. This characteristic is the ground of its methodology where God and humanity, spirit and matter, faith and reason, imagination and intellect, mind and heart, image and word are taken simply and precisely in their historical unity.

To pursue very briefly one example, the relationship between faith and reason. Do we really have such sure evidence to assign them to quite separate compartments? The whole of human life and history is based on many tacit assumptions and surrounded by mysteries which make it extremely questionable whether there is such a thing as "pure reason." This is not to deny the powers of reason or its right to function—a study of the writings of Saint Bonaventure makes that clear—but to argue that reason is subject to truths and realities which it does not create but discovers as the condition of its own rationality. There are so many other areas, too: the primacy of charity, the primacy of Christ, the symbolic character of creatures; but they cannot be treated here.

My plea is therefore that we initiate a fresh dialog with our theological past. It will bring us speedily into fruitful dialog with our own time. Ω

Eric Doyle O.F.M.

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Corrections

We regret the following errors, which should be corrected as follows:

1. In our April issue, p. 115, line 2, "Father William" should read "Father Andrew."

2. In our July-August issue, p. 194, line 19, should read "discussion of *the intentions of* Francis" (adding the italicized words).

Marginal on the Book of Wisdom

Solomon needs seeking with a purchase-
Price of fruity-rich solicitations.
Golden ponderings, shekeled-conclusions
Before a question's fit for asking. Oh,

Solomon upon your throne, I'll render
You quick respect, but cannot linger on
With southland queens, not even with those questing
Women for the child; whose shall it be?
And from which bosom stolen in the night?

When all your solemn answers will drop down
In helplessness to parry lust's demand
You worship false gods of your harem-ed lot,
Oh, Solomon, poor Solomon, all praise
Be to your wisdom, and all pity, too.

Wiser than a Solomon's here in desert
Of daylight truth, and I know what's been stolen
Out of my bosom. And by Whom, I know.

Lord of such folly as sends wisdom reeling,
My heart's been taken in my brightest loss
By You there hanging on Your foolish Cross.

Mother Mary Francis, P.C.C.

The Young Francis and Being Franciscan

THADDEUS HORGAN, S.A.

THE ATTRACTIVENESS of Franciscanism for many derives from its centering on persons—on people. *Being Franciscan* is neither a system nor a method to achieve a goal, but a way of living in God as a person for persons. Like people it is flexible and adaptable yet rooted in the rhythm of the experience of a person, Francis, who wanted only to realize in himself the hope the gospel projects as realizable in all people. This hope is to live in Christ, to walk in his footprints, and to bring to fulfillment in self and others all the promise that Christ is as the destiny of humanity. To be called and to discover and rediscover repeatedly that we can follow Francis's lifelong pilgrimage of putting on Christ is being Franciscan. Francis's linkage of the best of human values with spiritual reality makes being Franciscan dynamic and exciting. Francis's living demonstrates that gospel ideas and ideals are attainable in our here and now.

The young Francis is particularly attractive because no matter how old one becomes his experience of turning to God makes one appreciate that everything his first biographers state about his early life was in fact his ongoing, lifelong experience. He always was turning to God, vibrantly experiencing God's purposefulness and presence in each moment of growth, be it joy, sorrow, achievement, disappointment, success, failure, love, misunderstanding, praise, or rejection. He was graced to see that in every experience he could realize in one way or another his basic aspirations and human hopes. He saw that these could coincide with gospel values and that creationally he and we are disposed for God's meaningfulness and destiny for humanity. Francis took this seriously and never forgot (Test 1) that life is meant to be a transformation into Christ by doing, that is, by making self experience what Christ did. There was (and is) no switch-on of the dial of new experience. No, it is the fascinating process of discovering how one through life's stages can in fact put on the compassionate and peaceable Christ in a world that is earthbound, sometimes confused, but ever searching out hope. Doing and being this after the example of Francis is being Franciscan.

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Perhaps the most impressive factor of Francis's conversion experience is that he did not repress his native self (1Cel 83). He was graced to appreciate that the self is the subject of God's transforming power not through suppression but by redirection of those basic instincts, values, and attitudes that were his. He was irrepressibly ambitious and believed in his own future fame (LM 1). He wanted to be in the forefront (L3S 3). He again and again tried for knighthood, a natural choice for one raised in the atmosphere of civil war and of heroes who were breaking the bonds of feudalism. Even after Assisi's defeat at Collestrada, his imprisonment, his ransom, and his experience of long illness and reflection (1Cel 3), he bounced back and tried again (1Cel 5). Then, informed by the grace "to do penance," he learned to redirect this driving energy to a truly ambitious objective: to be turned to the Lord. He learned well from Scripture that anyone who turns to God with a sincere heart is always received and experiences the loving-kindness of God's glory. And more, he learned that this very loving-kindness could become manifest in one's own life, making one an instrument to draw others to the same good Lord. He achieved knighthood, but of God's sort, and ambitiously pursued its glory. His ambition, graced and redirected, made him and can make us instruments of peace.

Celano tells us that Francis was bright and had a good memory (1Cel 83). He fed on fantasies (2Cel 6) as many young people do and some older people like to do, but his fantasies turned to realism as he came to understand the human struggle of his day, the signs of the times, and his own personal calling. Like any of us, however, he did try at first to conceal what was going on within him. What is striking and learned is that he sought explanations of what he did not understand, the true mark of a good intellect.

Because he used his intellectual curiosity honestly he found out how to be genuinely humble, accepting God's wisdom for what it is: spirit and life. Later he did not forget what he learned nor shrink from sharing it as his letters reveal.

His memory was nourished by reflection and knowing Scripture. He perceived well the meaning of memory in the economy of salvation. It is God's special gift to humanity. The Lord told the Hebrews to remember the Exodus. We Christians are called by the Lord to *remember* the Paschal Mystery and do so in Eucharist. We do it as God directs even if we do not always advert to that. We "make present again" the Lord's death and resurrection. Living the gospel literally and Eucharistic celebration, hallmarks of Francis and characteristics of Franciscans, are our heritage because of Francis's graced gifts of intellect and memory redirected from solely human advantage—and disadvantage—to God's purpose of making us all one in the Son, all children of the one loving, compassionate Father.

Once Francis appreciated God's fatherhood and the gift of the Spirit who transforms us into the living body of Christ, he made this faith part of his life. Today we would say that he assimilated this value into his life-style. He allowed change to take its course (2Cel 7; L3S 7–8; 1Cel 6). He withdrew, the early biographers say, and prayed in quiet. Prayer is the sign of a converted heart. Prayer, being present to God, is letting oneself be found and changed by the Lord. Francis's biographers are honest despite their stylized writing. They describe how this was a difficult time for Francis. True, prayer can bring calm and confidence, but more often than not it brings challenge. After all, we pray not to change God but to be changed to do God's will. Like any of us might do, Francis tried to talk to a friend about his experience, unsuccessfully. He felt urges to drop the whole matter (2Cel 9). And to show ourselves how things have not changed much, read 2Cel 8. Francis took time off, a little vacation to clear his head, a medieval style vacation, a pilgrimage to Rome. The one thing that was successful for Francis was his intercessory prayer for direction (L3S 10).

All of Francis's life was formative, but this was the most formative. It seems that God put Francis through the same experience that Christ had in his humanity at the beginning of his public life (cf. Mt. 4:1–11). Francis was drawn to the desert that were the caves around Assisi to bring his heart and mind into submission to the Father's will. This is a struggle familiar to us all. Like ours, his required that he let go of his egoism and fill up his personhood with the reality of Jesus Christ and his mission for humanity (chastity). It was a wrestling match for this man of adequate means and civil pride, despite his natural generosity, to see beyond the impressions of security that power and possessions bring (poverty). It was a battle within to overcome

the illusive carefreeness of irresponsibility and to accept response-ability to God's word, Word, and motions (obedience) in order to be free for the fullness of life. Yet Francis did these through his native communication ability to speak and to pray, and to listen and to hear.

Francis's example speaks endless sermons if we are to conserve converted hearts. Francis was a person of concrete experience. Nothing stayed in his head alone. Rather he filled his whole person with the truth he knew. In this instance the truth consisted of the choices Jesus made in his humanity when tempted by the devil. Those choices are summed up in the meaning of Jesus's chosen life-style, what we call evangelical poverty. The relationship between penance, poverty, and prayer on the pilgrimage of realizing God's peace (gospel living) focuses for us the core meaning of a life of on-going conversion.

It is a taking up of the cross daily. Christ's cross symbolizes the Lord's conquest over the worst in humanity, above all its propensity to death in the guises of life. Just as Matthew's temptation account anticipates this lifelong struggle of the Lord, so too does the cross symbolize a final battle with sin, alienation, and death until they are conquered. Poverty exposes the illusions in life and requires putting on Christ's values, attitudes (cf. Mt. 5–6), and even outlook in daily living. Francis's embracing the leper (2Cel 9) signifies that he not only could overcome his solely human outlook (lepers were nauseating), but that he could even embrace his own neediness as he embraced theirs (L3S 9). He finally accepted his own personhood as it is before God (Adm 20), just as he accepted the companionship of the obviously needy of his day (1Cel 19). This was *kenosis*, his self-emptying (Phil. 2:5ff.), just as Jesus practiced it when he embraced our humanity, our neediness, and our companionship at the Incarnation. This only strengthened Francis's zest for living, a zest now redirected toward authentic realization. It is what proceeds from a person, values and attitudes, that makes us who we are and why we do what we do (Mk. 7:14–23).

The next high point of Francis's early life, the San Damiano experience, is usually noted as the signal of his great conversion (1Cel 8–10; 2Cel 10–11; L3S 13–14; LM 2:1). Actually it was the culminating point of all that preceded it. Francis could now "hear" the Lord. He could now "repair my Church which is falling into ruin" because he had ears to hear the healing call of grace to restore his own human brokenness. He and we can only give back to God what is freely given us. At San Damiano Francis responded with the insight and talent he then had. And he made the delightfully symbolic mistake of getting into brick and mortar! This risk of mistake did not deter him. For those who love God all things tend to the good—that is not platitude or romantic fantasy. Francis's decision opened him to ridicule

(1Cel 13; LM 2:3). To be countercultural leads one to scorn. Yet Francis committed himself to a life-style he never abandoned; he became a penitent, an oblate of San Damiano (Test 1). He persevered too, despite all persuasions, both those intended to appeal to his head and those intended to appeal to his hide (1Cel 10–12; 2Cel 12; L3S 16; LM 2:1). This should shatter any fantasies we might have about our own conversion process. Like Francis, however, the person who has real faith in God's fidelity and purposes—a faith nourished by Scripture, prayer, and the sacraments—should not be shattered by difficulties. Francis's serenity is rooted in his faith surrender to God and his redirection of *self*. He knew his integrity rooted in redemption received at baptism. He knew his weaknesses, too: weaknesses touched by the enabling charism of the Spirit. Francis's spiritual genius is this balanced view of humanity, redeemed yet still redeemable. His conversion experience therefore became constant and conscious throughout his life (Test 4).

Francis's early life culminated in what can only be called humiliation, his trial before Assisi's bishop (1Cel 15–16; L3S 20–25; LM 2:4). Contrary to this world's standards, this experience freed Francis to be and to do what God intended for him just as Jesus's humiliation on the cross frees and makes it possible for all humanity to achieve its destiny, God-given by creation and re-creation. This, it seems, explains Francis's later association of the words "the poverty and humility of our Lord Jesus Christ." He was now truly stripped, unencumbered and uncluttered by the baggage of wealth, status, power, and their consuming accompanying concerns. He was free, the basic meaning of simplicity that sometimes is only a yearning aspiration in our hearts.

This six-year conversion experience had only one more crystalizing moment: Francis's discovery of the totality of gospel life (1Cel 22; L3S 25; LM 3:1). Matthew's Gospel (10:5ff.; cf. Mk. 6:7–12; Lk. 9:1–6; 10:1–16) revealed to him the extent of his call: to live literally the gospel and to preach penance, gifts he already possessed (L3S 14). "This is what I seek. This is what I want. I long to do this with all my heart." He now appreciated and assimilated into his living what he already knew by faith: namely, that the gospel is not merely ideas and ideals. Not only he but all can have an uncluttered life turned to God and so experience God's peace. We Franciscans are called to undertake Francis's journey in our day and way. To be credible signs that that journey is possible is our witness and mission within the Church for the sake of the world. With Franciscan hearts let us respond to Francis's final words: "Let us begin. . . ." Ω

The Espousals

Two from Galilee
Their kindred spirits mingle
Finding echo in each other's hearts
Human love surrenders
To shelter Divinity.

Wedding espousals
In humble Nazareth village
Quick new gladness rising
Though most cannot trace
The hidden Source
Held close in secret praise
Already at home in our likeness.

Joseph . . .
Of youthful strength and ancient heritage
Chaste spouse chosen to harbor Maiden-Mother
Vigil lamp guarding virgin flame
Fire alight yet unburned
Strong hands protecting
Such fragile Mystery.

Mary . . .
Secure within his longer shadow
Head uplifted not now alone
Gentle grace holds in fullness
A silent Gift unknown
When time is timeless
Your children will rise up
Blessed Mother of us all.

Barbara Doria

The Clerical Character of the Order of Friars Minor—Then and Now

LAWRENCE LANDINI, O.F.M.

FIFTEEN YEARS AGO, in writing my doctoral thesis on *The Clericalization of the Friars Minor, 1209–1260*, I assumed that there was a time when the Order was neither clerical nor lay. Beginning somewhat hastily with the witness of two clerics, Saint Bonaventure and Salimbene, that priests were rare in the early brotherhood, I concluded that the numerical ascendancy of priests by 1260 resulted mainly from legislation in the 1240's.

Although I have not gone back on my initial assumption, I have since come to believe that Francis did establish, from a ministerial perspective, a clerical Order.[1] Not only have I learned (largely from Vatican II) that the founder's intention is of critical importance, but my own understanding of Francis's intentions has developed, and, in addition, I have been led by further study to give greater weight to developments after Francis's death—not in terms of alteration, but as manifestations of authentic growth within the "founding period."

In the present article, I wish to examine the clerical/lay character of the Friars Minor in the thirteenth century and today along the lines of the proposed new Canon 516, §2, with its threefold criterion:

> An institute is called clerical which, by reason of its purpose or [seu] by reason of the intention of the founder or [vel] because of the force of legitimate tradition is under the direction of clerics and assumes the exercise of sacred orders and is acknowledged to be such by the authority of the Church.

My reflections, grouped around these three criteria, are designed to provoke questions and discussion.

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[1] I realized at the outset that no definition of a clerical Order existed in the thirteenth century. One is given in our present Canon 488, §4: A clerical Order is one in which the majority of members are priests.

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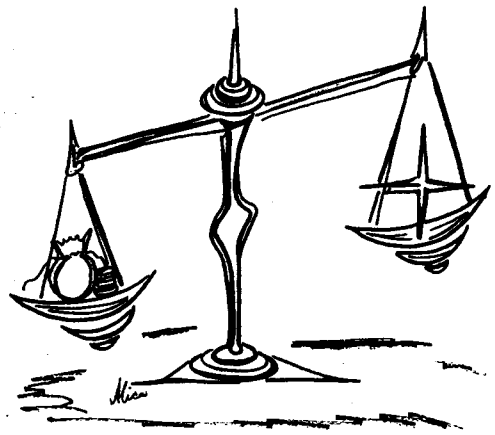
1. The Purpose of the Order or [seu] The Intention of the Founder

VATICAN II HAS ASKED all religious families to accommodate themselves to the needs of today's Church in the light of their founders' spirit. Critical in any question about continuing or altering the clerical character of the present life of the Friars Minor, then, is whether what Francis intended for his brotherhood necessitated in his day—or in ours—a clerical character. A closely related question is whether we should allow for development in Francis's own understanding of the purpose of the Order he founded, so as possibly to distinguish an inchoate intention from 1209 to 1219 from a final developed understanding by the time of his death in 1226.



Most historians of the early Friars Minor would agree that Francis did not think in "clerical/lay" categories when he began his way of life around 1209. By the time of the Rule of 1223, he recognized a fundamental equality within the brotherhood between clerics and laymen. Did he, however, think of his Order as neither clerical nor lay vis-à-vis the Church of 1226?

The mind and feelings of Francis are difficult to discern clearly. These are some of the relevant questions with which we are left: (1) What is the meaning of his ordination to the diaconate, which identified him as the founder with the clerical state and the hierarchy? (2) What was his grasp of the pastoral situation that called for priests to minister to the people? (3) Could he have so consciously identified with the Eucharistic campaign of IV Lateran (1215) and not with the entire reform package of the Council that urged priests to assist the bishops in renewal? (4) Was he unaware of the implications of the preaching restrictions contained in the Rule of 1223, which inherently favored clerics in carrying out one of the important elements of his gospel way of life?

Although we can give no apodictic answers to these questions, we may, by examining the historical context of Francis's life, come upon some "circumstantial evidence."

That context may be described as medieval, conciliar, and change-

oriented. To say that the world of Francis was *medieval* is to say a lot mo than is usually said about the relationship between clerics and laymen ste ming from the notorious Investiture controversy and the Gregorian Refor movement 150 years before Francis. The superiority of the spiritual over th temporal in medieval culture and the rigidly ordered character of medieva society could not but influence Francis and his brotherhood. Francis's worl was also *conciliar*; as in our own age, a call for renewal had gone forth fro a Council. Much of the reform package of Lateran IV centered around th importance of the Eucharist and the need for suitable priests to preach an hear confessions. *Change*, finally, was very much in the air. The "novelties of the Friars Minor—among them equality between *conversi* or lay brothe and clerics and laymen who preach—had been attempted in the precedin century. It was also a time of emerging urban life and of an educated monied middle class.

While allowing for growth in awareness, we must affirm that Franci knew the implications of living in this world we have all too briefly describ ed as medieval, conciliar, and change-oriented. In my opinion, when Fran cis died in 1226, he was painfully attempting a brotherhood of clerics an laymen in an Order pre-eminently dedicated to serving the clerical-priestl mission of the Church. I believe he also sensed that form would follow func tion so as to change his brotherhood primarily into an Order of priests.

Although it is true that "whether or not to form an Order of laymen, o clerics, or of both" was not uppermost in Francis's mind—that is the ques tion of Canon 516—it is not true that Francis was ignorant of or un compliant with the needs of his age. I believe that he was aware at the tim of his death that his brotherhood of clerics and laymen was being forged in to an Order of clerics who would assist the bishops in the reform of th Church by preaching doctrinal sermons and hearing confessions. Missio was essential to his way of life. He died hoping against hope, I think, tha his brotherhood could externally carry out a clerical mission while respec ting within the fundamental equality of fraternity.

In support of this opinion I would point to two facts: (1) Francis's own or dination to the diaconate and the early-on tonsure in 1209 must have bee fraught with significance for him; and (2) it is inconceivable that his ofte verbatim quotes from Lateran IV on the Eucharist were divorced from th other, related conciliar statements calling for suitable men, extensions of th pastoral ministry of the bishops themselves, to build up the people of God.

I believe Francis died knowing that the world, the society, the Church o his day was not going to use the laity to renew Christendom. Rather it wa the Friars Minor whose lay elements would have to be transformed or pu into the service of priests who alone, within the thirteenth-century mind-

set, could carry out the reforms of Lateran IV. The implications of the medieval, conciliar, and change-oriented world affected not only their ministry but also their internal, communal life as Friars Minor.

Are we back once again to Paul Sabatier's thesis that Francis's brotherhood was radically altered by someone or something else? The bane of all history and of Franciscan history in particular is the search for villains. How delightfully simple it would be to blame someone like Hugolino, "who did the work of a shepherd" (1Cel 74), for not only pushing the mission of the Friars Minor along priestly paths but later, as Gregory IX, profoundly changing the internal relationships between clerics and laymen within the brotherhood!

Besides rejecting the easy way out in fixing responsibility for complex developments, I would like to stress Francis's savoir faire and realism in an effort to clarify the single most important factor: his intention. That he knew the practicalities of his way of life is shown in chapter 17 of the Rule of 1221, where he speaks of preaching—that essential element of Franciscan life—concretely and specifically "according to the form and institution of the holy Roman Church."

Is it not altogether plausible that Francis had come to terms, by 1221, with his youthful dreams of 1209 and modified them "according to the form and institution of the Church"? Does the evidence of his pain in such modifications of the dream nullify his or any man's acceptance of reality? One part of his dream that had to die had to do with the ministry of the friars.

Another part of his dream, the equality within the brotherhood, Francis carried with him in his corona which he told the barber not to make too large so that his laybrothers could identify with him. This equality lived on after him and is enshrined in the Rule of 1223. The inequalities, if we may call them such, involved in ministry had to do with the form and institution of the Roman Church. As happens even today, and not only within the confines of ecclesiastical life, the work and function of the Friars Minor impinged on that part of the dream we are today trying to recapture.

2. The Force of Legitimate Tradition

HOWEVER CRITICAL Saint Francis's intentions may be in the issue of the clerical/lay character of his brotherhood, does not the catch-phrase "the intention of the founder" also bear some exegesis? What, after all, is meant by the intention of the founder? Might not that intention, as it does with the Christian Church itself, include the Spirit-led response of the first and second generation followers of the charismatic founder?

Should *everything* hinge, that is, upon Francis's own intention? On the

contrary, we must call into question Max Weber's influential dictum that "charismatic authority may be said to exist only in the process of originating." We must, e.g., understand the charismatic founding within existing structures of power, and we must also place greater emphasis on the response to the charismatic leader than on the novelty of his message.[2]

Within forty years of Francis's death, we find a minister general clearly articulating the Order's clerical-priestly mission: "The Apostolic See has called us to help both clergy and the people of God so that by our preaching and hearing of confessions we may succor souls and make easier the burden of pastors."[3] Bonaventure elsewhere states that the Rule of 1223 brings to perfection the evolution of religious life by adding to the eremitical and cenobitic ways of life the exercise of the priestly ministry.[4] Thus Francis is presented as having a distinct mission: that of founding a new priestly Order in the Church.

Within twenty years of Francis's death we have internal legislation showing clearly that the friars understand themselves as priestly ministers working under the direction of priestly superiors. During the generalate of Haymo of Faversham (1240–1244), legislation was enacted disqualifying laymen for the office of superior wherever priests were available to serve in that capacity. Very probably at that same time, i.e., during Haymo's generalate, the admission of laymen became subject to certain restrictions. Surely these developments show that the first and second generation of Friars Minor were more influenced by the medieval and conciliar elements of the climate than by the novelty of a brotherhood of clerics and laymen enjoying the equality envisioned by the Rule of 1223. Without doubt, the Friars Minor and Capuchins are a clerical Order by reason of the force of tradition that began to find legal articulation within twenty years of Saint Francis's death, for reasons outlined in my thesis on clericalization.

At this point, it may appear that the Friars Minor are hopelessly clerical. Clerical, I would say, but not hopelessly so. The institutional Church, after all, not only defines religious institutes as clerical or lay, but also spells out the implications. Let us look for signs of hope in what the Church of today recognizes for a clerical Order.

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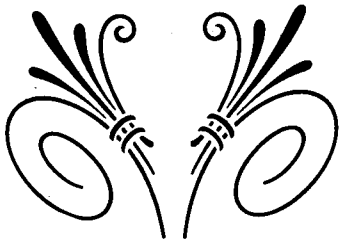
[2]C. Stuhlmueller, "A Community Assesses Its Prophets," *Sisters Today* 45 (1974), 243–59.

[3]Saint Bonaventure, *Determinationes Quaestionum circa Regulam Fratrum Minorum*, q. II—*Opera Omnia*, VIII, 339.

[4]Ibid., q. I—col. 338.



3. The Authority of the Church

THE HOLY SEE'S INITIATIVE in promoting the priestly/sacramental apostolate among the Minors loomed large in the explanation I gave in my thesis for the Order's clericalization. I presented the medieval papacy as helping to resolve the dilemma of "either preaching or perishing." Since the demands of canon law restricting the laity's involvement in preaching threatened an essential element of the friars' way of life, and so rendered difficult the financial support of the brethren, the papacy came to the rescue by granting the Order many privileges of a clerical nature and by assigning the friars to priestly apostolates.

It seems clear to me that Francis went along with this assumption that the preaching ministry (and most ministry, for that matter) was to be exercised only by clerics in major orders. The pervasive linkage of ministry and orders in the thirteenth century convinces me that he knew, as far as *ministry* was concerned, his Order would have to be clerical or priestly. Clearly, Francis accepted this implication of his Order's vocation.

What now appears to me as more significant is the growing linkage of priestly/sacramental orders with *jurisdiction*, or the public authority to govern and teach the people of God as well as to sanctify. Although the canonical distinction between major or sacramental orders and jurisdiction had already been made, the relationship between the two still needed articulation.

This linkage between orders and jurisdiction proved, in the end, to be crucial not only with regard to the preaching apostolate but also for the internal life of the Friars Minor. The Minors must have presented a test case of major proportions to the institutional Church of the thirteenth century: could jurisdiction in governing and teaching the faithful be exercised only by those endowed with priestly/sacramental orders? Francis himself certainly assumed the contrary: that a lay brother could be minister general of the brotherhood. And the Holy See's confirmation of his Rule indicates that the Roman Curia itself had not yet definitively linked priestly/sacramental orders with jurisdiction.

The tight link that was to be forged between the two is precisely what Francis did not foresee. I believe there is clear evidence that by the time of his death he feared a clerical arrogance which would discriminate against his lay brothers.

Both Innocent III's liberal policies (before 1215) regarding lay brothers' preaching and Honorius III's confirmation of the Rule of 1223, then, testify to the fluid state of the relation between jurisdiction and orders. But Hugolino (later Gregory IX) and subsequent popes give evidence of increasing clerical weight in the linkage process. The deep-seated antagonisms between clerics and laymen rooted as far back as the Gregorian Reform movement of the mid-eleventh century and the unresolved tensions between the sacral and temporal elements of medieval society manifested, e.g., in the Bull *Unam Sanctam* of Boniface VIII at the end of the thirteenth century have everything to do with the final linkage.

Just as elements of collegiality bubble up in the Church's life even during periods of heavy papal centralization, so also do aspects of the laity's role in Church life, government, and ministry. Well after 1260, we have examples in the Order of Friars Minor of brother guardians and of laymen preaching with permission. Canon 219 of the present Roman Code acknowledges that a baptized layman can be elected pope and would from that moment possess supreme and full jurisdiction over the whole Church.

The chances of a layman's becoming pope are of course very slim, and similarly rare are the occasions of laymen exercising jurisdiction. More normative since the thirteenth century is the praxis expressed in the present Canon 118: "Only clerics are able to have the power of ecclesiastical jurisdiction." But the proposed new Canon 126 may well presage a change in this situation, acknowledging as it does that the laity may receive some share in jurisdiction that does not involve orders:

> According to the norm of the prescripts of law, those are capable of the power of government, which is indeed of divine institution in the Church and is also called the power of jurisdiction who are designated by a sacred Order. In the exercise of that same power, in so far as it is not connected with the same sacred Order, the lay faithful can have that part which the supreme authority of the Church grants them for individual cases.

In one sense, the new canon is not cause for euphoria: it provides only for papal approval in individual cases. But in another sense, Canon 126 may witness to a process of increasing separation between orders and jurisdiction—a process which could have increasing consequences for the Friars Minor. According to the Rule we all profess, lay brothers might again be capable of serving as ministers general.

Perhaps the Friars Minor will themselves prove to be among the catalytic

agents unhooking orders and jurisdiction whenever the exercise of orders is not involved. The Order could begin at local levels, as qualified lay brothers begin to serve as guardians (they already serve as vicars). Thus the Minors could show concretely the truth of what the proposed new Canon 516, §1 says: that religious life is essentially neither clerical nor lay.

My guess is that many brothers are less enthusiastic about untying the clerical knot between jurisdiction and orders than about a dramatic severing of the universal, absolute bond between ministry and orders. Vatican II finds the roots of ministry in the sacraments of initiation, and the proposed new Code of Canon Law both recognizes this (Canon 201) and envisages situations when the laity might even exercise the ministry of the word (Canon 275, §3).

Of all the currents within the Church of today, perhaps none will be more significant for the life of the Friars Minor than the so-called ministry explosion. Preaching, an essential element of the friars' apostolate, is today understood in a variety of ways and is not inseparably united to holy orders. The clerical or priestly character of the Order is not, at face value, necessary.

While seeking an internal declericalization so as to foster equality and while applauding the process of unhinging at least some ministry from holy orders and at least some jurisdiction from holy orders, I would like to breathe a word of caution about "depriestifying" the essential apostolic mission of the Friars Minor. Perhaps because of the association of wrong reasons with "clericalism" or "clericalization" whereby the Order became priestly in its apostolate, the value of such an Order of friar-priests may be missed. Perhaps because of the association of the presbyteral ministry with the parochial apostolate, the value of the presbyterate itself may be missed.

Could it not be that the Friars Minor have received a unique mission from Vatican II to offer the Church new expressions of the presbyteral ministry, especially among the poor and unchurched? Could not our special witness be the love and harmony of brothers caught up in an evolving expression of all ministry? Could we not be called to give for the Church and within the Church an expression of all the ministries interrelated and coordinated in the fraternal bond of gospel life?[5] The Holy See, of course, remains a player in the determination of the Friars Minor as clerical, lay, or both. It has reserved to itself the right to interpret the Rule of the Friars Minor. Personnel of the Sacred Congregation for Religius and Secular Institutes have reminded communities that it is not up to them to change the clerical

[5]I intend, in another forthcoming article, to examine these and similar questions in the light of contemporary needs.

physiognomy of their institutes. On the other hand, a more recent report from the Congregation indicates that each institute through its general chapter will have to define its nature as clerical or lay. Again, such definition forces a choice between a clerical and a lay character. The present mind of the Congregation is that such a definition will be worked out within the traditional interpretation based on ministerial focus and clerical numbers.

My hope is that we can rise above instinctive reactions against such authoritative statements. I believe that what the newly proposed Code of Canon Law is saying about ministry and jurisdiction will make it more possible for the Friars Minor to continue to be a clerical Order in a way that does not compromise the vision Francis had for the life and ministry of his brothers. Such a rose, by any other name, would smell the same. Ω

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Omega Song

"Hoc est enim corpus meum.
Hic est calix sanguinis mei, novi et aeterni testamenti."

Is 55:10–11
Still speaking, You imperceptibly,
simultaneously stop
the motions of matter
Ws 18:14–16; Sg 6:12
and hurl Yourself
across and through the voids:
Col 1:15–20
filling space,
transcending time,
transforming more than bread and wine,
subsuming all,
Rm 8:22
yet with no halt
reverberations ripple,
undyingly resound
Ep 1:9–10
as immensities mesh—
the end at last—
Ep 1:22–23; 14–16
all finally rapt in You.

Sister M. Felicity Dorsett, O.S.F.

The Franciscan Charism and World Order—I

JOSEPH V. KIERNAN, O.F.M.

THE YEAR 1982 is a special one for the members of the Franciscan family, for it marks the eight hundredth anniversary of the birth of its founder. Thus nearly two-fifths of the Christian era has borne within it the charism of a man who as much as anyone, tried to follow in the footsteps of Jesus.

This commemoration of Francis's birth could offer us an unparalleled opportunity to renew our covenant with him; to bring together the rich heritage of our past, our present faltering attempts to incarnate his vision, and to plan with hope and creative imagination the future course of our ministry in the Church and the world. We could then move towards a year of great Jubilee, a Bimillenium Celebration in the year 2,000 A.D.

This target date has more than felicitous importance as a transition to a new millenium. There is a growing conviction among concerned people that significant breakthroughs towards human betterment must occur between now and the end of this century.

It is in the same mood of urgency and expectation that Pope John Paul II speaks of the above-mentioned time frame as a season of a new *Advent* (Pope John Paul II, 5). Let us hope that the gospel-inspired values of peace, esteem for human dignity and justice for all persons, provision of basic human necessities for all, and reverence for all creatures, will attain a new birth, so that we can truly celebrate the achievement of a peaceful and happy human society on earth at the end of this century.

The history of human evolution has been marked by certain critical transitions, leading to qualitative changes in our life on this planet. One such transition occurred in the sixteenth and seventeenth centuries, when we evolved from a traditional to a technological civilization. Many say that we are now in another crucial transition period, the most significant in our history, and that the time between now and the end of this century could well spell the difference.

The present period is one of *crisis* which portends either an imminent breakthrough to a new and better mode of living for all humanity, or an im-

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minent breakdown of civilization as we know it. The risks are great but so are the creative possibilities.

A *positive* feature of the present time is the growing consciousness of our interdependence, which cuts across national, religious, political, and economic barriers. A *negative* feature of the present time is the "structural lag" existing between the reality of interdependence and the present institutions unable to cope with this reality.

The present crisis is global in scope, demanding global solutions (Mische, ch. 1). Never before has humankind had the power to lead itself either towards extinction, or a new world order marked by basic human values of peace, social justice, economic well-being, ecological balance, and participation in decision-making.

Our engagement as Christians and Franciscans in bringing to birth a new world order is not an option, for it is central to our spirituality and ministry. God wishes all of creation to be ordered to the kingdom. In any event a new world order will come about with or without us, or maybe even against us.

We are being challenged to forge a new era in our history, one which Thomas Berry calls the "ecological age." The transition to this new era calls for more than a mere tinkering with the present system and modes of social interaction. It calls for a change in our mode of consciousness, a new image of what it means to be human.

There are three operative principles in the ecological age: (1) *differentiation*: an appreciation of the enormous diversity of created reality; (2) *subjectivity*: a recognition of a sacred presence within each reality of the universe; and (3) *intercommunion*: a recognition that the universe is a single, multiform energy event. There is a mutual indwelling among all parts of the universe. Each part is in the whole and the whole is in each part (Berry, 9–10).

There is a remarkable affinity between Berry's "ecological age" and Francis's spirituality. Francis perceived intuitively what has found increasing objective verification in contemporary science. His respect for the uniqueness of each creature as a bearer of God's creative presence is evident. Each creature and all of them together are messengers of God through their very existence. Yet he was capable of welcoming all of them as brothers and sisters, and of offering them with himself back to God in a hymn of spontaneous thanksgiving. Francis's whole life and message were a "hymn to the universe."

Many, including the present Pope, have proclaimed Francis as the patron of ecology. It might be more accurate to proclaim him the patron of the *world ecumene*, the whole earth which is home for all creatures living upon it."

It is my thesis that the present crisis is religious at its core, and that the requisite global consciousness needed to resolve it can receive much enlightenment from the story of Francis.

It is true that the pre-technological world in which Francis lived was much different from our own. But reconsidering his story in light of present circumstances should help to activate our imaginations and energies and highlight the values which are so desperately needed today.

Francis does not give us a blueprint for strategies, but he does provide a framework for reading the signs of the times, thus supplying the first step for the formulation of creative strategies to negotiate successfully the present transition.

Part I of this paper synthesizes the major components of the charism of Francis himself, drawing on his life and writings, as well as early and contemporary secondary sources. This will, I hope, provide a framework for a global spirituality and ministry to world order concerns.

Part II will deal with how modern day bearers of the Franciscan charism can mobilize to bring about the personal and structural transformations necessary for a new world order. The Franciscan network already possesses many resources waiting to be activated.

I will conclude with a series of recommendations for Franciscans to undertake between now and 2,000 A.D., as our gift to the new century and as our mission to the world.

1. The Spirituality of Saint Francis

WE MUST BEAR IN MIND that the spirituality of Francis lies within the mainstream of Christian spirituality. He did not add anything distinctly new or different to what is already contained in the gospel. But he did provide his own unique stamp. There were certain characteristics of the mystery of Jesus which he accented, while still remaining faithful to the gospel.

a. *Theocentric.* It is generally felt that the most distinctive note of the spirituality of Francis is its Christocentrism. I would prefer to say, however, that it was first of all *theocentric*. Undauntedly Francis always sought to follow in the footsteps of Christ and saw the path traced by Christ as the only one leading to God. What a person is before God, that he/she is and nothing more (Adm 20; *Omnibus*, 84).

Being filled with a consciousness of God, Francis saw everything that is good and worthy of praise as coming from him. God is the initiator and the summit of all creation. This is beautifully illustrated in his Letter to all the Faithful, which begins and ends in the name of the Lord God:

> Every creature in heaven and on earth and in the depths of the sea should give God praise and glory and honor and blessing (cf. Rev. 5:13); he has borne so

much for us and has done and will do so much good to us; he is our power and our strength, and he alone is good (cf. Lk. 18:19), he alone most high, he alone all-powerful, wonderful and glorious; he alone is holy and worthy of all praise and blessing for endless ages and ages. Amen" [*Omnibus*, 97].

Such "God-centeredness" can only evoke a spontaneous prayer of thanksgiving, and an acknowledgment of shared dependence of all creatures on their Creator. We might say that thanksgiving is the second article of Francis's creed: "I believe in God; I believe in thanksgiving."

This shared dependence of all creatures on God means that they are all brothers and sisters. Mario von Galli expresses it well when he says:

> Through Francis's way of looking at things, all natural realities—sun, moon, water, fire, earth and flowers—get and keep their own personal note. They are seen as gifts, as messengers. It is not just that they are meant to convey a message; rather they are a message by their very existence. This is why he calls them "Brothers" and "Sisters." He experiences them as deriving from the same Father and there is something of the Father in them. They represent the Father's address to him, and his reply to them is a reply to the Father [90].

This quote brings out not only the Theocentric accent of Francis's spirituality, but its cosmic accent as well. Even non-human creation takes on a "personal" note. Further, the fact that all creatures are existential messages from God adds a sacramental accent. They are symbols of God's infinite love, manifesting what they proclaim.

b. Mystical. Francis's journey out to the cosmos was matched by an inward one to the depths of his spirit, to discover his rootedness in God. With all his heart and soul, with all his mind and strength, with all his power and understanding, and with every faculty, effort, emotion, and affection, he sought to be filled with God (cf. RegNB, 23; *Omnibus*, 51–52).

There is only one path to God for Francis. It is traced by following in the footsteps of the *poor Christ*, by translating his gospel into life, and by discarding all that can weigh us down on our journey. We are not to flee the world, but to travel through its midst in joy, simplicity, and thanksgiving, giving praise to God who is the source of all good. The only companions we should have are *Holy Poverty* and her sister, *Holy Humility* (SalVirt; *Omnibus*, 132–34).

The *Sacrum Commercium*, utilizing the allegory of a journey, unites Francis's quest for mystical union with God, with his search for *Lady Poverty*. Finding her on a mountain top, Francis and his brothers persuade her to accompany them on the remainder of their journey, provided they remain faithful to the poverty and simplicity they profess (SC, 5; *Omnibus*, 1587–90).

The unity of Francis's inward journey to the depths of his spirit and the

outward one to the cosmos is highlighted by one of his modern commentators, Eloi Leclerc, as follows:

> To manifest the "sacred" on the "cosmos" and to manifest it *in* the "psyche" are the same thing. . . . Cosmos and Psyche are the two poles of the same "expressivity." I express myself in expressing the world; I explore my own sacrality in deciphering that of the world" (Leclerc, 31).

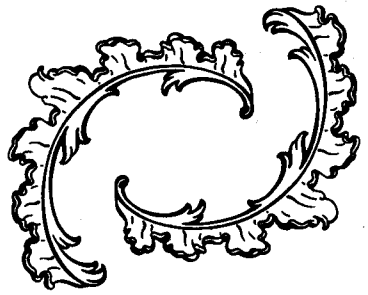
Journeying into the depths of one's spirit can be a most difficult and arduous task. We are moving to the level of our most basic instincts and desires, on the unconscious level where they are most difficult to discern. Once we have discerned them we seek to express them through certain archetypal symbols such as sun, water, and fire.

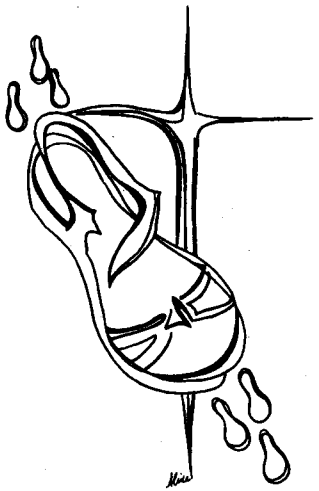
Leclerc tries to stress the importance of the *Canticle of Brother Sun* in the context of Francis's spiritual journey. It was composed near the end of his life, after he experienced the Stigmata on Mount Alverna. Thus Leclerc sees it as the most mature expression of Francis's spirituality.

> Readers have too often seen in the *Canticle* only an esthetic vision of things. They have failed to realize that the vision was in turn a language of the soul, a "poetics" of the spirit and its transformations. The *Canticle* is the unconscious, symbolic expression of an interior journey Francis was making all his life long and in which an affective union with the humblest created things was joined with a spiritual ascent to the heights [Leclerc, 132].

One final note is significant. Francis manifested his inner sacrality onto the cosmos in a spirit of praise and celebration: "Francis's originality . . . is that he discovered, with the instinct of a genius, that the most important thing is not to manage or administer reality but to celebrate it" (Leclerc, 211).

c. Gospel-centered. Francis placed the gospel at the center of his own and his community's life. This is evident in the opening lines of the Rule of 1223: "The Rule of life of the Friars Minor is this, namely, to observe the Holy Gospel of our Lord Jesus Christ by living in obedience, without property, and in chastity" (RegB, 1; *Omnibus*, 57).





His following of the gospel was intuitive and concrete, rather than speculative. The "Jesus of history" was to be experienced by trying to follow in his footsteps. He is the way to the Father. The literal following of Jesus may seem naive in these days of biblical criticism. But the underlying intuition is very contemporary, especially in the view of Latin American liberation theologians. Such an approach places *practical experience* at the center of theology and spirituality, with speculative theology following upon it. This represents a radical shift in Christian pedagogy, which has operated in reverse fashion, moving from the universal to the particular. It also places history at the center of our encounter with God. Authentic spirituality then becomes not a privatized flight from the world, but a communal immersion within it.

Francis's attempt to experience the historical Jesus and to translate his gospel into life was a lifelong quest. Only a few years after his conversion, having just heard the passage concerning Jesus's call of the apostles to go on mission preaching the Good News, Francis accepted the same words as his own call from God. He interpreted this call literally (1Cel 22, *Omnibus*, 246–47).

But there are two events later in his life that best exemplify Francis's intense desire to experience the historical Jesus. The first occurred in 1223 in a cave at Greccio, where he gathered his friars to celebrate Jesus's birth. In the cave were placed a crib along with an ox and a donkey. The friars, joined by the people from the countryside, gathered to re-enact Jesus's birth, and they concluded the celebration with a liturgy at which Francis preached.

The second event took place on Mount Alverna, where Francis received the Stigmata. He had begged the Lord for two graces before he died: to experience in himself in all possible fullness the passion of Christ, and to experience the same love for Christ that made him give his life for us.

These are two striking examples of how Francis desired to experience from the depths of his being the life and love of the historical Jesus. It was only after the latter that he composed the *Canticle of Brother Sun* as the culminating expression of his spirituality. Theology as the "poetics" of his soul emerged out of the experience of Christ who is the way to the Father. Francis wished to be immersed in Christ, and to experience the same interior

and exterior events as he did.

We see in Francis an extraordinary unity of the three classic roads of our spiritual journey to God. It is at one and the same time cosmic, mystical, and scriptural. Moving inward to the depths of his spirit, he discovered his own creatureliness, but at the same time his communion with the self-emptying Christ and with all creatures. Following in the footsteps of Jesus was his way to the Father.

d. Poverty. It was above all the *poor Christ* whom Francis wished to follow. Consequently he was constantly preoccupied with three mysteries of Christ's self-emptying: the Incarnation, the Passion, and the Eucharist. All three mysteries highlight, not only Christ's self-emptying, but also the deeper penetration of divine love into concrete history.

Translation of the gospel into life meant for Francis the acquisition of certain virtues: wisdom, simplicity, poverty, humility, love, and obedience. But as the Salutation to the Virtues makes clear, *self-emptying* is the unifying thread which makes all the other virtues hang together (*Omnibus*, 132–33).

Those who have any acquaintance with Francis are familiar with his love for poverty. But we miss much of its richness if we restrict ourselves to the realm of material goods. His poverty was not an end in itself, but a whole way of life based on his experience of God in and through Jesus. It was meant to symbolize his absolute trust in God and in the generosity of his fellow humans. While showing a profound appreciation for the graced nature of all creatures, Francis wished not to possess any of them, for then they would become property to be protected rather than gifts of God to be celebrated (Leclerc, 211). His poverty extended even to "spiritual" goods. Even these we are not to claim as our own.

> Blessed the religious who takes no more pride in the good that God says and does through him, than in that which he says and does through someone else. And so when a man envies his brother the good God says or does through him, it is like committing a sin of blasphemy, because he is really envying God, who is the only source of every good [Adm 8; *Omnibus*, 82; cf. Iriarte de Aspuz, 88].

While Francis did not restrict his notion of poverty to material goods, we cannot neglect this dimension. His concern for material poverty is seen in his many exhortations to the friars concerning food, clothing, and dwelling places. These exhortations continue to have relevance for us, as we seek to live a non-consumer life-style in a world marked by grave economic inequities.

Even more significant is his concept of "ownership" or more accurately, of stewardship. This is reflected in the several early biographical accounts

about Francis's encounters with people more needy than himself. He would gladly take off his cloak and give it to that person, not out of a sense of charity, but out of justice. Refusal to give it to a more needy person he considered an act of theft. One illustration of this attitude is the following:

> Once when he was returning from Siena, he met a poor man on the road, and said to his companion, "We ought to return this cloak to the poor man, whose it is; for we have accepted it as a loan until we should find someone poorer than ourselves." But knowing how badly the generous Father needed it, his companion protested that he should not neglect himself to provide for someone else. But the saint said . . ., "I refuse to be a thief, for we should be guilty of theft if we refused to give it to one more poor than ourselves." So the kindly Father gave away the cloak to the poor man [SP, 30; *Omnibus*, 1157].

Imagine such a notion of "ownership" being widely applied on a personal, institutional, and even global level! I daresay it would cause a radical transformation the likes of which has never before been experienced. It certainly forces us to ask such questions as, Who owns the earth, its land and resources? Who owns the ocean with its abundant supply of food and mineral resources?

While this notion of "ownership" is grounded in a specific faith experience, it is wholly compatible with the world order values of social justice, economic well-being, and ecological balance. Thus it provides a fruitful context for dialogue with peoples who share a very different faith experience.

e. *Community.* We have already seen how Francis reached out to all creatures as brothers and sisters under the one Father. He also left a rich treasure of writings on how life is to be conducted within the community of his followers. The very title "Lesser Brothers" which he gave to the friars, provides a good clue to his perception of fraternal living.

Francis realized that the poverty he exemplified was a rigorous one. It could be lived only in community. A Friar Minor could live up to this high ideal only by trusting in the mutual love and support he obtained from his brothers. If he was not to claim anything, even spiritual goods, as his own, then he left himself totally dependent on God and his brothers. On the contrary, if he closed himself and claimed these goods as his own, then he could only do harm to the brotherhood.

Poverty is not an individualized ascetical virtue but a communal attitude, which could only reach fruition through a life of radical equality in the community. Likewise, the itinerant style of ministry Francis proposed was equally dependent on a strong communal life. Whether close together or far apart, the friars were to remain one family, in which everyone enjoyed all the rights of the Order.

We can cite many examples of the centrality of community in the spirituality of Francis. For example, he exhorted the friars to greet one another as members of the same family when they met. Special care was to be given to the sick and infirm friars. When addressing the community as their leader, Francis referred to himself as "your little one and servant." In his words to the leaders of the fraternity, he constantly reminded them that their office was one of ministry and service. Even the friar who may have erred or sinned was to be treated as an equal, without rancor or a judgmental attitude:

> I should like you to prove that you love God and me, his servant and yours, in the following way. There should be no friar in the whole world who has fallen into sin, no matter how far he has fallen, who will ever fail to find your forgiveness for the asking, if he will only look into your eyes. And if he does not ask for forgiveness, you should ask him if he wants it. And should he appear before you again a thousand times, you should love him more than you love me, so that you may draw him to God; you should always have pity on such friars. Tell the guardians too, that this is your policy [EpMin; *Omnibus*, 110].

These examples could be multiplied and are no doubt already familiar to us. The important need is to see the centrality of community in a spirit of simplicity and poverty, both within and outside the order.[1] Important also is the need for a vision that sees us as brothers and sisters of a common humanity sharing a small planet with limited resources, and marked by grave social, economic, and political inequality on both the national and international levels. This global vision must become central to our spirituality, life-style, and diverse forms of ministry.

Summary. By way of conclusion, I would like to make the following points.

α. Francis offers us an *integrated* or holistic spirituality by uniting the cosmic, mystical, and scriptural approaches to God. He immersed himself in the historical Jesus, while at the same time drawing all creatures into himself, to be lifted up in a hymn of thanksgiving to the Father.

β. Francis's spirituality is *global*, tracing a path from poverty/nondomination to gratitude/celebration to fraternal welcome of all creatures in service/stewardship, and culminating in rest/contemplation in God.

γ. Francis's emphasis on the historical Jesus and concrete experience as the medium of God's grace is likewise important. Again we note the im-

[1]The linkage between poverty and community is richly developed in SC 11, 43–46, and 59–63 (*Omnibus*, 1556, 1578–81, and 1591–94). For a good presentation of the same linkage by a contemporary author, see Esser, 240–50.

portance of praxis as the starting point for theologizing among many contemporary theologians. It also highlights *lifestyle* as an integral component of ministry. A recent document of the Order of Friars Minor tells us that

> the essential mission of our fraternity in the Church and in the world, consists in the lived reality of our life-commitment. We believe that by striving to live our faith experience in the midst of the community of men, by creating a fraternity of love and of service open to all, by living in poverty and earning our way, by sharing in the hopes of those who are poor, we can present an initial picture of the new humanity gathered around the resurrected Jesus. Our contribution to the building up of the Church is first of all of this order: it is by way of life that we bear witness.[*Vocation . . .*, ¶31]

δ. A poor and itinerant life-style like that of Francis and the first friars was a relatively new concept in the medieval religious world: *working in the midst of others*. Their work was not primarily clerical, nor their life-style monastic. Rather they exercised their own trade or profession whenever possible, or they learned one. Their work was an occasion for contact with people, and a means of preaching the gospel (cf. ibid., ¶26).

ε. Finally, Francis was a man of "sacramental imagination."[2] We generally restrict the term "sacrament" to the seven approved liturgical rites of the Church. Francis, however, universalizes the term, seeing every creature as a "sacrament" of our encounter with God. This expanded notion of sacrament offers wide-ranging possibilities for reconceptualizing a theology of grace and the purpose of the Church's mission.

We no longer need to conceive of sacramental grace as restricted to the seven approved rites of the Church. Indeed, it would seem that the constitutive values of a new world order: peace, social justice, economic well-being, ecological balance, and participation in decision making, could be seen as "sacraments" or manifestations of God's grace operating in the midst of socio-political activities. Global Franciscan networks could serve as strategic actors in mediating these values, which are necessary to create effective world order institutions.

In this context the mission of the Church must be seen in a different way. While it proclaims that all grace comes through participation in the Paschal Mystery of Christ, it should also bring to conscious awareness and celebrate God's unrestricted love of all people, through the operation of the Holy Spirit. The Spirit's influence can permeate all levels of human activity, including the political, allowing for human participation in the building up of the kingdom. Ω

[2] I have borrowed the term "sacramental imagination" from David Hollenbach. He attempts to show that Christian moral imagination is shaped by all the fundamental symbols and doctrines of the faith. Primary among such symbols are the seven sacraments, where the presence of Christ's grace is brought to its most explicit awareness in the Christian community. Thus they form the basic contours of the Christian life. From this premise, he tries to show the relevance of the sacraments for the public and prophetic role of the Church, especially in relation to social justice. The imagination does not work by way of logical deduction. But through concrete dialectical interactiion of sacramental and social life, the appropriateness of concrete public policy can be gauged. Hollenbach then applies this to the Eucharist in relation to various statements on food policy. See "A Prophetic Church . . . ," *loc. cit.* The importance of creative imagination for the moral life should not be overlooked. "It is the sum total of all the forces and faculties of man that are brought to bear upon the concrete world to form proper images of it" (Lynch, 243). Finally we should note the role of human affectivity, which supplies the energy and momentum for moral action.

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Song of Myself

Before I was knit
in my mother's womb
of the fiber
of my parents' love,
His eyes beheld my
unformed substance;
His book recorded the
number of my days.

He Who is
foreknew me,
predestined me,
called me by name
and said,
"You are mine,
held in my right hand,
to be justified
and glorified
in Christ."

Each day
I answer to a name
no one else answers to.

And when in human weakness
I botch God's thought or way,
He says,
"My power is made perfect
in weakness."

Though I am not sure
how to pray
or live
as I ought,
the Spirit Himself
pleads for me
in accord with
the Father's will.

He alone,
Who foreknew me,
knows me now
and who I will be
when I become all
He has made me
capable of becoming—

mystery that I am.

Sister Mary Thomas Eulberg, O.S.F.

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[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
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 for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises 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 our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]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
Fior: Little Flowers of St. Francis
LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, ed., *St. Francis of Assisi: Writings and Early Biographies*. English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

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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 office.

The Projected Third Order Regular Rule

A PROJECTED TEXT for the new Third Order Regular Rule (replacing the 1927 Rule) is completed. We joined our five other colleagues of the Work Group of the International Franciscan Commission in Brussels from May 10-24. Supported by the prayers of Franciscans around the world, we were able to conduct our meeting in a spirit of harmony and honesty that exceeded our fondest hopes. In our last report[1] we expressed particular concern about certain issues regarding our history and tradition, especially that of the *propria indolis*, the specific charism of the Third Order Regular. We believe that the Brussels text achieves an acceptable resolution of these concerns. At the completion of our session, the Work Group members voted to accept all articles of the draft unanimously. The International Commission members, in turn, accepted the draft with two minor modifications, and the International Franciscan Bureau members accepted the text unanimously. We are convinced that this accord is evidence of the fruits of the Holy Spirit working in and beyond the consultation of more than four hundred congregations of the Order.

A total of 205 congregations, 16 provinces, and 2 research committees (U.S.A. and England) responded to the Reute text. Responses were in ten languages, and came from thirty countries. This is the most extensive consultation ever undertaken in TOR history. In the United States 82 major superiors were invited to participate. Of that number five declined the invitation. The Federation of Franciscan Sisters of the U.S.A. received a total of 125 responses from general, provincial, and regional superiors or consultation committees. Of the 125, 59 represented official congregational responses. The others were reports from various commissions or sub-groups within congregations participating. While every response submitted was studied and utilized in the report of the U.S.A. consultation (this written report is on file in the office of the Federation), only the official reports of major superiors were tallied when a numerical vote on some questions had to be taken.

On the international scene, 105 congregations approved the Reute text totally. Only a handful rejected the text outright. The rest of the congregations offered amendments. These proposals were thoroughly studied and, in large measure,

[1]Thaddeus Horgan, S.A., and Margaret Carney, O.S.F., "The Third Order Rule in Progress," **The CORD** 31 (June, 1981), 164-70.

adopted. Of the 125 U.S.A. reports 112 approved the project, but 103 of these offered amendments. One congregation totally negated the Reute text and the remainder expressed significant dissatisfaction preventing their full approval.

A primary goal of this Rule Project is to preserve unity amidst the diversity of TOR Congregations and within the larger Franciscan family.

A primary goal of this Rule Project is to preserve unity amidst the diversity of TOR congregations and within the larger Franciscan family. This desire was evident from the responses of the congregations. The fundamental concern alluded to earlier of how best to express the specific charism of the Order was all important in our deliberations. Throughout the process the question of articulating the TOR charism has surfaced inevitable tensions. (For instance, in the U.S.A. consultation, 82 answers called for relating the charism primarily in terms of μετανοια or continuous conversion; 25 offered other positions reflecting significant differences of opinion on this matter. On the international level, the same variations were in evidence.) Our challenge, then, was to produce a text that could resolve the differences in history, experience, and perception, and still meet the needs of congregations of the apostolic life, and congregations of various cultures and historical origins. We also had to harmonize the positions of the prior texts: the French Rule with its emphasis on poverty and minority, reflecting the deep bond uniting many TOR congregations to the First Order; the Madrid Statement with its emphasis on μετανοια, and its values around the vows, prayer, community, and mission; the Holland Rule with its emphasis on the Vatican II program for renewal; and, of course, the Rule of 1927 which contains all of the values historically transmitted through the four major revisions of the TOR Rule. A study of these documents, and our synthesis of the responses from around the world enabled us to conclude that none of these values contradicts any other, but that they represent different emphases. Our concern was to preserve all of these values. Guided by the directives of the Church to return to the "spirit of the founder," we used Francis's own projection of his form of gospel living found in his words. We feel that we were able to order and present these values in relationship to the basic themes of Francis's vision. When we concluded our text we were able to summarize our synthesis as follows: the Brussels text for the revision of the 1927 Rule presents Franciscan Gospel living as founded upon four pillars: namely, poverty and penance, minority and contemplation. The Brussels text further calls for the incarnation of these values in an aura of simplicity and joy. This synthesis was confirmed in the responses to the Reute text and in responses from

U.S.A. congregations. The International Franciscan Commission also recommended the adoption of this pattern. This became the criterion for choosing Francis's words for the text. His entire plan for evangelical life is projected, but these points are highlighted and, we feel, can be recognized even in those sections not specifically dealing with these topics.

Some other concrete areas suggested in the consultation included insertion of more specific reflection on the sacrament of reconciliation, more use of sources associated with the TOR tradition, as distinct from the tradition of the First and Second Orders, and more use of direct quotations from Francis himself. Each of these suggestions was adopted. There are now 76 citations from Francis with more extensive use of the Rule of 1221, the Volterra Letter, and the Letter to All the Faithful (II) than in the Reute text. Thirty-seven biblical citations can be found. There is also more explicit reliance upon the Testament and Rule of 1221 for the sequence of material. There was a call for a more simplified text. The Brussels text is, therefore, shorter, and the schema is more harmonized in presentation of elements for Franciscan gospel living than the Reute text which tried to follow the sequence of the Rule of 1223 too literally to satisfy the requirements of a renewed document.

Among the problems that surfaced in the consultation was the lack of unified understanding of the nature of a *rule*. This rule text is a *spiritual* document. Many, however, treated it as a legislative document and asked for the insertion of specific directives. Regulations are meant for constitutions and directories. These can take into account canon law, cultural circumstances, and specific charisms and histories of given congregations. These, too, should blend inspiration and law and should enable a congregation to express its own founder's or foundress's appreciation of Franciscan life. This Rule must not try to cover all of these requirements, but should present, instead, an irreducible core of Franciscan values and ideals.

When the major superiors of TOR congregations gather in Rome in March of 1982 they will be faced with two crucial questions. The first is whether or not the Brussels text satisfies the requirements of a new Rule that will make it possible to continue the work of reform and renewal of our Order. Their call at this moment in history is not simply to vote for or against specific texts, but to discern together what the Lord requires of all of us at this moment in the Order's history. Secondly, they must determine whether or not they are ready to accept this text definitively and seek papal approval for it, or whether it would be more prudent to allow for a period of experimentation and reflection before seeking papal approbation. Whatever the outcomes of the Rome Assembly, the Project has created the possibility for collaboration, for deepening our identity, and for responding more fully to the demands for renewal. For all that has happened to us, and for all that will happen, let us give thanks to our Creator from whom we receive all good (cf. RegNB 17:17). Ω

Margaret Carney, OSF Fr. Thaddeus Horgan, S.A.

Salute to Francis

Sandal-footed singer
You were out of tune with other men
but you sang in key with God.

Wanderer of Umbria
You had no place to lay your head
but you called the whole world home.

Rebuilder of the Church
You begged for bricks to build his house;
you fired not stones, but hearts.

O Francis Poverello
You stripped your body of all gold
but you clothed yourself with Christ.

Sister Edmund Marie, C.S.B.

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The Franciscan Charism and World Order—II

JOSEPH V. KIERNAN, O.F.M.

HAVING EXAMINED Francis's own charism in the first part of this article, published last month, I would like in what follows to discuss the specific ways in which we Franciscans of today can avail ourselves of our Franciscan charism in the service of "world order," an ideal which of course needs initial clarification.

II. The Franciscan Charism Today

a. *Clarification of "World Order."* Before exploring some of the possibilities that lie open to Franciscans today, it would be fitting to say something more about "world order." Gerald and Patricia Mische have provided us with a thorough analysis of this concept in their book entitled *Towards a Human World Order*. Their analysis encompasses the "straitjacket" of national security mobilization, which prevents *all* nations from meeting the basic human needs of their people. This straitjacket is the result of unregulated global competition over arms, balance-of-payments deficits, and scarce resources. Mobilization for this threefold competition lowers the priority of person-centered goals and subordinates human/religious values to national security needs. World peace is increasingly jeopardized and the economic and social justice values which are its foundations, are undermined.

There is an interrelationship, therefore, between the problems we meet on the local, national, and international levels. Growing global interdependence demands the cooperation of all people and nations to break out of this straitjacket, and to establish a just world order in which basic human needs will be the highest priority.[1] Therefore the Misches recommend the mobilization of a multi-issue constituency utilizing existing educational, professional, and religious networks of people.

These networks would come together for a twofold purpose: (1) to understand that national and personal self-interest in our time are synonymous with world interest; and (2) to work together toward a just and humanizing world order. Religious networks such as the Franciscans have a unique and providential opportunity for creative action in this area. Their global networks are already in place waiting to be mobilized.

It has already been stated that a global vision must become central to our spirituality, lifestyle, and ministry. While collaboration for a just and humanizing world order necessarily operate in the socio-economic and political spheres, these spheres have a direct impact on human well-being, and hence are not foreign to the gospel. Economic and political decision-making are value-realizing processes, and a value framework needs to be clearly articulated. Otherwise the operative values remain implicit and oftentimes anti-human.

A global perspective must replace national interest as a frame of reference for policy-making. If we accept the fact that a global vision is essential to Franciscan spirituality, we can only conclude that work towards a human world order should be the context for Franciscan life and ministry to the world.

No social or political movement has any lasting value without the initiatives and support of concerned citizens at the grassroots level. Franciscans can and should have a significant role to play in helping to reverse present national security priorities in the direction of person-centered goals.

b. Conversion, Prayer, and the Vowed Life. Given the present situation, how do we respond as Franciscans? The first priority would seem to be that we need to undergo a conversion process ourselves. It must be an intellectual conversion—a careful and realistic reading and analysis of the multi-issued situation as it exists.

The analytic framework provided by the Misches is most helpful for this endeavor. As they point out, however, conversion means more than the acquisition of new data. It also calls for the acquisition of a new horizon or perspective within which to collect and analyze the data.

We then need to mobilize those within the three Franciscan Orders who have the interest and expertise, to clarify further the issues and to disseminate the fruits of their research to the rest of our membership.

[1] A recent official endorsement of this statement comes from the Presidential Commission on World Hunger. Its major recommendation is that the U.S. Government make the elimination of hunger the *primary focus* of its relationships with developing countries, beginning with the decade of the 1980's. The Commission also states that this priority will strengthen U.S. national security and economic interests. See *Preliminary Report of the Presidential Commission on World Hunger* (Washington, DC: U.S. Government Printing Office, 1979).

Father Joseph V. Kiernan, O.F.M., S.T.D. (Catholic University of America), is an associate at Queen of Peace Friary, West Milford, New Jersey. *Note that the basic values cited in this article as prerequisites for a human world order were formulated by the Institute for World Order, 777 United Nations Plaza, New York, NY 10017. Further references may be found at the end of Part I of the article, published last month.*

. . . the charism of Francis has within it the necessary resources to facilitate our moral and religious conversions. . . .

We also need moral and religious conversions. I have maintained that the present global crisis is rooted in moral values and in our operative spiritualities. While we cannot ignore structural transformations, they will remain empty without a concomitant interior transformation. Thus world order has an inner/outer polarity.

I believe that the charism of Francis has within it the necessary resources to facilitate our moral and religious conversions. We need to make his global spirituality our own: a life of poverty and simplicity lived in the context of thanksgiving, which opens up to the communal welcome of all creatures, permitting us to rest in God's infinite and universal love.

The cultivation of a global spirituality entails the following dimensions:

1. A more intense personal and communal prayer life. Contemplation provides us with an inner experience of the interrelatedness and unity of all life forms on our one earth (Mische and Mische, 335).

2. A greater sensitivity to the dynamic interaction of sacramental symbols and the prophetic function of Christian life. The Eucharist with its various relationships to the hungers of the human family, is the most obvious example. But we need to explore the richness of the other sacraments as well. Penance as the sacrament of reconciliation should encompass not just the personal and interpersonal, but the structural and ecological dimensions of our humanity as well.

3. Reflection on the vowed life within a world order perspective could be another fruitful venture. Poverty calls us to greater simplicity in our personal and communal use of material goods.

Obedience is not just to our immediate superiors, but to the Church. Church leadership: papal, episcopal, and national conferences of religious superiors, have constantly exhorted us to make ministry for justice and peace a central component of our life. Obedience is above all rendered to the Spirit, who speaks to us through the entire People of God. Thus we should hear their aspirations, especially those coming from the poor.

Finally, we take a vow of celibacy "for the sake of the kingdom." We do this in order to be free to devote more of our energies to the universality of God's love. As celibates we form a creative minority, called to be co-

creators of God's kingdom here on earth, witnessing to the fact that God's family transcends all ethnic, religious, and national boundaries. We do not know the time nor the ultimate shape this kingdom will take in God's providence. But we do know that it is already in our midst, that it has a human face, and that all creation is groaning for its full realization.

4. A realization that the essential contribution of the Franciscan Order to the Church is that it bear witness through its lifestyle (cf. *Vocation . . .*, ¶31). This is our first mode of evangelization, taking priority over all other forms of ministry. We are to *be*before doing anything.

Those of us living in the more affluent countries where materialism, individualism, and the irresponsible use of material goods abound, have a special challenge to cultivate within ourselves and others a sense of stewardship and ecological responsibility.[2]

c. *Franciscan Resources at Hand.* The mobilization of already existent religious networks is one of the principal resources for world order strategizing. Franciscans already comprise a global family. While the networks are already in place, the potential remains largely untapped. Transnational economic corporations are already involved in formulating *global* strategies. Why cannot we do the same?

There are in excess of thirty-five thousand members of the three branches of the Order of Friars Minor alone. Add to this the membership of Second Order, Third Order Regular, and Secular Franciscans, and the many thousands to whom they minister, and we get a glimpse of our great potential.

Education is an inalienable part of the Church's evangelical mission. Religious and secular Franciscans have had no small part to play in this mission. We are involved in education at every level: elementary, secondary, college and university, parish CCD and adult religious education, and even in public educational institutions. All of these provide ready vehicles for consciousness raising within the perspective of world order. Yet most of these units and even programs within each unit, work in isolation with little global perspective or joint strategizing.

The basic question we must ask is this: Are we preparing our students to accept the status quo, or are we preparing them to contribute to the creation of a new world order, imbued with the human and religious values already noted?

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[2]For a good explanation of the ecological crisis as it affects the industrialized nations, and how we as Franciscans can respond to it, see *St. Francis and the New Materialism: A Franciscan Response to the Environmental Crisis* (English-Speaking Conference of the Order of Friars Minor, 3140 Meremac St., St. Louis, MO, 1979).

A start has already been made in trying to lead our people to a sense of social morality and to work for justice and peace. But at this point in history much more is needed to make the perspective of global interdependence the center of our religious education programs at every level. The challenges are great, but the creative possibilities are even greater.

A special word should be said about Franciscan formation programs. Surely our Franciscans of the future are deserving of adequate training for a global perspective and spirituality, if their life and ministry are to be effective. An essential part of the conversion process is the need to be "dis-placed," i.e., to see reality through the eyes of another whose cultural experience is quite different from our own.

The mutual interchange of students and teachers, especially between First and Third World countries, could facilitate the acquisition of a global perspective for both groups. Ministerial opportunities for Franciscan students in other cultures should likewise be strongly encouraged. But this mutual exchange need not be restricted to the period of formation. Franciscans living and working in Third World countries can provide a unique contribution, from their first-hand experience of the deleterious effects of unregulated global competition on the economic, military, and ecological levels.

The Franciscan Communications Center could be an invaluable resource for audio-visual educational aids, helping to clarify the issues. Many other resources could be mentioned, but the important thing is first to realize the existing potential that we already have, and secondly to develop many more vehicles of cooperation among Franciscans throughout the world.

d. Need for Structural Transformation. The basic question is not "whether" we will have some form of world order. Rather, it concerns who will be in charge and what values will undergird its structures.

We have already seen that movement towards a more human world order involves simultaneous interior (conversion) and exterior (structural) transformations. As Franciscans we have little difficulty seeing the former as constitutive to our spirituality. But we have much more difficulty in seeing the latter in a like manner.

We are very much at home ministering to immediate needs on the local level. We prefer, however, to leave structural reform to our political leaders. But political leaders work within the present system, and are usually the last ones to whom we should look for making significant changes in that system. Even if they want to, they often feel powerless without our support. The social sciences have greatly expanded our knowledge of the structural dimension of social interaction. In terms of long-range solutions, only structural ones will suffice, and these will come only from growing networks of

concerned citizens.

Action in the public sphere leading to structural change would seem to be an equally authentic expression of the Franciscan charism. Francis's notion of sacramentality could legitimately permit us to see work for structural change as an opportunity for realizing "social grace."

Grace is relational, not a quantitative entity poured into individual souls. It is also universal, being offered to all men and women. Therefore any situation leading to human betterment whether on the personal, interpersonal, or even global structural level, is a graced situation. Some of the early friars engaged in non-clerical ministry, plying their professions and trades in the midst of the human family. Francis accepted this as an authentic expression of his charism, provided like all forms of ministry it was balanced by prayer and community life (Test; *Omnibus*, 70).

e. The Ecumenical Appeal of Saint Francis. The note of interdependence has been sounded throughout this article. Global problems call for global responses, and the cooperation of all people of good will regardless of their religious orientation. As Franciscans we have a distinct advantage because of the broad ecumenical appeal of Francis. The cosmic thrust of his spirituality will especially strike a resonant chord among some of the Eastern religions.

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Third World countries are emerging as a major group of actors on the international scene. Projections of population growth up to the end of this century show that these countries will have an increasing percentage of the world's population as well as of the Church's membership (*Vocation . . .*, ¶27). While Latin America is predominantly Christian, Asia and Africa are not, though in Africa Christianity is growing more rapidly than anywhere else in the world. Even so Franciscans ministering in Asia and Africa will have to cooperate with non-Christians from a minority position. The universal appeal of Francis will be a positive factor in their dialogue.

III. Recommendations

a. In light of the global dimension of Francis's spirituality and our heightened awareness that all humanity shares in one fragile ecosystem, we make a concerted effort to explore the implications of a lifestyle of responsible stewardship for the goods of creation, as our primary witness and ministry to the Church and the world.

b. That the world order dimension, as it permeates lifestyle, spirituality, and ministry in an interdependent world, become the primary focus of all Franciscan formation programs.

c. That we bring the world order dimension to every level of our educational ministry: schools, colleges, universities, CCD, Adult Education, and sacramental preparation.

d. That we educate and motivate the laity and Third Order Secular Franciscans to their role as the primary agents of change in the socio-economic and political spheres, in a world that is becoming more and more interdependent.

e. The contemplative dimension is integral to the Franciscan charism and is the primary concern of Second Order Franciscans, i.e., Poor Clares. Contemplation must include a vision of our shared humanity, respect for the dignity of each person, and consciousness of the interrelatedness of all life forms on our planet.

f. That Franciscans in the developed nations in accord with Francis's option for the poor actively fulfill their role of global citizenship in the socio-political sphere, by supporting programs aimed at meeting basic human needs of the world's poor, e.g., the recommendations of the U.S. Presidential Commission on World Hunger and the U.N. Conference on the Law of the Seas.

g. That Franciscans seek to establish linkages with individuals and organizations which promote structural changes in world order institutions, e.g., Global Education Associates and Bread for the World.

h. There is a strong emphasis in the Franciscan tradition on peacemaking. We must activate our constituencies to work to overcome all forms of violence, especially the arms race which threatens the very existence of all life forms on our planet.

Conclusion

I BEGAN THIS PAPER with the statement that the forthcoming celebration of the anniversary of the birth of Francis in 1982 offers us a unique opportunity to re-evaluate how we can incarnate his charism in today's interdependent world. I have tried to map the shape of his charism and its relevance to us

modern day Franciscans, as we move towards the bimillenium.

It is my hope that my efforts will offer a modest contribution to our planning for the future. But it is my more fervent hope that the entire Franciscan family can mobilize all its talents, energy, and creativity, to do its part in bringing about a more human world order, realizing that its very desire to do so is a grace. We have the assurance of Francis's blessing in these efforts:

> And may whoever observes all this be filled in heaven with the blessing of the most high Father, and on earth with that of his beloved Son, and the Holy Spirit, the Comforter and all the powers of heaven and all the saints. And I, Brother Francis, your poor and worthless servant, add my share internally and externally to that most holy blessing [Test; *Omnibus*, 70]. Ω

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Canticle

Be praised, my Lord,
for my Sister Water
whose embrace first brought me Life.
Flowing
transparent
humble
pure
I dance your gracefulness.

Be praised, my Lord,
for my brother the Sun
who shares his gifts with me—
his energy which enables me to move
his warmth which flows through me as I touch others
his light which illumines my eyes to see the works of God.
He dances in me.

Be praised, my Lord,
for my sister, our Mother the Earth.
Nourisher
life-giver
supporter
strengthener
weatherer of storms
brown and beautiful,
she shares her gifts with me.
I am growing to be like her—
she dances through me.

Be praised, my Lord.
for my brother the Wind.
Mover
challenger
breather
playful in his happy moods
tender in his gentle breeze—
he shares his dance with me.

Be praised, my Lord,
for my Sister Air.
Transparent
responsive
generous—
she has shared the essence of her being
that I may have the breath of life.

Be praised, my Lord,
for my Brother Fire.
Daring
playful
intense
familiar with sacrifice—
he shares his gift with my spirit
and helps me to worship you.

Be praised, my Lord,
for my Sisters the Stars.
Suns of other planets
who lend their light
to write direction across the universe—
they have shared their gifts with me
that I may find you.

Be praised, my Lord,
for my brothers and sisters
who share humanity with me.
They open their lives to me,
break bread and share wine with me
that I may know and love.
Their tears wash me
their songs strengthen me
their rhythm and their dance speak
the anguish and the joy of our human spirit—
they dance within me.

Be praised, my Lord,
for my Sister
my friend
my mother
Mary
who shares her womanhood with me
her graceful life
her canticle
her Lord.

Be praised and glorified in me, my Lord,
your sinful but repentant servant.

Praise be to you, my Lord
Jesus Christ.
You have entered creation
You have shared life with us
We can call you Brother.

Be praised and glorified, my Lord,
in all creation.
May all your works
proclaim your mighty and glorious name—
El Shaddai
Yahweh
Father
Lord.

Sister Josephine Urbanski, O.S.F.

The Causes of the Clericalization Revisited

LAWRENCE LANDINI, O.F.M.

IN HIS BOOK *The Riddle of Roman Catholicism*, J. Pelikan attempted to sum up the nature of the Church in two words: identity and universality. "By identity, I mean that which distinguishes the Church from the world—its message, its uniqueness, its particularity. By universality, on the other hand, I mean that which impels the Church to embrace nothing less than all mankind in its vision and its appeal" (p. 22). Pelikan's observation is a variation of a theme taken up by many theologians today who speak of the *gathered*and *scattered* moments of the Church. The Church needs those moments when she celebrates her unique identity, her continuity and the all important bond of love, as well as those moments or longer hours of mission or outreach to the world.

The Friars Minor are no exception to these deep sociological and theological, human and faith, needs. The burden of universality or mission in its scattered moments had most to do with its openness to the clericalized Church of the thirteenth century and the presbyteral character of its mission. But as I said in my article, "The Clerical Character of the Order," published in these pages last month, the identity or gathered moments of the brotherhood were to be in Francis's mind moments of shared equality without caste distinctions.

The inherent tension between identity and universality are evident in the reality of the shorter time spent in gatheredness and the longer time spent scattered in the world or the apostolate. Even in past ages the world or the culture was more often to the fore than was the community of the Church. Most Christians live in the world and go to church rather than live in the Church and go to the world.

These general reflections have led me over the past fifteen years to reassess the understanding presented in my thesis on the causes of the clericalization of the Friars Minor. As I look back upon that initial work, I find that the main lines of the clericalization process are there. What I now wonder about is a deeper issue.

In point six of my conclusions, I wrote:

> At the core of both the external and internal forces responsible for the Minors' clericalization was the example and the law of the clericalized Church of the thirteenth century which did not possess a developed theology with regard to the place and role of the layman in the Church. Hence, since Francis was the *vir catholicus et totus apostolicus*, who insisted that his brothers live their gospel life in the holy Roman Church, and since he himself placed his Order at the feet of the same Church, giving a splendid example of reverence and subservience to its clerics, the clericalization of the Friars Minor was bound to take place [Landini, *Causes* . . . , 143].

Rather than looking to the Church of the thirteenth century as the core of the causality in question, I now think I should have looked more to the culture of the time with its inherent tensions. My indiscriminate equivocations between Church and culture, hierarchy and society, betrayed my shallow understanding of the inherent tensions within medieval society itself and the particular struggles of the thirteenth century.

Rather than looking to the Church of the thirteenth century . . . [we should look] more to the culture of the time with its inherent tensions.

If I had attended to medieval culture and society in depth and the struggles of the thirteenth century in particular, point six of my thesis might have read:

> At the core of both the external and internal forces responsible for the Minors' clericalization was medieval culture itself with its inherent tension between "order" and "alienation" and the particular struggles of the thirteenth century related to the emergence of the laity at all levels of society and their consequent threat to the established "order" and their increasing alienation from a crumbling clerically dominated world.

Unfortunately, I did not treat these deeper issues. Nor do I have space in this article or periodical to rewrite my doctoral thesis. I am grateful for the opportunity to address medieval culture, however briefly.

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Ordo and Alienation in Medieval Culture

AT THIS POINT, I am assuming that the reader is convinced of the interplay between culture and Church in every period of Church history. What might not be clear is my association of the dynamic of identity and gatheredness with ordo or order in the medieval period and the relationship of the dynamic of universality and scatteredness with the medieval concept of alienation. Before showing the importance of these relationships, let me address medieval ordo and alienation.

In my thesis I mentioned here and there that medieval people thought hierarchically. The pursuit of learning, for example, is more noble than manual labor within the scheme of medieval values because the spiritual is perceived as superior to the material order (cf. *Causes . . .*, p. 83, n. 32). In this established order of things, laymen were considered inferior to clerics (Ibid., 123). I never worked out, however, the why or whence of this hierarchical perception of reality and its tension with alienation.

Alienation for the medieval mind was both positive and negative. Negatively, alienation is departure from the established order and therefore sinful. Positively, alienation from a disordered world is seen as a good and the process of transcending the ordinary scheme of things is perceived as Spirit-filled.

The interplay between these two dynamics, order and alienation, was crucial in medieval society. Growth and continuity were at stake in the coincidence of opposites. Should the interplay break down, fossilization or gelatinous syncretization had to set in with a vengeance.

In 1967, Gerhard B. Ladner wrote a very perceptive article entitled "Homo Viator: Medieval Ideas on Alienation and Order," in *Speculum* 42 (1967). He quotes from Gregory the Great (†604), one of the most influential moulders of medieval culture, who divided society into three groups viz., preachers, the continent, and the married. These differentiated groups or orders of clerics, monks, and laity were seen as analogous to the hierarchical order of angels. Such gradation and the acceptance of higher and lower ranks on earth were for Gregory absolutely necessary for peace, love and concord. "No society," says Gregory, "could exist in any other way than if it was maintained by such a great differentiated order" (cited in Ladner, p. 242, n. 43). Together with this Dionysian passion for ordo there existed within the medieval world an appreciation for alienation, or the vision of man as pilgrim and wayfarer in this world.

The monk was a symbol, according to Ladner, of this coincidence of opposites. He was, at one and the same time, the symbol of ordo with his vow of stability, and of membership (gatheredness/group) in the highest order immediately below Holy Orders.

Because the monk was *monos*, he was also pilgrim and wayfarer in his single-minded union with God which put him in harmony with all creation and mankind. Alienated from an alienated world, he was in union with all.

The Franciscan movement was born in the height of the medieval world at a time when the interplay between ordo and alienation was breaking down. As disorder progressed, alienation increased. Although Ladner and more recently Barbara Tuchman have identified the critical breakdown with the fourteenth century, there is ample evidence of serious trouble in the thirteenth (cf. Tuchman, 34, 104-05).

Lester K. Little speaks of the profound shift at the time of Francis from a gift economy to a budding, grasping capitalistic economy. Not only feudal relationships but the entire structured order of Christendom began to shake in the thirteenth century. Evidence abounds of mounting tensions between clergy and educated laity. Already in Dante's world, moreover, one finds present the cynic profoundly alienated from himself.

Difficulties with the Church's position on usury and sexuality express themselves in an ever-widening gap between theory and practice. The alienated medieval wayfarer starts to be replaced by the Renaissance fool (cf. Ladner, 257). The seeds and the harsh realities of the medieval breakdown are present even to a Francis of Assisi. Indeed, the needs of Francis's world more than the "mind of the Church" evoked the call for pastoral reform at Lateran IV in 1215. It was the society at large more than the hierarchy that called for doctrinal sermons and repentance culminating in the sacrament of penance. Urbanization and its particular problems with the established moral order are but further manifestations of the profound shift in medieval life.

In a situation of healthy interplay between ordo and alienation, a society can grow and maintain continuity. Something began, however, even in the thirteenth century, to disturb this delicate balance and dynamic. The general result was the breakdown of ordo and a more profound alienation. In particular, the ability of the Friars Minor to maintain their unique identity as a brotherhood of clerics and laymen while reaching out to the world of the thirteenth century broke down.

More significant than the clericalizing legislation from the 1240's onward may be the intransigent attitudes of churchmen and clerical schoolmen who either refused to acknowledge the profound shifts within medieval society or attempted to stop them. Already in the twelfth century, the established ordo was challenged by the apostolic-evangelical movements north of the Alps. Reaction to the layman's involvement in ministry had already been checked in the conciliar teachings about *potestas*, thereby reflecting a pro-

found theological shift in the understanding of ministry from authorization to the power to confect sacraments and preach.

Francis, as much a *vir medievalis* as a *vir catholicus*, embodied that spirit-filled *elan* which Ladner says medieval men asserted again and again to transcend the status quo through alienation from the ordinary scheme of things (Ladner, 244-45). If he could not win in the scheme of things where preaching and ministry were concerned, he could hope to transcend the established order of things where the relationship of clerics and laymen was concerned in religious life. His brotherhood went against the Gregorian Reform siege mentality reflected in Innocent III's statement: "Laymen, even if they are religious, should not be given any authority over churches or ecclesiastical persons" (cf. Landini, *Causes . . .*, p. 15, n. 45).

The Church was the territory, the Friars Minor were more particularly the battleground in the early thirteenth century when the profound struggle between clergy and laity was fought out. Significant in this battle are not only the piece-meal privileges and consequences given by the Curia to the Order of Friars Minor, but the learned clerics themselves and their own prejudices vis-à-vis the emerging layman of thirteenth-century Europe. The clericalization of the Friars Minor is a sign of the broader Church's failure to deal constructively with an emerging, educated laity.

In my thesis I spoke of the absence of a theology of the laity in the thirteenth century. More conspicuously absent were a pneumatology and an ecclesiology. The failures to resolve the tension between clergy and laity—related to the breakdown of medieval *ordo*—have a direct bearing on the doctrinal pluralism in the fourteenth and fifteenth centuries concerning Church structure and the Reformation positions of the sixteenth century.

The Friars Minor, because of their mission, their scatteredness if you will, because of their identification with a universalistic Papacy, immediately experienced tension with their own unique identity of gathered equality among clerics and laymen to form that *novus ordo nova vita inaudita*. Celano records the sensation the new order of things made "whenever one of the faithful, no matter what his status . . . high or low birth . . . cleric or layman . . . led by the Spirit of God, came to put on the habit of holy religion" (1Cel 31). But as one jurist put it, ". . . its way of life is so new that no precedent in the canon law of the Church can be found for it" (cf. Landini, *Causes . . .*, p. 115, n. 5).

The crisis of equality within the Friars Minor was part and parcel of the larger crisis within medieval society that had to do with the threatening emergence of an educated laity free of clerical tutelage and control. The breakdown of the equality between clerics and laics envisaged in the Rule of 1223 is symptomatic of the failure of Western Europe to transcend the existing order of things and achieve a new synthesis. How ironic that the living sign of the breakdown should be the clericalization of an Order of wayfarers, pilgrims, and strangers in this world. Should we now fall into the bane of all historians and look for a villain?

The Direction of the Papacy

IN MY ARTICLE on "The Clerical Character of the Order," I indicated that I was too lenient on the Papacy with regard to its role in the process of clericalization. S. J. Van Dijk criticized in a letter: "One cannot exalt the *Romanitas* of the Friars Minor on the one hand and then state as you have that the Papacy followed the lead of the Order in asking for privileges. You have put it too simply." Without doubt, the role of the Papacy had to be more directive.

The reviewer of my thesis in *Etudes franciscaines* 51 (1969), 305, praised my thesis for demythologizing certain fixed ideas that pin-point responsibility for the clericalization. Aubert Clark, O.F.M.Conv., however, chided me for putting things too softly, for being "a bit too prudent . . . perhaps because the work was a dissertation for the Gregorian Univrsity" (*The Jurist* 29 [1969], 304). Coulton's book, *The Failure of the Friars*, exemplifies a strong position: ". . . we find the hierarchy deliberately corrupting the Rule in order to bring the new movement in line with current traditions; and soon the typical friar is no longer the reformer but the willing tool of a worldly Papacy" (172ff.).

While repenting of my softness with regard to the role of the Papacy, I am not prepared to single out that institution or the Curia as the culprit apart from a broader complex context. The process of clericalization flows from the wider struggles associated with medieval *ordo*. Churchmen in general and educated clerics in particular were part of the reaction to the more vast cultural shifts in thirteenth-century Europe.

Perhaps what Francis and the Parisian Masters say about study has more in common than I formerly realized. The apologetics of the Four Masters, e.g., and the other defenders of the mendicants at Paris in conflict with the Secular Masters may be illustrative of the attempt to curtail the breakdown of medieval *ordo* in academia. Fran-

cis's cautious attitude toward studies may very well have to do with an apprehension lest his friars be caught up in such a struggle. The events at Paris throughout the thirteenth century reveal that more is at stake than whether or not learning and virtue are compatible. The issues of academia are fraught with power politics, control, and challenge to the established order for all the parties involved: the Papacy, the clergy, the Friars Minor.

I prefer to see the role of the Papacy within a context. After two centuries of conflict with the Empire, something maddening possessed the Curia in the wake of its victory over the last Hohenstaufen, Frederick II (†1250). The trajectory was set and culminated in the exaggerated papal claims of Boniface VIII's *Unam Sanctam* (1302). The ironic folly of it all consists in this, that by that time, 1302, the alienation of Western Europe from the Papacy was well advanced, and the aura of universal leadership gone forever.

There are other aspects of the causes of the clericalization that deserve examination. I have singled out what I now consider most significant in my on-going study. This article builds upon and expands the great importance I gave to the context of the founding of the Friars Minor in my earlier article on "The Clerical Character . . . ." In dealing with the early history of the Order, we can never forget that the *Sitz im Leben* was medieval, conciliar, and change-oriented. In another article, to be published next month, I will consider the so-called "ministry explosion" and its effect on the lay dimension of the Friars Minor. Ω

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Song for a Coral Anniversary

Coral is red, is yellow.
Coral's neither
Blood alone
Nor sunlight always shining.

Dark and daytime blended
Give you: coral,
To brush in
Tender tinting on the years.

Love is red, is yellow.
Love is neither
Pain alone
Nor song forever singing.

Praise and penance blended
Come out: coral!
Each for other
In essential need.

Jesus, night and dawning,
You're not either
Way all-flowered
Only, or just Truth's

Fatal accusation,
But my Coral,
My small life mixtured
From Your hope and pain.

Mother Mary Francis, P.C.C.

The Fraternity of Saint Francis in a World of Pieces

DAVID TEMPLE, O.F.M.

THE FRATERNITY which Saint Francis envisioned seemed at first to be a dream. But then it became a reality. We look toward fraternity with hungry eyes because we live in a world of pieces. We have been fractured for a long time. The pretty places of our young lives are fragmented. As Thomas Wolfe wrote, "You cannot go back to the old neighborhood, because the old neighborhood is not there any more."

Families have been splintered. A few decades ago we held our breath briefly over the cry of the frantic wife: "John, come quick! Your children and my children are fighting with our children!" Families are split into factions. When there is family stock that would like to spend life together, brothers and sisters and cousins are scattered by the mobility of our age.

There are long rolls of people who do not belong to anyone. They are refugees. Or they are over the hill. Or they are rootless.

It might appear at first that big combines have reversed the descent into fragmentation. Uni-Best is absorbed by Uni-Corn which is a division of Uni-Site which is controlled by Uni-Verse. But man drops out of sight in these huge accordions which are manipulated in and out. The sociologist tries to pick his way through the maze and find a man at the end.

There is also the deepest fear of the age: that we will literally be blown to pieces.

When Saint Francis took his first steps, the beginning of fraternity was a gift. "The Lord gave me some brothers."

They came one by one.

Bernard came. He had been a piece of the merchandising establishment of Assisi.

Peter came. He had been a piece of the legal intelligentsia. He was soon a brother.

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Sylvester came. He had been a piece of the canonical organization of Assisi. Sylvester became a brother. Each of these had known community. But they had not been inflamed by fraternity. Previously they had found organization, but they had not found family. Each responded to the challenge that had originally confronted Saint Francis: If a man lives of himself alone, he really does not live at all. Each faced that further call that had come to the young man of Assisi: If a man gives less than himself, he does not really give at all. In giving, each of these new friars stopped being a piece and became a brother. He surrendered his isolation but did not surrender his personality. He left off worrying about what he had left, because he was too busy thanking God for what he got.

Each [new friar] responded to the challenge that had originally confronted Saint Francis: If a man lives of himself alone, he does not really live at all.

These new friars learned from Saint Francis that, in order to leave off being a piece as one advanced to being a brother, it was necessary to leave some things behind. They had seen this with their own eyes when Francis stood before his father at the bishop's palace. When he stood straight there and utterly alone with the shattered pieces of what had been his world scattered about him, with all his associations disrupted and the ties of his life torn and tattered—then for the first time in his life he was ready for deep fraternity. After he had stood bare before the whole town, he was ready to be a brother. Each seeker who came to be a friar would have to say in some manner that the things that had been gain to him, these for the sake of Christ he accounted loss.

In the early gathering, Francis was picking up the pieces, not because those who came to him were homeless or rootless, but because there was a new kind of brotherhood which would so possess a man that he would never be without home or without roots.

There were others farther out on the fringe of society. Some of these were beyond the last thin line of common acceptance. They were banished. They were lepers. They were brigands. They were down on their luck. When Francis extended fraternity to these outcasts, he was literally picking up the

pieces.

When with clear eye and clean heart Saint Francis saw the universe new, there were not any pieces any more. There were only brothers and sisters.

The followers who came to join Francis were not of one kind. They were men with sharp differences. Often their individuality stood out with rough edge. In the rating of "persons most likely to succeed," Brother Juniper would not have made it. In a test of social graces Maseo might have scraped his head on entering the first room. Rufino would not have come in at all but would have remained outside pondering whether he was worthy to enter.

The brothers were not expected to be of one type. There was no attempt to have them fit into one design, like cubes or spheres. The one absolute requirement was that they surrender to the full brotherhood of the gospel. They were not expected to fit into a slot. They were absolutely required to fit into a life. It was possible to have learned and unlettered men in a family. There could be high and low. The family could embrace the slow and the quick. But it could not thrive with committed and uncommitted. In the early Franciscan circles the decisive factor was not whether a man could follow an argument or follow a plow. The crucial element was whether he was ready to be made anew according to the challenge to love which is in the gospel.

It was clear from the beginning that brotherhood was not going to be automatic. Francis himself did not think that fraternity would come easy. While there would always be something of gift in brotherhood, at long last it would also take work. The creative love of the gospel would do it, if brothers were willing to put their lives into the gospel effort.

In the whole striving toward brotherhood, Christ was the center of fraternity. Saint Francis found Christ present in every man. He found him in all creation. Saint Paul had written that Christ was the eldest of many brothers. Francis proclaimed that Christ was the first of brothers for the Penitents of Assisi. Saint Francis discovered that in Christ he could pick up the pieces not only of humanity but of all creation.

The first brothers understood well that it was Christ who brought them together. To them it was clear that it was the love of Christ that made them family.

When the new friars shifted back and forth between the Little Portion and Rivo Torto, they knew well in their hearts that in this kind of looseness a few people could easily get lost. But it was Christ, the center, who held them

together. When the eight brothers went out two by two to the four parts of the world, it could conceivably happen that a couple would not come back. But the love of Christ which had sent them out drew them together again.

When Saint Francis went among the lepers, he called them his Christian brothers. When he expected the novices to live with the lepers he knew well that it was only the love of Christ that could get them there and keep them there.

When the first creaky years of growth were past and the brothers assembled in leaping joy and bounding numbers at the Chapter of Mats, it was in truth and in deed the love of Christ that sealed the 3,000 together.

The community life of the early Church has always been a cause of delight and wonder. Before the time of Saint Francis there were those who were so stirred by this life of the first Christians that they set themselves to do the same thing. They wanted to be of one heart and one mind. They sold all that they had. They possessed everything in common. Francis knew all this and admired it. But he wanted to go one step farther.

Saint Francis never once mentions the Acts of the Apostles. He concentrated on what made the Acts possible. And that was the gospel. When he said: "All you are brothers," he was quoting from the gospel. When he was excited about the joining together of the brothers in common meeting, he was thinking of the two or three gathered together in the gospel.

Before the time of Saint Francis, in the religious life there flourished the *vita communis*. In this the pieces came together in a design that had order and tranquility and discipline. There was clock-work and there was something more in common regard and esteem and respect. It was all very good, but Francis was thinking of something more. His vision went below the most profound depth of the *vita communis*. For Francis fraternity was born of the spirit. Fraternity made community into family on a gospel basis.

It was in the power of the Spirit that the pieces came together. It was by the action of the Spirit that the reality of fraternity was effected. It was the power of the Spirit that, in the first brave days of the Order, united a merchant's son, a farm boy, a knight, and a nervous nobleman. It was the Spirit that kept them one as others, including a few robbers, would join at Francis's invitation. It was the integrating and unifying power of the spirit that put the pieces together. Ω

Francis 1181—A Franciscan 1981

The child born in Assisi into
the Bernardone family in 1181
grew to be—
FRANCIS—
a man of great desire
FRANCIS—
so much in love with God
FRANCIS—
told to rebuild the Church

To be a FRANCISCAN in 1981,
I must—
be full of desire—
guarded by poverty
be in love—
freed by chastity
rebuild the Church—
directed by obedience.

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

Book Reviews

Merton: A Biography. By Monica Furlong. New York: Harper & Row, 1980. Pp. xx-342, including index. Cloth, $12.95.

Thomas Merton. By Cornelia and Irving Süssman. Garden City, NY: Doubleday Image Books, 1980. Pp. 171, including index. Paper, $3.95.

Reviewed by Brother Bill Barrett, O.F.M., a member of Holy Name Province who lives and works at Saint Francis Inn, a soup kitchen and house of hospitality in Philadelphia.

More than twelve years after his death in Bangkok, Thomas Merton's life still evokes curiosity and controversy, often mixed with a good bit of reverence. Fortunately for us (and probably for him), Merton's biographers are little inclined to the pious sort of hagiography he was forced to produce in his first few years in the monastery. Several new biographies of Merton have recently appeared, though not yet the official one commissioned by his literary trustees. Originally to have been written by John Howard Griffin, it was slowly halted by Griffin's illnesses; even before his death last year, it was taken up anew by Michael Mott, and will be some time yet in the making.

Merton himself began the public examination of his life with *The Seven Storey Mountain*, his 1948 autobiography written soon after he entered the Cistercians, and through his published journals such as *The Sign of Jonas* and *The Secular Journal of Thomas Merton*. With these texts, and with his other prolific writings, each new biographer must contend. But from this straightforward starting point provided by the subject himself, each biographer begins the strangely difficult search for the monk.

With *Merton: A Biography*, Monica Furlong makes a substantial inquiry into his paradoxical life. Furlong is fascinated with Merton's monastic heart, with his conversion from despising the world below his Trappist perch to embracing the world as it swirled merrily around his hermitage. Understanding that the monastic life could never be very easy for one like Merton with his keen perception and "the equipment of an artist," Furlong discusses his correspondence over the years with Benedictine Jean Leclerq; in it Merton agonizingly sorted out his strong desire to forsake his Cistercian community for an even stricter monastic life. Nevertheless, as the author also points out, Merton did reach a conviction, by the end of the 1950's, and periodically reiterated it, that he would end his days as a monk of Gethsemani.

Furlong writes fondly of the warm and human person Merton clearly was. She approvingly mentions a letter to Rosemary Ruether in which he defines a monk as a "mere man," not a monastic stereotype or cartoon. She senses how difficult his life was at times, he who wrote to a friend experiencing divorce, "You think I got fun here? Man, you think more. You think I got no angst? Man, think again. I got angst up to the eyes." And to a monk of Gethsemani away for studies, on the frightening possibility that some might try to take Merton for a model, ". . . anyone who imitates me does so at his own risk. I can promise him some [illegible] moments of naked despair."

That Merton [illegible] crises in his life is clear, [illegible] almost

everyone with even the most superficial acquaintance with his story. Taking courage in his experience of forgiveness, Furlong risks naming the sin that Merton only alluded to. From a long letter to Catherine Doherty when he was preparing to join her in Harlem, and from oblique references elsewhere, Furlong mentions that Merton fathered a child while a student at Cambridge in 1933. Merton admitted that his unnamed transgression "definitely demands a whole life of penance and absolute self-sacrifice."

But it is really his growth, through the monastic life, that is the focus and concern of Furlong's study. He may have begun his journey along the *via negativa*, but in Merton the road takes a new twist. Though he did indeed say, "And so I will disappear" at the end of his address on "Marxism and Monastic Perspectives" just before his solitary death, Furlong speaks the whole truth. The videotape of his address shows Merton saying, ". . . and so I will disappear and we will all go and have a coke or something." Together with the delightful detail that on the night before he died Merton ate at Nick's Hungarian Diner in Bangkok, this exact quote of his last recorded words gives a perspective on Merton that he would undoubtedly prefer. One can't help liking this monk who "loathed Wagner" and wrote in his journal of a quick visit to New York City, "Anything but soulless, New York is feminine. It is she, the city. I am faithful to her. I have not ceased to love her to the last gasp of this ball point pen . . . (Pen runs out)."

Furlong does not neglect Merton's lifelong concern with the crises of civilization, of social justice, though neither does she make it clear that his writings against racism and nuclear war were constant, early and influential far beyond expectation. Even before entering Gethsemani, he wrote to Catherine Doherty, "The first thing to do is to feed the poor and save the souls of men . . . , first of all at the cost of our own appetites, and with our own hands, and for the love of God." In his early journal *The Sign of Jonas*, he expressed his hope for "small agrarian communities in the country," one of the main principles of the Catholic Worker movement. It comes as no surprise, for Merton wrote to Dorothy Day in 1965 that "If there were no *Catholic Worker* and such forms of witness, I would never have joined the Catholic Church."

Not least of the joys of Furlong's book are several rarely seen photographs of Thomas Merton by Ralph Eugene Meatyard, a Kentucky photographer whose playful portraiture produced a number of good icons of Merton.

Despite many strengths, there are some unfortunate errors in the Furlong book. One of the strangest mistakes is the author's inaccurate citation of the Thomas Merton Collection; the correct address is T.M.C., Friedsam Memorial Library, Saint Bonaventure, NY 14778. To complicate the problem, several letters held in this Thomas Merton Collection at Saint Bonaventure University are cited in footnotes as in the Thomas Merton Study Center of Bellarmine College. It appears that although these collections are distinguished in the book's acknowledgments, all footnote citations are made to the T.M.S.C.

There are other footnote confusions as well. For example, notes 22 and 23 on page 307 should be dated 1967, not 1962. Some inaccurate references are made in the text, apparently problems of proofreading; for example, the second note on page 294 should read no. 9, not no. 19.

For all that, the references in Furlong's biography are helpful. Mistakes, never excusable in a book of this sort, are at least not crucial to any arguments of the text. Would that this could also be said of Cornelia and Irving Süssman's *Thomas Merton!* Unfortunately, the Süssman book makes little attempt to locate the Merton writings it cites through notes or references. Disembodied lines from his poems head each chapter, but real effort is required to discover where they are pulled from. Most of the quotations from his writings are utterly without reference, so that *The Seven Storey Mountain*, his autobiography, and *My Argument with the Gestapo*, his novel, can be easily confused by a reader not familiar with both. In fact, a description of a summer holiday in Scotland during his student days is straight out of *My Argument with the Gestapo* without any acknowledgment that this source is, to say the least, fictionalized.

The Süssmans, unfortunately, do us no service here. For those who can read this book without need of footnotes, there are no new insights; anyone seeking a good introductory biography would be better off with a work that cited its sources. Merton's great crisis, which is identified by Furlong, remains nameless here. Indeed, one might infer from the Süssman book that his problem was no more than chronic self-pity. There is even mention of the wholly unsubstantiated theory of Merton's death by electrocution: that "the C.I.A. could have got into the room and arranged the accident before Merton came back from lunch. The rumors are still flying around Asia." Biography is not made of rumors and novels, but this is not clear from the Süssman book.

Finally, the cover picture on this book, mistakenly ascribed to Brother Patrick Hart, is a badly cropped picture of Merton. The original uncropped picture, taken by Philip Stark, shows Merton with his arms around his brother monks Pat Hart and Maurice Flood.

The Furlong biography is, despite a few errors that warrant correction, a fine and worthy book; the Süssman biography, with regrets, will not serve.

Spiritual Theology. By Jordan Aumann, O.P. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 456. Paper, $18.95.

Reviewed by Father Regis Armstrong, O.F.M.Cap., a member of the staff of the Franciscan Institute.

A review of the list of recent publications in the field of spirituality indicates the lack of any systematic, in depth study of spiritual theology. Many priests and religious might sigh in relief at this phenomenon, for the memories of hours studying the systematic presentations of Tanquerey, Garrigou-Lagrange, or de Guibert are still fresh. Yet the time for publishing a volume such as *Spiritual Theology* is right, since the plethora of books concerning religious experience, attitudes in prayer, spiritual direction, etc., needs some basic framework or plan in order to achieve some cohesion. This publication is one of the most comprehensive works on spiritual theology written in recent years and presents an orderly exposition of the spiritual life which is classical as well as contemporary.

Father Aumann, a Dominican friar who is well known to any reader of *The Priest* magazine or the 39-volume *Cross and Crown Series of Spirituality*, has updated and revised much of the material presented in *The Theology of Christian Perfection*, a book which he co-authored with Antonio Royo in 1962. In the fourteen chapters of this book, he considers almost every area of the Chris-

tian spiritual life: the meaning of spiritual theology, the centrality of the Incarnate Word in the spiritual life, the workings of grace and its gradual unfolding in the mystical life, the means of growth in holiness, e.g., conversion, the sacraments, the practice of virtue, spiritual direction, and the discernment of spirits. The strength of this vast undertaking lies in the author's systematic approach and the manner in which he develops this approach through his basic definition of spiritual theology.

Much of this systematic approach stems from the Thomistic background of the author. Even a superficial reading of this book will enable a reader to perceive the classical Thomistic framework with its clarity, clearly delineated lines of development, and penchant for defining and refining the concepts of the spiritual life. Nonetheless, Father Aumann has attempted and succeeded in entwining many contemporary authors, spiritual phenomena, and interests into the body of his text so that there is a fine synthesis of classical and contemporary insights into the development of the human person as a spiritual being. In order to study these sources and discover their merits, the author has provided an excellent set of footnotes which contains up-to-date editions of many once popular writings.

In this context, however, it is unfortunate that the author did not use many of the non-Thomistic sources as means of underscoring some of the deficiencies of the Thomistic approach to spiritual development. In addition, a weakness of the book is its failure to present outlines and appropriate bibliographical suggestions concerning the other schools of spirituality. This is more unfortunate in view of the phenomenal success of the *Classics of Western Spirituality* series published by Paulist Press and the growing interest in the history of spirituality in the Christian tradition.

As a professor of Spiritual Theology in both Franciscan and non-Franciscan institutions of higher learning, I was disappointed that there was no mention of the richness of Saint Thomas Aquinas's contemporary, Saint Bonaventure. The Prince of the Mystics, as he has been called, brought the magnificent medieval mystical tradition into a marvelous synthesis and produced in his *Soul's Journey into God* a summa of mystical theology which parallels Saint Thomas's summa of systematic theology. The witness of history, moreover, manifests Saint Bonaventure's influence on the traditions of the English and Spanish mystics. Thus he is a figure in the development of Christian spirituality who should not be overlooked.

Nonetheless, this book is a valuable contribution to the field of contemporary spiritual literature. It should be very helpful not only to seminary professors and religious formation personnel, but also to many lay leaders, cursilltas, teachers, et al., who are attempting to guide, develop, or discern the promptings of the Holy Spirit in the lives of those who are eager to grow in Him.

The CORD

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Atkinson, Gary M., and Albert S. Moraczewski, O.P., *Genetic Counseling, the Church, and the Law.* Chicago: Franciscan Herald Press, 1980. Pp. xviii-259, incl. index. Paper, $9.95.

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The Medium Is the Message: Franciscan Witness

THERE IS A STORY famous among the Franciscan legendae in which a brother asks Francis to teach him how to preach. The story has it that Francis tells the brother to get ready and together they walk through the town without saying a word. The young friar is puzzled and upon their return home he questions Francis about teaching him to preach. Francis's answer is simple: we preach best not by word, but by example.

This story illustrates Francis's constant concern about integrity in the lives of the members of his community. He knew intuitively what Marshall McLuhan was to discover centuries later: the medium is the message. His concern that his followers be a community of witness is demonstrated in the sixteenth chapter of the Rule of 1221. There he instructs the friars about how they are to conduct themselves as a community living among the people. In fact, it is in this sixteenth chapter that he singles out being a prophetic community as the primary way of giving witness of their identity as Christians. "One way [of living among people] is to avoid quarrels or disputes, so bearing witness to the fact that they are Christians." Francis does not delineate any other way his community is to be of service, except that of giving Christian witness. In short, he is saying that whatever else they do their primary service is being a community showing people how "to follow in the footsteps of Jesus."

Francis and the early community were intent upon behaving the way Jesus behaved, living the way Jesus lived. Their concern about living the Gospel was not an intellectual adventure or exercise; they were not given to theorizing. The early Franciscans were men and women who, moved by the Gospel, were impelled toward action, the one action of "following in the footsteps of Jesus." This is what gave their lives integrity and their words meaning. They lived what they preached, and their lives were their most persuasive words.

Many of us today are fascinated by the Word of God, excited by what biblical scholarship has uncovered. We meet in discussion groups to talk about the Word of God, or plan programs to help others to examine the Word. Still others of us willingly make applications of the Word for political leaders, the super powers, nation-states, the Church, the hierarchy, congregational leadership, people down the block, or our next door neighbor. But few of us have allowed the Word of God to seize us, to move us to make a radical response to its demands. Yet this seems to be of the essence of the Franciscan way of "following in the footsteps of Jesus."

. . . whatever else [Franciscans] do their primary service is being a community showing people how "to follow in the footsteps of Jesus."

None of us can be absolutely consistent about living as Jesus lived, but we cannot rationalize away our responsibility for trying to follow him according to our Franciscan tradition. In fact, we need more readily to encourage one another to make decisions about our lives that are steps in faith, steps that reflect a radical response to the Gospel. Then our service of education will be more than teaching skills, facts, techniques, or methods; our teaching will be by way of example—the only really lasting way to convey a message.

So let's not get too comfortable in our ways of giving service, too self-satisfied. Let's be about the one service that Francis had in mind for his followers, the one that will continually challenge us to take just one more step in faith each day of our lives: being a community whose members not only talk about Jesus, but more importantly live like Jesus. Ω

Madge Karecki, SSJ-TOSF

Correction

In Table 2 of Father Jonathan Foster's article, p. 200 of our July-August issue, the figure of 37% in the center column should read 55%. We deeply regret this typesetting error which, of course, has a serious effect upon the article's thesis.

Obedience: The Fraternal Bond of Charity

MICHAEL CROSBY, O.F.M.

SOME OF THE EARLIEST complaints against the brotherhood Francis founded were occasioned by its apparent lack of structure.[1] For example, Jacques de Vitry's admiration for the early friars was tempered, on at least one occasion, by his worry that especially the younger men needed more strict conventual discipline.[2] His suggested remedy implies regularly founded houses and a master-subject relationship. Both these features of traditional monasticism were deliberately avoided by the early friars, attentive to their founder's view of religious life. For them, it was not being attached to a house that effected the bond of stability among the friars, but their relationship to each other in obedience; and this relationship to each other relied on an obedience of mutual service. These are the hallmarks of Franciscan structure. To miss them, as perhaps de Vitry did, is to overlook the genius of Francis and one of the more endearing traits of his "ordo sine ordine."

To begin with, Francis considered a candidate really belonged to the Order once he had professed obedience; this is what gave the new friar all the identity and stability required.[3] Since Francis was a poet rather than a canonist, he was more adept with metaphor than with legal definition. His feeling for obedience is communicated in his Rule mainly by two images. One is spatial: a friar is "accepted into obedience" and must avoid "wandering outside" it.[4] The decision of a friar to enter religion therefore involves not an attachment to a canonical place (a monastery), but a commitment to firm obedience.

The second image favored by Francis to present his understanding of obedience is based on family relationship: the friars are "members of one household," whose bond surpasses the proverbial intensity of a mother's love. Furthermore, this relationship of obedience is between the friar and his *minister*, a peculiar word which develops another dimension of Franciscan obedience. For the same reason that he preferred the fraternal implication of "friar" in reference to the members of his Order, Francis avoided such terms as "superior," "prior," "abbot," or "master"—any word which suggested ranking one person over the other because of the dignity of an office. Instead, he chose the term "minister," or in other circumstances, "custos" or "guardian"—words which suggest service in fraternity. He strictly forbade the presumption of authority in this relationship,[5] and insisted rather that the ministers "are the servants of the other friars."[6]

Father Michael Crosby, O.F.M., who resides at Our Lady of Angels Friary in Cleveland, wrote this paper while pursuing graduate studies at the Franciscan Institute, St. Bonaventure University.

> *. . . the core of Francis's theology of obedience . . . is the bond of mutual fraternal love, which is the means of achieving the highest Christian charity.*

Basically this relationship is between equals; but its demands are certainly not undifferentiated, and certainly not lacking in obedience. In fact, Francis saw the relationship between friars and ministers as a mortification that enabled them to assent to God by denying their own will in the context of fraternal association: "Obedience should be given, first, to the words of Christ, and then to superiors . . . and so we must renounce self and bring our lower nature into subjection under the yoke of obedience."[7] Total and unchallenged obedience is required by Francis in all things not contrary to conscience or the Rule,[8] and he shunned as an excommunicate any friar who abandoned the relationship of obedience.[9]

How he resolved the paradox of fraternal submission is as ingenious as it is simple. In Admonition III, Francis recognizes clearly the total self-giving involved in submitting absolutely to obedience, and he recognizes also the conflict of wills that may be involved; but his graceful insistence is that "this is true and loving obedience which is pleasing to God and one's neighbor."[10] True obedience then is inevitably loving obedience,[11] which makes the friar-minister relationship ennobling and a joy to God and man, not merely a canonical duty.

This resolution of authority and fraternity is rather intuitive, and Francis aptly proclaims it in poetic rhapsody:

> Lady Holy Love, God keep you,
> with your sister, holy Obedience.[12]

The successful coexistence of these paradoxical elements is effectively exemplified in Francis's own charismatic leadership of his brethren, notably in the account of the interplay between him and his first eight friars on the oc-

casion of their being sent on a mission:

> But they, accepting the command of holy obedience with joy and great gladness, cast themselves upon the ground before St. Francis. But he embraced them and said to each one with sweetness and affection: "Cast thy thoughts upon the Lord. . . .

And, when they return to report to him and receive correction:

> . . . the blessed father, embracing his sons with exceeding great love, began to make known to them his purpose and to show them what the Lord had revealed to him.[13]

Here fraternal obedience and fraternal love elicit reciprocal responses, and direct both minister and friars to God's revelation. It is a mutual (though differentiated) service relationship, the success of which relies on a deliberate and delicate sensitivity to each other's attitude.[14] In the words of the "Salutation to the Virtues":

> Obedience subjects a man to everyone on earth,
> And not only to men,
> But to all the beasts as well
> and to all the wild animals,
> So that they can do what they like with him,
> as far as God allows them.[15]

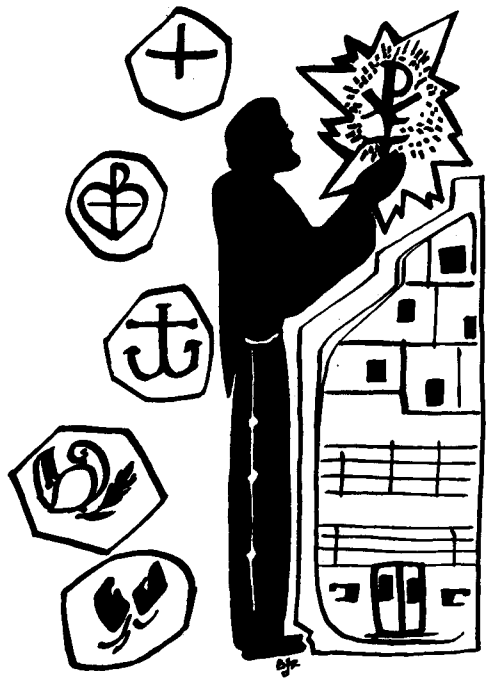
We come then to the core of Francis's theology of obedience: it is the bond of mutual fraternal love, which is the means of achieving the highest Christian charity.[16] This is the grace which informs Franciscan obedience, a liberating ideal that communicates the freedom of the sons of God, since "Any good that he [the friar] says or does which he knows is not against the will of his superior is true obedience."[17]

Still, according to Francis, the friars serve and obey one another—indeed, all men and creatures—after the example of the Lord.[18] The authority of the minister is as humble and loving as the submission of the friar; and even when, in conscience, either must challenge the other, charity is the mode and motivation governing such controversy. Thus friars are not to spurn a minister's authority even when they cannot obey him,[19] and ministers are to accept such challenges charitably[20] and correct even wayward friars with patience and love so that the fraternal relationship perdures.[21]

One would expect a fraternity united by such generous ideals to be a perfect community, and so it is satisfying to read Celano's ecstatic description of an early friar community, in which the connection between obedience and charity is explicit:

> Truly, upon the foundation of constancy a noble structure of charity arose. . . . O with what ardor of charity the new disciples of Christ burned! How great was the love that flourished in the members of this pious society . . . ! What more shall I say? Chaste embraces, gentle feelings, . . . oneness of purpose, ready obedience, unwearied hand, all these were found in them.[22]

And Celano elsewhere suggests that if obedience is what held the friars together, obedience alone might separate them.[23]



What I find convincing about the success of this ideal obedience in forming a fraternal bond among the early friars is the report of an exceptional breakdown due to a lapse on the part of Francis himself. For although Francis wisely admonished ministers against carelessly invoking obedience on a friar,[24] he himself is reported to have imprudently imposed and accepted a charge in obedience; and the result was to make the practice of fraternal association relatively uncomfortable between himself and his beloved disciple, Bernard of Assisi. According to the account, Bernard was rapt in prayer and therefore unaware that Francis had called out for his companionship. Francis was hurt by this seeming neglect; but the Lord revealed to him the actual situation, which caused him great remorse. So after Francis confessed to Bernard his impatience, he commanded in obedience that his companion do whatever he asked. Bernard, sensing Francis's intention, exacted a reciprocal commitment from Francis: that Francis do whatever Bernard commanded. Francis then required Bernard to revile him for his pride, and Bernard countered with the demand that Francis scold him for his faults whenever they would meet. The narrative continues poignantly:

> And henceforth Francis avoided staying very long with him, so that on account of that obedience he should not have to speak a word of correction to him whom he

knew to be saintly. . . . And it was wonderful to see . . . especially how the obedience and charity and the patience and humility of each came into conflict.[25]

Wonderful indeed; but a bittersweet reminder that the mutual service of obedience challenges even the ingenuity of saints to preserve the bond of charity that is the goal of religious discipline in the early Franciscan tradition.

EVENTUALLY, WITH THE GROWTH of the Order in numbers and its spread through many territories, the original concept of Franciscan obedience (which apparently relied heavily on Francis's personal influence for its success) was modified, usually by accepting the more conventional administrative wisdom represented by de Vitry: authority became more structured; precepts multiplied; duties, obligations, and dispensations were codified. And still the original intention of Francis has remained in the Franciscan tradition to emphasize the personal, fraternal, complacent (in the root sense of "mutually fufilling") practice of obedience. Moreover, this approach has gained renewed currency in the "new Church." At least I detect a Franciscan echo in this passage from Vatican II's *Decree on the Appropriate Renewal of Religious Life*:

> Governing his subjects as God's own sons, and with regard for their human personality, a superior will make it easier for them to obey gladly. . . . Let him give the kind of leadership which will encourage religious to bring an active and responsible obedience to the offices they shoulder and the activities they undertake.[26] Ω

Notes

[1]One instance: the curial biographer of Gregory IX praised him for giving form to the formless ("informavit informen") order of Francis. Cf. Cajetan Esser, *Origins of the Franciscan Order* (Chicago: Franciscan Herald Press, 1970), 139.

[2]*Omnibus*, 1609. Perhaps this is merely the choleric interpolation of a copyist (cf. *Omnibus*, 1616-17, n. 21). But subsequently, in a sermon, de Vitry proposed to the friars the monitum St. Benedict included in the first chapter of his Rule concerning wandering monks, and he urged the friars not to leave their friary without the explicit command of obedience. Cf. Esser, 139.

[3]"When the year fixed for the novitiate is over, he [the postulant] should be allowed to profess obedience; and once that has been done, he may not change to another Order. . . ." RegNB 2; *Omnibus*, 32.

[4]RegB 2; *Omnibus*, 58. Cajetan Esser is willing to conclude that the relationship of obedience to the superior is, in fact, the "cloister of Friars Minor" (120, n. 101). Cf. ibid., 70: "This promise of fealty and obedience was the first and most significant tie that held together the community of Friars Minor, however loose knit it might appear from the outside."

[5]"All the friars without exception are forbidden to wield power or authority, particularly over one another." RegNB 5; *Omnibus*, 36. I think argument can be made that part of the motivation behind the prohibition: "The friars are absolutely forbidden to allow any woman to profess obedience to them" (RegNB 12; *Omnibus*, 42), is the experience that obedience indeed creates and requires a communal bond.

[6]RegNB 5 and 8 (*Omnibus*, 36 and 63). Cf. also p. 62, where the Minister General is referred to as "the servant of the whole fraternity."

[7]EpFid I; *Omnibus*, 95. Cf. also Test; *Omnibus*, 69, where Francis uses the intensive expression, "I want to be a captive in his [the minister general's] hands so that I cannot travel about or do anything against his command or desire."

[8]"A friar is not bound to obey if a minister commands anything that is contrary to our life or his own conscience, because there can be no obligation to obey if it means committing sin." RegNB 5 (*Omnibus*, 35); cf. also RegB 10 (p. 63), and Adm III (p. 80).

[9]"If a friar refuses to do this [observe the Rule] I will not regard him as a Catholic or as one of my friars and I even refuse to see or speak with him until he repents." EpOrd (*Omnibus*, 107-08.)

"The friars who withdraw from obedience and disobey God's commandments, wandering about from place to place, can be sure they are under a curse as long as they remain obstinately in their sin." RegNB 5 (*Omnibus*, 36-37).

Note the frequent association between "wandering about" and "withdrawal from obedience," which is a kind of negative image of the obedience-fraternity bond.

[10]Adm III (*Omnibus*, 79). In the same Admonition, Francis calls those who withdraw from obedience "murderers," a vivid expression of the dichotomy between obedience-charity and lack of obedience-lack of charity.

[11]Cf. 2Cel 151 (*Omnibus*, 484) for an expressive suggestion of the attitude of Francis for the friar-minister relationship: ". . . for the sake of greater obedience, he [Francis] requested a special guardian for himself whom he would *cherish* as his superior (emphasis mine).

[12]SalVirt (*Omnibus*, 133).

[13]1Cel 29 (*Omnibus*, 252-53).

[14]Note the delicacy of concern in the following injunction of Francis as quoted by Celano: ". . . for if a brother, subject to a brother superior, not only hears his voice, but even understands his will, he must immediately give himself entirely to obedience and do what he understands him to will by some sign or other." 1Cel 45 (*Omnibus*, 266).

[15]SalVirt (*Omnibus*, 133-34).

[16]Francis accounted for the dimension of charity in faithful obedience from the viewpoint of both superior and subject. In his *Letter to a Minister*, he advises a superior who apparently suffered hardship in office and therefore desired to resign and withdraw from his community: "I am convinced this is true obedience. You must love those who behave like this towards you and you should want nothing else from them, except what God permits to happen to you. [And in this] you can show your love for them by [not merely] wishing that they should be better Christians. This should be of greater benefit to you than the solitude of a hermitage" (*Omnibus*, 110). And in Admonition III, Francis praises the charity of a friar who bears with a misunderstanding superior: "A religious who prefers to suffer persecution rather than be separated from his confreres certainly perseveres in true obedience, because he lays down his life for his brethren" (*Omnibus*, 80).

[17]Adm III (*Omnibus*, 79). Gemelli comments that Francis gave "a rule so simple that they had free choice with regards to prayer, mortification, type of work, and kind of apostolate. It was made for free men . . . it is a manifestation of love. It is precisely the bond of love that should unite superiors and subjects, in such a way as to make commands superfluous. . . . The ideal of St. Francis was to form such perfect disciples that they could command their own liberty, or, to use religious terminology, give their liberty the virtue of obedience. That is what he wrote to Brother Leo, the lamb of God: 'Whatever way you think in the eyes of God, is the best way to follow His example and practice His poverty, adopt it with the blessing of the Lord and in obedience to my command.' " Agostino Gemelli, *The Message of Saint Francis*, trans. Paul Oligny (Chicago: Franciscan Herald Press, 1963), 97.

[18]Cf. RegNB 5 (*Omnibus*, 36). In ch. 9 of that same Rule Francis directs his brethren "to love and care for one another as brothers . . . just as a mother loves and cares for her sons." The two texts, taken together, give the balanced view of Franciscan obedience-love. Cf. also RegNB 7, in which the brethren, "like spiritually minded men, [should] diligently show reverence and honor to one another . . ." (*Omnibus*, 38). Also, in chapter 16 of that Rule, Francis instructs missionaries in the words of 1 Pt. 2:13 to "be subject to every creature for God's sake, so bearing witness to the fact that they are Christians." And, reflecting on his early companions, Francis recalls, "we were submissive to everyone" (Test; *Omnibus*, 68).

[19]Adm III (*Omnibus*, 80); RegB 10 (63).

[20]RegB 10 (*Omnibus*, 63).

[21]Ministers "must be careful not to be angry or upset because a friar has fallen into sin, because anger or annoyance in themselves or in others make it difficult to be charitable" (RegB 7; *Omnibus*, 62). Thomas of Celano reports that when Francis resigned as minister general he warned: "Let them [the ministers] be obliged to render an account to you, Lord, on judgment day, if any brother of them perished because of their negligence, or example, or harsh correction" (2Cel 143; *Omnibus*, 477-78). Cf. also RegNB 4 (35).

[22]1Cel 38 (*Omnibus*, 260-61).

[23]Cf. 1Cel 39 (*Omnibus*, 261): "They came together with great desire; they remained together with joy; but separation from one another was sad for both sides, a bitter divorce, a cruel estrangement. But these most obedient knights dared put nothing before holy obedience . . . they put aside every objection and hastened to fulfill what was commanded."

[24]Cf. 2Cel 153 (*Omnibus*, 485). On the other hand, he thought that commands under obedience should be fulfilled expeditiously (ibid.).

[25]Cf. Fior 3 (*Omnibus*, 1306-08).

[26]*The Documents of Vatican II*, ed. Walter M. Abbot (New York: Guild Press, 1966), 477. This is just one of many passages which breathe forth a Franciscan aroma.

"This Is the Time to Show Mercy"

psalm 102

When truth becomes less pain than preference
And God-burn opted over the cool perhaps,
Could this be time?

When stifling way is willed
More than accepted,
Would possibly this be time?

If I could learn to smile at pretty plans
Swirled off in dust,
Might that be time for mercy?

God of my first option and my last
And of every painful in-between,
If this is time for mercy,
Be attentive,
God of my heart.
Oh! do not miss Your cue.

Mother Mary Francis, P.C.C.

The Lay Ministry Explosion and the Presbyteral Mission of the Friars Minor

LAWRENCE LANDINI, O.F.M.

WITHOUT DENYING AN ESSENTIAL distinction between the priesthood of all baptized and the ordained priesthood, Vatican II located the source of all ministry in baptism. Membership in the Church identifies the Christian with the Church's mission. Thus we read:

> The faithful are by baptism made one body with Christ and are established among the People of God. They are, in their own way, made sharers in the priestly, prophetic, and kingly functions of Christ. They carry out their own part in the mission of the whole Christian people with respect to the Church and the world [*Lumen Gentium*, 31].

The affirmation of our incorporation into Christ as the basis of all ministry in the Church will undoubtedly do much not only to restore the laity to their rightful role in ecclesial life, but also to help the Roman Church come to grips with one of its great issues, unresolved at least since the 12th century: viz., the relationship between its clergy and laity in the apostolate. This affirmation of the laity's role in ministry is also most significant for the Friars Minor.

The image of the Lay Brother in the Franciscan movement has for the most part been that of a domestic servant whose tasks free his clerical confreres for priestly ministry. While portering and questing did much to enhance the presence of the friars among the people, most Brothers were given menial tasks. Too often the Brothers were not given an adequate spiritual training to help them cope with their lot.

Since Vatican II the possibilities of other ministries have opened up for our Lay Brothers. While there have been tremendous quantum leaps to actualize the ministerial opportunities for our Brothers, much more yet needs

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to be done to enhance their image and realize their aspirations. The effects of such a renewed understanding of the source of all ministry is bound to bring about profound changes in the life of the Church and among the Friars Minor.

While we are savoring the positive implications of Vatican II with regard to the laity, we must also ask some sobering questions. First of all, with regard to the lay ministry itself, we must ask: is the phrase *lay ministry* specific enough? Secondly, with regard to the presbyteral ministry, we might ask: is our view of the presbyteral ministry too narrowly filtered through the stereotype of the parochial apostolate? Thirdly, is there a positive appreciation of the relationship of all ministry with the coordinating, leading role of the presbyteral apostolate?

While there have been tremendous quantum leaps to actualize the ministerial opportunities for our brothers, much more yet needs to be done to enhance their image and realize their aspirations.

Only when these and similar questions are adequately dealt with should we go on to ask whether or not the Friars Minor collectively should preeminently opt for lay ministry rather than a presbyteral mission within the Church. Too often we get sidetracked in our intramural discussions with issues like clerical triumphalism and the inequalities and virtual caste system it has produced in the past. Father Antonine DeGuglielmo, O.F.M., has rightly focused the issue we are discussing. I agree with Father Antonine that the Order should not strive to abandon or inhibit its presbyteral character in its efforts to insure equality among all the Brothers.[1] My opinion flows from the following reflections.

1. Lay and Presbyteral Ministry within the Church

MANY OF US are old enough to remember the definition of the lay apostolate as the share of the laity in the work of the hierarchy. Such an apostolate is viewed today as pertaining "to absolutely every Christian." Further,

> the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the hierarchy. . . . Consequently, let every op-

> portunity be given them so that, according to their abilities and the needs of the times, they may zealously participate in the saving work of the Church [*Lumen Gentium*, 33].

These and similar statements indicate a thrust that the Church is slowly and painfully realizing.

There is something fundamentally ministerial about the Christian vocation. Yet other ministerial tasks may be accorded the laity. And all ministry is to be exercised in conjunction with the hierarchy. Obviously, only by such hierarchical coordination do the variety of ministries "work for the good of the whole body" (*Lumen Gentium*, 18).

More pressing than the issue of the interdependence of the hierarchy and laity is the meaning of lay ministry itself. Is there something distinct here from the already designated ministries open to the laity—e.g., the ministries of reader and acolyte—or are we hunting the hobbit? In talking about lay ministry, are we talking about something specific other than the laity's general vocation to work for the transformation of society in whatever work they may find themselves? Do we inflate the expression *lay ministry* to include tailoring, cooking, portering, and maintenance as well as catechizing, ministering to the sick, directing liturgical music, and other activities for which some ritual of installation has been prescribed?

I do not purport to have more wisdom in addressing these questions than the agencies associated with the United States Bishops. The reader may experience for himself or herself the complexity of the issue by reading "The Thrust of Lay Ministry," by the U.S. Bishops' Advisory Council (*Origins* 9 [1980], 622-26) and then contrasting it with the U.S. Bishops' reflection entitled "Called and Gifted: Catholic Laity, 1980" (*Origins* 10 [1980], 369ff). I can understand the Bishops' confusion regarding the meaning of lay ministry and sympathize with them for those laity led down primrose paths of ministerial training programs only to find at the end hostile, threatened clergy and/or no opportunities to minister.

Some concern needs also to be expressed for those laity who are inappropriately trained or who are caught up in the resolution of yet other issues, such as women's ordination. I am thinking of lay pastoral ministry programs that differ only slightly from seminary programs. It seems to me that training for lay ministry would be essentially different from training for presbyteral ministry if an essential distinction does in fact exist between the two ministries.

2. Lay Ministry within the Order of Friars Minor

THE POSSIBILITIES FOR Lay Brothers engaging in pluriform ministries in the post-Vatican II era are exciting. Despite the opportunities, we read that

> since 1968, the number of candidates aspiring to the Brotherhood has decreased at double the rate for candidates aspiring to the priesthood. . . . It seems that the Order does not present an adequate image and possibilities for the non-clerics in their vocational aspiration; and, consequently, it has become unattractive to them.[2]

In wrestling with just what is behind the decline of Lay Brothers within the Order, I think the Report is closer to the real issue in addressing the question of image and vocational aspiration among the Lay Brothers. I heard this message loud and clear at a workshop for Lay Brothers in Clerical Communities held at Bergamo Center, Dayton, Ohio, February 9-11, 1979. A wide sampling of Brothers from many communities emphasized the issues of equal formation, education, and ministerial opportunities. Much feeling surfaced with regard to the acceptance by their priest confreres of the Brothers' rightful ministerial roles within the provincial apostolates. Something more was being asked for here than sanctuary apparel and functions formerly reserved to priests.

If we have located one of the major causes for the decline of Lay Brothers within the arena of ministry, we have indeed opened a can of worms. The issue of lay ministry is broader than the Friars Minor. No matter what ministries our Brothers may venture into, this needs to be said. There is no reason to fear the increase of theological studies within the Order. Such studies can only help enhance the image of our Brothers and prepare them to realize the promise held out to them as laymen by Vatican II. I might further observe that nothing seems to be gained by upgrading the vocation of the Lay Brother at the expense of de-emphasizing the vocation of the Franciscan priest. All lay ministries sooner or later come into contact with a faith assumption that there is an essential distinction between the priesthood of believers and the ordained ministry. No amount of fraternal equality can dispense with ministerial differentiation and the reality of episcopal-presbyteral coordinating leadership within the Church.

With regard to the Friars Minor, it seems that equality of formational and ministerial opportunities is needed, but opportunities that respect the essential differences between lay and ordained ministry. Admittedly, patience is needed as we work out just what those differences entail. After all, we limp in our attempts to train for lay pastoral ministry when we are not sure just what lay ministry is all about.

3. The Presbyteral Mission of the Friars Minor

IN AN ESSAY HONORING Father Ignatius Charles Brady, I argued for the fundamental compatibility of the Franciscan vocation with the presbyteral ministry of the Church. In the priestly ministry, the preaching of the word—so characteristic of the thirteenth-century Mendicant movements—reaches a new level of intensity and authority, and in the eucharistic celebration, that word takes flesh, thereby becoming the summit and source of all the Church's ministry. The inherent collegial character of the presbyterate finds expression in Franciscan fraternity, and the charismatic (or "grace for others") dimension of our religious life finds expression in the priestly ministry.[3]

In the same article, I presented ideas of contemporary theologians who affirm that the priesthood is not just a ministerial function but also an existential state of being. Thus the Franciscan priest is not the same as another friar who bakes or works in K-Mart or even exercises another designated ministry of the Church. Even with this profound personal effect on the friar rooted in the theology of the character of Holy Orders, I tried to show, not only that the presbyterate is connatural with the Franciscan vocation but that the vocation of the Franciscan priest should be grasped holistically.

Father Eric Doyle, O.F.M., argued cogently for a stronger diaconal expression within the Order.[4] Without denying the compatibility of such a ministry with Franciscan life, I must admit to some difficulties with either promoting the permanent diaconate within the Order or seeking to make the diaconate the pre-eminent ministerial expression among the Friars Minor. My concerns are pastoral and practical.

With many, I wonder why missionaries at the General Chapter of the Friars Minor in 1979 opposed the introduction of the permanent diaconate within the Order, particularly in view of the fact that the permanent diaconate was restored at Vatican II precisely because of missionary concerns. What does it mean that more than two-thirds of the world's permanent deacons are to be found in the United States and West Germany? Perhaps the needs of the Church, the development of lay ministries, for example, and the lack of priests have something to do with what seems to be a

"from the top" reintroduction of an unappreciated diaconal ministry.

My option would be for an Order that is identified with all the ministries of the Church. Ministerially, there would be the same differentiation among the friars as one finds in the Church at large. But from the perspective of Gospel life among ourselves, there would be equality.

4. Superiorship within the Friars Minor

IN MY RECENT article on "The Clerical Character of the Friars Minor," I presented the opinion in these pages that at the local level we should have qualified friars, whether clerics or lay, for our ministers. In view of the ministerial concerns I have raised, I believe that the office of Minister Provincial and Minister General should be carried out by presbyters. Since all ministry within the Church is subject to episcopal-presbyteral coordination and leadership, I would rather see this ministry come from within the Order than from without.

At present, the Order is gifted with presbyteral and collegial leadership. Such leadership shares in the apostolic office of the Church and witnesses to the ancient collegial, episcopal-presbyteral model of Church government. The Provincial and General Ministers function as presbyters presiding over their particular ecclesial communities (i.e., the Order and the provinces) and direct the ministerial activities of all the brothers in conjunction with the Universal Bishop and the local presiding Bishops.

To de-presbyteralize the ministerial offices at the level of General and Provincial Minister seems to involve much more than a change of canonical status and the altering of a long tradition. At stake is the Order's personal share in the apostolic ordering ministry of the Church. The Church itself would lose the Friar Minor's witness to the continuation of the wandering apostle empowered to call the Church into existence in new and challenging situations.

In my opinion, such concerns go beyond the canonical and do not jeopardize concern for fraternal equality at the local level. These concerns touch on assumptions operative within the whole Church. While all ministry comes from one source, Jesus Christ, it is mediated in differentiated ways within an ordered faith community. The Order of Friars Minor must ask itself how best it can minister to the People of God in today's world within the assumptions and working procedures of the Catholic faith community. Ω

Notes

[1]See Antonine DeGuglielmo, O.F.M., "Equality and Clericalism," **The CORD** 31 (1981), 36-39.

[2]See the Evaluative Research on Formation in the Order Prepared for the Chapter of 1979 as quoted in the *Second Redaction of the Working Paper on Formation for the 1981 Plenary Council*, ¶10, 3.1.

[3]Cf. Lawrence Landini, O.F.M., "The Franciscan Priest in the Midst of Renewal," *Studies Honoring Ignatius Charles Brady, Friar Minor* (St. Bonaventure, NY: The Franciscan Institute, 1976).

[4]See Eric Doyle, O.F.M., "The Franciscan Order and the Permanent Diaconate," **The CORD** 31 (1981), 101-07; 133-35.

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[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
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 for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises 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 our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
[1]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: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, ed., *St. Francis of Assisi: Writings and Early Biographies*. English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

Synthesis of Psalm 8 and Saint Francis's Canticle of Brother Sun

O Lord, our Lord, how glorious is your name over all the earth.
Most High, all powerful, all good Lord!
All praise is yours, all glory, all honor and all blessing.
To you alone, Most High, do they belong.
No mortal lips are worthy to pronounce your name, but out of the mouths of babes and sucklings you have fashioned praise.

All praise be yours, my Lord, through all that you have made;
You have exalted your majesty in the heavens.
When I behold your heavens, the work of your fingers,
Brother Sun who brings the day, and the light you give to us through him.
How radiant in all his splendor!
Of you, Most High, he bears the likeness.
Sister Moon and Stars, in the heavens you have made them, bright and precious and fair.

All praise be yours, my Lord, through all that you have made;
You have exalted your majesty under the heavens.
All praise be yours, my Lord, through Brothers Wind and Air, and fair and stormy, all the weather's moods,
By which you cherish all that you have made.
All praise be yours, my Lord, through Sister Water, so useful, precious and pure.
All praise be yours, my Lord, through Brother Fire, through whom you brighten up the night. How beautiful is he, how gay! Full of power and strength.

What is man that you should be mindful of him or the son
of man that you should care for him?
You have made him little less than the angels and crowned him with
glory and honor.
All praise be yours, my Lord, through those who endure sickness
and trial, through those who grant pardon for love of you.
Even the hostile and vengeful will be silenced because of
the praise of babes and sucklings.
Happy those who endure in peace. By you, Most High, they will
be crowned.

You have made man little less than the angels—
All praise be yours, my Lord, through Sister Death,
from whose embrace no mortal can escape.
And crowned him with glory and honor—
Happy those she finds doing your will!

All praise be yours, my Lord, through Sister Earth, our mother,
who feeds us in her sovereignty and produces various fruits
with colored flowers and herbs.
You have given man rule over the works of your hands, putting
all things under his feet: All the sheep and oxen, yes, and
the beasts of the field.
The birds of the air, the fishes of the sea, and whatever
swims the paths of the seas.

O Lord, our God, how glorious is your name over all the earth!
Praise and bless my Lord and give him thanks, and serve him
with great humility.

Sister Eileen Valerie Kulacz, O.S.F.

Reflections on a Middle-Aged Francis

THOMAS MURTAGH, O.F.M.

"THE BEST BROTHERS are put to confusion by the works of the bad brothers," Francis used to say, "and where they themselves have not sinned, they must bear judgment because of the example of the wicked. They therefore transfix me with a sharp sword and plunge it through my bowels all the day long" (2Cel 157). Why was Francis so deeply affected by the bad example of some friars? Was it just their bad example, or was there in addition something about his own life that made him feel so personally attacked?

In recent years a lot has been written about the mid-life crisis, that time in our lives when we are called on to reassess our lives, to face up to our successes and our failures, and possibly to give our lives a new direction. This article is a look at the last years of Francis's life in the light of what developmental psychologists say about the mid-life crisis.

When Francis left Italy to go to the East as a missionary, eager to preach the faith to the Moslems, and anticipating martyrdom, there was no sign of dissatisfaction with the Order he had founded a decade before. He had seen the Order grow from twelve to around a thousand, and he rejoiced in the success of this movement; he was happy that God's work was being carried out so well. There was also a personal satisfaction in work well done, a certainty that his life was worthwhile, that he would leave something valuable to later generations.

However, it was troubles in this same Order that brought Francis back to Italy in a rush, to years of trials and difficulties, of bodily and spiritual suffering. The early tradition of itinerant preaching among the friars had been perverted by some to wandering in general, outside the limits and safety of obedience. The efforts by his vicars to control laxity had introduced

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elements of monasticism which were foreign to Francis's ideal. The learned men who had joined the Order wanted to use their learning within the Order, even though this did not fit well with Francis's vision of Gospel poverty.

Sickness was the reason [Francis] gave for resigning as minister general, but in later years he gave the lukewarmness and lack of generosity of some friars as the basic reason for his resignation.

No wonder Francis was distressed by what was happening. How much simpler it had been in the early days! No wonder Francis used to say, "Oh, if it were possible, my wish would be that the world would see the Friars Minor but rarely and be filled with wonder at the smallness of their number!" (2Cel 70).

It is the degree of Francis's reaction to these problems and difficulties that concerns us here. He saw himself as being personally attacked when changes were introduced into the Order; he suffered personally when individual friars lapsed; he mourned the lost simplicity of earlier years. Above all, he could not find peace. This is not the picture of Francis we have from earlier years, but rather the picture of a man who is facing a crisis in his personal life.

'What have I done with my life?' That is the basic question that comes to all of us in middle age. Usually our answer to this question brings at least dissatisfaction as we acknowledge the gap between our youthful ideals and what we have actually achieved.

How did Francis see his life's work? His achievement was the Order he had founded. Its members were those who sought to live the Gospel according to Francis's vision, and their membership in the Order was a human proof that his life was worthwhile. Now the Order was under threat, and at a time in his life when Francis was most vulnerable, he saw himself as threatened. The legacy he had thought he would hand on at the end of his life was in danger of disappearing.

At the same time Francis was a sick man. He was troubled regularly with bouts of malaria, and had contracted a disease of the eyes in the East.

Sickness was the reason he gave for resigning as minister general, but in later years he gave the lukewarmness and lack of generosity of some friars as the basic reason for his resignation. "If the brothers had walked and were still walking according to my will, I would prefer that they have no other minister but myself until the day of my death" (LP 76).

Even before he resigned as minister general, he was caught in a conflict between two of his long-held values, Gospel poverty and submission to the Church. If he emphasized poverty, simple houses, and lack of study, he would be moving against the advice of the Pope and the Roman Curia, transmitted through Cardinal Hugolino. If he accepted this advice, many friars would no longer be in a position where they could follow the simple Gospel poverty that obtained in the early days of the Order. Francis chose submission to the Church and handed the Order back to God and the Church by resigning as minister general. Yet this decision did not bring him peace: "Who are these who have snatched my order and that of my brothers out of my hands?" was his vehement complaint about those who were changing the nature of the Order (2Cel 188).

He was tormented by the bad example of certain friars. He feared that the Order, his Order, would be ill regarded because of their conduct and the bad influence they had on others. So deeply did this concern him that he lamented, "They transfix me with a sharp sword and plunge it through my bowels" (2Cel 157).

When he was threatened in this way Francis sought consolation in prayer. Eventually his distress was relieved, but only when he realized and accepted that the Order was not his, but God's. "Why are you disturbed, little man?" was the rebuke he received. "Did I not place you over my order as its shepherd, and now you do not know that I am its chief protector?" (2Cel 158). Once Francis had accepted that the Order was not his, but God's, he was consoled. He still strove to give good example to the other friars; and although he was still concerned about bad example, he was no longer desolated by it.

His greatest consolation did not come till 1224, when he was fasting on Mount Alverna. It was there that he sought to complete the evaluation of his life by finding where he stood in God's sight. Leo saw Francis on his knees, repeating the same words over and over, "Who are You, my dearest God? And what am I, your vilest little worm and useless little servant?" (3rd Cons.).

At first he was still tormented, but once he received the stigmata his soul was filled with consolation, and for the rest of his life he was never to feel separated from God. His last concern about the Order was resolved. "Lord God, after my death what will happen to Your poor little family which in your kindness You entrusted to this sinner? Who will console them? Who will correct them? Who will pray to You for them?" An angel appeared to assure Francis that his Order would last till Judgment Day (2nd Cons.).

It is not surprising that we find evidence of Francis's internal struggle in his writings. Especially in some of his Admonitions we find the final product of his thinking and prayer. From his personal suffering he learned: "We can never tell how patient or humble a person is when everything is going well with him. But when those who should cooperate with him do the exact opposite, then we can tell" (Adm 13). From his worries about the bad example given by some of the friars he learned: "No matter what kind of sin has been committed, if he is upset or angry for any other reason except charity, he is only drawing blame upon himself" (Adm 11).

These admonitions (and others) help us to appreciate the personal struggle Francis went through. With some understanding of that struggle we gain a better appreciation of Francis as a man and of the dedication that helped him to sanctity. In addition to this better understanding, we have Francis's example to encourage us when we are going through difficult periods in our own lives. To know that we are not alone, that others have similar problems, can be a real help; to know that even saints have had similar problems can be a greater help for us in working out our difficulties. Ω

Book Reviews

Mary Immaculate in the Divine Plan. By Michael D. Meilach, O.F.M. Wilmington, DE: Michael Glazier, Inc., 1981. Pp. viii-96. Paper, $3.95.

Reviewed by Father Peter D. Fehlner, O.F.M.Conv., Professor of Theology at St. Anthony-on-Hudson, Rensselaer, NY, and a Consulting Editor of this Review.

This is the first volume in a new series, *The Mary Library*, edited by Father Eamon Carroll, O.Carm., whose general aim is to explore important aspects of the mystery of Mary at a time when "many dynamic movements in present-day Christianity have a Marian dimension, for example, charismatic interest in the bond between Mary and the Holy Spirit, and the ecumenical concern for Mary's role in Church unity." From the perspective of the Franciscan theological tradition a better choice of theme for the volume intended to "set the stage" for the entire series could not have been made. The Immaculate Conception, as M. notes, sets not only the Marian but the entire Christian theological stage. Our Lady's absolute predestination as Immaculate with the Word Incarnate in the divine plan provides the key to the Christocentrism not only of our theology, or of our lives as Christians, but of the entire cosmos, and about which predestination is articulated the history of the human family. Although not always recognized as such, the Immaculate Conception is in fact the radical basis for that growing interest in her whom Saint Francis first called explicitly Spouse of the Holy Spirit, and whose relation qua Immaculate to the Holy Spirit has so ably been underscored by a well known contemporary son of the Poverello, Blessed Maximilian Kolbe. M's purpose then is to give an exposition, not only of the traditional arguments for the Immaculate Conception, but rather of its roots in the divine plan, so as to make clear how the dogma defined in 1854 *is* the key to the mysterious designs hidden in God and of our participation therein.

M. begins his explanation of Mary's place in the divine plan with a discussion of creation and predestination in general, and only after setting forth the genuine Catholic notion of predestination does he discuss the specific "predestination" of the Word Incarnate as the primary end of all the divine acts "ad extra," and with Him the absolute predestination of Mary Immaculate to be His Mother. Once the unique place of Mary vis-à-vis her Son in the plan of God has been made clear, the fifth and final chapter returns to a discussion of the mystery of the Immaculate Conception, and succeeds admirably in elucidating the far-reaching significance of the traditional exposition for the whole of theology.

Of particular note is M's insistence on

the perennial relevance of the traditional vocabulary of Catholic theology, especially such terms as person, substance, nature, for any profound understanding of the basic truths about life and existence; equally noteworthy is his successful illustration that the use of such language hardly represents an insuperable obstacle to contemporary discussion. Quite commendable is his handling of the well known and centuries-old objections to the absolute predestination of our Lady as a case of alleged "downgrading" of the atoning work of her Son, found today it is claimed in the denial of the so-called "debitum peccati" and in the "maximalization" of Mary vis-à-vis the other members of the Church. Such thought patterns in the past lay at the root of denials of the Immaculate Conception; conversely the truth of this great mystery will ultimately lead to a complete vindication of a Christian metaphysic based on the absolute predestination of Christ.

In view of the general thrust of M.'s presentation it might have been helpful to draw out a bit more the trinitarian aspects of the mystery, particularly in view of Mary Immaculate's relation to the Holy Spirit, a relation first formulated explicitly by the great patriarch of all Franciscan theologians, Saint Francis, and recently developed by Blessed Maximilian Kolbe. So too some indication of the ecclesiological dimensions might have been sketched. The practical importance of the Immaculate Conception in contemporary reflection on the Church becomes immediately apparent, once it is recalled that what has already been accomplished in Mary Immaculate qua Immaculate by the Holy Spirit, is being accomplished in the Church by the same Spirit through the intercession of Mary Immaculate, Mother of the Church. The Church is spouse of the Spirit and mother of the faithful, precisely because in the first instance Mary Immaculate is that. The recent critical edition of Saint Francis's *Salute to the Virgin* expresses the essential neatly: Mary is the "Virgin made Church." Thus, the *Fiat* of the Virgin in the achievement of the divine plan is the exact and efficacious complement of the Creator's *Fiat*, and far from detracting from Christ, or the Church, or the believer, it makes possible His presence in our midst and our participation in His incomparable and unique work of atonement.

Only one secondary "caveat" need be considered. M. quite rightly rejects the process theology so widespread even among Catholics as compatible with Catholic thought about creation, predestination, the Incarnation, and the Immaculate Conception. Hence, he quite firmly rejects it as a valid instrument for the exposition of the mysteries of faith. From this assessment, however, M. exempts the speculation of P. Teilhard de Chardin, which he thinks (pp. 27-30, with pertinent notes) could be helpful, if not for doctrinal expositions, at least for the resolution of intellectual problems in the case of persons sympathetic to various forms of evolutionary thought. To illustrate this in little more than four pages M. has had to dismiss as *obiter dicta* innumerable statements of Teilhard whose objective import is pantheistic and therefore essentially no different from the position of a process thinker such as Whitehead. This procedure sharply contrasts with M.'s more rigorously critical assessment of Saint Augustine's apparently conflicting views on Mary's freedom from sin. Whatever the final judgment on Teilhard's views, it seems unfortunate that the discussion of very questionable speculation was attempted in so limited space, without any real need for introducing such in respect to the main thesis of this book. The truth of the Immaculate Conception, as it is so clearly apparent from the whole of M.'s study, is quite independent of any theory of evolution. The suggestion that Teilhard might be useful in rendering intelligible this mystery of faith may lead many to interpret the Immaculate Conception in a pelagian manner; and may tend to confirm in others a deep-rooted bias against the absolute predestination of Mary as inimical to the Lordship of Christ.

All this is noted, not to fault M.'s exposition, but merely to separate what is at worst a minor defect from an exposition of the predestination of the Immaculate to be the Mother of God, an exposition which, as Father J. Carol observes in his Introduction, is lucid, profound, theologically sound, as refreshing to the theological scholar as it is intelligible to the novice.

loretta's passing

that night
she came
from her Lord
caressing
the somnambulisms
of her last waking.

content that
twilight peace
was benediction
for the rhythms
of her ebbing day,

she knew that
death
would carve
once and for all
this, her final
evening's praise,
into eternal
celebration.

Sister Lynda Michel Castronovo, O.S.F.

And Smoking Flax Shall He Not Quench: Reflections on New Testament Themes. By Thomas A. Fay. New York: Paraclete, 1979. Pp. x-170. Cloth, $8.95.

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

The "mind of Christ," which the author encourages his reflective reader to put on, is one which includes giving and thanksgiving, total trust in the Father, optimism, and fearlessness. Combining imaginative reflection on the events of the Gospel, e.g., the cure of the blind man Bartimaeus and the multiplication of the loaves and fishes, with insights of human wisdom, psychology, and philosophy—e.g., phenomenology of perception—Father Fay offers substantial spiritual reading. In the ten essays I was most impressed by his treatment of patience with self and daily dependence on God. Although the author indulges at times the educator's fondness for elevated vocabulary, these reflections are quite readable and suitable for seculars and religious alike, especially those who have lived life for a while.

The Hidden Center. Spirituality and Speculative Christology in Saint Bonaventure. By Zachary Hayes, O.F.M. Ramsey, NJ: Paulist Press, 1981. Pp. x-225. Paper, $7.95.

Reviewed by Father George [illegible]

O.F.M., Ph.D., Associate Professor at the Franciscan Institute of Saint Bonaventure University, Editor of the Franciscan Institute Publications.

Anyone in the slightest way interested in the Christology of Saint Bonaventure will henceforth owe a debt of gratitude to Father Zachary Hayes. The present work is a beautiful, in depth and thorough study of Christ as portrayed in the writings of the great Franciscan doctor. The work is a synthesis. It touches every major aspect of the theology of Christ. It aims at bringing together the career reflections, both speculative and practical, of the Seraphic Doctor who was professional theologian, minister general, and profound mystic.

Writing a synthesis on the Christology of Bonaventure is no meager undertaking. Bonaventure wrote a great deal over a long period of time, and most of what he wrote had a Christological twist. He wrote speculative works like his monumental *Commentary on the Sentences*, his *Breviloquium*, and the *Disputed Questions on the Knowledge of Christ*. He exercised his exegetical theories in his commentaries on Saint Luke and on Saint John; in that vein he also wrote *The Tree of Life*, perhaps the first life of Christ. His numerous sermons, written over a period of twenty years, represent every major moment of his life. And his polemic involvements, in his later years, gave birth to the *Defense of the Mendicants* and the *Collations on the Six Days*.

Father Zachary begins his study by expressing a wish. He would like to see a dialogue begin between modern Christologists and the great medieval doctor and mystic. He is aware of the modern effort and how much energy is spent in trying out new methodologies in the search for Christ. He is aware in particular of the quest for the historical Jesus. Father Zachary seems to say, "Why not spend a bit of that energy talking to Bonaventure, a truly great theologian? The new effort might give direction to otherwise dispersed reflections."

Besides connecting his knowledge of Bonaventure with modern theology, Zachary Hayes, who did his doctoral studies in Germany, does us still another favor. He makes us cognizant of contemporary German studies on Bonaventure's theology. He uses quite readily R. Guardini, R. Silic, A. Gerken, W. Hülsbusch, and J. Ratzinger. In this regard, it is fitting to recall that Zachary Hayes is credited with putting Ratzinger's *Theology of History* into English.

This is not to say that the present study is anchored in Germany, for Father Hayes is conversant with other significant literature on Saint Bonaventure. He relates his own views, when this is needed, to E. Gilson, E. Longpré, J. Quinn, J. G. Bougerol, and E. Cousins. Saying all of this does, of course, classify *The Hidden Center* as a scholar's book. And indeed it is.

The subtitle already suggests that part of the concern of the book is the more abstruse theological meanderings of Bonaventure. To be true to the idea of synthesis, in fact, Father Zachary owed his reader some perusal of Bonaventure's speculations on the Incarnation and on the hypostatic union, among other things. Also in the vein of the abstruse, the chapter on the concept of redemption is particularly difficult, reviewing as it does the German theologians already mentioned. But the chapter is rewarding. It shows how the Germans have had difficulties finding unity in Bonaventure's many-sided reflections on the nature of redemptive grace. The author finally connects the several levels of meditation on the human plight and on Christ's redeeming effort with Bonaventure's categories of purification, illumination, and union. Redeeming is more than just voiding impurities. It also has a level of exemplarity and of re-establishing union with God. Father Zachary brings the chapter to an eloquent conclusion by summarizing an Easter cycle sermon in which Bonaventure creates the very unity of thought the Germans were seeking. Christ redeems by purifying, by illuminating life, and by restoring friendship between On a somewhat more practical side, the author makes an excellent sweep of the mendicant controversy, explaining Bonaventure's part in it and his exegetical reflections in that encounter. Below the surface of the struggle, there was a basic difference of interpretation of Christ's life and example. Father Zachary makes much ado about "condescension," a word used very carefully by Bonaventure in this encounter.

On a more amiable plane, the author pulls together a lot of ideas on the imitation of Christ. This section of the book, pp. 25–52, is the most readable. Here Father Hayes is showing the prevalent grasp Bonaventure had of the "imitation of Christ" as the new spirituality born of Saint Francis. Bonaventure did not only speak about imitation of the Master in general terms; he also spelled out the basic values that Christ meant to inculcate by his life-style. And so Bonaventure develops ideas on humility, poverty, obedience, and love.

This book is a really serious study. It shows that Zachary Hayes has made a life-long study of Bonaventure and that that effort has been rewarding. He is a good guide, bringing together the many sides of Bonaventure and his thought. There is many an eloquent moment in the book. But there is nothing more expressive than the title itself: *The Hidden Center*. It bespeaks very well a cosmic dimension and one that is easily lost from sight.

Principles of Catholic Moral Life. Edited by William E. May. Chicago: Franciscan Herald Press, 1981. Pp. xii–446, including index. Cloth, $10.50.

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

The Franciscan Herald Press has done Catholics, especially those involved in teaching morals, a service in publishing the papers delivered at a workshop on the title topic at Catholic University in June of 1979. There are sixteen papers covering areas of Scripture, the ecclesial basis of moral principles, moral methodology, sin, freedom, natural law, conscience, and Christian perfection.

Bishop Baum's introductory essay on the distinctiveness of Catholic moral teaching and the essays on natural law by May and Finnis were for me the best of a generally excellent collection. The point of view of these scholars runs clearly counter to the situationism and consequentialism that has invaded the writings of a number of Catholic writers.

Lawler's paper on the love of God and mortal sin, and Smith's paper on the meaning of conscience are also deserving of special mention. The paper identifying sin and idolatry was, I think, a weak one, and that on the double effect is, I think, marred by the choice of an inappropriate example: the Arctic explorer who walks away from the tent when food supplies are low so that his

partner will have enough.

I would have liked to see at least two additional essays, which are alluded to in the papers, included in the book: G. Grisez's "Against Consequentialism" and J. Dolan's "Conscience in the Catholic Theological Tradition." As it stands, nontheless, *Principles of Catholic Moral Life* is a book that should be in every rectory, convent, seminary, and parish library, and perhaps even more importantly, in every public library.

Mantras for the Morning: An Introduction to Holistic Prayer. By Bishop Robert F. Morneau. Collegeville, MN: Liturgical Press, 1981. Pp. 120. Paper, $4.25.

Reviewed by Nancy Sweetland, a free lance writer and stringer for The Compass, *Green Bay diocesan paper. This is a condensation of a review which appeared in* The Compass *for April 27, 1981.*

Prayer. Can there be a new, a different pursuit of prayer? One that touches not only the mind or the heart but that involves seeing and listening, that takes prayer beyond the written or spoken word and integrates it with song, with nature, with a contemplation of other people? Can such an ambitious conception be enclosed between the covers of a book?

It can. In *Mantras for the Morning*, Bishop Robert F. Morneau's fourth book published by Liturgical Press, the reader is led to total involvement in each of 25 reflective themes. Each theme is presented as a mantra (a seven-syllable phrase to be rhythmically repeated), which is then followed by allied references from Scripture and further expanded threefold: by a photograph, a musical setting of the mantra, and a short poem. Each meditative theme is then enriched through quotations from poets, mystics, philosophers, theologians, and novelists.

While many prayer experiences involve only a portion of the person—an idea touching the mind, or a song touching the heart—mantra meditations attempt to involve the whole person through all senses.

"Prayer is essentially an encounter with God," states Bishop Morneau's introduction. "When our encounter embraces the cognitive, affective, and behavioral aspects of our lives, we will enjoy an integrated spirituality."

The mantras chosen are universal themes such as simplicity, indwelling, intimacy, and presence. They are depicted by mantras, as "Dearest freshness deep down things" (from Gerard Manley Hopkins's poem "God's Grandeur") reflects the theme of "Newness," or the mantra, "I am standing at the door," from Revelation 3:14–22, reflects on "Waiting."

"Repeated reverently and thoughtfully, the mantra becomes part of our internal timing," states Bishop Morneau. "Synchronized with breathing, the mantra resonates to the depth of our being and helps us to slow down, to journey deep within ourselves."

Instructions are simple: to allow the pondering of the mantra's insight, to "feel its movement, to begin to perceive and respond to its truth."

The quotations which are pulled together at the end of each mantra once again reveal Bishop Morneau's wide knowledge of secular literature as well as that written by theologians, and include such diverse and interesting quotes as those from *Anne Frank: The Diary of a Young Girl*, Emily Dickinson's poems, and *King Lear* among the more expected writers of religious works.

Photography by Father Robert Laliberte and Father John Blaha, and musical phrases written for each mantra by Sister Miriam Cecile Ross, S.S.N.D., enhance the unusual meditations in this attractive paperback.

Mantras for the Morning is a book of meditations for anyone who wants to deepen spiritual awareness. As with his previous books, *Our Father Revisited* (1978), *Trinity Sunday Revisited* (1980), and *Discovering God's Presence* (1980; see our review in **The CORD**, March, 1981, pp. 92–93), once again this thoughtful author has brought to life a new way of understanding ourselves and our potential to be one with God.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Franciscan Saint of the Day. By Patrick McCloskey, O.F.M. Cincinnati: St. Anthony Messenger Press, 1981. Pp. xiii-224. Paper, $3.25.

This book is just what its title suggests, a biographical account of the Saints of the Franciscan Order arranged by the day on which their feasts are celebrated in the Franciscan calendar. Also included are accounts of 20 Blessed and 20 men and women of outstanding holiness not yet beatified or canonized. With each biography there is a quote from St. Francis or a Franciscan author, and a comment which is a reflection. Included too in this paperback is a glossary of terms (particularly helpful for the layman), an introduction, and the Franciscan calendar. *Franciscan Saint of the Day* is a book for every Franciscan, secular or religious.

Understanding the Mass. By Maynard Kolodziej, O.F.M. Pulaski, WI: Franciscan Publishers, 1980. Pp. 72. Paper, $1.25.

At a price suitable for a pamphlet rack this small booklet provides religious information that believers can use to deepen their appreciation of the Mass. In the first of three chapters, the author describes the Old Covenant of God with the Israelites. Then he explains the New Covenant with the community of the baptized, the Church. And then, in a chapter which can stand on its own, the Mass is explained, with special emphasis on its communitarian import. *Understanding the Mass* is a clear and popular exposition. I found a couple of statements which need nuancing, but recommend it for general distribution. Readers will be inspired as well as informed.

Pope John Paul II: Catechist. Text, with Commentary and Discussion Questions, of *Catechesi Tradendae*. Foreword by Terence Cardinal Cooke. Chicago: Franciscan Herald Press, 1980. Pp. x-233. Paper, $4.50

On October 16, 1979, Pope John Paul II issued an Apostolic Exhortation, *Catechesi Tradendae*, "On Catechism in Our Time." The text of this substantial document is furnished, chapter by chapter, with commentary and discussion following. A summary of catechetical efforts in the U.S. in particular and in Roman documents since

the Council gives the document a context. After going halfway through the book, I found myself reading on to get the whole message of John Paul II, then doubling back for the commentary. *Catechesi tradendae* is meant to be a new charter for religious education today. Religious in catechetics and all priests ought to know that document, and *Pope John Paul II, Catechist* is a good way to achieve that goal.

The Tale of Jeremy, Who Sought the Loveability of God. By George W. Constable. Baltimore: Helicon Press, 1979. Pp. iv-255. Cloth, $9.50; paper, $4.95.

In an allegorical, poetic form, the author offers in nine chapters meditations for devout Christians, not only on God's goodness, but on the way that goodness is mirrored in creation, and in particular in God's Son, Jesus Christ. The appeal of the infinitely Loveable is contrasted with the attraction of earthly goods which never fully satisfy. Theology and Scripture are interwoven deftly throughout this profound yet simple work which is one, with its thorough Christocentrism, to which all Franciscans can relate. All religious, in fact, and laymen as well, can draw rich inspiration from any chapter of the book.

The Best of the Wise Man: Answers from A to Z. Cincinnati: St. Anthony Messenger Press, 1981. Pp. iv-140. Paper, $2.95.

Religion is one of the things most people are interested in. And believing Catholics, especially since Vatican II and the accompanying changes, authorized and unauthorized, have lots of questions about their faith. A good number of these, covering many aspects of faith, morals, liturgy, and practice are considered in this easily readable book. The answers are quite generally excellent—genuinely orthodox and sufficiently nuanced. Future editions, and I hope there will be some, would do well to update the pieces on heart transplants and faith healing, and to rewrite those on diabolical possession and Jesus's self-knowledge. Highly recommended for high school and adult education, and for pamphlet racks wherever they may be.

Strange Gods: Contemporary Religious Cults in America. By William J. Whelan. Huntington, IN: Our Sunday Visitor Press, 1981. Pp. xii-130, including bibliographies and index. Paper, $4.95.

True to its title, this readable and brief work gives an historical and descriptive account of a dozen contemporary cults, including the Moonies and Hare Krishnas which are among the best known of cults though they number no more than 20,000 Americans between them. Transcendental Meditation, Astrology, and Witchcraft (white variety) are treated, too, as are Scientology and Edgar Cayre. I was interested to learn that cults using Scripture, such as the Worldwide Church of God and The Way, deny the divinity of Christ, as do Jehovah's Witnesses, described as a cult. *Strange Gods* will be a useful reference tool for priests, religious, and libraries, and its value is greater because of two bibliographies on cults, one of which is annotated.

Books Received

Continued from inside front cover

Guinan, Michael D., O.F.M., *Gospel Poverty: Witness to the Risen Christ*. New York: Paulist Press, 1981. Pp. 95. Paper, $3.95.

Haschek, Paul, *Evening with God: Thoughts and Prayers*. Trans. David Smith. Chicago: Franciscan Herald Press, 1979. Pp. xiv-233. Paper, $5.50.

Haughton, Rosemary, *The Passionate God*. New York: Paulist Press, 1981. Pp. viii-344, incl. index. Paper, $11.95.

Kilmartin, Edward J., S.J., *Church, Eucharist, and Priesthood: A Theological Commentary on "The Mystery and Worship of the Most Holy Eucharist."* New York: Paulist Press, 1981. Pp. viii-100. Paper, $4.95.

Human Sexuality and Personhood. Proceedings of the Workshop at Dallas, TX, 2/2-6/81. Chicago: Franciscan Herald Press, 1981. Pp. x-254, incl. index. Paper, $9.95.

Kinsella, Nivard, O.C.S.O., *Unprofitable Servants: Conferences on Humility*. Chicago: Franciscan Herald Press, 1981. Pp. vi-105. Cloth, $5.95.

Matura, Thadée, O.F.M., *The Gospel Life of Francis of Assisi Today*. Trans. Paul Lachance, O.F.M., and Paul Schwartz. Chicago: Franciscan Herald Press, 1980. Pp. x-111. Cloth, $6.95.

McNamara, William, O.C.D., *Christian Mysticism: A Psychotheology*. Chicago: Franciscan Herald Press, 1981. Pp. xx-154. Cloth, $9.50.

Mota Ramos, Cornelio, O.F.M., et al., *The Rule of the Secular Franciscan Order with a Catechism and Instructions*. Chicago: Franciscan Herald Press, 1980. Pp. 186. Paper, $7.50.

The New Technologies of Birth and Death: Medical, Legal, and Moral Dimensions. Proceedings of the Workshop for Bishops of the U.S. and Canada, Dallas, TX, 1/28-31/80. Chicago: Franciscan Herald Press, 1980. Pp. xvi-196, incl. index. Paper, $8.95.

Official Catholic Teachings: Update 1979. Wilmington, NC: McGrath Publishing Co. Consortium Books, 1981. Pp. xvi-567, incl. index. Cloth, $35.00.

Piepenbrink, Ruth, *Forever Family: Our Adventures in Adopting Older Children*. Huntington, IN: Our Sunday Visitor Press, 1981. Pp. 128. Paper, $3.95.

Rice, Charles E., *Beyond Abortion: The Theory and Practice of the Secular State*. Chicago: Franciscan Herald Press, 1979. Pp. viii-159, incl. index. Cloth, $8.95.

Sticco, Maria, *Father Gemelli: Notes for the Biography of a Great Man*. Trans. Beatrice Wylczynski. Chicago: Franciscsan Herald Press, 1980. Pp. viii-302. Cloth, $8.95.

Storey, William G., D.M.S., *The Week with Christ*. Notre Dame, IN: Ave Maria Press, 1981. Pp. 110. Leatherette, no price given.

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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[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
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 for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises 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 our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Jo
[1]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: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, ed., *St. Francis of Assisi: Writings and Early Biographies*. English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

Two Schools of Thought

LONG AGO ST. AUGUSTINE pointed out in questions which were not essential diversity of opinion ought to be accepted. The theological "schools" which flourished in the Middle Ages—Augustinian, then Thomistic, Bonaventurian, and Scotistic—evidence that when we move past the area of dogmatic faith, a multiplicity of perspectives is inevitable and probably useful. Witness the growth in understanding of Mary because Scotus was willing to think in terms of "pre-redemption."

Likewise, it seems to me, there is plenty of room for difference when it comes to living out our faith commitment in daily life. The organization of religious life, the daily horarium, the policies to be followed in an apostolate, are not matters of faith. Whether it is best for the community to elect superiors or to have them appointed, to have Mass in the morning or the evening, to concentrate on high schools rather than grammar schools, is not often immediately evident to serious and sincere persons. Hence there will be differences. Francis reminds us that "anger in ourselves and others hinders charity." Hence to react with anger—as natural as it may be when you think an opinion different from yours is stupid—is to reveal how much of self you are still hanging onto (or starting to take back).

The coming of the Prince of Peace invites us, not to abandon ou judgments or responsible participation in our community and apostolate but to a peaceful wisdom that can recognize that in much of what con cerns us there is room for "two schools of thought." Ω

Fr. Julian Davies ofm

Christmas, Half Price?

Autumn leaves falling,
Santa's toys, wreaths, boughs, holly—
Merchants deck their stores;
Enticing men to enter
"PURCHASE CHRISTMAS AT HALF PRICE!"

'Tis All Hallows' Eve,
"Hurry, hurry," vendors cry;
"most precious jewel,
Securely yours at half-price!"
Harvesters glean ripened fields.—

"Three weeks 'til Christmas,
Buy now, pay later," Elves cry.
Scurrying,—Angel,
Suddenly,—remembering:
"A gift for Jesus,—half-price?"

One day til Christmas,
Snowflakes, Ice pack Angel's door.
"Angel, dust your floor,
Most Precious Jewel comes tonight;
JESUS ABIDES AT FULL PRICE!"

Sister Barbara Mary Lanham, O.S.F.

"Justice" according to St. Bonaventure

BONAVENTURE HINWOOD, O.F.M.

SAINT BONAVENTURE was very much a university man: an intellectual, a mystic, and a leader of men. His copious writings and sermons dating between 1250 and 1273 fit this personality. He was not a popular preacher and social reformer like two other well known Franciscans, Saint Anthony of Padua in his own century and Saint Bernardine of Siena a couple of centuries later. For this reason his works that have come down to us do not contain detailed applications to the particular circumstances of contemporary social, political, and economic life, nor juicy stories drawn from the marketplace. They are the products of a theologian and thinker.

But they are above all the reflections of a Christian thinker: not merely a Christian who also thinks about things, but a man who is so totally involved with Christ that for him life is Christian life, valid thought is Christian truth, and justice is Christian justice. What he says about justice, therefore, is not some philosophical speculation, not some reflection on natural law, not some generally acceptable moral norms. It is through and through a Christian view of life, without any apologies. Thus he can say: "It is our intention to show that in Christ are hidden all the treasures of wisdom and knowledge (Col. 2:3), and that He is the medium of all spheres of knowledge" (Hex. 1, 11 [5, 331a]).

Listing the various fields of knowledge and activity, Saint Bonaventure affirms that, as the medium of justice, Christ is the light of the political and juridical fields.

The fact that only occasionally are practical applications and examples given, makes Bonaventure's thought less entertaining than that of some other medieval writers. It does, however, enable us to reflect with him about justice in tranquillity of spirit. It also opens up the exciting and creative adventure of making our own applications at the end.

Concept of Justice

FOR BONAVENTURE justice starts with God. So he writes that "God is Justice itself most uprightly rewarding in accord with the most just norms" (*Hex.* 12, 6 [5, 385b]). But he also sees clearly that man's justice is as different from

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Father Bonaventure Hinwood, O.F.M., who lives in Pretoria, South Africa, is the author of Your Question Answered, *reviewed in our June, 1981, issue.*

God's as it is like it. For he holds that "human justice is as injustice when compared to the divine" (*In Lc. 18, 20* [7, 462a]). This gives us the perspective then within which he thinks about the question of what "justice" really is.

Perhaps the broadest definition of justice that Saint Bonaventure uses is one taken from Saint Anselm to the effect that "justice is uprightness of will practiced for its own sake" (*In festo Omnium Sanctorum*, 2 [9, 605a]). He applies this then to both God and man, speaking of "uncreated justice, which is the uprightness of the divine will, and created justice, which is the uprightness of the human will" (*In Sap.* 1, 1 [6, 110a]). This compels him to stir up his reader "to love justice so that you may resemble God," because, as the psalmist says, "the Lord is just and loves the practice of justice" (Ps. 11:8). This leads to the obvious conclusion:

> A man becomes upright when his will becomes like the highest goodness. The highest goodness is the highest fairness or justice. The more just a man is the better he is. . . . So when he becomes like the highest goodness and fairness he necessarily becomes upright. He becomes like the highest goodness by turning to it in love. . . . Thus he who loves goodness is upright [*2S, prooem.* {2, 4b}].

The intimate connection between goodness and justice is further emphasized in the following neat summary:

> There are three things which make a man effectively seek and practice the justice that belongs to God's kingdom. The first is an honest intention in turning away from evil, the second is prompt and brisk action in doing good, and the third is a diligent care in correcting errors of thought and behavior [*Dom. XIV post Pent.*, 1 {9, 409a}].

"Justice," then, has to do with what one is, before being concerned with what one does (*In Sap.*, 8, 7 [6, 161b]. It is as much concerned with the internal ordering of one's own personality as with a properly ordered relationship to others (*4S*, 31.2.1, concl. [4, 722b]. Hence this personal or internal justice or uprightness affects all aspects of one's personality, thoughts, emotions, speech, actions, suffering, and attitude to others (*In Lc.*, 3, 4 [7, 72b]). This is why honesty with regard to one's motivation, that is, an upright intention, goes a long way towards ensuring that one travels the right path (*In Lc.*, 2, 25 [7, 58b]). From this follows the conclusion related to Matthew 5:8 that

> Justice has a threefold action, namely, to make upright and well ordered, and to reward. Hence justice is nothing other than upright will, properly ordered, and ready to reward, because thereby 'everyone is given what is due to him,' as befits the integrity of law and the dignity of order.

> The perfect uprightness of abundant justice is seen in the will shaped by truth. The truth cuts everyone down to size, so that a person thinks less of himself than of others. For this reason that person is perfectly and fully upright, who willingly humbles his will before another, and in a sense subjugates it and makes it captive. This is achieved through obedience to another person, the antidote to arrogance and ambition, which lead one to put oneself before others [*De perfectione evangelica*, 4, 2 {5, 185b}].

This is only one expression of the real enemy which is pride. The person who thinks too highly of himself is less concerned with honoring God, withdraws from his superiors, and oppresses those under him. The antidote to this is the humility mentioned above, which produces precisely the opposite effects (*Dom. X post Pent.*, 1 [9, 394a]; *De patre nostro Francisco*, 5 [9, 595b].

Becoming Just

TO BE JUST, in the way just described, is not something which lies within the power of sinful man left to his own devices. It is something which comes to him on God's initiative.

The immediate cause of man's being made just is Jesus Christ. Christ, the perfectly Just One, by suffering a death he did not deserve, and having his justice openly declared in his being taken up to reign with the Father, has become the source of men's justice (*In Joh.*, 16, 18 [458b- 59a]). This is normally given to people at baptism by God's free gift (*De triplici via*, 1.2.12 [8, 6b]). But this justice freely given has to grow in the personality by human cooperation. In this way man is God's assistant in the process of becoming fully just (*Dom. in Septuagesima* [9, 197a]). Saint Bonaventure spells this out as follows:

> The personality cannot be upright unless the mind accepts the highest Truth for its own sake and above all else, and his will holds fast to the highest Good. A person cannot have this uprightness unless he really wants it. This is because nobody believes God rather than himself unless he wants his mind to be captive in obedience to Christ (2 Cor. 10:5). If then a mind captive in obedience to Christ is part and parcel of an upright life, then the will, by which one wants thus to be captive, must be an upright will, and faith, which facilitates and helps this on, makes the will upright. If justice then is simply 'uprightness of will,' and faith that by which our mind is freely captive in obedience to Christ, then it follows that faith belongs to uprightness of life [*3S*, 23.1.1, concl. {3, 471a- b}].

Christ, however, is not only responsible for the internal life of justice in men. He has also given the external aids and stimuli to this justice. This he does by teaching the mind so that men can know, by arousing the emotions

so that they can will, and by accompanying their actions, so that something in fact happens (*Collationes in Joh.*, 34 [6, 574a]).

The task of making this a living reality for and in a man devolves on the Holy Spirit:

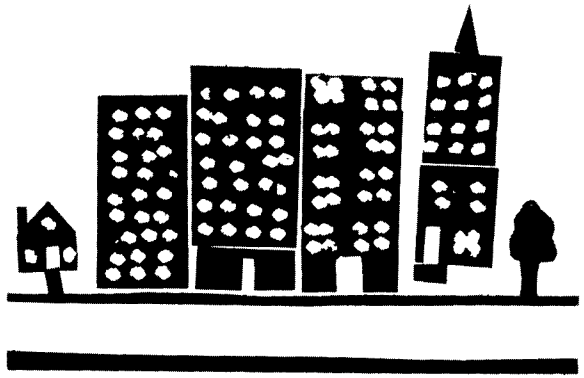
> Like a true teacher the Holy Spirit first teaches his pupil reverence for the Lord, by which a person turns away from evil and does the good of justice, and seeks and follows up the good of peace in his relations with others. Then he teaches him to do good out of love for justice (Ws. 8:7). Justice is twofold, that is in relation to oneself and in relation to others. So the Holy Spirit first teaches prudence and sober modesty in making use of things for oneself; and secondly teaches justice and virtue in giving to others. Nothing is more useful than these two in bringing one to a full spiritual life [*Dom. IV post Pascham*, 1 {9, 311a}].

Justice and Mercy

WE HAVE SEEN that Christ died for men who were sinners, the Just One for the unjust. This immediately raises the question of mercy in relation to divine justice, and of the connection between mercy and justice in general. This is a favorite theme with Saint Bonaventure, and one to which he returns regularly.

He sees justice and mercy so linked together in God's dealings with men that they cannot be separated from one another (*4S*, 46.2.4, concl. [4, 966a–b]). Thus divine mercy always has the tone of justice, and divine justice is always shot through with mercy. This is shown in God's giving his only Son for our redemption, who yet paid the price of our satisfaction. And this because man restored from sin to justice would feel that it was only decent to honor God who has been offended by suffering punishment (*3S*, 20.1.1, ad 4 [3, 418b]; 2, ad 1 [3, 421a]; 6, ad 4 [3, 431b]; *De triplici via*, 3.3.4 [8, 13a– b]), since guilt is of its very nature linked with punishment (*2S*, 36.2.1, concl. [2, 848b]). This Christ has done on our behalf, so that it is by faith in him alone that a man is made just (*4S*, 15.1.1, ad 3– 4 [4, 351a]). Yet in all cases it is the divine generosity and condescension that prevails (*2S* 33.1.1, ad 4 [2, 786b]). This appears clearly in the incident of Jesus with the woman caught committing adultery, both in his forgiving her (*Collationes in Joh.*, 33 [6, 574a]) and in his encouraging her not to sin again (*In Joh.*, 8, 11 [6, 355a]). This is all tied up in a passage so classic that it must be quoted in full:

> 'Mercy' is used in three ways, just as is 'justice.' In its widest sense 'mercy' means the abundance of divine goodness; more commonly it means generosity beyond what is due; and in the narrow sense it means kindness in supporting those fallen into evil. Similarly 'justice' most widely means the con-



descension of divine goodness; more commonly, generosity in giving rewards; and in the narrow sense, sternness in punishing evildoers.

On these three levels they work together in the same act. On the first level, mercy, the abundance of divine goodness, and justice, the condescension of divine goodness, are present in the same work, as in every work, because [God] does everything from abundant goodness, yet nothing from abundant goodness except what is in line with his goodness. Similarly on the second level, mercy, which is generosity beyond what is due, and justice, which is generosity in giving rewards, work together, because in rewarding with good things, [God] rewards only those who merit reward, but indeed beyond what they merit. Similarly on the third level, mercy, which is kindness in supporting those fallen into evil, and justice, which is sternness in punishing evildoers, work together, because [God] never punishes so severely that he does not set aside some of the due punishment [*4S*, 46.2.2, concl. {4, 964a–b}].

This helps us to understand why Saint Bonaventure agrees with Saint Augustine that the highest expression of justice is coming to the aid of those in need. The reason is that this makes one like Christ. Yet he goes on to indicate that there are other, and perhaps more usual, expressions of justice than this highest one. Thus one often gets the definition of justice as the virtue of giving to each what is due to him. Applying this to aiding those in need, Saint Bonaventure points out that if this is done purely and simply from duty, it is mere "justice"; if it is done from compassion, then it is mercy, which is part of the virtue of justice (*3S*, 33, dub. 1 [3, 728a]). More explicitly he states that mercy is really justice exercised toward those who are in some way or another inferior to oneself (*In festo Omnium Sanctorum*, 2 [9, 605a]).

Thus even in human affairs justice and mercy are intimately linked. Hence Saint Bonaventure quotes with approval Saint Gregory the Great's statement that true justice is always shot through with compassion (*In Lc.*, 9, 43 [7, 181b]; 13, 14 [7, 343b]). He denounces a rigorous justice, an applying of the law without compassion, as severity or hardness that displeases God, is contrary to the true justice of Christ, and does nothing for the improvement of the culprit (*In Lc.*, 10, 36- 37 [7, 271b]; *Dom. I Adventus*, 2 [9, 28a]; *Apologia pauperum*, 1, 11 [8, 239a]). Anger at the other person's breaking the law is often a sign of this false justice, to such an extent that the foolish fanatic for the law is the destroyer of the law (*In Lc.*, 13, 14 [7, 343b]). Whence Saint Bonaventure comes to the conclusion that to pursue another person's fault to the bitter end is itself a fault (*In Eccles.*, 7, 17 [6, 59b]).

The Virtue of Justice

IT IS AGAINST this background that the Seraphic Doctor goes on to consider justice in as much as it is one of the four classical virtues (along with prudence, temperance, and courage).

He holds that these virtues are called habitual, political, and cardinal. They are habitual in that they arise from frequently doing good. They are political in that they make a man properly balanced for living among other men in society. They are cardinal because they are an entrance path to heaven (*3S*, 33, dub 5 [3, 730a–b]). This is so

> because they are the gateway to acquiring all other virtues; or because they are the main ones, into which every other virtue fits, or because all aspects of human life are guided and regulated by them . . . in matters of action and thought [*Hex.*, 6, 11 {5, 362a–b}].

In this complex of virtues, justice has a twofold role, as we saw earlier in another context. It works as "general justice" when it regulates all the virtues into a balanced and coordinated single functioning whole, in virtue of an upright will. This is one aspect of that internal or personal justice mentioned above. It operates as "special justice" when it leads to balanced and well ordered relations with others, in virtue of the same personal uprightness, giving to each person what is due to him (*3S*, 33.1.2, ad 4 [3, 715a–b]; 4, concl. [3, 720a–b]). In this sense it includes such subordinate virtues as generosity, kindness, humility, obedience, and repentance (*4S*, 14, 13, concl. [4, 322a]). But unless one loves one's fellow man it is unlikely that one will in practice give him that which is his due (*3S.*, 33.1.5, ad 3 [3, 721b]). This is because true fellow feeling and brotherly compassion are rooted in love, and the justice that flows from it is concerned about the salvation and development of others (*De sex alis*, 2, 6 [8, 134a]; 3, 1 [8, 136a]). And this love in its turn flows from a true devotion to God, whose love inflames a person to pursue justice (*De sex alis*, 3, 1 [8, 136a]; 7, 1 [8, 147a]), which is concerned with the common good rather than with personal advantage (*3S*, 29.1.3, ad 1 [3, 644b]).

In this way it counteracts the tendency present in us to a self-centered affection, which Saint Bonaventure calls "libidinous love." This sort of love consists in loving oneself or something else more than one should and without reference to God. This selfish affection lies at the root of fear, which is the cause of sin (*3S*, 27.1.4, concl. [3, 600a–01b]; 29.1.3, ad 1 [3, 644b]; 31.1.1, ad 3 [3, 675b]; *Brev.*, 3, 9 [5, 238a]). Consequently the measure of a person's justice is the extent to which he hates evil (*De sex alis*, 2, 1 [8, 133a]). Furthermore, as there is no one who does not at some time or another neglect or omit what justice requires, justice itself demands sorrow and penance for these failures (*De modo vivendi* [9, 725a]; *De XXV memorialibus*, 24 [8, 497a]).

On the positive side, however, Saint Bonaventure spells out what true justice involves with regard to others in the following handy scheme:

> Integral justice is practiced by zeal for God's honor, by keeping the divine law, and by desire for your brother's salvation. Ordered justice is practiced by being obedient to superiors, agreeable to your equals, and by correcting your inferiors. Perfect justice is practiced by being open to all truth, by favoring all that is good, and by opposing everything evil, in thought, word, and deed. Never do anything to anyone which you would not want done to you; and never deny anyone what you would want for yourself. . . . 'Unless your justice exceeds that of the scribes and pharisees, you will not enter the kingdom of heaven' (Mt. 5:20) [*De regimine animarum*, 9 {8, 130a–b}].

He spells out the exercise of justice towards one's fellow men in another passage which is also well worth quoting in full:

The righteousness of justice consists in the upright will to give to each his due: to superiors submission and honor, to equals adaptability and kindness; to inferiors graciousness and thoughtful care. This is because 'each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God' (1 Pt. 4:10). This happens when the wants of the needy are supplied, the ignorant are instructed, wrongdoers are corrected, those who fall into evil are supported, the afflicted are comforted, those who fall are lifted up, all others who are wretched are helped with compassion, and all men receive peace and love, in which the whole of the law and justice is summed up (Rom. 13:8) [*De nostra redemptione*, 2 {9, 724a}].

Justice in Social Life

AS WAS MENTIONED earlier, Saint Bonaventure holds that the political aspect of justice makes a man properly balanced for living among other men in society. Hence justice must necessarily be lived out in a social context, because man is social by his very nature (*Feria sexta in Parasceve*, 1 [9, 262a]).

The hallmark of a just society is unity, harmony, concord, and peace among the members who make up that society (*In Lc.*, 2, 3 [7, 45a]; 13, 9 [7, 341a]; *2S*, 55.2.2, concl. [2, 1008a–b]; ad 4 [2, 1009a–b]). This harmonious living together should be based on the recognition of the fundamental likeness among men, which consists in their all being made according to God's image. It is regulated by the principle of not doing to others what one would not like done to oneself (Tb. 4:16; Si. 25:1; Mt. 7:21; Lk. 6:31). Thus to love and build up one's fellow men is more pleasing to God than to discipline one's own body (Rom. 14:17–18; *De s. Laurentio martyre*, 2 [9, 567a]).

Saint Bonaventure works these social relationships out principally in relation to the ten commandments. Of these the first three regulate man's relationship with the Trinity and the other seven regulate man's relationship with other people—in both cases according to the dictates of justice (*De decem praeceptis*, 6, 2 [5, 526a]).

It is worth noting that these two sets of commandments are not entirely distinct and unconnected, but rather overflow into one another. Since peace and concord are common to civil society and to the Church, what the Seraphic Doctor says in connection with the Church bears also on civil society.

> We must now speak of the Church, which is a union of rational men living in harmony and likemindedness through harmonious and likeminded observance of divine law, harmonious and like minded adherence to divine peace, harmonious and likeminded celebration of divine praise. Now these three are in logical order because there can be no praise without peace, nor divine peace without observance of divine law [*Hex.*, 1, 2 {5, 329b}].

He goes on then to discuss the attitudes which destroy this peace and concord:

> A man gets carried away by the spirit of lust and greed, which are opposed to the first-mentioned. For these are two vices that turn man away from God's law. God's law prescribes the common good and the spiritual good, and draws one away from impure love which is lust, and from private love which is greed. So carnal and covetous men hate the law, and never want to listen to it. They are like the dog and the pig. The dog is always covetous and never wants to share, and the pig always wants to live in the mire.
>
> Opposed to the harmonious unity that is peace, we have the spirit of malice and cruelty, issuing in hatred and anger, and these two upset the whole order. . . .
>
> Again, opposing the harmony of divine praise, we have the spirit of presumption and curiosity, in the sense that the presumptuous person does not glorify God but praises himself, while the curious man is without devotion. There are many men of this kind, lacking in praise and devotion, even though brilliant in their knowledge [*Hex.*, 1, 6–8 {5, 330a–b}].

Going on then with the other set of commandments, which refer particularly to the way men relate to each other in society, Saint Bonaventure gives the following analysis:

> There are seven precepts on the second tablet: one is positive, the other six negative. The reason for the distinction is this, that all the commandments can be reduced to two: do to others what you would have them do to you, and do not do to others what you would not have done to yourself. So we have two precepts: the first concerns innocence, the second doing good, which are the two aspects of justice. Now these precepts are graded according to their value, and doing good is better than innocence. Thus the commandment about doing good is placed before the commandment about innocence, and so, as an example, the Jews are told: 'Honor your father and your mother' [*De decem praeceptis*, 5, 3–4 {5, 523a}].

Since it is the more important let us first take a look at the positive commandment. As was said above, the statement about honoring one's parents is simply one example of a much broader field to which this commandment applies. In fact it concerns doing good to all classes of people, because 'father' refers to a person distinguished by authority, old age, and lovableness (*De decem praeceptis*, 5, 11 [5, 524a]).

First, 'father' points to a person holding authority, i.e., the leaders in civil society. They have the responsibility for protecting and defending the other members of the community (Ibid.). Yet there must in each sphere of govern-

ment and administration be one final authority in order to secure the unity and concord which society needs. Hence there should be only one principal ruler and lawmaker, in case divided authority lead to internal divisions and strife in society. There should also be only one supreme judge, because contradictory judgments by equal judges would mean that disputes could never be properly settled (*De perf. evang..*, 4, 3 [5, 194a]; *Expos. super regulam fratrum minorum*, 8, 2 [8, 427a]).

On the question of good and bad government, Saint Bonaventure has two interesting comments, which are worth quoting in full. They must, however, be seen in the context of a society that is Christian in overall character.

> Within the order of laymen there is a threefold division, namely, the holy people, the holy officials, and the holy rulers. . . . Good rulers have good officials; and good rulers and good officials have good people, because they instruct them. Contrariwise bad rulers have bad officials, and consequently instruct the people badly. Bad people elect bad rulers [*Hex.*, 22, 18 {5, 440a–b}].

Taking up the particular question of bad rulers, Bonaventure has the following to say:

> There are three different ways of looking at the bad or unjust ruler. One ruler may be unjust in himself, but has come to power by just means, and governs justly; and such a one may legitimately rule and does not sin by so doing, and it is lawful for others to submit to him. Then there may be another ruler, who has unjustly assumed power and governs unjustly; and such a one may not rule legitimately, nor are others bound to submit to him. A third ruler there may be who is unjust in himself, but has come to power by just means, yet he rules unjustly, afflicts good men and promotes the bad; one may legitimately submit to him in matters which are in keeping with justice, but one is not bound to submit to him in matters opposed to God. Since 'he who abuses the authority conferred on him deserves to lose the privilege' (Innocent III), such a ruler may be removed, even though he has come to power by just means [*In Eccles.*, 10, 7, concl. {6, 82a}].

This is because he who governs his subjects well according to justice is a ruler, but he who governs his subjects badly through injustice is a tyrant (*In Sap.*, 12, 14 [6, 187b]). The good ruler governs by prudence, not by violence, because violent and high-handed government is a sign of pride (*De s. Angelis*, 1 [9, 611b]).

As far as the subjects are concerned, they are bound in justice to obey their rulers in those things which are in keeping with legitimate custom, are reasonably enacted, and are not against God. They have, however, no obligation to obey in other circumstances (*2S*, 44.3.1, concl. [2, 1011a]; *In Lc.*, 2, 3 [7, 45a]; 20, 25 [7, 511a–b]).

In the second place, 'father' points to old age and weakness. Hence it refers to any person who needs help, lacks understanding or strength, or is maltreated by another. These we all ought to help by instruction, support, or protection, though the responsibility belongs in the first place to the leaders in civil society (*De decem praeceptis*, 5, 14 [5, 524b]).

. . . 'father' points to lovableness. Every man is lovable because of his origin, and so we are bound to honor every man.

Lastly, 'father' points to lovableness. Every man is lovable because of his origin; so we are bound to honor every man. This is done by willing his good, by feeling for him, by making up our minds to do something about it, and by actually doing something that can be seen (Ibid., 15).

The negative commandments, as we have seen, are viewed by Saint Bonaventure as commandments concerning innocence (*De decem praeceptis*, 6, 3 [5, 526a]). They are also seen as flowing from the commandments relating directly to the Trinity, giving the norm for a life that is pious, true, and holy (*Hex.*, 21, 8 [5, 432b]). They prohibit harm being done to a fellow human by wrong deeds, false words, and bad will, and are designed to straighten out what is corrupt in all our actions, words, and emotions.

The commandment about killing prohibits any harm to another person. Every person naturally desires a truly human type of life. This is more than merely being alive, including as well life with health, safety, and dignity. Hence this commandment covers not only murder and homicide but also 'equivalent homicide.' It includes failing to provide for people's needs, for instance, when they are starving. It also includes slandering, humiliating another person from bad will, and hating. In this way it makes one positively and negatively responsible for securing for one's fellow men a way of life in keeping with their dignity as those made in God's image (*De decem praeceptis*, 6, 3-4 and 11 [5, 526a, 527b]; *Hex.*, 21, 8 [5, 432b]).

The commandment that uses adultery as its example concerns the field of justice that prohibits us from doing wrong to another in the person of those related to him (*De decem praeceptis*, 6, 3 [5, 526a]). Furthermore in forbidding sexual exploitation it cuts out all exploitation of inferiors. Thus a per-

son may never abuse a position of superiority of whatever kind by misusing another human being for his own selfish ends (*Hex.*, 21, 8 [5, 432b]).

'You shall not steal' is not only a negative rule which forbids taking what does not belong to you. It also implies the positive act of giving to those in need what does not belong to you. This is how Saint Paul understands it when he writes, "The man who used to rob must stop robbing and start working, to earn an honest living for himself and be able to help the poor" (Eph. 4:28; Ibid., 21, 9 [5, 432b]).

The commandment which straightens out a man's speech is 'Do not bear false witness.' This not only forbids all deceit whether towards oneself or towards others, but positively means that "Everyone must tell the truth to his brother" (Eph. 4:25). It also means that the person eager for justice must not cover up and keep silence, as though he did not know the facts, when he should expose and censure evil and deter people from trying to do the same again (*De sex alis*, 2, 12 [8, 135a]). From another point of view, however, silence is a virtue. As we all know, too much talking often leads to some sort of injury being done to God or to another person. Being able to keep silence, then, is one important way of promoting justice and producing its fruit which is peace (Is. 32:17; *De perfectione vitae*, 4, 1 [8, 115a]).

Saint Bonaventure's comment on the last commandment is again a classic statement that merits quoting:

> That which straightens out all emotions is, 'You shall not covet your neighbor's wife,' etc. Hence Augustine says, 'This is a good law, which while forbidding concupiscence forbids all evil.' Concupiscence is twofold, lust of the flesh and greed for gain, and this latter is the root of all evil. For this reason the Lawgiver in this commandment goes into detail mentioning the ass, the male servant, and female servant, etc.
>
> And this commandment sums up God's commandments, whether the world accepts it or not . . . namely renouncing greed for gain. As the series of nine is completed and rounded off by adding one, so are the nine commandments by the renunciation of greed for gain, which is self-centered love, opposed to the common good [*Hex.*, 21, 9–10 {5, 533a}].

This is a matter to which the Seraphic Doctor returns frequently both positively and negatively. He holds that the fairly general love of money is one of the main causes for the overturn and upsetting of justice (*In Eccles.*, 10, 19 [6, 86b]). Consequently it is only when one takes up an attitude of indifference to wealth that one is capable of practising justice (*Dom XXIII post Pent.*, 1 [9, 452a]). This is why that fellow feeling for the poor which leads one to go to their assistance is important in the life of justice (*De s. Laurentio martyre*, 2 [9, 567b]). As Saint Paul tells us, "God's kingdom is not a matter of food and drink, but of justice and peace and joy in the Holy

Spirit" (Rom. 14:17; *In Lc.*, 12, 13 [7, 322a]).

Sharing, however, is not confined merely to material goods. So we find the following reflection on Lk. 9:60: "It is indeed a grave sin for a rich man not to assist financially a poor man; but it is an even graver sin for an educated man not to communicate his knowledge" (*In Lc.*, 9, 60 [7, 251a]).

Furthermore, the man of wisdom who does not build up his fellow men by instruction and example, not only sins by default, but will be held responsible for their failures in as far as they are due to his neglect (*In Lc.*, 19, 23 [7, 485a–b]; *De s. Nicolao* [9, 478a–b]). This is because any gift and any grace that a person receives, is given by God not for that person's personal use and benefit alone, but to be shared with others for their advantage also (*De s. Stephano martyre*, 1 [9, 480b]; *De modo vivendi* [9, 724a]).

This brief overview of Saint Bonaventure's teaching cannot be better concluded than by his own words in praise of justice: "Justice beautifies the whole world; it makes that which was deformed beautiful, that which was beautiful yet more beautiful, and that which was already more beautiful to be most beautiful" (*Hex.*, 11, 34 [5, 335a]). Ω

Signs

December speaks to us by sign:
in skies that flare a coral dawn
with Heart beyond aflame to come
and kindle fire within our own.

Through quiet mists or rhythmic drum
of rain we wait and yearn like some
far prophet's gathered cloud to show
its hidden Light; the sod its Bloom.

December sometimes brings us snow.
In wheeling white or drift we know
God's eager forming one of worth
to bear His Gift to men below.

December always brings to earth
the Son of God in human birth;
a Child to summon to our hearth,
a Child to summon to our hearth.

Sister Mary Agnes, P.C.C.

Saint Francis of Assisi and the Christocentric Character of Franciscan Life and Doctrine

ERIC DOYLE, O.F.M. AND DAMIAN MCELRATH

THE LOVELIEST PARADOX of the Franciscan movement is that the profound teachings of its theology and the sublime riches of its spirituality are all derived from the simple faith and transparent holiness of the poor and humble Francis of Assisi. It is cause for wonder that though Saint Francis most probably never read a work of theology in his life, and certainly did not leave behind a developed system of spirituality, he was, nevertheless, the source and inspiration of some of the most learned ideas and doctrines in the history of theology, and of some of the most attractive mystical writings and practices of devotion in the history of religion.

If there is one word which does complete justice to Franciscan theology and spirituality, it is *christocentric*. And they have this as their distinguishing feature, because the faith and holiness of Saint Francis were totally centered on Christ. In Jesus Christ the revelation is made to us of what the world, as a whole and in all its intricate parts, means to God.

With greater or less intensity, the problem of meaning plagues us all. It breaks down into three basic questions: Where did we come from? Why are we here? Where are we going? The problem of meaning is the problem of origin, purpose, and destiny. In the mystery of Christ it is revealed that we are created. That is, we have our being by a most free and holy act of love. To be a creature is to be loved by the Creator and to have been known forever in the depths of the divine mind. There was never an instant when God did not know us as unique beings. We exist because we are wanted; we are because we are loved. And so the answer to the question about our origin is this: we come from the love of God. Secondly, it is made known in Christ that we are called to share in the life of God as Father, Son, and

This fourth in our series of conferences in commemoration of the 800th anniversary of Saint Francis's birth is reprinted with permission from Franciscan Christology, *ed. Damian McElrath (St. Bonaventure, NY: The Franciscan Institute, 1980), 1-13.*

Spirit, and that through Jesus we are made brothers and sisters of one another in the world because he, as the Son incarnate, is the elder brother of us all. Our purpose is to share the divine life and to be co-lovers of God. The answer, therefore, to the question about our purpose is that we are here to give love in return for love, and for this we are graced by God. Thirdly, it is disclosed to us in Christ that God wills all men and women to be with him forever in the kingdom, where he will be all in all. He has destined us to share in the glory which the Son had from before the foundation of the world. He wants us to be where Christ is. In this we have the answer to the third question about our destiny, namely, that we are on our way to share in God's own glory forever. Through the Word made flesh we come to the knowledge that all is gift: our being, our grace, our glory. All comes from God's gracious love; yet it is all made most truly our own. And for this we are always to give thanks.

The focal point of the faith and holiness of Saint Francis was his love and imitation of Christ. It was this that made him so attractively a man of the gospel, and so authentically a man of the Church. And rightly understood, these are in fact interchangeables. A man of the gospel is a man who loves Jesus Christ, and thus fulfils the will of the Father, who loves us for loving Christ (cf. Jn. 16:23-28). A man of the Church is a man who makes Christ ever more truly present by being compelled and controlled by Christ's love in all that he is and does (cf. 2 Cor. 5:14). In this way he is drawn ever closer to the Father in the Holy Spirit. From Francis's deep faith in the crucified and glorified Savior, there emerged the christocentric theology of the Franciscan school; and from his holiness, which sought to imitate Christ in every detail of his life, there developed the distinctiveness and originality of Franciscan spirituality. The totally christocentric character of Francis's faith and holiness led to a close bond being formed between Franciscan theology and Franciscan spirituality, and so much so, that one is inconceivable without the other. There can be no such thing as a purely intellectual or academic truth for a Franciscan, though the method by which he arrives at it must be rigorously scientific and ruthlessly precise. This may be a roundabout way of saying that truth is always about someone. In any case, in the Franciscan vision of the world, theology flows into spirituality by an inner dynamism, that is to say, knowledge is always fulfilled in wisdom, and spirituality is ever guided and nourished by theology. The spirit of Saint Francis as much pervades the teachings of the doctors of the Order as it does the writings and experiences of its mystics.[1]

[1]Often the same person is both doctor and mystic, e.g., Saint Anthony of Padua, Saint Bonaventure (who are also Doctors of the Church), Peter Olivi, and John Duns Scotus.

Unconditional love for Christ was the basic principle of Saint Francis's spirituality. On the day when he stripped himself of his clothes in the public square of Assisi, he committed himself completely to Christ and remained totally attached to him to the end. In his account of the last two years of Francis's life Celano tells us: "He died in the city of Assisi where he was born and at St. Mary of the Portiuncula where he first planted the Order of Friars Minor, twenty years after he had given himself perfectly to Christ" (1Cel 88; *Omnibus*, p. 303). He dedicated himself to Christ absolutely, loved as really and truly present in creation, in the Scriptures, in the Eucharist, and in the Church. The presence of Christ was all but visible and tangible to him. So deep was his faith in Christ and so ardent his love of him, that Francis longed to do what he had done, to say what he had said, to suffer as he had suffered, above all in his passion and death. In a word, he wanted nothing else save to walk in the very footsteps of Christ. At Greccio on Christmas night 1223 he reproduced the circumstances of Christ's birth in Bethlehem. In memory of the Lord's forty days' fast Francis went out to fast on an island in Lake Trasimene. On at least three occasions, according to Bartholomew of Pisa, he re-enacted exactly the account of the Last Supper.[2] Two years before he died he received the marks of the stigmata on his hands and feet and side. By this his desire to follow Christ down to the last detail of his life was by God's grace for him fulfilled.

The totally christocentric character of St. Francis's faith and holiness led to a close bond being formed between Franciscan theology and Franciscan spirituality [so] . . . that one is inconceivable without the other.

The expression of his love of Christ, whether in words or gestures, is thoroughly biblical and orthodox, often original, and always tender. His faith in Christ and his devotion to him brought out in bold relief the poet in Francis. It was through poetry that he came to understand more and more all that he believed by faith, and it was in poetry that he gave expression to

[2]*Liber de Conformitate Vitae Beati Francisci ad Vitam Domini Nostri Jesu Christi* in *Analecta Franciscana* V (Ad Claras Aquas [Quaracchi], 1912), 354.

it. As his love of Christ increased, he passed over gradually from faith-knowledge through poetry enlightened and guided by faith, to contemplative union with God.

To discover Francis's christology in its origin and in its process, it is necessary to study his writings, understand them in their context, and remember how multifaceted they were. In his writings we discover Francis's own concepts before they were defined and systematized by professional theologians. Francis's christology is intimately linked to his life. It is of the existential order, just as his language is existential, concrete, essentially biblical, and intuitive.

Francis's understanding of Christ developed against a medieval background. The 11th and 12th century vision of Christ, as represented in sculpture, art, and literature was formed under Byzantine influence and greatly determined by the structure of medieval society, especially feudalism. Christ appears as Teacher and Judge of all things, the King of glory before whom all humanity prostrates itself. Moreover, as dutiful vassals of their Lord, Christians are obliged to take up arms in his cause. It is therefore all the more remarkable that Francis laid such stress on Christ's humanity.

Of course, during the early twelfth century, Saint Bernard had been a strong advocate of the humanity of Christ, but it is difficult to imagine this spirituality reaching the ranks of popular piety without Francis of Assisi, for whom

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

Rich and diverse are the christological titles and images contained within the writings of Francis. True, they express Christ's divine Lordship: God the Creator, the God of Israel, God, Living and True, and the Supreme Judge. But they also depict Christ's human condition: the Suffering Servant, the Master who is at the same time the Servant washing the feet of his disciples, the Pilgrim, the Worm, the Lamb, and the Good Shepherd. Moreover, Francis employs titles which portray Christ's role in salvation history: Creator, Redeemer, and Savior. Finally, Francis collects those that depict Christ's mediatorial role: the Word of the Father, the Wisdom, the Light, the

[3]For an in-depth study of Francis's Christology and Christological titles, see Nguyen van Khanh, *Le Christ dans la pensée de saint François d'Assise d'après ses écrits* (Thèse pour le Doctorat en Science Théologique, Paris, 1973).

Well-beloved Son, our Brother, and the Way, the Truth, and the Life.[3]

In Francis's faith-vision Christ is the Revealer of the Trinity. God is known by his mighty acts in salvation history, the greatest of which are creation, the Incarnation, and the mystery of the Church. The salvific deeds of God are in fact common to the three Persons of the Trinity. Christ's creative, redeeming, and sanctifying functions are never viewed as separate or apart from his relation with the Father and the Spirit.

It is Christ through whom the Father realizes together with the Spirit his plan of love for all men. Precisely in this context Francis exhorted his brothers in proclaiming the word to the Saracens, to call "on their hearers to believe in God Almighty, Father, Son, and Holy Spirit, the Creator of all, and in the Son, Redeemer and Savior. . . ." (RegNB 16; *Omnibus*, 43). And as Saint Bonaventure wrote, "He proclaimed the triune God and Jesus Christ, the Savior of all, with such steadfastness, with such courage and spirit, that it was clear the promise of the gospel had been fulfilled in him. . . ." (LM IX.8; *Omnibus*, 703).

Thus the movement of the Father toward mankind is in Christ, the *Verbum Dei*. This precisely is the profound meaning of the Incarnation for Francis. The expression *Verbum Dei* was employed by Francis to designate Christ, the God-man, as the expression of the will of the Father. For Francis, the "Word of God" refers to the Son, not only in his eternal pre-existence, but also in the concrete man, Jesus Christ.

Christ always appears as the singular revealer of the Father—the only guide and way who can conduct men toward Light Inaccessible. Christ is for Francis the unique Master (RegNB 16; *Omnibus*, 44), the True Light and True Wisdom (EpFid II; *Omnibus*, 97). The Johannine character of Francis's Christology is clear. In confrontation with the world of Satan characterized by pride and death, Christ is the Light, Truth, Wisdom, and Only Master.

In summary, Christ is regarded by Francis as the strong link between the Father and the Spirit. He is the Wisdom of the Spirit and the True Wisdom of the Father. He is the gift which the Father gives to men—but it is the Holy Spirit, the Principle of discernment and love, who allows us to receive him.

As we have noted in summary fashion above, the Christians of the early middle ages had the preponderant view of Christ as the Glorious Lord and the Supreme Judge of the universe. It was the transcendent, "awe-full" God before whom mankind prostrated itself to ask for mercy.

As it is to be expected, Francis also was conscious of Christ's divine Lordship. He employs the word *Dominus* for Christ as well as *Deus*. He affirms explicitly the equality of the Son with the Father. "But God the Son is equal to the Father and so he too can be seen only in the same way as the Father and the Holy Spirit" (Adm 1; *Omnibus*, 78). He saw Christ as God-Creator,

the God of Israel, God, Living and True. And Francis viewed him as the Supreme and Majestic Judge at the time of death (EpRect; *Omnibus*, 116).

At the same time, however, familiarity with the liturgy and Scripture enabled Francis to see Christ as the Servant who came to minister (RegNB 4; *Omnibus*, 35), as the Suffering Servant (OffPass passim; *Omnibus*, 141–55), as Mendicant and Pilgrim (RegNB 9; (*Omnibus*, 39), as the Lamb, and as the Good Shepherd. These last two images of Christ were extremely important for Francis. The image of the Lamb united the two fundamental dimensions of Christ's life, his debasement and his exaltation (LaudHor; *Omnibus*, 138), while the image of Shepherd highlighted the height and depth of Christ's love for mankind (Adm 6; *Omnibus*, 81).

Francis never lost sight of the twofold vision of Christ, God and Man, Lord and Servant. Thus, while Francis invoked the image of the Supreme Judge of the universe, it was always to evoke religious reverence among the faithful and to encourage their life of penitence. At the same time the abasement of the Son of God in the man Jesus and in the Eucharist led Francis to invite the faithful to respond to the love of the Lord who so gave himself for them. Reverential fear and love were the two inseparable aspects of the piety of Francis—the more important of which was certainly love in response to love.

All things spiritual and corporal were created through the Son (RegNB 23; *Omnibus*, 50). Moreover, his devout love of the humanity of Jesus Christ brought him to understand that everything in heaven and on earth has been reconciled with God through Christ (EpOrd; *Omnibus*, 104). Francis reminds us all to realize the dignity God has bestowed on us: our body he formed and created in the image of his Son, our soul he made in his own likeness (Adm 5; *Omnibus*, 80). This reflection is one of the most profound and far-reaching in the writings of Saint Francis. For it seems clear that he is asserting in it that the first Adam was created after the image of the second Adam, Jesus Christ. The body of the Incarnate Word, Jesus of Nazareth, was the blueprint for the bodies of the first human beings. A little after the time of Saint Francis, the learned doctor of the Order, Friar Alexander of Hales, explained that the image of God in whose likeness mankind was created, was the Savior, who is the firstborn of all creatures.[4] For all their simplicity and clarity, these sentences of Francis just quoted have a rich theological content. Contained in embryo is the christocentric vision of the Franciscan school and even the doctrine of Christ's absolute primacy as for-

[4]*Summa Theologica*, I-II, Inq. IV, Tit. I, c. 5, art. 3 (Ad Claras Aquas [Quaracchi], 1928), II, 410: "Sed utrum homo possit dici ad imaginem Filii quaeritur. Dicit enim Augustinus, *Super Genesim*: 'Quae est imago Dei, ad cuius similitudinem factus est homo, nisi Salvator noster qui est primogenitus omnis creaturae'. . . ."

mulated and expounded by John Duns Scotus.

Francis was profoundly aware of Christ's true presence in the Sacrament of the Eucharist and in the Word of God, the holy Scriptures. These for him are intimately connected because it is through the power of Christ's words that the Eucharist is consecrated.

His almost anxious concern that the Eucharist be always honored reflects the Church's own preoccupation at that time. The Fourth Lateran Council of 1215 found it necessary to issue canons about the cleanliness of sacred vessels and about the reservation and reverent reception of the Eucharist.

Francis revered the Eucharist because it continues the revelation of God made in the Incarnation. It is Christ really present among us.

There is only a difference of modality between this present and the Lord's days on earth in Palestine, when he was truly and historically present. Francis makes this comparison most lucidly in the *First Admonition* (*Omnibus*, 78–79):

> He shows himself to us in this sacred bread just as he once appeared to his apostles in real flesh. With their own eyes they saw only his flesh, but they believed that he was God, because they contemplated him with the eyes of the spirit. We, too, with our own eyes, see only bread and wine, but we must see further and firmly believe that this is his most holy Body and Blood, living and true.

Just as God was present there when Jesus was asleep in the boat as a storm raged on the Sea of Galilee, so is he present now on the altar motionless and hidden, amidst the activities and hurly-burly of life. Francis had a profound love of the Eucharist. Celano tells us that he

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

Through the Eucharist we are more intimately united to Christ, more closely to one another, and more deeply with the whole world and the entire cosmos. The Sacrament, constituted of a tiny piece of bread and a little wine in a cup, together with the transforming word, unites God and man, eternity and time, heaven and earth, Church and world. We find Francis voicing his love of this Sacrament over and over again in his writings, but beyond doubt he expressed his love most beautifully of all in his *Letter to a General Chapter* (*Omnibus*, 105–06):

> Our whole being should be seized with fear, the whole world should tremble and heaven rejoice, when Christ the Son of the living God is present on the altar in the hands of the priest. What wonderful majesty! What stupendous condescension! O sublime humility! O humble sublimity! That the Lord of the whole universe, God and the Son of God, should humble himself like this and hide under the form of a little bread for our salvation.

The Eucharist is the commemoration of the great redemptive act of Christ. In it he remains continually with his followers as he promised, until the end of the world.

The student of Francis's writings will note his reverence for priests, his devotion to churches, and his practical concern for the cleanliness of liturgical linen and vessels. These issue, in fact, from his great faith in the mystery of the Eucharist. He begs all his friars to show reverence for the Eucharist because it is the Body and Blood of him who reconciled everything to God. It is the sacrament of our reconciliation re-enacted in human history.

Francis did nothing of any significance in his life without first consulting the Scriptures, and he always received guidance. The Lord, he was convinced, always showed him the way.[5]

When Francis meditated on the mysteries of the life of Christ, his thoughts and feelings were always guided by Scripture and by the liturgy. His view of Christ was mediated and shaped by the word of God. The liturgy was the principal source through which Francis knew Christ.

Francis's Christ lives therefore in the words of sacred Scripture. For Francis discovered a *living* presence in these words—that of the Son who transmits to men words received from the Father; and a *life-giving* (vivifying) presence because through these words Christ provides both the Spirit and the Way. In holy Scripture it is the Lord who speaks and it is the holy Scripture together with the Eucharist which are the essential elements in the continuation (extension) of the Incarnation. Finally, in the Church Jesus Christ is really, truly, and mystically present. The Church is Christ's mystical body. He is the head and we are his members. He is the vine and we are the branches who cannot have life without him. Where two or three gather in his name, he is present in their midst. Francis's respect and love for the Church found concrete form in his obedience to the hierarchy, his orthodoxy, and his reverence for priests. His Order of Friars belonged to the unity of the Church because it was here that he had learned through the gospel that Jesus Christ is the brother of everyone and of all creatures. Through Jesus Christ every creature had already been endowed and blessed

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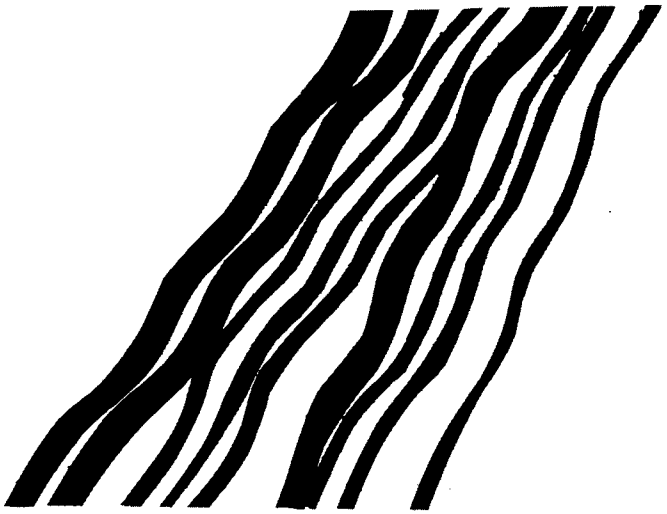
[5]See *The Testament of Blessed Francis* in *The Rule and Testament of Saint Francis of Assisi*. A Translation with an Introduction by Eric Doyle, O.F.M. (Canterbury, 1974), 48: "After the Lord gave me some Brothers, there was no one to show me what I ought to do, but the Most High Himself revealed to me that I should live according to the way of the holy Gospel."

from before the foundation of the world, with the sacred name of brother and sister. And so beginning with Friar Christ,[6] he came to see himself to be in the midst of a universal friary, a universal brotherhood, which had its origin ultimately in the loving will of the Father-Creator of all things in heaven and on earth. It is most interesting and worthy of note that Saint Francis not only professed that everything had been brought to peace and reconciled with God through Jesus Christ, but also proclaimed that

> in this world there is nothing of the Most High himself that we can possess and contemplate with our eyes, except his Body and Blood, his name and his words, by which we were created and by which we have been brought back from death to life [EpCler; *Omnibus*, 101].

This text seems to contain, at least implicitly, the doctrine of the unconditional primacy of Christ. The "by which" in the latter part of the text certainly refers to "his words," but it may also refer to "his Body and Blood" and "his name."[7] But even if this is debatable, there can be no question about its christocentric content.



[6]Cf. *Letter to All the Faithful* in *Omnibus*, 96: "How glorious, how holy and wonderful it is to have a Father in heaven. . . . How holy and beloved, how pleasing and lowly, how peaceful, delightful, lovable and desirable above all things it is to have a Brother like this, who laid down his life for his sheep. . . ."

[7]The Latin reads: "Nihil enim habemus et videmus corporaliter in hoc saeculo de ipso Altissimo, nisi corpus et sanguinem, nomina et verba, per quae facti sumus et redempti 'de morte ad vitam,' " in *Opuscula Sancti Patris Francisci Assisiensis . . .*, ed. K. Esser (Ad Claras Aquas [Quaracchi], 1978), 97 and 99.

Francis had a very special love of God in what we may call the mysteries of divine humility. He was deeply attached to the Infant Jesus, to the crucified Christ, and to the blessed Eucharist. There is nothing that shows more graphically the humility, the poverty, which the Divine Word accepted in becoming incarnate, than the helplessness of infancy, the defenselessness of the crucifixion, and the silence of the Eucharist. If God wills to reveal himself to us, he has to make himself known as other, as less than he is. He has to become a creature. He cannot appear greater than he is; and as he is in himself, he cannot be seen. And so he came among us as one of us, and he accepted all the poverty and limitations that are the essential features of the human condition.

The poverty of God was made known in the limited existence and very circumscribed life of Jesus Christ. This expression of divine poverty carried Francis to the highest flights of contemplative union. So it was, therefore, that Christ in himself and as revealed in all the mysteries of his life, death, and glorification, was at the heart of Francis's faith and holiness, spirituality and devotion. Christ was for Francis the beginning and end, the alpha and omega of everything that exists, of all that had been and of all that was yet to be.

It is necessary and important to recall a fundamental requisite in Francis's following of Christ. For Francis following Christ consists in living always according to the inspiration of the Holy Spirit. Thus Francis wanted the Spirit to be the Minister General of the whole Order, and the Brothers were to promise obedience directly to the Spirit. The Chapter on working in the Second Rule states that every temporal consideration should be subordinate to the Spirit of prayer and devotion (RegB 5; *Omnibus*, 61).

In the same Rule, also, Francis urged that the brothers should desire only to have the "Spirit of God at work within them, while they pray to him unceasingly with a heart free from self-interest" (RegB 10; *Omnibus*, 63–64). In his *Letter to a General Chapter*, Francis asked the Father for guidance and help "so that, cleansed and enlightened interiorly and fired with the ardor of the Holy Spirit, we may be able to follow in the footsteps of your Son, our Lord Jesus Christ . . . " (EpOrd; *Omnibus*, 108).

While the following of Christ consists in the exterior imitation of the Gospel, fundamental is the need to be attentive always to the Spirit of the Lord. This can be seen as the radical element of Francis's evangelical freedom. Francis discovered this Spirit particularly in the gospel, which was the sacrament of Christ, the Word—a gospel which had to be observed "without gloss." As has been indicated, Francis had a profound respect for the words of Scripture because they are the words of the Spirit.

Thus the imitation of Christ demands continual effort to identify with

him, an effort which is impossible unless one is internally purified and guided by the Spirit of the Lord. In other words, the following of Christ is primarily due to an interior conversion inspired and sustained by the Holy Spirit coupled with an external and literal imitation of the Word become flesh. In this way the spirituality of Francis is christocentric.

The crowning point of Francis's life was his reception of the stigmata on Mount La Verna in September, 1224. This sealed his life in imitation of Christ and was the visible sign of his total and unconditional love of him. The unambiguous message it contains is that Francis made Christ live again for the believers and world of the thirteenth century.

Because of the tremendous influence Saint Francis exercised on the subsequent history of his Order, especially in the realm of ideas and spirituality, it is hardly surprising that the school of the Order should have taken its name from him, rather than from Saint Bonaventure. Histories of the development of medieval thought have always referred to the Franciscan school. The founder-mystic prevailed over the learned doctors. The unwritten reason for this, we would venture to suggest, is that the great Franciscan scholastics—some of whom are represented in this book—especially in their reflections on the mystery of Christ, have transposed into categories of thought the ardent faith of Saint Francis in Jesus Christ.

Franciscan mysticism, having its source in Saint Francis and taking its example from him, is distinguished by its devotion to the humanity of Christ. This devotion has taken many and varied forms. But its tenderest and most attractive expressions are to be found in the honor it pays to the Name of Jesus and in the love it has for his Sacred Heart.

In Saint Bonaventure Franciscan theology and mysticism met, embraced, and then blended into a balanced and harmonious unity. He is at once both doctor and mystic of the Order. And of all its doctors and mystics, it is on him that Francis had the most formative influence. While marvelling at all that God had accomplished through the simplicity and poverty of Saint Francis, Bonaventure laid down at Francis's feet the treasures of his brilliant mind. Like Francis he began with Christ, and passing through reason, enlightened and guided by faith, as Francis had passed through poetry, he arrived at contemplative union with God. According to Saint Bonaventure, not only are all things created in Christ, all truth is known through him. Christ teaches interiorly and is the fontal principle of all human knowledge.[8]

[8]See *Christ, the One Teacher of All*, in *What Manner of Man? Sermons on Christ by St. Bonaventure*. A Translation with Introduction and Commentary by Zachary Hayes, O.F.M. (Chicago: Franciscan Herald Press, 1974), 21–55.

Because of Saint Bonaventure's love for Saint Francis, his profound an extensive learning, and his sweet mystic doctrine, we conclude these reflec tions with a text by him which reveals so limpidly the christocentri character of Franciscan theology and spirituality:

> As regards the second point, note that a beginning should be made from th center [*medium*], that is, from Christ. For he himself is the *Mediator* betwee God and men, holding the central position in all things, as shall be seen Hence it is necessary to start from him if a man wants to reach Christia wisdom.[9] Ω

[9]*Collations on the Six Days*, I, 10, in *The Works of St Bonaventure*. . . . Translated from the Latin by José de Vinck (Paterson, NJ: St Anthony Guild Press, 1970), V, 5–6.

Visitation

Ave Maria

In the winter-whiteness
of so many bright intentions,
you flicker down on me.

So gentle are the painted features
of your loveliness.

So silent, I, beneath you smile,
that seems so mobile in the moving light.

How still my heart,
how calm,
when mantled in the blue of Mary's glance.

Ave Maria. . . .

In the dying embers of so many hushed intentions,
reflect a prayer upon my heart
that I may go my way in peace.

Sister Edmund Marie Stets, C.S.B.

Index to The CORD—1981

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You took me into the
darkness then into
light
where flowers grow
and springs gush forth
wetting my deepening
thirst
but the desert
became my new
home
yet my eyes could
see your banquet
hill in blossom
and the night
winds carried the scent
of the feast
aloft.

II

You who know me
complete me
and so slowly in the
darkness verdure
begins to spring forth
giving firmness
to my steps
no longer does the
wind blow headlong
but behind me
thus the traveling is
quicker
and the hill still far
off
in the future
but you now send
manna and quails and
water
flesh and blood
and presence
into the changing
desert.

Marc-D. Pomerleau, O.F.M.

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The Staff of the Franciscan Institute joins the Editors in wishing you a very merry Christmas and every blessing for the New Year.

Books Received

Bernier, Paul, S.S.S., *Bread Broken and Shared: Broadening Our Vision of Eucharist*. Notre Dame, IN: Ave Maria Press, 1981. Pp. 140. Paper, $3.95.

Buckley, Francis J., *Reconciling*. Notre Dame, IN: Ave Maria Press, 1981. Pp. 95. Paper, $2.95.

Curran, James, O.S.F., *Rule for Hermitages: Way of Life of the Little Brothers of Saint Francis*. Still River, MA: St. Bede's Publications, 1981. Pp. 106, incl. bibliography. Paper, $4.95.

Foley, Leonard, O.F.M., ed., *Saint of the Day: A Life and Lesson for Each of the Saints of the New Missal*. Cincinnati: St. Anthony Messenger Press, 1981. Pp. xiii-354, incl. index. Cloth, $8.95.

Foucauld, Charles de—, *Meditations of a Hermit*. Trans. Charlotte Balfour. London: Burns and Oates; Maryknoll, New York: Orbis Books, 1981 (reprint of 1930 edition). Pp. xx-186. Paper, $7.95.

Galot, Jean, S.J., *Who Is Christ? A Theology of Incarnation*. Trans. M. Angeline Bouchard. Chicago: Franciscan Herald Press, 1981. Pp. xvi-408, incl. index of authors. Cloth, $10.00.

Kavanaugh, John Francis, *Following Christ in a Consumer Society: The Spirituality of Cultural Resistance*. Maryknoll, New York: Orbis Books, 1981. Pp. xx-167. Paper, $6.95.

Siri, Joseph Cardinal, *Gethsemane: Reflections on the Contemporary Theological Movement*. Chicago: Franciscan Herald Press, 1981. Pp. 377. Cloth, $10.50.

Whitehead, K. D., *Agenda for the "Sexual Revolution": Abortion, Contraception, Sex Education and Related Evils*. Chicago: Franciscan Herald Press, 1981. Pp. 187. Cloth, $8.95.

The illustrations for our December issue were drawn by Mary Jo Huck of Chicago, Illinois.