

JANUARY, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

- THE REALITY OF SAINT FRANCIS 3
Gregory Shanahan, O.F.M.
- A PHILOSOPHY OF POVERTY 13
Peter Kreeft

FEATURES

- EDITORIAL: LOVE DOESN'T SET TERMS 1
Julian A. Davies, O.F.M.
- ICON OF SAINT FRANCIS OF ASSISI 24
Michael O'Brien, Artist
- THE SERENITY PRAYER 25
- POETRY
- THE MASS IS ENDED 2
Joyce Finnigan, O.F.M.
- SEVEN CROSSES AND FIVE WOUNDS 10
Jacopone da Todi
- BOOK REVIEWS 26

Volume 33, No. 1

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Sr. Margaret Carney, O.S.F.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Sr. Mary McCarrick, O.S.F., Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our January issue have been drawn by Brother John Francis Tyrrell, F.F.S.C., who teaches at St. Joseph's in Fayetteville, Arkansas.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics
EpCust: Letter to Superiors
EpFid: Letter to All the Faithful
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life 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
"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: Lombard, 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

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

EDITORIAL



Love Doesn't Set Terms

RECENTLY A NEWSPAPER CARRIED an article about the "return" to the practice of the Catholic Faith of an early middle-aged Catholic. The thrust of the article was that this individual had returned "on his own terms," which I took to mean he was going to be the kind of Catholic he felt he should be, not the kind any Pope, bishop, priest, or nun thought he should be. Apparently for him and perhaps thousands like him, the thought that from John Paul II to Sister Mary M. the "official Church" people might be speaking to him the words of God—after all Catholic Faith teaches that John Paul II is the Vicar of Christ—has become unthinkable.

Then too, it may be he is misunderstanding the relatively recent breaking down of the wall between official Church (professional Church people) and non-official Church, and our contemporary vision that all people constitute the Church. The fact that "everyone is Church" doesn't mean that everyone is Pope, infallibly deciding what it is for him or her to be Catholic.

In our quest to find vocations to our communities, we may fall into a pattern of taking people "on their own terms," watering down the demands of our life, and offering so many options that the notion of religious obedience—doing what someone else thinks you should do—is rendered archaic, and the notion of poverty, a dependent and modest use of material goods, is put far, far back in consciousness. Those of us who are not actively engaged in promoting vocations can do the same kind of thing in our personal lives, imitating what we think other religious are doing, or just getting tired of seeming like the faithful remnant.

Our friendship with God parallels our friendship with people. If we find ourselves hedging on our commitment to Him, we shall probably find ourselves being less and less available to those we have counted as friends. From being friends they will become things we use when we need them, not people whose desires and needs really count for a lot in our perspective and our actions.

When Jesus Christ came to us, he came as man, full man, and took whatever that entailed, the good and the bad. In our call to be other Christs in our vocation, can we do less than give ourselves to God on his terms: viz., simply to live in full love the life we have vowed? Ω

Dr. Julian Davies ofm

The Mass Is Ended

The Mass is ended; go in peace;
Your people from Your presence file.
The Mass is ended but may I
Linger in Your Presence for a while?
Please, Lord, give me the strength
And grace to grow amid the strife;
And strengthen my weak will to love,
And rise above the pettiness of life.
The Mass is ended; Lord, it ends!
And with His blessings, go, my friends!

Joyce Finnigan, O.F.M.

MONTHLY CONFERENCE

The Reality of Saint Francis

GREGORY SHANAHAN, O.F.M.

IT WAS A GREAT SPIRITUAL YEAR. The eight-hundredth birth year offered us in round figures a sort of *καίρος* for actively remembering the rock from which we were hewn. And now what is there to hope for? Will this new year be another time for Francis? And every year after this? Such hopes must have been expressed back in 1926. But who can measure it all, or weigh the effects? Who at any rate is to say that these commemorations are mere passing moments and not providentially plotted occasions, vital milestones on our journey?

Everything depends upon whether we have tried to know Saint Francis and whether we have striven to incarnate his ideal in the setting of our own lives. The notion that either of these is feasible is quashed only by the defeatist attitude which merely views Francis of Assisi as a character from a past age and his spiritual ideal as at best fascinating, yet unattainable by anybody but himself. This is to dismiss him, in effect, as unfollowable. And while we would acknowledge (with Chesterton) the sense in which there was only one Christian, who died on the cross, and only one Franciscan, whose name was Francis, we do not thereby admit a total inimitability. We affirm a uniqueness. In this very uniqueness we find the inspiration for our lives. Ingrained in us is the conviction that imitation is the truest form of veneration. If it were not so, it would not have been asserted that there were those who knew Francis' sanctity and unfolded it by the virtue of their own lives (cf. LM, Prol. 4). Nor, indeed, is there anything heathenish in the idea itself of an imitation of Francis. It is not anti-scriptural, or anything of the sort. It is, for instance, fairly recurring in Saint Paul—"Imitate me, as I imitate Christ." There exists a kind of principle of subsidiarity, in virtue of which other life patterns lead to the ultimate goal.

Father Gregory, of the Irish Province of the Friars Minor, specializes in retreats to religious and mission preaching in Ireland and Britain. The rest of his life and work is centered in The Friary, Multyfarnham, Westmeath. He has collaborated in a recent Irish language edition of the writings of Saint Francis.

That there are significant problems attending the imitation of Saint Francis few would now deny. Whole sections of our early history constitute a sad commentary, not so much on the viability of a faithful imitation, as on the haunting possibility of misinterpretation. Also, from a practical standpoint, what our scholars have called "The Franciscan Question" focuses on the inquiry: "Which Francis are we to follow?" The question hovers over the reality—the *realness*—of the man as he was in himself and that of the figure of the man who has come down to us. If things deceive us often by being more real than they seem, it is even more true with persons and saints, and especially true in the case of our Saint. As a model for us, which do we think is more real, more authentic, more substantial—"Francesco di Bernardone" or "Saint Francis of Assisi" or "Il Poverello" or just plain "Francis"? Which carries more reality for us—recalling the patron saint of nearly every good tendency and enterprise, or, the saint of irony, of weird humor, full of holy contradictions? At which do we gaze longer, and why? At Zurbaran (Francis with a skull in a cave) or at Giotto (Francis and the birds)? Perhaps it is we who have fathered a "Francis thing" to be a veiled reflection, a blurred version of the too deliberate original. Fear of failure may be the cause of a less than heroic imitation; or the reason could be that "human kind cannot bear very much reality." The *veritas* of the two pictures of the Saint lies in radical conversion, the transformation, behind the representation, whether we be confronted by the stark ascetic or the gentle brother of creation.

... never satisfied with just a system
or a theory, we find ourselves recalling
a face, going back to a person.

Even if we are confident of finding the "true portrait" can we be so sure we can still imitate? Just as admiration differs from falling in love, so it is one thing to look with interest on a picture, quite another to be converted in our deepest self by what we see. For one thing, with Francis everything was so absolute; there were no half-measures; he was neither by nature nor by grace a willing compromiser. In fairness to the accounts we have, most biographers point out that crisis for Francis meant having to water down anything he believed the Lord asked

him to do, or even having to meet lesser idealists half-way. And how realistic he is on this "revelation" of the divine will! Over and over again we shall have to hear: "The Lord revealed to me. . . ." Even his tenderness, his thought for the frail, his insistence on forgiveness have an absolute ring about them! And so, measured and bland portrayals of the man we feebly try to follow must not obscure the wild fire in him. More deeply still, his singular importance for us and for the Church is chiefly marked by his unveiling of the Gospel as an Absolute. His was "a living approach to the evangelical ideal conceived as an absolute and reproduced by him in concrete deeds" (Congar, p. 44). Saint Paul is, of course, the great champion of the absoluteness of the Gospel; but we, so many centuries removed from Paul and Francis, can find their challenge quite daunting. We have the decided disadvantage of being encrusted with the rust of ages, stuck with barnacle-type attachments and securities, and having our vision of the real lightning of conversion obscured by conformism. It means we have to try harder. The reality is that the life Francis lived and left to us is essentially the Gospel. And, short of metaphysical impossibility, he intended the evangelical connection to be absolute. At least his own life was, in the words of Yves Congar, the greatest of the "parables of the gospel's perfect justice" (cf. Congar, p. 44).

A corollary (to our being taken off our feet by his gospel challenge) is so many of us finding Francis' *literalism* quite baffling. While most good Christians would be ambitious to let their lives be more or less shot through with the spirit of the Sermon on the Mount or the missionary prescriptions given to disciples, Francis saw no reason why we shouldn't take our Lord at his word. He tended to qualify nothing, with the exception of any high notion he might ever have had about himself. Does this mean that he was a man of the letter (and is it not written that whereas the spirit gives life the letter kills)? It means that his was a direct and simple (though not at all a "fundamentalist") approach to the word of the Lord. We all know about the scripture passages instrumental in his conversion; what is different is that his was a *realist* reading of them. He heard "honest words, without a mask, which had a weight of meaning accessible to all" (Desbonnets, p. 42). His enthusiastic love would not stop at "spirit" (so to say) but had to rush on to the "letter"—*ad litteram*. This is because he had no time for an ivory tower philosophy which would remain in the realm of thought and never find expression in life; he preferred concrete demonstration to theorizing. This side of him is brought out in his sixth Admonition:

The Lord's sheep followed him in trouble and persecution, shame and hunger, in sickness and temptation and so many other things. And for this they obtained from the Lord everlasting life. All the more shame, then, on us servants of God! From reporting the deeds done by saints, all we wish for is credit and prestige [Adm 6. 2-3].

Though he never, as is said, developed a system, it could be said that he evolved a technique in the power of the Holy Spirit—if technique is the word to describe utter faith, complete love, and total self-emptying. The important thing is that it was in the power of the Spirit. We cannot say that he made a fetish of the letter or of outward things, any more than we can accuse him of pantheism. Nothing, however, is more certain than that he saw all things as sacramental. To him the outward letter, written words (even his own inelegant but delightful scrawl), all forms and gestures, social actions, comings and goings, stripping off clothes and patching old ones, could be performed with the "blessing of God," and were symbolic and outer expressions of a vital inner spirit. He who was so literal is also the author of the following:

Those are killed by the letter whose sole desire is to know words only, so as to be regarded by others as men of great wisdom. . . . Those are given life by the spirit of the divine writings who trace every written word, which they know or long to know, not to their bodily selves, but give them back by word and example to the most high Lord God, to whom every good belongs [Adm 7. 2,4].

There is a sense, therefore, in which Francis read the gospel not "to the letter" but "beyond the letter," in other words, according to the spirit. "When the time came to act, no one, and perhaps not even the gospel, had commanded what he should do, for he was pursuing the realization of his plan. Yet it was the Lord himself who had guided him: Francis had understood that in his moment of contemplation, for God always guides the believer by the hand" (Desbonnets, p. 43).

Nevertheless, should we think we have discovered the real Francis, we are in a face to face encounter with the most successful literalist the world has ever known; one who effectively blended a literal keeping of the gospel with an unreserved embracing of its inner heart and spirit. There is an old Irish custom of getting up early on Easter morning to see the sun dancing. "And do you really believe it dances?" the skeptic will query. "Why not?" is the reply, "everything is possible on the day our Lord rose." Likewise, in a lesser figure, Francis with his

simplicity and limpid purity is a catalyst in a veritable return to paradisaical conditions. Angry leaders are made friends, wolf is reconciled with citizen, man with sun, moon and stars, earth fire and water; yes, even with death, found, at last, to be feminine, a visiting sister who completes the circle of return, final reconciler of man with Maker. And while the rest of the world was merely cautious, a man with graced humility and littleness achieved harmony even between those notorious opposites—the spirit and the letter. It was in this context of universal harmony and wholeness, achieved through poverty and simplicity, that Saint Francis was given primacy of recommendation as a model of Christian joy for modern man (cf. Paul VI, *Gaudete in Domino*, Part IV). Never more than at the present moment did we need to bring such a spirituality to bear upon such issues as our careful use of natural resources, our very survival on the planet, our whole treatment of life and death. That joy, we know, is poles apart from mere mirth and giggles, and is not bestowed where simplicity and self-mastery are missing; yet it may be the only panacea for a panic-stricken mankind.

It is no wonder that Celano refers more than once to Francis in the remarkable phrase, *homo alterius saeculi* (1Cel 36 and 82). The sense is not that he appeared to be a man from another age, out of his time; for Celano's import is that people ran to him as to one who met them at their point of need. The sense is surely that he seemed like one who came from another world—the other world, with a breath of new air for a stuffy and downward-looking earthly existence. For our part, is it not possible, we ask ourselves, to arouse a fresh faith and a new confidence in what we have come to call Franciscan spirituality? The best of our historic revivals focused on the real and veered away from the sham; they gathered momentum from a sound self-awareness and a keen sense of having something of spiritual value to offer the world. We are familiar with the description of our spiritual father as a renovator, in contrast to an innovator (cf. 1Cel 89). Now, what Franciscan spirituality is in a nutshell or strict definition is probably still subject to varied, although slight, shades of opinion. At bottom, however, it must always contain evangelical self-emptying before the "all-ness" of God. Moreover, continually it will involve this renovation aspect, beginning with such a humble look at the gospels in every age, that there is a new search for meaning in all too familiar statements (Cf. Santaner, pp. 103-08).



The spirit we inherit has under its mantle also a great school of thought. It is replete with affirmation, full of the beautiful and the good, overflowing with willed affectivity. This, too, have we dwelt on, remembering a birth. It was inevitable that the limpid spring should become a torrent and spread out into an exuberant delta, that the humble upper waters should one day glide as a mighty stream. What makes the school especially lovely is that it never had to go off on a tangent, but remains part of the spiritual tradition; that the humble mystical members of the Movement—Clare, Giles, Angela—could take their

places beside its doctors—Anthony, Bonaventure, Scotus. This says something of value to us about our heritage of spiritual thought, in which he who had gathered much had nothing left over, and he who had gathered little, no lack (2 Cor. 8:15). More relevant to our reflections here is the fact that none of the protagonists could forget their father's face. Somehow always, the thought school and the mysticism are Francis! That is the way it happens to be with us. Something in our mystical chemistry makes us different—"odd," if you like, but in a good sense. We are never satisfied with just a system or a theory: we find ourselves recalling a face, going back to a person.

It has been a great spiritual year. The eight-hundredth birth year offered us in round figures a sort of *καιρος* for actively remembering. . . . But this is where we came in. As a suitable ending, and as a recollection of our efforts during the year that has just passed, perhaps we could borrow two sections from the beautiful prayer to Saint Francis, which Thomas of Celano places at the end of his Second Life (2Cel 221-224). Thomas associates with himself the Saint's companions who had contributed with heart and head to the memorial portrait:

Blessed father of ours, you are looking at our simple attempt to somehow sing the praises of your magnificent deeds, and to honor you by highlighting even a few of the numberless virtues associated with your sainthood. We know that our words have taken away much of the lustre from your outstanding achievements; they failed to do justice to things of that order of greatness and perfection. . . .

Remember all those who are your children, Father. You who have reached perfect holiness know full well what difficulties and dangers trouble them, and how from afar they follow after you in your footprints. Give them the strength to stand firm; cleanse them till their true beauty begins to shine; gladden their hearts until they know enjoyment. Pray for a spirit of kindness and of prayer to be poured out on them; pray that they have a real humility, such as you had; that they keep a poverty, such as you held on to; that they obtain a charity, like that with which at all times you loved Christ crucified. Ω

References

- Congar, Yves, O.P., *Faith and Spiritual Life*. London: Darton, Longman Todd, 1969. Chapter 4, "St. Francis of Assisi: or the gospel as an absolute in Christendom," pp. 28-44.
- Desbonnets, Théophile, O.F.M., "The Franciscan Reading of the Scriptures," *Concilium* 149 (9/81): Spirituality (Francis of Assisi Today), pp. 37-45.
- Esser, Caietan, O.F.M., ed., *Opuscula Sancti Patris Francisci Assisiensis*. Grottaferrata (Roma): Collegium S. Bonaventurae, 1978.
- Paul VI, *Adhortatio Apostolica*, "Gaudete in Domino," *L'Osservatore Romano*, 17 maggio 1975.
- Santaner, Marie-Abdon, O.F.M.Cap., *Nearing Assisi: A Study of Problems in the Religious Life after Vatican II*. Slough (England): St. Paul Publications, 1977.

Correction

We regret the incorrect identification of Sister Marian Boberschmidt (October, 1982, p. 280) as a "Franciscan of Our Lady of Perpetual Help." She is a Franciscan Sister of Oldenburg Indiana.

Seven Crosses and Five Wounds

First of Two Poems on Saint Francis
by Fra Jacopone da Todi (d. 1306)

O poor Francis,
new patriarch,
you bear a new banner
marked with the cross.

Of the cross we find seven
figures shown,
as we find written,
narrated in sequence.
I have condensed them
to narrate them.

The full account
makes tedious listening.

The first, at the beginning
of your conversion:
a handsome palace
you saw in vision.
The mansion was filled
with cross-marked shields:
weapons shown to you
of the people given to you.

Once in prayer
meditating on Christ,
such mystic fire
was then infused into you
that later you ever wept
when you recalled it,
remembering Christ
raised on the cross.

Christ then said to you:
"If you wish to come after Me,
the lovely lofty cross
take with great desire
and annihilate your self;
if you want to follow Me,
hate yourself,
love your neighbor."

The third time, while
you gazed at the cross,
Christ suddenly said to you
in a strong loud voice
(by name the leader called,
Francis, three times):
"The Church has gone astray.
Repair it."

Next, the fourth time,
Fra Silvestro saw
a cross of gold:
it was your lightning-
bolt preaching.

The accursed dragon
that encircled Assisi
at your voice fled
the whole duchy.

T

Fra Pacifico saw
a cross of two swords
in you, angelic Francis,
worthy of great praise.
The crosses met,
one from head to feet,
the other he saw across it,
extending along your arms.

Blessed Fra Monaldo
saw you standing in the air,
where Saint Anthony
was then preaching.
Crosswise you were shown
blessing the brethren,
then you vanished,
as we find written.

The seventh at La Verna.
While in prayer
on that great mount
with great devotion:
a marvelous vision: a seraph appeared,
seen crucified,
shown with six wings.

Stigmata he embodied in you:
side, hands, and feet.
Hard indeed to believe,
if not reported clearly.
While you were alive and well,
many marvelled at them.
When your death was announced,
many touched them.

Among others Saint Clare
went at them with her teeth,
greedy for such a treasure,
she and her sisters.
But it was no use,
for the nails were of flesh,
hard as iron,
tough as nerve-fiber.

Your so white flesh,
like a child's flesh,
used to be dark brown
from cold winters.
Love made it tender,
as if glorified.
Marvelously adorned,
it made everyone marvel.

The wound in the side
was like a red rose.
At that marvel
everybody wept
on seeing the image
of Christ crucified.
Hearts were deeply stirred
on seeing this reflection.



O joyful weeping
and wonder-filled!
O bliss-filled weeping,
deeply consoling!
Tears of love,
so many were shed
on seeing this novelty:
another wounded Christ.

This great sight
of this flaming ardor
drew tears from eyes
down to heels.
Holy persons felt in their hearts
that in Francis issued
the pure balsam
which flowed into his body.

On that lofty palm tree
where you climbed, Francis,
your soul plucked the fruit
of Christ crucified.
You were so transfixed in Him,
you never parted from Him.
Your transforming into Him
was depicted on your body.

Love has this function:
to unite two in one form.
It transmuted Francis
into Christ's agony.
He learned this rule
from Christ whom he had
in his heart.
Love displayed it
in a many-colored garment.

T

Highest divine Love
embraced him with Christ.
His flaming charity so
fused their bodies,
it melted the heart
as wax onto seal.
He into whom he was transformed
imprinted Himself in him.

To speak of that image,
I make my tongue silent.
So hidden a mystery
I renounce understanding.
I confess I cannot
explain that overflowing
boundless love
of his flaming heart.

How great was that fire
we cannot know.
His body could not contain
such mystic rapture.
Its force burst out
in five places,
to display
what dwelled within him.

We find no saint
who bore such a sign.
So lofty a mystery,
unless revealed by God.
Better we pass over
what we do not know.
Let him treat it
who has tasted it.

O wondrous stigmata,
molded by God,
you disclose something great,
befitting such signs.
It will be known at the end,
when the ordeal occurs
that will reveal
the people marked
with the cross.

O my arid soul
that cannot weep,
run to drink the fare,
to drink of this spring.
Get drunk there,
and don't leave it.
Let yourself die
loving the spring.

translated by Raphael Brown, S.F.O.

A Philosophy of Poverty

(Inspired by Saint Francis)

PETER KREEFT

SAINT FRANCIS' AGE was one of romance and chivalry and the exaltation of beautiful ladies. Francis too was romantically devoted to a lady, and he was as passionately in love with his lady fair as any knight. But his lady was one whom others did not see as beautiful. He called her "Lady Poverty." What could he have meant by calling Poverty a Lady?

We should not dismiss this as mere poetic fancy. When a person or a culture personifies as a lady something that does not look at all like a lady to us, we should look again; perhaps they see something we do not. When millenia of myth-makers of all times and places see the Earth as a Mother, we should look again; perhaps amid our bulldozers and city planners and high-rise apartment buildings we have lost something real, not a mere fancy. When medieval poets speak of Lady Virtue, we should not snigger with snide superiority; perhaps theirs was a healthier attitude to Virtue, with their romantic devotion to its ideals as a lover to his lady, than our attitude of dull, duty-mongering conformity to established custom or impersonal law. When Saint Francis calls Death his Sister, and Poverty his Lady, we should peer closely into those strange images; perhaps behind the dark strangeness we can glimpse a gleam of golden light to light our own way.

Peter Kreeft, Ph.D. (Fordham), Associate Professor of Philosophy at Boston College, is the author of the recent *Between Heaven and Hell* (InterVarsity Press), and the earlier books, *C.S. Lewis* (Eerdmans), *Heaven: the Heart's Longing* (Harper and Row), and *Love Is Stronger than Death* (Harper and Row).

I have neither the time nor the assignment to speak of Sister Death today. She is one of the deepest of all mysteries, and to read her riddle you had best go to a saint, not to a mere philosopher, not even to one who has dared to write a book about her. But I do want to look at Lady Poverty today, in the spirit of Saint Francis.

How strange to call Poverty his Lady! We might expect someone to call Poverty his Enemy, or his Companion, or even perhaps his Friend. But his Lady? Poverty does not look beautiful to us; did it look beautiful to Saint Francis? If not, why did he embrace her and call her his Lady? But if so, why did he relieve others of poverty by giving his own possessions away to others and then his time and his life? If poverty is blessed, why should he, why should we, take it from others? Why relieve the world of the burden if it is not a burden but a beautiful lady?

. . . our fortunes are not always under
our control, but our attitudes
are . . . [so] we can always be poor in
spirit, and consequently blessed.

A parallel question might occur about Sister Death if we were exploring that question: if Death is his Sister and not his Enemy, then why is it good to save others from it? Both mysteries are cases in point of the general principle about suffering. Christianity calls it blessed, yet commands us to relieve it. Both these things are said so many times in the New Testament that there can be no doubt or hesitation about either. Yet there is no hint there that they are ever felt to be contradictory or need to be reconciled.

I do not guarantee that I can answer this question. Perhaps this talk will be like one of Socrates dialogues. Perhaps all I can teach is how to ask the question rather than the answer. I would not mind that too much; to really raise a question, to passionately want to know and to think into such a question actively, for yourself, is one of the rarest, most exciting, exhausting, excruciating and exhilarating opportunities in human life. I dare you to come with me on that journey of exploration for a few minutes.

If a Martian were to visit earth and begin to read the New Testa-

ment for the first time, and if he were to read some of the passages in which poverty in particular and suffering in general, and even death, are called blessed, and if that Martian knew something about the other religions of our earth, he would probably conclude that Christianity was a religion very much like Hinduism or Buddhism: a world-denying religion concerned with detachment and transcendence of the world. That opinion would be strengthened by the contemplation of the central image of Christian art, the image of a God dying by torture on a cross. It would further be strengthened by his learning that martyrdom was exalted, that fasting was recommended, and that Christians are commanded to separate themselves from the world, "love not the world," "be not conformed to the world."

But then he might read some other passages in the New Testament about our duty to relieve poverty, to love and help not Humanity but our neighbor, to love in the practical, mundane, worldly sense taught by Dostoevsky when he wrote in *The Brothers Karamazov* that love in action is a harsh and dreadful thing compared with love in dreams. (This, by the way, was a favorite line of Dorothy Day—that very Franciscan 20th-century woman whose life was devoted both to the practice of poverty and to the relief of poverty. This would probably lead our Martian to classify Christianity with religions like Confucianism or the agricultural myths of the early Near East—world-affirming religions. This opinion would be strengthened by his learning that as a matter of historical fact the Christian religion was responsible for the survival of secular civilization in the Dark Ages, had exalted marriage, philosophy, art, the human body, reason, law, literacy, and civilization itself, and that its ethic, like that of secular humanism, emphasized the duty to relieve suffering and to create beauty and happiness in the material world.

These two apparently contradictory discoveries, looked at together, might strike a spark, like flint and steel, in the mind of our Martian, a new light on the meaning of matter and worldly riches. One way of explaining this new light would be simply to say that worldly goods are placed, reasonably, midway on the hierarchy of values, between higher values and disvalues. They are goods, but not the highest goods. They are to be sought, but not in preference to greater goods. To call one thing good does not mean we may not call another thing better or require the lesser good to be sacrificed for the greater if necessary.

But there is more to the mystery than that, I think. It does not account for the feel, the attitude, of Saint Francis' love of his noble Lady.

It accounts for the martyr but not for the smile on his lips, or for the spring in his step.

To cast some light on this mystery, let us turn to the most famous text in the New Testament about poverty, Jesus' first Beatitude from his Sermon on the Mount: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

This is a good method, because Christ explains the saints just as well as the saints explain Christ. We are accustomed to seeing the saints as images of Christ, who bring Christ close to us. But the reverse must also be true: Christ brings the saints closer to us. If A is like B, then B is like A. If saints are like Christ, then Christ is like the saints. So we can understand Saint Francis and his crazy love for Lady Poverty by understanding Christ and his crazy love of Lady Poverty first.

Like Francis, Jesus deliberately embraced poverty. He didn't have to be born in a barn, to Galilean peasants. He arranged the world; he certainly could have arranged a noble birth for himself. He didn't even have enough money to pay his taxes, and got it from the mouth of a fish.

What did he mean when he said, "Blessed are the poor"? He added two important things. First, "Blessed are the poor in spirit." Second, "for theirs is the Kingdom of Heaven." What do these two things mean?

What is it to be poor in spirit? Passive, weak, spiritless, without moxie? Certainly not. How do we know that, "Certainly not"? Because that's not what Jesus was. He practiced what he preached. How was he poor in spirit?

If someone had given him a million dollars, his spirit would not have been enlarged one cent. And if you took from him all he had, even life itself, his spirit would not shrink. Worldly goods had no hold on him. There was no glue by which he stuck onto anything except people: first, his Father and then his brothers and sisters. At the beginning of his public ministry he had already renounced the whole world with all its kingdoms and power, there in the wilderness tempted by the Devil who had the world in his back pocket to give. Having refused the whole, Jesus had no craving for the part. He perfectly exemplified Buddha's advice to have no craving, no *tanha*, no selfish desire at all.

That is poverty of spirit: to desire no worldly goods, whether or not you have them. You can be a pauper and not be poor in spirit, if you long for riches. You can be a millionaire and be poor in spirit if you are ready to give all your money away at any moment. Poverty of

spirit is not economic but psychological. And since our fortunes are not always under our control, but our attitudes are, therefore we can always be poor in spirit, and consequently blessed.

Why are we blessed? Because of the second addition: "for theirs is the Kingdom of Heaven." What's that? That is what Jesus came to bring to earth: not just to preach it but to establish it. That's what made Saint Francis happy in his poverty. That's what puts the smile on the lips of the martyr. That's the pearl of great price, the One Thing Necessary. What is it?

It is not simply the visible Church. The Church is its sign, its witness, its institutional arm or extension or incarnation. Jesus talks only occasionally about his Church (as in the saying to Peter, "On this rock I will build my Church") but he talks all the time about his Kingdom.

It is not simply an attitude, a teaching, a philosophy of life, a lifestyle, an ethic, a piece of good advice. For Jesus came not merely to teach (which is what you do with a piece of good advice) but to be, to give the Kingdom as a reality. Somehow, he did this by dying and rising again. (There we are again, in that greater mystery, Death.)

Saint Francis embraced Lady Poverty because of this Kingdom of God. He neither needed nor wanted earthly riches because of his possession of this other Kingdom. He exemplified Jesus' first Beatitude; he was blessed in his poverty of spirit because the Kingdom of Heaven was his. So if we are to understand Saint Francis' love of his Lady Poverty, we must understand its cause, the Kingdom of Heaven. We have said two things it is not: the visible Church and an inner, invisible attitude. What is it?

If we copy down every passage in the four gospels where Jesus speaks of the Kingdom of Heaven, or the Kingdom of God, and then look for parallel passages in the other gospels where the same speech is recorded but where the phrase "Kingdom of Heaven" or "Kingdom of God" is not used, we find something very interesting. We find another phrase used often in its place, as its synonym, or equivalent. It is the phrase "eternal life."

That might lead us to think that the prize of the Kingdom is simply living forever, or immortality, life after death. Yet in many places, Jesus announces that the Kingdom is already present, not just future. It matures after death, but it begins now, like a seed, a tiny mustard seed. What is "eternal life"?

When we look up the Greek word translated "eternal life" we usually find the single word *ζωή*, "life." Why did the translators render it

"eternal life"?

Please be patient with this linguistic side road. It is not a tangent. It is the shortest way home. We are very close to the center of Saint Francis, and in fact the center of all things. And please don't think this is a diversion from our theme of poverty, for the only way to understand Franciscan, that is, Christian, poverty, is as an enactment of the spiritual poverty Christ talks about in the Beatitude, and the whole point of this blessed poverty is nothing other than the Kingdom. No explanation of Francis' Christian poverty which omits the Kingdom as its whole point and reason for being is a Christian one.

So back to our Greek. There are two words in Greek for "life": ζῳη and βίος. The latter means natural life, the life natural to any living thing. The former means supernatural life, more-than-natural life. For example, to grow and produce weed seeds is βίος to weeds, but to produce potatoes would be ζῳη to weeds. But producing potatoes would be βίος to potato seeds. It takes a supernatural agent, a farmer, planting potato seeds, to get potatoes out of a field of weeds. Now suppose a pig eats the potatoes. They are digested and become part of the pig's body. They help the pig to breathe and run, and see. Sight is not βίος or natural to potatoes. It is βίος to a potato to grow potato eyes, but not pig eyes. Sight is ζῳη to potatoes but βίος to pigs. Now the farmer kills and eats his pig. The pig cells become farmer cells. Saying "Oink" is βίος to a pig, but saying "I love pork" is not. But that is βίος to a farmer. So is designing machines and laughing at jokes and wondering at sunsets. Now what else is βίος to a human being? Mortality, for one thing. For another thing, the pleasure principle, or the selfishness principle, or Nature's First Instinct, self-preservation. A third is subjection to natural laws like gravity. It would be ζῳη for a human to live forever, to forget self in loving not out of need but out of sheer altruism and generosity, or to perform miracles like walking on water. Just as a pig would have to be part of human life to talk, a human would have to be part of divine life to conquer death, love self-forgetfully, or do miracles. That is βίος to God, but ζῳη to us—supernatural. Now Jesus does these things, not as a freak, but as the firstfruits, the pioneer of the new humanity, our older brother. We too are to have ζῳη, supernatural life, eternal life, divine life; we too are to conquer death, and selfishness, and nature—by resurrection, charity, and even occasional miracles. That is the clear teaching of the gospels and the experience of the disciples. That is the Kingdom of Heaven come to earth: not just imitating Christ—that's "monkey business"—but being Christs, sharing the divine nature. Faith means

accepting and receiving this gift, like getting pregnant with God. It's what Jesus meant by being "born again"—not an emotional high, but being born again, having God as your Father. A Father gives his own nature, his own life, to his children. That is the Kingdom: transformation into Christ, like Pinocchio transformed from a wooden puppet into a boy, like the frog transformed into the prince by a kiss. (The fairy tales are profoundly theological.) What is God doing in this world of ours? He's going around kissing us frogs and turning us into princes.

We have explored poverty of spirit, and we have explored the Kingdom of Heaven, very briefly. Now we must explore the connection between them. Why is the first the cause of the second?

Plato tells us in the Symposium that poverty of spirit is one of the parents of love. He is speaking of εἶδος, not ἀγάπη—human love and not divine love. Contrary to the other speakers in the Dialogue, he insists that love is not a god. Love, he says, is the child of Plenty and Poverty. Of Plenty because it is out of a full spirit that love comes, but also of Poverty because it is out of an empty spirit, needing and wanting and desiring, that Love comes. Love is the desire to have something lovable that we do not have, or the desire to keep the something lovable that we do have. In both cases, Love is based on need, recognition of that need, and dissatisfaction with that neediness. Philosophy, for example, which is the love of wisdom, is based on our need for wisdom, or lack of wisdom, our poverty of wisdom; and on our recognition of that poverty and our dissatisfaction with it, which leads to questioning, wondering. Lovers reach out with a divine discontent based on awareness of their own poverty and need. Lovers are questers, pilgrims, seekers.

But seekers are also finders. Only those who ask questions get answers. Only dreamers have their dreams come true. Seek and you shall find—all who seek find. We are assured of that on the very highest authority. That promise of Jesus obviously does not refer to material things; we can and do seek money or power or health and not find it. But God and all the attributes of God—goodness, wisdom, holiness, joy, eternal life—if we seek this we are guaranteed the finding (though not the timing). Only one thing in life is guaranteed: the one thing necessary, the Kingdom. Only one thing in βίος is guaranteed: ζῳη. But only if we seek it. All seekers find. But only seekers find.

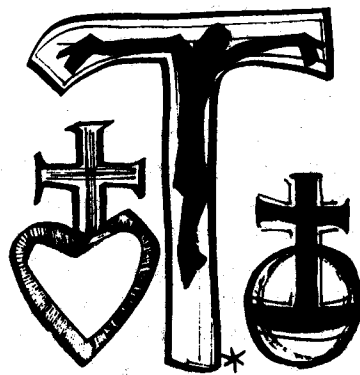
Pascal says there are only three kinds of people in the world: those who have sought God and found him, those who are seeking him and have not yet found him, and those who neither seek him nor find him.

The first, he says, are reasonable and happy, the second reasonable and unhappy, and the third unreasonable and unhappy.

The connection, then, between poverty of spirit and the blessedness of the Kingdom is the connection between seeking and finding. The poor in spirit are seekers; seekers are finders; and finders are blessed. Therefore the poor in spirit are blessed.

The perfect joy of Saint Francis came from his belief in that promise. The joy of Heaven spilled over into the earthly life of the Saint because of his faith in the divine guarantee. Saints are saints, not because of their moral perfection—they all insist they're sinners—but because of their great faith. Francis dared to perform the experiment of faith. He leaped—and landed. He emptied his hands of worldly toys so that he could have room for God's Kingdom. He emptied himself of self so that he could be full of love of his neighbor. He emptied his ears of noise so that in the silence he could hear the Word of God in Nature and in Scripture, and it was out of this silent hearing that his songs emerged, like light leaping forth from darkness. That is why his Canticle of Brother Sun does not sound like it comes from a man, even a saint, but from the universe itself, a real obedience by the universe to the scriptural command to the hills to leap like lambs and to the stars to sing for joy. To sing the Canticle of Brother Sun we must be silent and let the sun sing through us. To have the perfect joy of Saint Francis we must be empty, silent, poor in spirit.

What, now, is the connection between this poverty of spirit and Francis' physical poverty? His love of physical poverty was his ritualization, or enactment, or dramatization, of his love of spiritual poverty, because the whole physical world is a visible dramatization, a liturgical rite, an enactment of the divine mysteries. We usually have things exactly backward about the relation between matter and spirit. We think of spirit as a flowering of matter. That's why we take matter so seriously. No. Matter is an overflow, a play, of spirit. Matter is superfluous—glorious, beautiful, wonderful, but superfluous: a dance, a song, a play. That's why Francis' poetry about Nature is not heavy but light: matter itself is light to him. Material poverty is a light



burden. It is being deprived only of pretty toys. The whole world is only a pretty toy.

Saint Francis neither worshipped nor despised the world, matter, the body, money, or possessions. He played with them. That is the secret of his joy in poverty. There are three possible attitudes to these things. First, one may take them seriously and worship them, find one's highest aim and happiness in them—and, inevitably, fall, as these idols inevitably fall. This is the attitude of the materialist. Second, one may despise these things, fight against them as the enemy, or flee them as a danger, or see through them as an illusion—which is also taking them too seriously. This is the attitude of much Oriental mysticism and also of the Gnostic and Manichean heresies in Christendom. It is Neoplatonic, not Christian. The third attitude is that of Christ and Saint Francis. Francis called his body "Brother Ass." That is exactly right. It is a sturdy but exasperating beast. He is affectionate to it; it is his friend, his brother. But it is only a stubborn little donkey, not a magnificent lion or an awesome stallion. No one takes a donkey very seriously. It is also quite proper for a donkey to be poor. How silly a donkey would look dressed in gold! How silly bodies, houses, and worlds look when dressed in gold. Saint Thomas More's Utopians use gold for their toilet bowls. They play with it. They have much more fun with it than bankers do.

Francis' middle attitude toward material things is hard for us moderns to hold because we have lost two classical ideas that formed the background and world-view for this sane, sunny, commonsense attitude toward material things. The two ideas are hierarchy and harmony. In an egalitarian and chaotic universe, the opposite of the medieval hierarchical and harmonious universe, it is difficult to keep matter harmoniously balanced between being and nonbeing, between God and illusion, holding a set place in the cosmic hierarchy, a good thing yet not the best thing—like a donkey.

Perhaps we are now in a position to try to answer our initial riddle. Blessed are the poor; yet we are commanded to relieve poverty. Poverty is Francis' Lady; yet he relieved others of it as a burden by his hospitality and generosity. Christianity blesses poverty; yet it blesses the material world too. How shall we read this riddle?

Just as we understood the little Christ, Saint Francis, by means of the big Christ, we can understand the little riddle, poverty, by the big riddle, death. We have been giving excuses for not looking at this big riddle all evening. (When we give excuses, the time is ripe for doing the thing we are giving excuses for not doing.) We have the same rid-

dle about death: it is to be resisted, yet accepted; we must fight it as our enemy, and yet it is made blessed, our doorway into eternal happiness. The death day of a saint is called his birth day, *dies natalis*. We celebrate it as a feast day in the liturgy—a party day. God has made death, the enemy, into a friend. God has played judo with the Devil: he has defeated his opponent by using his opponent's own force against him. The supreme triumph of the powers of evil, the greatest crime in history, deicide, is what we celebrate as "GOOD Friday." The supreme weakness, the death of God, is the supreme strength and power and defeat of the powers of evil. From death comes resurrection and life. And from the little death of poverty, the death of riches, comes the supreme riches, the Kingdom of Heaven, the Kingdom of God, salvation, sanctifying grace, being born again, sharing in the divine nature, *ζωή*—all these phrases refer to exactly the same reality. We receive it only in poverty of spirit, emptiness, need. We win Heaven, not by paying for it, by being rich, but by being beggars. Like Francis, God loves beggars.

Our poverty is our hope. God has filled the hungry with good things, and the rich he has sent empty away. I once had a dream in which I died and knocked at Heaven's gate for admission. God appeared and said, "Only experts can come in here. What are you an expert at?" I was a bit taken aback, and said, "I'm almost an expert in chess." God said, "Nope. You have to be an expert. What are you an expert at?" I said, "Some people tell me I'm a good teacher." God said, "An expert? Can you teach anyone else how to teach?" No. "Then you can't come in. We have real experts here: we have Socrates, and Confucius, and Buddha. What are you an expert at?" Desperate, I said, "I try to be a good husband and father." "Expert?" "Good grief, no. No one is, these days." "Sorry, then, good-bye." I started to wander off in despair to the other place; then I got the bright idea. I knocked again, and said to God, "I finally found out what I'm an expert at. I'm an expert sinner. I've invented thousands of new ways to sin. But I'm a sorry expert. Can I come in anyway?" He replied, "Well, it's about time you figured out who this place is for."

Let's end with something practical. If all this that I have said is truly in the spirit of Saint Francis, he would conclude with something practical, something to do, to live, not just to think. Francis, you see, was a much deeper sort of person than a mere philosopher. (A mere philosopher, if confronted with the choice between going to Heaven and going to a lecture on Heaven, would choose the lecture!) The greatest philosophers were always more than philosophers. Socrates,

Augustine, and Aquinas were saints. (Yes, I know the Church hasn't gotten around to canonizing Socrates yet. Give it time.)

I think Saint Francis might give us two pieces of practical advice for putting his philosophy of poverty into practice. One of them concerns physical poverty, and the other spiritual poverty—since (as we have seen) the two fit together naturally.

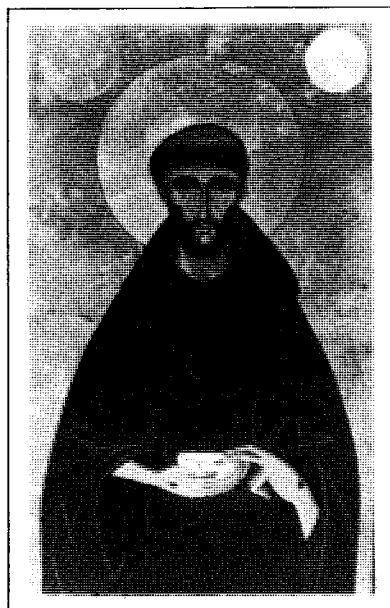
The physical advice he might give is this: find the material thing that is dearest to you and sacrifice it, or some of it. Take a hammer and dent your new car. Give half your fortune away. Scratch your jewelry. Pour out a libation to the gods, sacrifice the best sheep of your flock. All ancient religions know the utterly impractical yet utterly practical and necessary wisdom of sacrifice. Even if it does no good to anyone else, give something away just to free yourself from it. Loosen its glue so that your soul doesn't get stuck onto it. You are a slave to whatever you cannot part with that is less than yourself. Freedom and poverty go together.

The second, and deeper, piece of advice concerns spiritual poverty. What can we do to cultivate this? A very practical and necessary way is to sacrifice time, which is a non-physical thing, but a real and practical thing. No one today has enough time. Everyone is busy. Our great leisured society has abolished leisure. We have no time. So take time: for nothing. For silence. For listening: to yourself, to nature, and above all to God. Stop the mad rat race, the noise. Stop the world and get off into the still point of the turning world, the eye of the hurricane, the timeless moment of the present. Stop thinking about past and future, planning, worrying. Just be here now with God. Don't even pray at him. Just listen to him. If all you hear is silence, fine. That is God. God is in the silence more than in the noise.

This is not for monks and mystics. It is the only way to sanity, the only way to transform our nuclear nightmare civilization before it destroys itself with its riches. In the poverty of silence is our salvation. Saint Francis, pray for us. Ω

Icon of Saint Francis of Assisi

Michael O'Brien, Artist



©St. Clare's Monastery
Mission, British Columbia

Michael O'Brien, married and the father of three, lives in Blue River, British Columbia. He has adopted painting the religious image as his full-time career and vocation. His first exhibition, at Ottawa's Robertson's Gallery in 1971, was a success and has been followed by many other one-man shows throughout Canada.

It is his belief that, whereas since the Renaissance there has been a divorce of the human and the divine in the world of art—even in religious art—now is the time for a rebirth of sacred art. He discerns that its revitalization may be found by a

rediscovery of our spiritual roots, through the unique elements of the icon. The following is his own explanation of the icon reproduced above.

☆☆☆

An icon calls us to enter into the mystery of the reality it depicts. It is perhaps more than a sacramental; it approaches a sense of presence. It is a humble servant of the relationship between the Lord and the believer, Saint and saint-sinner, between a gospel scene and ourselves who aspire to participate in it. An icon invites our "fiat" and leads us back to see with new eyes, to revere and love those living icons: our brothers and sisters.

This icon of Saint Francis was born in prayer, fasting, and long preparation. The central symbolism of the image was given to the artist in prayer and confirmed by members of the Order of Saint Clare. It was completed during the week of Pentecost, 1982.

The image of Saint Francis tenderly holding an empty bowl speaks of the Franciscan call to enter into poverty and emptiness in order to become rich in the Holy Spirit. The bowl is cracked, a sign of the pain of dying which becoming poor involves. Its emptiness is a waiting in hope, a contemplative experience.

From a distance Francis's face appears somber though gentle. The closer one comes to the icon, the

more clearly visible becomes the smile on Francis's face. His eyes speak of the suffering, but his mouth speaks of the overwhelming joy awaiting those who embrace the mystery here expressed. His whole face is aglow with hope and a tender love for his followers. He is full of confidence. Our wounds, legacy of man's sin, become the wounds of Christ when accepted and held mercifully. They are given to Christ again and again for his touch, that touch which dips into the bowl of our being to heal and set free.

T

A gold brother sun and silver sister moon grace the upper part of the icon. The background, of rainbow colored gold-leaf, expresses the richness of creation. The nimbus around the Saint's head is the brightest of all—the light of Christ.

This icon, then, is an interior "window" opening out upon a vast and beautiful kingdom of the poor, which is our home.

The Serenity Prayer

God grant me the Serenity to accept
the things I cannot change
Courage to change the things I can
And Wisdom to know the difference—
Living one day at a time;
Enjoying one moment at a time;
Accepting hardships as the pathway to peace;
Taking as He did, this sinful world as it is,
not as I would have it:
Trusting that He will make all things
right if I surrender to His Will;
That I may be reasonably happy in this
life and supremely happy with Him
forever in the next. Amen.

Book Reviews

Francis: The Poor Man of Assisi. By Tomie DePaola. New York: Holiday House, 1982. Pp. 46, 8½"x11". Cloth, \$14.95.

Reviewed by Brother Gregory Zoltowski, O.F.M., Assistant Professor of Fine Arts at Siena College, Loudonville, NY.

Perhaps as a reaction to the growing threat of nuclear war and our nation's economic problems, people seem hungry for innocence and the grace of simple things. Just look at the popularity of the film *E.T.* which makes a good case for becoming trustful and loving like a child. Given this situation it is no wonder that the centenary of the birth of Saint Francis of Assisi was greeted this past year with worldwide celebration. Throughout the centuries Saint Francis has been a model for peace and gentleness.

In the midst of all this celebrating, Tomie De Paola's book, *Francis: The Poor Man of Assisi* emerged, and it was welcome indeed. At first glance, I was taken in by the crisp, refined illustrations which, together with the clearly written text, convey an atmosphere of fresh air about Francis' life. DePaola says in his Introduction that he spent a considerable amount of time in Assisi researching his book. I think this kind of devotion bore fruit for him. The drawings seem to be faithful renderings of the costumes and settings of Francis' time, yet because they are colored with light, ink washes they convey some of the buoyancy of Francis'

character at the same time. The marriage of these pictures with a well written text, which vividly but gently speaks of incidents from the Saint's life, makes this book irresistible and enjoyable reading.

So many children's books, because they are aimed at young readers, are imaginatively written with a simplicity and directness which some adults find attractive. This is such a book and at that is a welcome addition to the bounty of biographies and histories that have accumulated about Francis over the centuries. DePaola reacquaints us with the beauty in the life of this loving man, and in accomplishing his task leaves us with a book that may not be a truly accurate description of Francis' life. It is more importantly a view of Francis' spirit and charm, which I feel offers some relief in times when our world seems very uncharming and threatening.

Alone with the Alone: An Eight-Day Retreat. By George A. Maloney, S.J. Notre Dame, IN: Ave Maria Press, 1982. Pp. 204. Paper, \$4.95.

Reviewed by Father Francis de Ruijter, O.F.M., M.A. (Franciscan Institute), team member of the Burning Bush Prayer and Renewal Center, Lennoxville, Quebec.

The title of this book was already announced in the author's previous work, *Prayer of the Heart*, pp. 53 and 157—see our review in last November's issue, p. 313. Drawing again from Father Maloney's

teaching on Eastern Christian Theology at Fordham University, this book quotes but little of these sources, but rather cites Scripture; it omits the scientific apparatus.

This "retreat" can be made either formally with a director of privately on 8 days or weeks or months. Each of the 8 "days" or chapters has a triple division, and so the book can be used as 3 "talks" daily. Each section includes "homework" in the form of reflection or scripture reading. I find the last chapter and the appendix are the most interesting parts.

Both the light and the darkness are struggling for possession of us. Our option should be clear, for we are "set apart to sing the praises of God, who called [us] out of the darkness into his wonderful light" (1 Pt. 2:9). Therefore, from time to time on our earthly journey to the Father we need to enter into aloneness with Him who is the Alone to find meaning in our human existence, to experience Him as the beginning and end of our lives, for God alone can give direction and purpose to our fragmented lives.

Some of the means are listening to the word of God, prayer, and silence. Silence is not merely the absence of noise, but inner stillness, inner peace, sought so we can let our false selves die and find our true self in the Trinity dwelling intimately within us. "Prayer is a mystery; silence is its language" (p. 25). "By plunging down into [our] innermost self in silence [we] make contact with God as healer; as long as we live superficially—noisy and fragmented—in a world of ever-increasing multiplicity and meaninglessness, [we] will not know the health of body, soul, and spirit that God

wishes [us] to enjoy" (p. 24).

A retreat, silence, and prayer are not an escape from the world. In fact, the world we need to escape from is the worldliness within our heart that sets up our unreal self in false independence of God. Such worldliness within us is to be replaced by the Risen Jesus dwelling within us. Our human task here on earth is "to cooperate in the Christification of the world."

"There are some truths in the Christian faith that, if [we] were really to take them seriously and live them daily, would completely transform [our] life. One such central truth is that by grace Jesus Christ really lives within [us]. [Our] entire life from birth to death is [our] search for [our] true selves. [We] are made up of a bundle of selves. . . . [all these] many false selves claiming to be [our] real self. It is through the Holy Spirit that [we] can fully know Jesus Christ and in his loving presence and in union with him find [our] true identity" (pp. 179-80).

Father Maloney and Francis of Assisi both agree that "all three mysteries, the Eucharist, the incarnation and the Trinity, are intimately connected and explain each other" (p. 139). And here a Franciscan can explore the rich depths of Francis' writings.

Great Themes from the Old Testament. By Norbert Lohfink, S.J. Trans. Ronald Walls. Chicago: Franciscan Herald Press, 1982. Pp. x-267. Cloth, \$10.50.

Reviewed by Father Charles J. O'Connor, O.F.M., who is currently working on his Doctorate in

Theology from the University of Louvain, Belgium.

This well known scholar and writer in the field of Old and New Testament exegesis has managed to offer both the Old Testament scholar and the student alike a very reflective and insightful volume which exposes and comments upon Old Testament themes. Father Lohfink presents the following fifteen themes: Unity, Pluralism, Sovereignty, Distribution of the Functions of Power, Salvation History, Liberation, the People of God, God, Projections, Growth, the Future, Leisure, Power, Love, and Charisma. Each theme is explained from an exegetical, theological, hermeneutical, and personal point of view in a readable and digestible way, no mean feat when so many serious books on the subject of the Old Testament can be burdensome to read.

The strength of the book lies in its broad appeal; it offers something for the expert and non-expert alike. The expert can argue with the author concerning the age of the idea of "covenant" in Israel, the origin of the Deuteronomic movement, the origin and interpretation of the historical credo of Dt. 26:5-9, the historical and developmental meaning of the idea of the People of God, the meaning of Old Testament soteriology, and the origin of "ethical monotheism" in Israel. The non-expert can come away feeling more secure about his general knowledge of the Old Testament which would include a better acquaintance with the Old Testament authors (especially the Pentateuchal authors) and their theological preoccupations,

background information on the world of the Ancient Near East and its influence upon Old Testament ideas, and an introduction into the thoughts of an exegete-theologian who interprets the Old Testament with an eye on its hermeneutic speaking power to today's believer.

Finally, some of the author's particular ideas make for most interesting and reflective reading and are worth mentioning. In his treatment of the theme of "Leisure," Father Lohfink says that the "Sabbath Commandment" in Israel constituted a great revolution in the distribution of work and leisure because it afforded to everyone a day of rest which the ancient world had hitherto allowed only to free men and not to women or slaves. Its *raison d'être* is based on the action of Yahweh (Ex. 20:11), and its vitality is seen in its being rest so that one may remember and encounter God ever anew. In his treatment of the theme of "Love," he differentiates Old and New Testament morality, not according to traditional categories such as "fear" and "love" or "legal" and "moral," but according to developmental principles: viz., the "principle of righteousness" and the "principle of universal love." In his treatment of the theme of "Charisma," he maintains that the burden of prophetic office lies neither in man's distress over prophetic preaching nor in the unpredictability and inconvenience of free charisma, but primarily in the unpredictability, the incomprehensibility, the ultimate uncertainty about God himself.

Although the book is by its very nature a bit general and sweeping in some of its statements, it is for the

most part well balanced and provocative. All things considered, it is highly recommended for the student and scholar alike.

Jeremiah 1-25. By Lawrence Boadt, C.S.P. OT Message Series, #9. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. xxviii-217. Cloth, \$10.95; paper, \$7.95.

Amos, Hosea, Micah, with Introduction to Classical Prophecy. By Bruce Vawter, C.M. OT Message Series, #7. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 169. Paper, \$4.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., L.S.S., S.T.D., Professor of Sacred Scripture at the Washington (D.C.) Theological Union.

Jeremiah 1-25 is volume 9 of the Old Testament Message, A Biblical Commentary. The dynamic, engaging style and rhetoric of the Introduction to this book focuses on the person Jeremiah and his turbulent, nonbelieving world. The bulk of the book is not a commentary on each verse of the first 25 chapters of the Book of Jeremiah. Rather it selects key passages from Jeremiah's preaching that introduce the reader into the theological thought and message of Jeremiah. A reflective study of Jeremiah as Boadt presents him is helpful in forming an understanding of God as well as providing an appreciation of how God's spokespersons struggle and agonize to articulate the inspired WORD. Jeremiah 1-25 is an excellent introduction to Jeremiah, a colossal spiritual giant of the Old Testament. Jeremiah's message about God is as

contemporary and relevant as tomorrow's New York Times. Its profound theological depth and insights are related to, challenge, and deepen personal gospel spirituality.

★ ★ ★

Several years ago Bruce Vawter attained international recognition as a biblical scholar through the publication of such works as *The Conscience of Israel* and *On Genesis*. These publications distinguished him as a reputable scholar and a forceful writer. In this one volume, Vawter introduces his readers to three prophets of Israel: Amos, Hosea, and Micah.

The style of this book is in the form of a biblical commentary based on the Revised Standard Version. Vawter engages his readers and at the same time presents in a masterful way the fruit of critical scholarship on the level of an intelligent adult readership. An example of this is the lucid explanation of what scholars call *rib*-prophecy. In the *rib* (which means "litigation"), God appears as a plaintiff who asks a disinterested jury to judge between him (God) and the people whom he calls to account. *Rib*-prophecy is the literary form in Micah 6:1-8 and Amos 2:9-12. This Micah text is a highlight of Old Testament moral teaching, and it shows the relationship of social virtue to religion.

This book is very well written. The argumentation is clear. The Introduction consists in a concise explanation of what "classical" prophecy is as well as a brief biographical paragraph on each of the prophets whose message is about to be discussed. Through this book, the WORD of GOD comes alive to the serious and

reflective reader. We can learn that the prophets of Israel offer us a clear insight into divine revelation and at the same time are guides to living out our Christian life today.

Maximilian Kolbe: No Greater Love.

By Boniface Hanley, O.F.M.
Notre Dame, IN: Ave Maria Press, 1982. Pp. 80, illus. Paper, \$3.95.

Reviewed by Friar Michael J. Taylor, O.F.M. Conv., a third-year theology student at St. Anthony-on-Hudson, Rensselaer, New York.

This timely book by Father Boniface Hanley is indeed a great help to the public for knowledge of the life and works of the newest member of the Franciscan family of saints.

Saint Maximilian Kolbe was a native of Poland and a member of the Friars Minor Conventual. His life was cut short at the hands of the Nazis in a concentration camp in 1941, but his shortened life did not hinder him from building up the Church and the Order in his native Poland—and later in Japan. The hallmark of Saint Maximilian's ministry, as Father Boniface poignantly describes it in chapters 3 and 4, was his devotion to the Mother of God, to whom he tirelessly dedicated his labors under near-impossible conditions while continuing to perform his other assigned duties which included parish work and teaching both philosophy and theology. He began, even while he was a student in Rome, an organization called the "Knights of the Immaculate" which has since extended its membership to nations all over the

world.

As Father Boniface explains in his fifth chapter, besides all of the work mentioned above, Saint Maximilian was also responsible for leading the Conventual Friars from Poland to Japan, thus opening a new mission field for the Order, a wealth of vocations to the Franciscan life, and an increase in the devotion to the Blessed Mother among the Japanese people. His personal efforts to win the world over for Christ through His Mother were cut short when he freely offered to die in the stead of a condemned prisoner who pleaded for mercy for the sake of his wife and children.

In this book, Father Boniface has captured in a concise manner the life and spirit of this saint who was canonized in Rome on October 10, 1982. It is worthy of note that the author has subtly interspersed throughout the book the strong affection of Saint Maximilian for Saint Francis, whose way of life and devotion to the Immaculate were so fundamental in his own vocation. The photographs and artists' conceptions, as well as the personal testimony of eye-witnesses, are also very helpful as one tries to envision the personality, work, and eventual suffering endured by this martyr of charity. In summary, this is a fine contribution to the continuing tradition of the faithful followers of Saint Francis.

Gathering God's People: Signs of a Successful Parish. Edited by Stephen J. O'Brien. Huntington, IN: Our Sunday Visitor, 1982. Pp. x-265. Paper, \$7.95.

Reviewed by Father Theodore Cavanaugh, O.F.M., long active in

parish work and presently pastor at Holy Name Parish, Garfield, New Jersey.

This may well be one of the best resource books available on today's parish, treating as it does of topics that cover the running of a parish in the 80's. The editor has done a good job selecting 24 contributors, each competent in his or her area. Each chapter concentrates on a particular facet of parish life and generally gives the reader information that he can use and implement. The chapters also include a brief summary as well as suggested readings in the area covered.

Intended for all parish priests, especially pastors, and their staffs, the book will be helpful for all parish personnel, including volunteers; they should find it interesting as well as challenging. Its flaw is the absence of an index and of many articles from Catholic periodicals which have made great contributions in most of the areas the book includes.

Gathering God's People will not arouse the interest of parishes that have not tried to implement the directives of Vatican II. It may turn off those who are not in tune with references to the pastor, for instance, as an "enabler," or to the parish as a "welcoming community." This is

regrettable since these terms so often carry real meaning with them. This book explores the role of the pastor and his assistants in a new light in which they share more of their ministry with others while retaining the important task of guiding and directing the parish, not unlike the role of Jesus and his mission. The book also takes a new look at the parish staff and the difficult transition it imposes on the traditional parish. We have here, not a how-to-do-it book, but a sound look into the many ramifications of today's parish.

"The parish is for most Catholics the single most important part of the Church. This is where for them the mission of Christ continues. This is where they publicly express their faith, joining with others to give proof of their communion with God and with one another" (U.S. Bishops' Committee on the Parish, 1981). Realizing the importance of the parish in this declaration, the editor outlines his book on the lines of another statement of the U.S. Bishops: "The Parish: A People, A Mission, A Structure." This, he believes, contains the best summary of parish life in the Church today.

Gathering God's People is readable, pastoral, and challenging. It deserves our attention, and it will serve the ministry of any parish well.

Books Received

- Bouyer, Louis, *The Church of God*. Trans. Charles J. Quinn. Chicago: Franciscan Herald Press, 1982. Pp. xvii-567, incl. indices. Cloth, \$25.00.
- Clifford, Richard, S.J., *Deuteronomy*. OT Message Series, #4. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. x-195. Paper, \$6.95.
- Cox, Dermot, O.F.M., *Proverbs*. OT Message Series, #17. Wilmington, DE: Michael Glazier, Inc. 1982. Pp. xii-159, incl. appendices and bibliography. Paper, \$7.95.
- Donze, Mary Terese, A.S.C., *The Kingdom Lost and Found: A Fable for Everyone*. Illus. Robert Masheris. Notre Dame, IN: Ave Maria Press, 1982. Pp. 64. Paper, \$3.95.
- Doyle, Stephen C., O.F.M., *The Gospel in Word and Power: The Biblical Liturgical Homily*. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 117. Paper, \$6.95.
- Felder, Hilarin, O.F.M.Cap., *The Knight-Errant of Assisi*. Trans. B. Bittle, O.F.M.Cap. St. Bonaventure, NY: The Franciscan Institute, reprint edition, 1982. Pp. xvi-152. Paper, \$7.00.
- Fitzpatrick, Kathryn, O.S.F., *Family Time/Faith Time: A Home-Based Approach to Religious Education*. Cincinnati: St. Anthony Messenger Press, 1982. 3 vols.: Commandments—pp. ii-52; Creed—pp. ii-70; Sacraments—pp. ii-70. Paper, \$3.50 each.
- Fox, Robert J., *Rediscovering Fatima*. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. x-131. Paper, \$4.50.
- John Paul II, Pope, *Day by Day: Reflections for Each Day of the Year*. Ed. Angelo Pisani. New York: Paulist Press, 1982. Pp. vi-224, incl. index. Paper, \$5.95.
- Lohfink, Norbert, S.J., *Great Themes from the Old Testament*. Trans. Ronald Walls. Chicago: Franciscan Herald Press, 1981. Pp. x-267. Cloth, n. p.
- Maher, Michael, M.S.C., *Genesis*. OT Message Series, #2. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 279, incl. bibliography. Paper, \$8.95.
- Mole, John Witherspoon, O.M.I., *The ABC Catechism: A Method of Adult Religious Instruction*. Chicago: Franciscan Herald Press, 1982. Pp. xv-247. Paper, \$9.50.
- Molnar, Thomas, *Politics and the State: The Catholic View*. Chicago: Franciscan Herald Press, 1980. Pp. xxiii-153. Cloth, \$7.50.
- Murphy-O'Connor, Jerome, O.P., *Becoming Human Together: The Pastoral Anthropology of Saint Paul*. Good News Studies, #2. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 224, incl. index. Paper, \$6.95.
- On Trial: Being a Summary of Eyewitness Reports concerning the Early Church*. By Luke the Physician. Paraphrase of the Acts of the Apostles, by Kenneth Taylor, illus. James McIlrath. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. viii-98. Paper, \$3.25.
- Ratzinger, Joseph Cardinal, *Seeking God's Face*. Trans. David Smith and Robert Cunningham. Chicago: Franciscan Herald Press, 1982. Pp. 104. Cloth, \$6.00.

- Ripple, Paula, R.S.P.A., *Walking with Loneliness*. Notre Dame, IN: Ave Maria Press, 1982. Pp. 159. Paper, \$4.95.
- Sanford, John A., *Ministry Burnout*. New York: Paulist Press, 1982. Pp. viii-117, incl. bibliography. Cloth, \$5.95.
- Sheed, Frank, *What Difference Does Jesus Make?* Huntington, IN: Our Sunday Visitor Press, 1982. Pp. xi-242, incl. index. Paper, \$6.95.
- Sheehan, Maurice W., O.F.M.Cap., ed., *Saint Francis of Assisi: Essays in Commemoration, 1982*. St. Bonaventure, NY: The Franciscan Institute, 1982. Pp. xiv-194. Paper, \$10.00.
- Stock, Augustine, O.S.B., *Call to Discipleship: A Literary Study of Mark's Gospel*. Good News Studies, #1. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 208. Paper, \$7.95.
- Tyrrell, Bernard J., S.J., *Christotherapy II: A New Horizon for Counselors, Spiritual Directors, and Seekers of Healing and Growth in Christ*. New York: Paulist Press, 1982. Pp. xiv-337, incl. index. Paper, \$8.95.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.

Return postage is guaranteed.

Announcing

Franciscan Pathways

"Present and ongoing gift" might best describe the *Franciscan Pathways* publications series in honor of the 800th anniversary of St. Francis's birth. For the series may endow the Franciscan family and all other admirers of St. Francis far into the future with challenging spiritual reading.

The project, sponsored by the Conference of the English-speaking Friars Minor, is now in progress at the Franciscan Institute. The series will consist of anthologies on Franciscan themes, translations of the most popular Franciscan publications now available only in another language, and reprints of old favorites from the Franciscan treasury of books already in English.

Joining Father Cyprian J. Lynch, Friar Minor, editor of the anthologies and Father Maurice W. Sheehan, Capuchin, editor of the reprints and translations, are a hundred-or-more consultants, translators, and readers sharing their expertise as collaborators.

Moneys resulting from the sale of the publications are to be used for future publications, thus insuring the continuity of this celebration gift into the future. Several of these books are scheduled to appear during this year of celebration. For further information, please write

The Franciscan Institute
St. Bonaventure, New York 14778

FEBRUARY, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

IRENAEUS HERSCHER, O.F.M.	34
Thomas T. Spencer	
ECOLOGY CRISIS	40
Sister Maureen Smith, O.S.F.	
801: AFTER THE PARTY, NOW WHAT?	52
Sister Lorraine Wesolowski, O.S.F.	
FRANCISCAN PRAYER: A CREATIVE ADVENTURE	56
Scott Seethaler, O.F.M.Cap.	

FEATURES

EDITORIAL: WHAT DIFFERENCE DOES JESUS MAKE?	33
Michael D. Mellach, O.F.M.	
THREE CROSSES	50
Patrick G. Leary, O.F.M., Artist and Author	
POETRY	
HOSANNA	55
Sister Edmund Marie Stets, C.S.B.	
ASH WEDNESDAY	39
Sister Mary Francilene Van de Vyver, C.S.S.F.	
BOOK REVIEWS	61

Volume 33, No. 2

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Sr. Margaret Carney, O.S.F.; Fr. E. Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madeline Karecki, S.S.J.-T.O.S.F.; Sr. Mary McCarrick, O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Fr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8885) (USPS 563-840) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our February issue have been drawn by Sister Marie Monica, O.S.F. of the Sacred Heart Academy in Klamath Falls, Oregon.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics
EpCust: Letter to Superiors
EpFid: Letter to All the Faithful
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDel: 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
*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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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).



What Difference Does Jesus Make?

I AM SURE THAT FRANK SHEED, who died two years ago at the age of 84, must be enjoying a very special place in heaven. Surely he has placed all of us heavily and permanently in his debt with his many clear, forceful, and always opportune writings over the years.

The present work was first published in 1971 and (I heartily agree with the publisher's claim) is most assuredly a classic. *What Difference Does Jesus Make?* is a book that every one of us who works with people—young or old, and no matter what their walk or station in life—ought to have, to lend often, and to give liberally as gifts. It is marked by the author's usual blend of direct address, forthright common sense, and deeply personal and orthodox theology.

In thirteen chapters, one more readable and delectable than the other, the author maintains a skillful dialectic between the vital and timeless reality of Jesus, on the one hand, and, on the other, our contemporary world that, having reduced Him to a mere myth or abstraction, has no inkling of how badly it needs Him.

It's all here, in as economical and appropriate a form as one could ask for: the unicity of Jesus as Son of God and as Redeemer, His divine and His Palestinian origins, His cosmic priesthood, his living presence at the right hand of the Father as well as in the inmost heart of every creature. If you know anyone who has any doubt "what difference Jesus makes," and you would like some help, in the form of a good, solid book the individual can keep and assimilate at his or her own leisure, this is the one you should give to that individual. Ω

Fr. Michael D. Meilach, O.F.M.

What Difference Does Jesus Make? By Frank Sheed. First published 1971; new ed.: Huntington, IN: Our Sunday Visitor, 1982. Pp. xi-242, including index. Paper, \$6.95.

Irenaeus Herscher, O.F.M.: An Appreciation

THOMAS T. SPENCER

WITH THE DEATH OF FATHER IRENAEUS HERSCHER on January 28, 1981, the Franciscan community lost one of its most beloved members. As librarian and archivist at St. Bonaventure University for over forty years, and chaplain of the University's alumni association, Father Irenaeus was a friend to thousands of students, alumni, and visitors who had the good fortune to make his acquaintance. To those who knew him he is best remembered for his cheerful optimism, kindness, humility, dedication to job and vocation, and genuine interest in people. It was these traits that exemplified the Franciscan spirit he so willingly and joyfully conveyed.

To those in the Franciscan and St. Bonaventure communities Father Irenaeus will always be remembered for his happy disposition and his role as custodian of the University's books and rare treasures. But there were other aspects to his life and career that are less well known but equally significant. Especially noteworthy is his long, close friendship with Thomas Merton, that resulted in the formation of the valuable Thomas Merton collection at St. Bonaventure, and his role as a scholar and historian of Franciscan tradition. His relationship with Merton and his scholarly and popular writings illustrate the Christian spirit for which he is so well remembered, and demonstrate, too, that his contribution to the University and the Franciscans is far more lasting than may be first thought.

Mr. Thomas T. Spencer is Archivist at the Memorial Library, Notre Dame, Indiana.

Father Irenaeus was born in Haute-Alsace, France, on March 11, 1902. After immigrating to the United States at the age of eleven, he joined the Franciscan Order in 1924. He received his Bachelor of Arts degree from St. Bonaventure in 1929, his M.A. in 1930, and in 1931 he was ordained to the priesthood. After further training in library science at Columbia University, he returned to St. Bonaventure and assumed the job of librarian at Friedsam Memorial Library.¹ It was as a young, novice librarian that he first met Thomas Merton.

His life was one marked by
dedication—to God, and to the
Franciscan and University communities
he so loved.

The friendship between Merton and Father Irenaeus began in the summer of 1939, while Merton was still a student at Columbia University. He was visiting his friend, Bob Lax, whose family lived near St. Bonaventure, and their interest in books led them to the college library where Lax introduced Merton to Father Irenaeus. Their first meeting was somewhat humorous, as Irenaeus repeatedly addressed Merton as Mr. Myrtle. Still, Merton took an immediate liking to the bespectacled Franciscan with whom he would share much in the coming years. Irenaeus allowed the two students to roam freely among the library's stack areas, and Merton was impressed by the happiness and simplicity of the Franciscan spirit that Father Irenaeus seemed to convey.²

The two became even closer during the next two years, when Merton returned to the college to teach English. At this time he was considering seriously entering the Franciscan Order, and through the efforts of Father Thomas Plassmann he was given a job in the English Department. The years teaching English at St. Bonaventure were crucial ones for Merton, as he was struggling to find which avenue his religious vocation should take. It was in December, 1941, while still teaching at St. Bonaventure, that he made his momentous decision to enter the Trappist Order in Gethsemani, Kentucky.³ Although little noted, the part played by Father Irenaeus in Merton's decision to pursue a religious vocation was substantial. As their friendship grew Mer-

ton and Irenaeus had numerous discussions concerning spiritual matters. Merton would frequently return from walks in the nearby woods and ask his librarian friend countless questions about the meaning of life and God's existence. Irenaeus taught Merton to say the Breviary and introduced him to the Shrine of St. Thérèse on the campus where Merton prayed for his vocation. Thérèse later became Merton's patron Saint.⁴

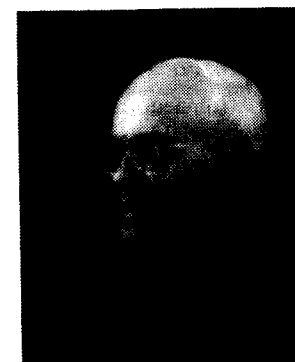
Following Merton's entrance into the Trappist Order the two remained close friends. Irenaeus visited Merton several times during his years at Gethsemani, and they corresponded frequently. Merton requested frequent favors of Irenaeus, stating on one occasion that "I have not forgotten your willingness to go out of your way to help others." Irenaeus assisted Merton with his writing, supplying him with books and copies of manuscripts he deposited at St. Bonaventure, and he even edited some passages, at Merton's request, in what would become *The Secular Journal*.⁵ Through their friendship, St. Bonaventure accumulated a sizable collection of Merton materials, including manuscripts of books and articles, as well as correspondence. Today this collection, along with material held at Bellarmine College in Kentucky, is one of two important collections in this country for the study of one of this century's most prolific Catholic writers.

Father Irenaeus's interest in Merton's scholarship stemmed not only from their friendship, but from his own appreciation of scholarship, as witnessed by his historical and scholarly writings, as well as an interest in collecting historical and literary manuscripts and rare treasures, as evidenced by his role as librarian and archivist. Unbeknownst to many, Father Irenaeus wrote many articles and compiled numerous bibliographies on Franciscan history. Of particular note are his early, pioneering articles on the history of St. Bonaventure College and University. These well documented, narrative works stress the positive achievements of the Franciscans in America, and portray the friars not only as missionaries, but as teachers with "a happy faculty of progressing along the broad avenues of experience, yet keeping the memories of the past withal."⁶

Equally favorable in assessment were his writings about noted Franciscans and individuals who played a vital role not only in the history of St. Bonaventure, but in the Franciscan experience in general. These articles reflect further his spiritual optimism and dedicated interest in the history of the Order. The same could be said, too, for his numerous, less scholarly writings on various phases of the Franciscan educational experience.⁷

In addition to his own scholarship, Father Irenaeus helped further the research of others through his compilation of bibliographies on Franciscan history and his work as librarian at St. Bonaventure. His numerous published bibliographies provide useful reference tools for scholars of Franciscanism or religious history in general.⁸ As a librarian and archivist he collected and helped publicize various manuscripts and published materials that today constitute a unique and valuable research collection. He wrote many articles about the University's Friedsam Memorial Library that stressed its unique holdings and sources, and he promoted pioneering techniques that contributed to the research capabilities of the library.⁹

The friendship with Thomas Merton and the scholarly and professional accomplishments are two small but overlooked achievements in a life and career characterized by Christian commitment and service to others. His life was one marked by dedication—to God, and to the Franciscan and University communities he so loved. By his charity and kindness to others, as evidenced by his friendship with Merton, as well as by his scholarship, he exhibited the cheerful and positive sincerity of his Franciscan vocation. Irenaeus Herscher will be missed by many in the St. Bonaventure and Franciscan communities. But his life and career stand as models to be followed by those dedicated to the Christian way of life. Ω



Father Irenaeus Herscher, O.F.M.
(1902-1981)

Notes

¹Bonalumnus, April, 1981, p. 6.

²Thomas T. Spencer, "Thomas Merton and St. Bonaventure University," *The CORD* 27 (1977), 101; Thomas Merton, *The Seven Storey Mountain* (New York, 1948), pp. 234-36.

³Merton, *The Seven Storey Mountain*, 350-61.

⁴Spencer, "Thomas Merton and St. Bonaventure University," 104; Irenaeus Herscher, O.F.M., "I Introduced Tom to St. Thérèse," *St. Anthony Messenger*, December, 1978, p. 35.

*Thomas Merton to Irenaeus Herscher, February 12, 1958, May 4, 1958, and August 24, 1964, Thomas Merton Collection, St. Bonaventure University Archives, St. Bonaventure, New York.

*Rev. Irenaeus Herscher, O.F.M., "St. Bonaventure College and the Friedsam Memorial Library," *Historical Records and Studies* 29 (1938), 58-71; "St. Bonaventure College and Seminary," *Historical Records and Studies* 33 (1942), 77-100; "The History of St. Bonaventure University," *Franciscan Studies* 2 (1951), 365-424; "Franciscan Educational Conference," *Catholic School Journal* 58 (October, 1958), 52ff.; "Tenth Annual Meeting of the Franciscan Teaching Sisterhoods," *The CORD* 12 (1962), 61-63; "Franciscan Friars Discuss Applied Theology for Laity," *Catholic School Journal* 57 (October, 1957), 280ff.; and "Franciscans and the Art of Printing," *Catholic Library World* 11 (April, 1940), 203-210.

*Rev. Irenaeus Herscher, O.F.M., "Archbishop Paschal Robinson, O.F.M., 1870-1948," *Franciscan Studies* 8 (1948), 317-20; "A Devout Client of St. Joseph: Father Thomas Plassmann, O.F.M.," *The CORD* 9 (1959), 212-218; "Rev. Albert C. O'Brien, O.F.M.," *Catholic Library World* 9 (1937), 6-8; "The Poverello's Children in the Empire State," *The CORD* 10 (1960), 18-26; "Influence of Nicholas Devereux in Establishing the North American College, Rome," *American Catholic Historical Society Records* 57 (December, 1946), 47-49; "Treasures in Tomes," *Friar* 9 (May, 1958), 18-23; and "A Forgotten American Cardinal: Cardinal Diomed Falconio, O.F.M.," *Catholic School Journal* 46 (May, 1946), 167-68.

*Rev. Irenaeus Herscher, O.F.M., "A Bibliography of Alexander of Hales," *Franciscan Studies* 5 (1945), 434-54, and "Franciscana" 4 (1944), 179-92, 272-93, 406-19, and 5 (1945), 69-80, 319-30, in *Franciscan Studies*, and "Franciscan Bibliography for 1946," *Franciscan Studies* 7 (1947), 439-507; "Franciscan Publications and Items of Interest," *Franciscan Studies* 25 (1944), 414-19; "Franciscan Publications, 1946," *Franciscan Studies* 6 (1946), 471-89; *Franciscan Literature: A Checklist of Franciscan Books and Theses, Pamphlets for a Proposed Franciscan Union Catalog* (St. Bonaventure, 1958); *List of Marian Books and Pamphlets in the Libraries of Holy Name Province* (St. Bonaventure, 1950).

*Rev. Irenaeus Herscher, O.F.M., "St. Bonaventure University Library," *The Catholic Library World* 29 (December, 1957), 137-42; "New Friedsam Library of St. Bonaventure College," *Library Journal* 63 (May 1, 1938), 345-49; and "Friedsam Memorial Library, St. Bonaventure College," *Library Journal* 70 (Jan. 1, 1945), 22-23.

Ash Wednesday

(Luke 9:4-5)

Dust.

Oh, residue of action.
Trampled upon,
Buried beneath,
Blown over,
Wiped away
from the tables of men.

Dust.

Oh, product of humanity.
Often overlooked,
Somewhat ignored,
At times disdained,
Forever banned
from the houses of men.

Dust.

At once both the breath
And fulfillment of life.
The substance from which
God has formed a man,
And that to which man is again returned
After the spirit and life-blood
Have been long inhabitants.

Dust.

Only once were you asked to leave—
From the shoes of the town
Which did not welcome the Peace and
the Spirit of God.

Sister Mary Francilene Van de Vyver, C.S.S.F.

Ecology Crisis

SISTER MAUREEN SMITH, O.S.F.

FORMER INTERIOR SECRETARY Stewart L. Udall labeled our age as the "Era of Ecology." The term ecology first appeared in the English language in 1873; it is derived from the Greek word *oikos*, meaning "house." Here are several definitions: "the branch of biology dealing with the relations of organisms and their environment"; the branch of sociology concerned with the spacing of people and institutions and their resulting interdependency"; "the key science for correctly assessing the negative aspects of technology" (Vice Admiral Hyman G. Rickover); and (in modern usage) "the study of nature's house or environment, including man's complex dependence on a bewildering variety of other creatures and life processes." Max Nicholson broadens these definitions with his own:

Ecology is the study of plants and animals in relation to their environment and to one another. But it is also more than that: it is the main intellectual discipline and tool which enables us to hope that human evolution can be mutated, can be shifted on a new course, so that man will cease to knock hell out of the environment on which his own future depends.

Ecology concerns itself with the idea of collective community; it deals with relationships of individual organisms to their own micro-environments. It can zero in on many specific areas of study, e.g., marine, fossil, bluebird, ecosystems.

Sister Maureen Smith is a member of the Sisters of St. Francis of Dubuque, IA. Since 1970 she has lived an itinerant Franciscan migrant life along the eastern seaboard of the U.S., working with the East Coast Migrant Health Project, sponsored by the Sisters in the National Migrant Worker Council.

The term ecology has changed in meaning because of the impact of our race upon the environment. Both our modern technology and modern science are distinctly occidental. Our technology has absorbed elements from all over the world, and our science is heir to all the sciences of the past. The leadership of the West, both in technology and in science, is far older than the 17th-century Scientific Revolution or the 18th-century Industrial Revolution. Between 800 and 1000 A.D., people in the West began to apply water power to industrial activity besides grinding grain. In the late 12th century, they harnessed wind power; and later, of course, they rapidly improved their skills in the development of power machinery, labor saving devices, and automation. From the 11th century on, the scientific factor of occidental culture has increased in a continual crescendo.

Francis . . . tried to overthrow
mankind's monarchy over creation and
to set up a democracy of all God's
creatures.

Since this growth and development of both technology and science and their achievement of world dominance originated in the Middle Ages, we need to look at other medieval assumptions and developments to understand their impact on ecology. Theodore Roszak, in *Where the Wasteland Ends*, saw the ecological crisis in terms of a false "Western Judeo-Christian reality principle," which he traced to the Hebrew Bible—e.g., in Gen. 1:28 God is depicted as blessing his people, saying to them, "Be fruitful, multiply, fill the earth, and conquer it." According to Roszak and others, Christianity made it possible, by destroying pagan animism, to exploit nature in a mood of indifference to the feelings of natural objects, while denying the divine presence in it. The Western religious reaction to the ecological crisis failed to see that it took place within a particular economic system.

Promoters of this false reality principle needed to recognize the fact that it is in the same Hebrew Bible that we find the best foundation of a theology and/or spirituality of environment. Cf., e.g., Gen. 2:15-16: "Yahweh God took man and settled him in the Garden of

Eden to cultivate and take care of it." "Cultivate" in Hebrew is *abad*, meaning "to work or serve"; and "take care of" in Hebrew is *shamar*, meaning "to guard or preserve." So we can read this to mean that man is to work hard in cultivating natural resources, for they are his source for the future. Reading further in the Bible, we find nature portrayed as an active participant: the seas divide; the deserts blossom like the rose; the hills break forth into singing; the trees of the field clap their hands; the stars fight in their courses; and we all know well enough the roles played by the star of Bethlehem, the "very stones" by the roadside, the veil of the temple, the rock before the empty tomb, the lilies of the field. This ecological theology calls for establishing a balance between nature and history; God is found in both and works in both.

Some writers feel that the Deism originating in the 18th and 19th centuries helped to mitigate America's contempt for nature. The Deist looked upon God as the First Cause; he saw God's handiwork in nature. But others feel that the Romanticists of the 16th and 17th centuries had also taken a new look at nature as a spiritual attraction. The 16th century philosopher-scientist, Francis Bacon, e.g., admonished that "we cannot command nature except by obeying her."

Wherever lies the blame for the ecology crisis, we all need to realize that a person's relationship to the environment is not only an economic problem, but also a religious one because it concerns a person's relationship to God, to other human beings, and to all creation. If we understand it properly, the biblical approach upholds the integrity of nature. When we read the Genesis account of creation, we should realize it is not an isolated act, but an ongoing action of God, who is intimately and continuously involved.

The prophetic vision recognizes there must be human interaction with nature. Humanity as a part of creation is not outside nature, but within it. Nature is part of the covenant between God and creation. When humans break their covenant with society by exploiting the labor of the worker and refusing to do anything about the social costs of production, e.g., poisoned air and water, the covenant of creation is violated. Poverty, social oppression, war and violence in society, and the polluted, barren, hostile face of nature all express this violation of the covenant. When mankind corrects its relation to God, it restores the covenant of creation.

To make this correction, we need the vision of the poet—the vision expressed, e.g., in G. M. Hopkins' famous poem "God's Grandeur." An earlier 19th-century writer, William Wordsworth, observed that

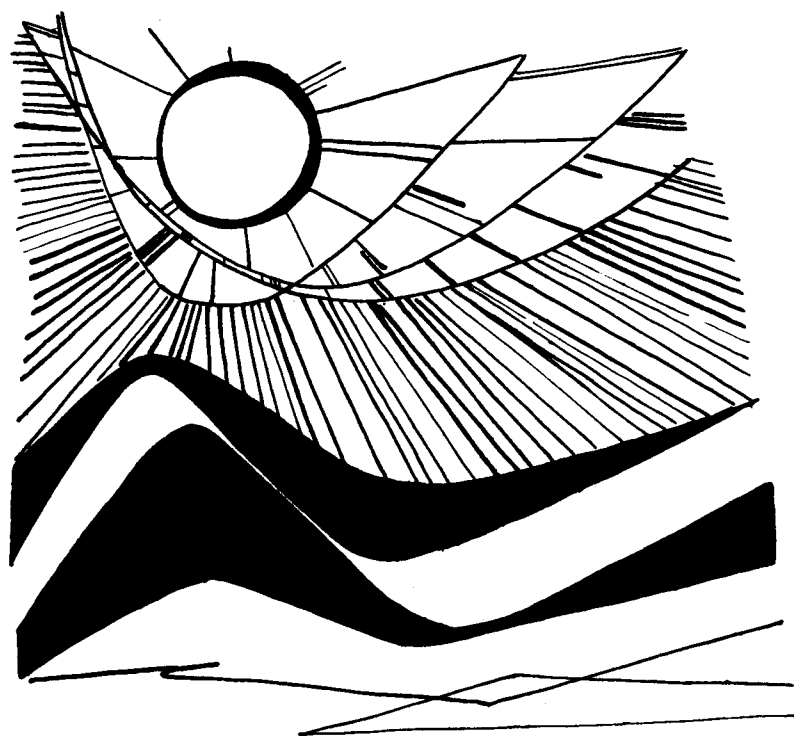
"Divinity revolts offended at the ways of men." And by the beginning of the 20th century, the naturalist W. Warde Fowler, seeing the English countryside marred by the spread of the factory system, wrote of his longing for "pure air, for the sight of growing grass, for the footpath across the meadow." Also at this time, President Theodore Roosevelt called for action to preserve the dwindling natural resources in the U.S. By the 1960's, many Americans felt that our capturing the natural world had gone too far, as witness Rachel Carson's book, *Silent Spring*, the first photographs from outer space, national news of oil spills, and the writing of tough laws by Congress and state legislatures to combat pollution and protect endangered species.

In the mid 1960's, two conflicting schools of thought regarding developmentalism were prevalent. Social thinkers in the third world, especially Latin America, rejected the idea of development for liberation. They claimed the poor countries were poor, not because they were underdeveloped, but rather because they were misdeveloped. They advocated getting control of their natural resources out from under Western power. In the other school of thought, social thinkers in the industrialized countries focused on the issue of modern industrial societies' ecological disharmony with the carrying capacities of the natural environment. They could only say to the third world: "Sorry, the goods just ran out, there's not enough left for you to embark on the same path."

Aldo Leopold, who died in the first part of the 1900s, gives us a remedy for treating our land abuses. His *Sand Country Almanac* is considered to be a sort of Spiritual Exercises for the Conservation Movement. In it he says: "A land ethic changes the role of Homo Sapiens from conqueror of the land community to plain member and citizen of it. It implies respect for his fellow members, and also respect for the community as such."

The Environmental Decade of the 70's dawned with Earth Day. On the tenth anniversary of Earth Day, environmentalists are finding themselves on the defensive, as some of the interest of ten years ago has worn off. "The Establishment" is considered to be the big adversary of ecology, represented by the developer, local booster, polluting manufacturer—in other words, all who set out to subdue nature and build an ever richer and more materialistic society.

Ecologists are often labeled as obstructionists, hindering profits and progress and calling for grandiose programs that increase the cost of living, eliminate jobs, and crush good old Yankee ingenuity. The most influential law of the Environmental Decade was The National En-



Environmental Policy Act of January 1, 1970. This Act requires that the "environmental impact" be studied before a project commences. An Environmental Protection Agency (EPA) was also established.

Environmentalists are displeased with the record of Jimmy Carter, who in 1976 promised that if a conflict arose between energy and environment, he would "go for beauty, clean air, water, and landscape." Later, Carter called for reduction of our dependence on foreign oil and stressed the "critical" status of every energy source. He supported nuclear power, synfuel development, and the converting of utilities from oil to coal. He approved oil exploration off Cape Cod and in Alaska's Beaufort Sea, and he approved construction of an oil refinery on Chesapeake Bay. Carter also called for the establishment of an Energy Mobilization Board to cut through environmental and other regulatory red tape. He accused environmentalists of being shortsighted, but they claim that he, Carter, along with the Congress and certain business interests, is the shortsighted one.

Americans have tried to conserve by saving fuel in turning off lights, using less gas, insulating homes, and calling for fuel-efficient cars. Recent events such as Three Mile Island, the Gulf of Mexico oil blowout, the evacuation of 250,000 Canadians because of chlorine spill, the discovery of toxic wastes in the Love Canal at Niagara Falls, New York, and Los Angeles' worst smog siege in twenty-five years (September, 1979), have made Americans more aware of the need to be concerned with the environment and more vigilant as well as sophisticated about the complexity of such problems.

Recently ecologist Lee Talbot spent two years in the Swiss Alps devising a World Conservation Strategy for the World Wildlife Fund (WWF) International and its scientific counterpart, the International Union for Conservation of Nature and natural Resources (IUCN). The plan, unveiled early in 1980, emphasized three things: a programmatic and forward-looking approach to conservation goals worldwide; an emphasis on the causes of such problems as desertification, deforestation, pollution, and endangered species, rather than simply on the effects of these processes; and a deliberate connection of conservation goals to the goals of economic development.

In 1967, Lynn White, Jr., Professor of Medieval History at the University of California, Los Angeles, gave the keynote address to the American Association for the Advancement of Science. He agreed with the writers mentioned earlier: that Christianity had insisted that man shares God's transcendence over nature; that our science and technology had grown out of Christian attitudes towards man's relation to nature; and therefore what we do about ecology depends on our ideas of the man-nature relationship. Then Professor White called on the assembly to ponder the greatest radical in history since Jesus Christ: the lone revolter against the traditional view prior to our ecology-conscious age, Francis of Assisi. He reminded the group how Francis had tried to overthrow mankind's monarchy over creation and to set up a democracy of all God's creatures. Then he proposed that Francis be made the patron saint of ecologists.

With his great love of animals, birds, and all of creation, Francis was a forerunner of Albert Schweitzer and certainly a confidant of the living creatures which he encountered. He thrilled at the sight of the peaceful hill and dale, marvelled at the beauty of flower and animal, and was awed by the majesty of the inanimate elements. He is considered by many to be the first true ecologist of Christendom.

Francis' religious relationship to nature was of course the basis for his joy in it and love for it. His respectful sensitivity to it, expressed in the Cantic of Brother Sun, captures well the Pauline theology of creation: "From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the firstfruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free" (Rom. 8:22-23).

This new Franciscan theology of environment stressed joy and adoration, but it also called for sacrifice and self-denial. Two years after his death, at his canonization, Pope Gregory IX praised him in the words of Sirach 50:6-11:

Like the morning star among the clouds, like the moon at the full, like the sun shining on the Temple of the Most High, like the rainbow gleaming against brilliant clouds, like roses in the days of spring, like lilies by a freshet of water, like a sprig of frankincense in summertime, like fire and incense in the censer, like a vessel of beaten gold encrusted with every kind of precious stone, like an olive tree loaded with fruit, like a cypress soaring to the clouds. . . .

Every person has the duty of bringing the universe to its completion and fulfillment by leading it to Jesus Christ. All people must take a new look at the writings of Scripture, especially St. Paul, and of the Franciscan theologians who emphasize so strongly that because of the Lord's redemptive presence in all creation there has been established a delicate relationship between human beings and nature.

The 20th-century Franciscan attitude toward the ecology crisis agrees with the Bishops' view. On November 30, 1971, the Second General Assembly of the Synod of Bishops met with the theme of "Justice in the World." They spoke of the need for unity on the environmental question, the ecological interdependence between mankind and nature:

Men are beginning to grasp a new and more radical dimension of unity; for they perceive that their resources, as well as the precious treasures of air and water—without which there cannot be life—and the small, delicate biosphere of the whole complex of all life on earth, are not infinite, but on the contrary must be saved and preserved as a unique patrimony belonging to all mankind.

The Bishops continue:

Such is the demand for resources and energy by the richer nations, whether capitalist or socialist, and such are the effects of dumping by

them in the atmosphere and the sea that irreparable damage would be done to the essential elements of life on earth, such as air and water, if their high rates of consumption and pollution, which are constantly on the increase, were extended to the whole of mankind.

In November, 1976, the National Rural Life Conference made the point in their statement on energy that "all peoples, both present and future generations, have a right to the energy necessary for a manner of living befitting human dignity."

We Franciscans need to lead the way in carrying out the Church's advice to further the cause of the theology of environment. For our founder had a profound understanding and respect for his total environment. Francis did not elevate nature, but lowered himself, in an act of humility, thus seeing God, not as far away but as present in every phase of creation.

In this spirit, in the Fall of 1978 the English-Speaking Conference of the Order of Friars Minor issued its statement entitled "St. Francis and the New Materialism: A Franciscan Response to the Environmental Crisis." They called upon the friars to be aware of the ecology crisis, and to make their appeal practical they gave the friars the five following recommendations: (1) to imitate their spiritual father Francis in reflecting on their relationship with the created world; (2) to reflect upon the interdependence of humanity and creation in their formation programs and community chapters; (3) to live out more fully the vow of poverty in voluntary simplicity; (4) to change wasteful habits and unnecessary consumption, using the goods of the world more frugally; and (5) to preach and educate, getting these principles to the laity in order to help build a more just social order.

The Franciscan theology of environment was further enhanced on April 6, 1980, when Pope John Paul II issued a Papal Bull naming Saint Francis the patron saint of ecology.

Karl Rahner has often elaborated on the theme that everything in the world "hints" of eternity; that all creation echoes redemption and that grace is built into the very constitution of the world of nature, of society, and each human being's life with his/her fellow human beings. In his book *Norm and Context in Christian Ethics*, Bernard Häring tells us: "The Christian takes all created things seriously. . . . All the created things receive their full meaning in view of the manifestation of God's love for man and in view of the use man makes of them for the building up of Community in justice and love to the honor of the Creator."

The Fathers of Vatican II, in their "Pastoral Constitution on the Church in the Modern World," stressed the importance of directing technology responsibly: "The modern world is at once powerful and weak, capable of the noblest deeds or the foulest. Before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred It is man's responsibility to guide aright the forces which he has unleashed and which can enslave him or minister to him."

The Council Fathers also pointed out the need for personal, responsible freedom in their "Declaration on Religious Freedom," where they tell us that "a sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man. And the demand is increasingly made that men should act on their own judgment, enjoying and making use of responsible freedom, not driven by coercion but motivated by a sense of duty." From this standpoint, we see the Christian as having more freedom and responsibility, not only in dealing with God and neighbor, but also in regard to the environment.

Pope Paul VI in his first major address on ecology in 1970, asked whether economic progress made through industrialization is worth "the congestion and noise of the cities, the violations of the beauties of nature, air and water pollution. The domination of man over the forces of nature grows day by day, but it cannot always be said that man's ability to use scientific conquests wisely grows to the same extent." (The reader may want to consult the same Holy Father's earlier encyclical, "Humanae Vitae" [July, 1968] for some beautifully expressed reflections on reverence for life—reflections that are certainly relevant to the topic of ecology.)

On June 1, 1972, the UN International Conference on the Environment met in Stockholm. Pope Paul VI sent a message to the group, reminding them that technological measures should be taken to solve the ecological crisis, but more is needed:

But all technical measures would remain ineffectual if they were not accompanied by awareness of the necessity of a radical change of mentality. All are called to clear-sightedness and courage. Will our civilization, tempted to increase its marvellous achievements by despotic domination of the human environment, discover in time the way to control its material growth, to use the earth's food with wise moderation, and to cultivate real poverty of spirit in order to carry out urgent and indispensable reconversions? We would like to think so, for the very excesses of

progress lead men, and, significantly, the young particularly, to recognize that their power over nature must be exercised in accordance with ethical demands. The saturation caused in some people by a life that is too easy and the growing awareness in a large number of the solidarity that links mankind, thus contribute to restoring the respectful attitude on which man's relationship with his environment is essentially based. How can we fail to recall here the imperishable example of St. Francis of Assisi and to mention the great Christian contemplative Orders, which offer the testimony of an inner harmony achieved in the framework of trusting communion with the rhythms and laws of nature?

Pope Paul VI frequently addressed various groups dealing with science and/or technology, reminding them of their responsibility to see their work in relation to the interdependence of mankind and all creation. On April 27, 1968, he told the Pontifical Academy of Science: "To what practical use should science—or better yet, men of science and their brilliant pupils, the technicians—put their discovery? Only one answer is possible: everything must be employed to serve the welfare of humanity."

In the Spring of 1971 the same Pope addressed the International Institute for Juridical Studies in these words:

Your activity seeks to open the paths of law to new aspects of modern life, the ecological aspects. . . . We cannot, in fact, remain indifferent to the now worldwide anxiety aroused by the pollution of these natural elements to which man's physical and even moral life is inevitably bound. We cannot fail to ponder this curious phenomenon of retaliation. We would say, of the technical progress of civilization against itself, at a time when in the pursuit and conquest of an unlimited utilization of matter, this very civilization reaches the point of polluting the air and water (not to mention other natural goods), without which man's most elementary physical well-being becomes impossible. The longing for limpid, pure air and wholesome clear water becomes increasingly strong and urgent (when it is not, alas, reduced to a dream). And We cannot but commend those who are anxious to protect these indispensable natural resources or to restore to them their essential purity and their natural virtue, productive of physical, personal, and social health for the human being.

It seems that the remedy for the ecology crisis is in changing our attitude toward nature—in developing a theology that accepts the relationship between creation and redemption and thus sees the redemptive presence of Christ in all creation. Then humanity must seek creatively to direct technology so that all creation will benefit.

Three Crosses

PATRICK G. LEARY, O.F.M.

THE PAINTING REPRODUCED HERE is 12 by 16 inches; it hangs above my desk at St. Bonaventure University. The text of the poem pasted onto it may not be fully legible in this reproduction; it reads:

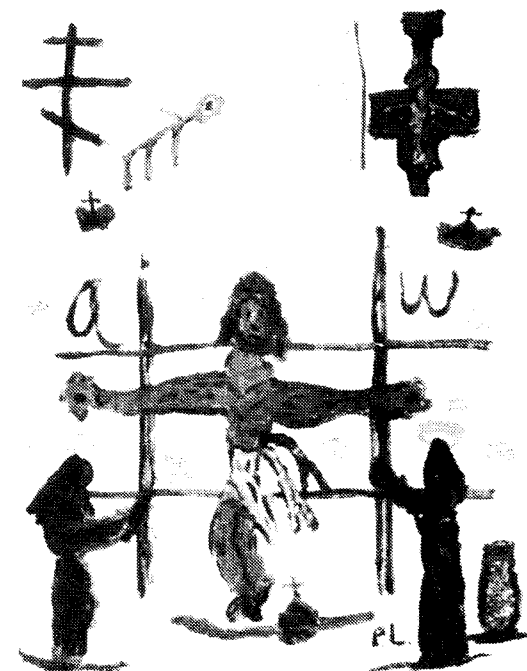
A Greek Damiano, the
world turned upside-
down. Come see the
children play with
Joseph, in Egypt where
the action is. Lay down
your crowns. Let's play
Who's Who? . . . Tic Tac Toe!
Or the plan which begins
tomorrow. Blood and
water. Who ever heard
of such a thing? Only
the wounded. Is Mary
Queen . . . John brother?
Or are they waiting?

The cross in the upper left is a Greek cross, and the one in the upper right is the Franciscan cross in the church of San Damiano in Italy (near Assisi). Saint Francis had a vision before this cross. These upper crosses represent the other two crosses on Calvary.

Christ's cross is a Tic Tac Toe game. The Alpha and Omega (upper left and right) are the first and last letters in the Greek alphabet (A and Ω are better than x and o). These Greek letters often represent Christ, the beginning and the end. The general idea is that everybody has his own cross and crown.

The jar represents the jar at the wedding feast of Cana, where Mary asked her Son to turn water into wine—a symbol of the Eucharist. The blood and water flow from the side of Christ, symbolizing the Eucharist and Baptism.

The shaded squares in the tic tac toe game are different colors in the painting, and they represent the multi-colored cloak of Joseph the patriarch, whose brothers sold him into slavery in Egypt. Joseph, of course, became an important official and eventually saved his brothers from starvation. Now St. Joseph the father of Jesus, also



Original drawing by the author

took Him and Mary to Egypt when Jesus was an infant, to escape King Herod.

The general idea is that when things get very, very bad (like Calvary), God the Father can provide us with our own little version of Egypt. You might say Christ went to Egypt when he died. Then he rose from the dead and saved us all. Who's who? means that every man has his own cross, just as there were three crosses on Calvary, not just one. Christ was the most important of the three crucified figures, but Calvary was not a neat and orderly scene. A stranger might get confused at first as to who's who!

Tic tac toe refers to the fact that when you realize what Calvary was (in the United States we would call it a lynching), it is about as sensible as a children's game. The Son of God was executed, and He salvaged the ridiculousness of it all by rising from the dead. Many people find themselves in painful situations which just don't make sense. Christ became one of them and saved the day for us all Ω

801: After the Party, Now What?

SISTER LORRAINE WESOLOWSKI, O.S.F.

EACH OF US, COMING from his or her own milieu, can acknowledge the fact that we Franciscans have had a grand two years. Our year of prayerful preparation set the spirit soaring into the year of festive celebration in honor of the 800th anniversary of the birth of Francis of Assisi. When he emerged from his cave, Francis probably would have made an "about face" and returned to its seclusion had he had any idea that he would be responsible for an international celebration. Nevertheless we who love parties are grateful!

These years, 1980-1982, helped us give definition, rhyme, reason, and re-evaluation of who and what we are—friends and followers of the Poverello. For me, and I am sure for you also, these years have left many memories and branded us anew with a refreshed pride.

But now what? Most cathedrals, parishes, and communities have had a festive conclusion to these years of preparation and celebration. Now the reality of all we sang about, prayed about, danced about, reflected about, and played about needs to come to fruition in the Church once again. How do you and I do this? Dare we take the risk to do it? Can we accept the challenge? Naturally, we have our own answers to these questions—answers as individuals, answers as members of a religious community, and answers as part of the whole Church. From where do these answers emerge? Basically, they come from who we are: flesh and blood human beings, Franciscan men and women. Therefore, we need to go back to the cave of Francis and follow him as he followed Christ. What is essential is to follow the gospel message radically (a word often demanding and frightening), and like Francis we must begin with ourselves.

Sister Lorraine Wesolowski is a member of the Sisters of Saint Francis of Millvale, PA, in Bethel Park, Pennsylvania.

Again and again we need to look at the simple yet powerful response of Francis and do likewise. If we claim to be Franciscan can we own the heritage that is ours through history if the reality of the presence of Christ and Francis are not part of our life?

Within our lives we must find our cave; we must search into the depths of our being and discover who we are, where our God is, and how we can invite him to be present in our life. In that cave we need to see the light of the Son of God come bounding and dancing in the radiance of its revelation to us. When we can own our lepered selves, then we can begin our *μετανοια*, our personal conversion and transformation process.

. . . we need to go back to the cave of Francis and follow him as he followed Christ.

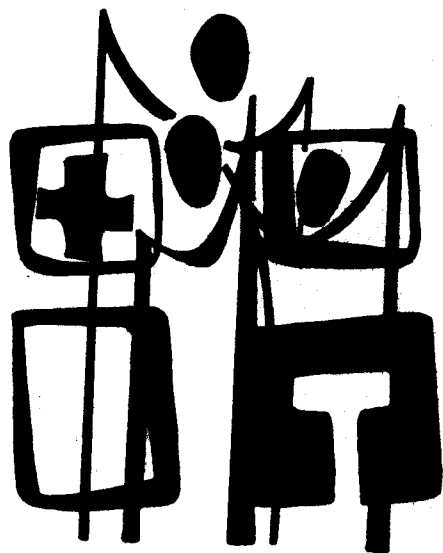
Like Francis we must listen and respond. Yes, perhaps even respond radically without conditions and without bargaining, to the words of Christ, "Go, rebuild my Church." When Francis heard the words spoken by the crucified Christ at San Damiano he did not analyze them, discuss them, or form a committee. He acted radically. He took the risk and opened himself to the workings of God.

Perhaps that too is part of the answer as to what we are to do after the party is over. We must listen, respond, and act on the words of God as he reveals himself to us. Yet, like that of Francis, our response must be honest, real, uninhibited—it must have as its purpose the building up of the kingdom. The party may be over. The planning, preparation, and celebration have accomplished the good they were meant to accomplish. But we cannot stop there; we have only just been refreshed, renewed, revitalized, and reclaimed as Franciscans. As Francis told us so simply and clearly, "I have done what is mine to do; may Christ teach you what you are to do."

We now need to take all that we have celebrated and make it a concrete reality in our life—our daily life—not just those selected snatches that warrant festive liturgies and communal gatherings. The honesty of being Franciscan needs to be more, mean more, and become more than just the "excuse" for a party.

We must follow Francis in the poverty of our daily circumstances, our acknowledgment of God as Father, our letting go so that our embrace can extend beyond ourselves. This is something that must become a part of us if we have professed to be Franciscans. To embark on a life that imitates Francis is to accept the pains and suffering of La Verna as well as the delights of singing songs in praise of creation.

As Franciscans, we know well the life and legends of Francis. The blueprint to sanctity is laid out for us. Francis' own radical mode of expression would probably be a cause for speculation in our sophisticated society, but the concept of being radical in the way that best helps us confront our "leper" at the point where reality and rationalization meet is not a fanciful, pietistic notion. It can be done. It is at this point that we begin to own and claim the truth about ourselves and to do something about it.



We need to align our life with that of Francis who lived his life in imitation of Jesus. It can be frightening and overwhelming to begin to stand beside Francis and journey with him. We need to be willing to take the risk and walk with him from the cave of Spoleto to the hill of La Verna. Yet, can we do less if we have spent so much time and energy in celebration? Imagine if all the Franciscan men and women who claimed Francis for celebration would, with renewed vigor and vitality, claim him for

transformation. What a renewal the face of the earth would have!

We Franciscans need each other for courage and strength. We have celebrated well. Now we must choose that dimension of our life that will be used as gift so that like Francis we can rebuild churches, renounce patronage, follow a rule of life, share in suffering, sing our canticles, and die having loved. My friends, together "let us begin, for up till now we have done nothing. Ω

Hosanna

At first there was a distant noise
as if, in the crashing of the darkened seas
I had heard, somehow, a single shout.

I turned and saw the busy town
in swirling garments rushing out
like the long night that yearns to greet the dawn.

Our spears and staffs made clatter
on the cobbles where we ran;
Urgency was in our step
and we strained against the heaving city
swelling like a low cloud in the glowing sky.

He came at last, upon an ass.
He hardly raised his eyes.

I saw him through a moving sea of reeds,
glory palms and broken branches,
and even then I knew
that his hour had come.

Sister Edmund Marie Stets, C.S.B.

Franciscan Prayer: A Creative Adventure

SCOTT SEETHALER, O.F.M.CAP.

WHEN CELANO SAYS THAT Francis was "not so much praying as becoming himself a prayer" (2Cel 61), we who call Francis our founder are faced with an exciting invitation. It is an invitation to become men and women who pray always and never lost heart. The invitation is exciting because there are few restrictions or guidelines to demand our allegiance. Rather there is the customary Franciscan freedom to develop a prayer life that will support us in good times and in bad times all the days of our lives. To paraphrase what Francis said to Brother Leo: in whatever form of personal prayer you think you will best please our Lord God and follow in his footsteps, take that way with the Lord God's blessing and my obedience. I believe the prayer life of a Franciscan is marked by a freedom that allows creative adventures.

In recent times there has been a movement away from a spirituality that ignored imagination and encouraged keeping the mind totally blank. Today it seems more than legitimate to allow the imagination, which plays an important role in our affective lives, to feed our prayer life. The imagination is often the source of many distractions which cause people to despair over their prayer life. But rather than struggle to tame it, perhaps it would be more advantageous to allow the imagination to create images that induce prayer. Since we live in a society that constantly bombards our senses with messages and commercials, most of us have developed very vivid imaginations. I believe it is possible to allow our imaginations to catapult us into prayer. Some examples may be helpful.

Father Scott Seethaler, O.F.M.Cap., has served as Spiritual Director and Chairman of Religious Education at St. Fidelis High School Seminary in Herman, PA, Dean of Men and Dean of Admissions at St. Fidelis College, Superior of St. Francis Friary in Pittsburgh and of St. Conrad Friary in Annapolis, MD, Spiritual Director at Capuchin College in Washington, and Provincial Spiritual Assistant of the Secular Franciscan Order at St. Francis Friary, in Pittsburgh.

When I was young, I saw a number of Alfred Hitchcock movies. I was urged to watch carefully for Hitchcock to make an appearance in the movie. His appearance would be only for a few seconds. The viewer had to be on the alert to catch it. As you became a fan of his movies you waited with some excitement to catch Hitchcock when he made his appearance. It would occur in very common settings. Sometimes he would be in a crowded train station, or he would be exiting from a packed elevator. Waiting to catch a glimpse of him became one of the thrills of attending his movies.

Prayer does not have to be dull. . . . It can be an adventure full of surprises as we try to follow the clues and hints that invite us to have intimacy with our God.

As the years passed, I have come to find a great deal of similarity between God's presence in a person's life and a Hitchcock movie. God makes his appearance in a person's life when it is least expected. Prayer then is a matter of training oneself not to miss the Lord when he makes one of these sudden appearances. When it occurs, there is always a sense of awe connected with it. This is because the Lord most often comes in the form of other people. Prayer keeps us alert as Christ walks by in our humanity. We all know how difficult it is to recognize Christ in someone who does not fit our description. That is why prayer is never meant to make us comfortable. Nor are we to use prayer to escape from people. Rather prayer challenges us to reverence Emmanuel in the least of our brothers and sisters at the most inconvenient time.

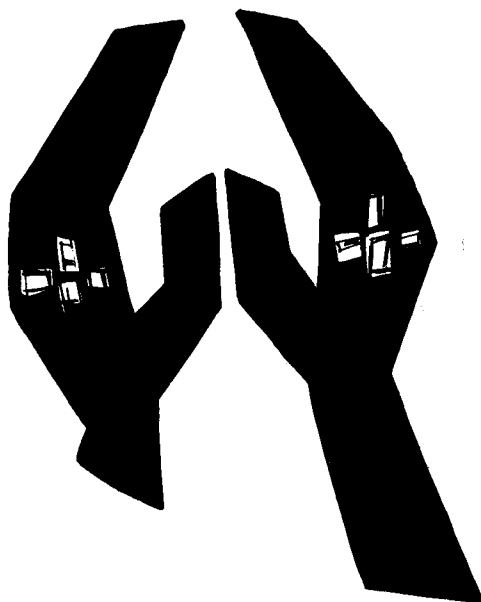
Celano tells us that Francis "was always occupied with Jesus; Jesus he bore in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in the rest of his members . . ." (1Cel 115). This tells me that Francis had developed the ability to recognize Christ as he walked across the screen of Francis' life whether in the form of a thief, a beggar, a sultan, or a pope. I also believe that this ability of Francis underwent its most severe test in relationships with

other friars—because the friars could hurt Francis more than anyone else. Yet Francis spoke with reverence about the brothers. He had a deep affection for them. They were his blessed brothers, and he was their little brother Francis.

Long hours of prayer before the crucifix burned the image of Christ on Francis' eyes. This image transfigured everyone he met. You can see this especially in the incident with the leper. As often as I have heard the story, there has always been some uneasiness for me. Sometimes the story is told as if Francis jumped off the horse and ran to the leper embracing and kissing him with a great deal of enthusiasm. Given the sensitive nature of Francis, and his abhorrence of ugliness and stench, perhaps it is

closer to the truth to say that Francis hesitantly got off the horse. Next he put his hands over his eyes and haltingly stumbled towards the leper, saying: "Is that you, God? Is that you, God?" And with every ounce of strength that he could muster, he finally embraced the leper. Much to his amazement, he found out that it was God whom he was kissing. When one reads the Testament of Francis, it seems like the whole incident about the leper is passing before his eyes as he writes it down. It was still very vivid for him. Once Francis was able to reverence the Lord in the leper, he was able to do it with all people.

A second image of prayer also comes from the movies. Every once in a while a local theater or television station will run a film festival. Recently, I saw some Bud Abbott and Lou Costello movies. Besides enjoying lots of laughs, I began to see a pattern surface in these movies. Lou, the short, chubby fellow, was always getting himself into a predicament. Whenever he didn't know how to get out of the mess, or whenever he was terribly afraid, he would scream: "Hey, Ab-



bott!" Abbott would come to the rescue. Sometimes this would happen more than once in the movie.

Later, when I went to prayer, the movies came with me. I began to see myself in situations just like Lou Costello's. But rather than screaming: "Hey, Abbott!" I found myself screaming: "Hey, Abba!" Now Abba readily comes to my lips when I'm in a bind. Sometimes there is nothing else you can do when faced with the complexities of life other than to scream: "Hey, Abba!"

This is a lesson every person must learn if prayer is to be more than just a spiritual obligation. The journey in prayer for most of us begins when we are quite young. Family and teachers tell us how important it is to pray. As small children this importance is based more on pleasing the adults than on life experiences. This soon changes, however, as we grow up. Sooner or later we have enough life experiences that we can write our own version of chapter three of the Book of Coheleth:

There are times of growth and times of selfishness.
There are times of consolation and times of desolation.
There are times of commitment and times of infidelity.

With each of these experiences comes the realization that life is extremely tenuous, and prayer is now a matter of survival as we face our daily crosses and little deaths. Prayer helps a person to face the biggest struggle of a lifetime. Will I spend the rest of my life trying to stay in control, or will I let go and let God run my life? Yet even when a person lets go, there is a lot of fear connected with the act of surrender. It is in the face of this fear that one has to cry out: "Hey, Abba!"

This lesson was not lost on Francis. To be able to come to such complete trust in his Father, he must have cried "Abba" often during the early years of his conversion. One can see Francis struggling in the darkness of the cave, saying over and over again, "Abba!" When he burned his bridges behind him and laid his clothes at the feet of his earthly father, he cried "Abba!" so loudly that everyone in the plaza heard the prayer.

"Abba" became the password for Francis during his journey home to his heavenly Father. "Abba" was able to open doors for Francis that were shut to others. It opened the door for approval of his Rule, and it opened the door to the heart of the sultan.

Francis was quick to teach this important lesson to his friars. Like Jesus, he did it in the form of a story. He tells them of the king and the lady in the forest having beautiful children. When the king returns to his palace and the lady can no longer care for her sons, she sends them

to the palace so their father can provide for their needs. She encourages them to go with confidence. She says: "Surely the king, who helps so many other people, will shower his sons with love."

This story became the cornerstone of all Francis' teaching on poverty. He preached and lived a simple sermon. He had come to say "Abba!" so often that when he was in need, he simply would go to God and say: "I have given everything away for the sake of your Son—hey, Abba, take care of me."

Occasionally, one meets a Franciscan man or woman who has learned this lesson well. These people manifest such trust in God that you know they have been dialoguing with Abba for a long time. You can tell that their prayer has been dominated by one word, "Abba." These Franciscans cry, laugh, and whisper "Abba" as they live out their own version of chapter three of Coheleth. They teach us, as Francis taught his followers, that we can become living prayers. Eating, walking, or going to the movies can supply us with a million images that can call us to prayer. Rather than being a curse, vivid imaginations can help people recognize that they are on holy ground whether they are standing in the inner city or in the countryside. Billboards, bumperstickers, and commercials can herald the presence of the Great King. Prayer simply becomes a response to that presence.

I believe that Franciscans are called to be free-lance lovers of life. Like a roving photographer who captures in print the pathos of human living, so a free-lance lover of life cherishes a thousand images of God's presence in the world—images that come from a willingness to plunge oneself into the human condition. There used to be a television show that began each week with the words: "There are a million stories in the naked city, and this is one of them." An imaginative prayer life can help a Franciscan find a potential gospel in each one of those stories. It invites us to celebrate Christ in a thousand faces and places. Therefore prayer does not have to be dull or routine. It can be an adventure full of surprises as we try to follow the clues and hints that invite us to have intimacy with our God. Ω

Book Reviews

Original Unity of Man and Woman: Catechesis on the Book of Genesis. By Pope John Paul II. Boston: St. Paul Editions, 1981. Cloth, \$4.00; paper, \$3.00.

Reviewed by Father Francis de Ruijter, O.F.M., M.A. (Franciscan Institute), team member of the Burning Bush Prayer and Renewal Center, Lennoxville, Quebec.

These 23 General Audiences were given by John Paul II from September 5, 1979, to April 2, 1980. Originating from Mt. 19, Mk. 10, and Gen. 1-4, this set of analyses could bear as a suitable title or subtitle "From the Beginning," an often recurring expression referring to Gen. 1:1.

This cycle of reflections was delivered while Church officials were preparing the October, 1980 Bishops' Synod on the theme of family; it is also a preparation for the apostolic exhortation on the family, "Familiaris consortio," dated November 22, 1981. The talks repeatedly show their continuity, being building blocks of a total plan. As the Pope himself stated, "All the analyses we make here are connected, at least indirectly" (p. 102—General Audience of January 2, 1980). The Wednesday conference auditor is, so to say, sitting in on a theology course delivered by a professor in scientific terms. The book makes for serious and profitable, if not easy, reading.

The New Enthusiasts and What They Are Doing to the Catholic

Church. By James Hitchcock. Chicago: Thomas More Press, 1982. Pp. 164, including index. Cloth, \$9.95.

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

Historian James Hitchcock gives us an account of the past two decades of trends and movements in the Catholic Church and secular society in the United States.

He begins by recounting the characteristics of enthusiasm noted by Ronald Knox in his classic *Enthusiasm*, and he ends by indicating that those features: viz., charismatic (as opposed to institutional) authority, ultra-supernaturalism, rebellion against law, anti-intellectualism, experimentalism, millenarianism, and emphasis on an invisible Church, are found in the Catholic Church today.

In between we find a descriptive analysis of the secular city thrust of the 60s and the various movements of the "me decade" of the 70s: cults, human potential movements, the new interest in magic. Also in between we find an analysis of the evolution of religious communities (communities with a religion) applied to the American scene, which in the author's judgment is characterized by the search for personal experience of God, the abandonment of discriminating theology, spon-

taneous and non-ritualistic worship, and the definition of sin as the wrong kind of attitude.

Hitchcock also draws upon recent work on Christian gnosticism to argue that these features of gnosticism are found in the American Church: rejection of literal meaning of dogma, anti-institutionalism, and feminism, which in trying to raise the issue of ordination of women is raising a question closed to discussion centuries ago. In his chapter on the Charismatic Movement, Hitchcock sees two branches—a "free-spirit" wing, which fits Knox's definition of enthusiasm, and a wing which works within the Church and subject to it.

Another thesis of the author, which seems very important to me, is that experimentalism and the stress on private, personal religious experiences have become dominant in our Church, with the attendant difficulty of validating such experiences. I myself think he could have carried the critique of experimentalism further and would have found his book much more attractive if he himself had supplied more "for instances."

Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary. By Michael O'Carroll, C.S.Sp. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. x-379. 8½"x11". Cloth, \$35.00.

Reviewed by Brother John-Charles, S.S.F., who has served as Assistant Bishop of Adelaide in South Australia, Bishop of Polynesia, and Provincial of the Anglican Society of St. Francis, as well as taught at the General Theological Seminary in

New York.

This large volume will become a standard reference work. In alphabetical order it treats the doctrines, dogma, feasts, etc., of the Blessed Virgin Mary. The entries set out the scriptural, patristic, conciliar, and modern materials related to Our Lady. Each of the entries, which draw together this material with masterly conciseness without the sacrifice of scholarship, is supplemented with a useful bibliography.

Dictionaries and encyclopedias are exciting and frustrating things to review. One darts hither and yon. One is waylaid by some obscure piece of newly discovered information, is dazzled by the breadth and erudition of the compiler or editor, is sometimes disappointed by the entries in the fields of one's own competence or interest. Then one has desperately to try to strike a balance.

And for me, this splendid tome was no exception. My cavils are few and minor. Father O'Carroll and his publisher have done us a great service.

From Abbo of St. Germain to Ulrich Zwingli, most of those who have made a significant contribution to, or against, the place of Mary in the Church find a mention in this encyclopedia.

There are, nevertheless, some omissions and some failures. My complaints are made as an Anglican and a Franciscan.

Despite the terminology of Vatican II Anglicans are lumped together, without distinction, with Protestants. There is no account of the Franciscan Crown nor of the specifically Franciscan contributions to Marian devotion and teaching. If

the Shrine at Knock deserves an article to itself, then so does Walsingham, which is much older. Some account of the restorations at Waddington (in a Presbyterian kirk!) should be worthy of note, as should also the restoration in Westminster Abbey of the Shrine of Our Lady of Pew. In a second edition or in translations I hope these minor matters will be corrected.

The entries failed me only three times: nothing on Mount Carmel, nothing on the scapular, and most surprising, despite a q.v., nothing on the Angelus.

The articles on the Assumption and the Immaculate Conception are of particular importance, as they demonstrate clearly how the Magisterium arrived at the stage of dogmatic definition. Both articles are characterized by judicious balance. Similarly, the fascinating story of Vatican II's consideration of the Blessed Virgin Mary is an important contribution to the understanding of the conciliar document.

Marian devotions (with the exceptions noted above) are treated well in the various articles scattered throughout the text as well as in general entries on Devotions and Devotions Forbidden.

The entry *Liturgy* is an admirable summary of the historical place of Our Lady in the liturgy of the Latin Rite. It pays insufficient attention, me judice, to Orthodox and Anglican custom.

On p. 28 there is a doubly unfortunate error: John Donne is referred to as an "Angelican [sic] minister" rather than an "Anglican priest." Although many minor points have been brought up for

criticism in this review, they are not intended to detract from the praise I want to give to a truly remarkable and monumental achievement. This Marian encyclopedia is highly recommended as a very good value.

The Franciscans in England—1224-1982. By John R. H. Moorman. Foreword by Cardinal Hume. London and Oxford: Mowbray's Christian Studies, 1974; revised and updated edition, 1982. Pp. vi-122. Cloth, U.K. £2.25.

Reviewed by Brother John-Charles, S.S.F., whose account of Anglican Franciscanism appeared in our April, 1981, issue.

Dr. Moorman, formerly Bishop of Ripon, England, is the foremost Anglican Franciscan scholar and one with a worldwide reputation. In this work, the smallness of which ought not to disguise from us the profound learning which informs it, the Bishop has, as Cardinal Hume says, "caught the unique human appeal of the Poverello and shown how apposite his message is for our urbanized and materialistic world today"; and this is done in simple, polished language and with an attractive elegance of style.

Bishop Moorman recounts the history of English Franciscanism from the arrival of the friars in 1224 up to the present, including a brief account of Anglican Franciscanism in England.

This history is imaginatively interpreted but not distorted. In the process the abiding challenges of Francis confront us.

The development and quarrels of the Order had their effects in England. These are illustrated. The growth of the Second and Third Orders is sketched with an economy of language which omits nothing essential. There are excellent chapters on Franciscan scholarship and the relationship of the friars to the society of which they were a part. The debt of the Church and of England to Franciscan scholarship is made clear, and the problems raised by such endeavors for Francis are examined.

The problems which the various orders of friars presented to the parochial system are set in their proper context. The criticisms of the friars, so often exaggerated for polemical purposes, are set against the background of an unfailing popular support of the Franciscans which endured to the Dissolution.

The coming to England of the Observants at royal invitation is described. The causes and the effects of the Dissolution are spelled out, and the brief revival under Queen Mary, the ongoing mission in later years, and the exiles from the French

Revolution are all given their place as the story is carried up to the nineteenth century restoration. To this there is added some account of the modern friars with a fascinating sketch of the literary interest in Francis.

The background which prepared for the revival of Franciscanism in the Church of England is indicated with a sweeping sketch of this important, though small, addition to the Franciscan family. There are a few minor errors in this chapter: e.g., "Brother Andrew" should be "Father Andrew"; the Society of the Divine Compassion wore black habits, the Brotherhood of the Holy Cross, grey habits (p. 113); William "Stirr" should be "Sirr"; Christa Seva Sangha was a Franciscan community, and the Episcopal Franciscans were not an off-shoot of the Society of St. Francis but, as the Order of St. Francis, existed in the U.S.A. since 1919 (p. 114). The Order of St. Elizabeth of Hungary, a Franciscan order for women, is left out of the account.

Like all Bishop Moorman's writings, this book is a valuable study. I recommend it highly.



Books Received

- Buono, Anthony M., *Liturgy: Our School of Faith*. New York: Alba House, 1982. Pp. viii-177. Paper, \$6.95.
- Hoffman, Dominic M., O.P., *Living Divine Love: Transformation, the Goal of Christian Life*. New York: Alba House, 1982. Pp. xiii-200. Paper, \$7.95.
- Meyer, James, O.F.M., ed., *The Words of Saint Francis*. Revised ed., Chicago: Franciscan Herald Press, 1982. Pp. viii-434. Paper, \$6.00.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.

Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:


FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

MARCH, 1983

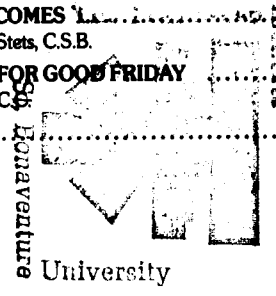
The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

- 
- | | |
|---|----|
| SERMON ON THE ANNUNCIATION | 66 |
| Saint Anthony of Padua | |
| BIBLE INTERPRETATION BY FRANCIS
AND HIS FOLLOWERS | 74 |
| Knut Willem Ruyter, O.F.M. | |
| THE APOSTOLATE OF WORSHIP
ACCORDING TO SAINT BONAVENTURE | 85 |
| Bonaventure Hinwood, O.F.M. | |

FEATURES

- | | |
|--------------------------------------|----|
| EDITORIAL: FIDELITY | 65 |
| Julian A. Davies, O.F.M. | |
| POETRY | |
| WHEN THE GREEN COMES | 84 |
| Sister Edmund Marie Stets, C.S.B. | |
| WORD AND MUSIC FOR GOOD FRIDAY | 93 |
| Sister M. Mercedes, P.C.S. | |
| BOOK REVIEWS | 94 |
- 

Volume 33, No. 3

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Sr. Margaret Carney, O.S.F.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Sr. Mary McCarrick, O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our March issue have been drawn by Brother John Francis Tyrrell, F.F.S.C., who teaches at St. Joseph's in Fayetteville, Arkansas.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics
EpCust: Letter to Superiors
EpFid: Letter to All the Faithful
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life 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
*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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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).

EDITORIAL



Fidelity

“THE GREAT QUALITY of a steward is to be faithful to his duty.” These words of Paul, used in the Office for the Common of Pastors, have a meaning for all religious who are by vocation servants of the Lord. They remind us that living out day by day responsibilities, whether in classroom, or kitchen, or parlor, or chapel, or hospital, is something very pleasing to God. “Duty” is not a dirty word; it does not imply lack of love. Faithfulness to duty requires the continued giving of self, and what else is love, except the gift of self? Granted it is possible to use the works of God, such as preaching or teaching, or ministering in any way, as a way of escaping the God of works; yet being concerned that what needs to be done is done, is what we call fidelity.

Faithfulness and duty are quite closely akin, and so is their combination. What each separately and together connotes is effort and accomplishment undertaken in season and out of season, regardless of personal moods, feelings, or new interests. It helps you if you like your duties, but it isn't necessary, and it isn't even possible all the time. That Jesus, for instance, prayed so often by himself indicates to me not only that he—like all of us—needed time alone, but also that he—like all of us—found dealing with people a trial at times. And Jesus' constant reference to his Father's will, particularly in the Garden of Olives, indicates faithfulness to duty was compatible with human perfection.

As we near the mid-point of Lent, let us rejoice in that we have been through the grace of God “faithful to duty,” and let us repledge the continuing gift of ourselves in our horarium of responsibilities. Ω

Fr. Julian Davies OFM

Sermon on the Annunciation of the Blessed Virgin Mary

SAINT ANTHONY OF PADUA

Translator's Introduction

See, I place my words in your mouth! This day I set you over nations and over kingdoms—to root up and to tear down, to destroy and to demolish, to build and to plant (Jer. 1:9-10).

IN THIS SERMON in praise of the Blessed Virgin Mary, the Franciscan Doctor, Saint Anthony of Padua, employs his customary style of locution: he plays with words in Latin exposing what he feels to be their etymology; he employs alliteration and homonyms (consonance). He stresses morals, providing practical applications for the commoners to whom he is speaking, and referring his opinions to Sacred Scripture.

In many of his sermons, Anthony uses imagery borrowed from nature and analogies in order to drive his argument home. This he does by referring to nature, that is, by using examples of characteristics of animal life and comparing them to the daily doings of the common folk.

Saint Anthony decided to join the Franciscan community when he saw the bodies of the first Franciscan martyrs in 1220. Having studied as a canon of St. Augustine, Anthony gained a vast knowledge of Holy Writ. Once he entered the Franciscan Order, he reached out to the people of the countryside, spreading the Word of the Lord, expounding on it so that people could truly share in the graces of the Christian life.

This translation, done by David Blowey, 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 18 (1981), pp. 17-24.

It is to Anthony's expositions that we are also heirs. Through his extensive writings, the deep spiritual insights of this popular man of God are passed on to us that we may grow in our understanding of the faith.

An excellent collection of his various sermons can be found in Locatelli's book, *S. Antonii Patavini Sermones* (Padua, 1905); the "Sermon on the Annunciation of the Blessed Virgin Mary" is taken from this edition, pages 701-03.¹ The divisions belong to the translator, not to the Saint. As Mary carried Christ in her womb, so too Anthony brings the risen Lord to us through his sermons. In some small way, the translator wishes to carry the same Christ to the simple of his own day just as Anthony did in his.

Introduction

"LIKE THE SUN SHINING . . . and the rainbow appearing in the cloudy sky, what a wonderful vessel, the work of the Most High." In these words from the Book of Sirach (50:7; 43:2), the Blessed Virgin Mary is described as a wonderful vessel. She received this title due to her personal relationship with God: a relationship that made her the dwelling of the Son of God, the home of the Holy Spirit, and the resting place of the Holy Trinity. Sirach also says that "he who formed me chose the spot for my tent . . . (Sir. 24:12, Vulgate), referring to the eminent place in which the Most High placed her when He made her a wonderful work. In this position she is more beautiful than any other mortal, and holier than any of the saints. In her, Christ became incarnate—"The Word became flesh and made his dwelling among us" (Jn. 1:14).

¹The translator realizes that, at the time of this publication, the Locatelli edition of St. Anthony's sermons is obsolete. The latest critical edition of the *Sermones Dominicales et Festivi* (3 vols.) was published in Padua (1979), edited by Beniamino Costa, Leonardo Frasson, and Ioanne Luisetto with the help of Paolo Marangon. Any serious student of Saint Anthony will find this work invaluable.

Just as Solomon sculpted "two doors . . . with carved flowers of cherubim, palm trees and open flowers" (1 Kgs. 6:32), making a wonderful work (as recorded in the First Book of Kings), so too the true Solomon carved his Cherubim, Mary, the door to heaven and the gate of Paradise. This gate is Blessed Mary; the Cherubim denote an angelic life and an abundance of charity; the palm trees represent her victory over evil, her continually refreshed perseverance and sublime contemplation; and the open flowers symbolize her humility and virginity. All of these were sculpted in the Blessed Virgin through the artistry of Wisdom. For this reason she can truly be considered like a shining sun.

. . . Our Lady, we cry to you our one
hope, that you may illumine our minds
with the brilliance of your
grace. . . . Reconcile us to your Son
so that we may merit to enter into the
brilliance of his glory. Together we
stand before him, who today at the
Angel's announcement, assumed his
humanity through you. . . .

Note well: Mary is like the shining sun in the Annunciation, like a brilliant rainbow in the conception of the Son of God, and like a rose and lily in his Nativity.

We discover in the sun three natural characteristics: brilliance (*splendor*), radiance (*candor*), and warmth (*calor*). These three traits also correspond to three of Gabriel's phrases at the Annunciation. The first, "Hail, full of grace," refers to *splendor*; the second, "Do not be afraid," refers to *candor*; and *calor* is referred to by "The Holy Spirit will come upon you" (Lk. 1:28, 30, 35).

I. Splendor

BEHOLD THE BRILLIANCE of the sun in these words: "Hail, full of grace, the Lord is with you. Blessed are you among women" (Lk. 1:28). The brilliance of the sun is signified by four virtues (temperance, prudence,

justice, and fortitude), each with three branches.

From temperance, Mary has prudence in behavior, modesty in speech, and humility of heart. She shows her prudence when, during the Annunciation, she remained quiet, even though perturbed by Gabriel's greeting until such time as she understood his message and was able to respond to the situation.

It is a mark of her justice that she gives to everyone who asks her for favors his due. She melts the hard-hearted by the merits gained through her betrothal, her Son's circumcision, and her legal purification. She looks with compassion on these afflicted, as when she said: "They have no more wine" (Jn. 2:3). Finally, she implores God perseveringly in prayer in union with the apostles and other holy women.

Fourthly, due to her fortitude or her greatness, she took a vow of virginity; she kept it; and she displayed its greatness in example for others.

Bernard speaks of the twelve stars in the crown of a woman (stated in Revelation) referring then to twelve prerogatives of the Virgin: four of the spirit, four of the body, and four of the heart. Each of these glisten like the stars of the sky.

Her bodily privileges are her lineage, her annunciation, the intervention of the Holy Spirit, and the remarkable conception of the Son of God. The prerogatives of heaven gave her a privileged virginity, one without physical destruction, undue gravity, or pain in childbirth. Finally, the four prerogatives of her heart refer to her devout humility, her gentle modesty, the strength of her faith, and a martyr's heart, for her soul was pierced by a sword.

These privileges correspond to the Angel's salutation. Gabriel's words, "The Lord is with you," refer to those of heaven: "Blessed are you among women" to those of the body; and those of the heart are referred to by "Hail, full of grace."

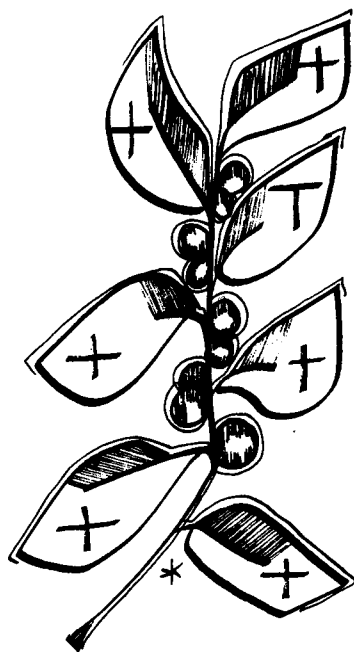
II. Candor

THE RADIANCE OF THE SUN is expressed in the words: "You shall conceive and bear a son and give him the name Jesus!" (Lk. 1:31). How could a mirror without blemish reflect the radiance of the eternal light, unless the mirror itself were sparkling? This brilliance is spoken of in the Song of Songs: "Your body is a work of ivory covered with sapphires" (Song 5:14). Ivory, taken from an elephant, is brilliant white, signifying both the purity of the mind and the purity of the body, which are found in the Virgin Mary.

It has been said that an elephant is more easily trained than any other wild animal. It is also more tame and obedient. Because of this docility, an elephant can be taught to do homage to a king. In this instance, an elephant is a type for the Blessed Virgin Mary, for she too is more humble and obedient than any other mortal, and she also adores the King whom she bore.

An elephant, however, is also known to flee from mice; indeed, the very smell of a mouse will send an elephant to flight. In this instance the mouse is not unlike concupiscence, since both spring forth from the scum of the earth or illicit pleasure. So too the Blessed Virgin (to continue this analogy) flees from concupiscence and each of its manifestations. It was precisely for this reason that the Virgin was afraid when Gabriel appeared to her.

We, who wish to live chastely in Christ Jesus, ought to follow our Blessed Lady's example. We should not only flee from the mouse of concupiscence, but even from the slightest trace of its stench of sinful inclination. Therefore, it is not surprising that we should flee from fornication, for an elephant, which is as big as a mountain, flees from a little mouse. The Lord has given us an example of this through the Prophet Isaiah: "I will . . . cut off from Babylon name and remnant, progeny and offspring" (Is. 14:22). In this Scripture passage, Babylon the mouse represents concupiscence, and all that sin involves (its stench) are Babylon's children. Any person who wants to do good in the sight of the Lord must destroy the name of Babylon, for Scripture also has it, "No longer let arrogance issue from your mouth" (1 Sam. 2:3), and also "My mouth has not transgressed after the manner of man" (Ps. 17:3-4). A just man should also destroy any remnant, that is, any remembrance of sin which might remain after it has been forgiven. He even ought to destroy Babylon's progeny or lust-filled roaming eyes.



Isaiah speaks of the progeny when he says: "For out of a serpent's root shall come an adder, its fruit shall be a flying saraph" (Is. 14:29).

From the root of the serpent, which is actually diabolic suggestions or mental arguments, shall come an adder (concupiscent eyes), because, as Saint Augustine says, a lewd eye is the messenger of a lewd heart. Its fruits are voluptuous words and flirtatious laughter, which devour a just man, the flying saraph. Ugh! How many birds are caught in this trap, they and their offspring! Such is the danger that surrounds concupiscence. The offspring must also be cut off and destroyed so that the body or mind may be as ivory. It is well said, therefore: "Your body is a work of ivory covered with sapphires."

A sky-blue sapphire is important. In any home where it is found, the devil cannot enter. Here we mean that a sapphire is divine contemplation—any mind that is involved in contemplation cannot be entered by the evil one. However, since we are not able to contemplate continuously, our bodies are only partially covered with sapphires. The body of the Virgin Mary, on the other hand, was ivory, covered completely with sapphires, and so her soul is superior.

III. Calor

THE WARMTH OF THE SUN is shown in the phrase: "The Holy Spirit will come upon you." Heat is the food and nourishment of every living thing. When it leaves, death comes quickly. Death is the end of the natural warmth in one's heart, due either to a lack of moisture or to the presence of its opposite—cold. This relationship can be seen in trees during wintertime. A leaf falls from a tree because of lack of food or heat. Its warmth, in fleeing from the cold, hides in the roots. The larger and more extensive roots help collect the moisture by storing it in the trunk. In this way the heat is contained. Since the heat flees to the roots, the leaves die.

This warmth is the grace of the Holy Spirit, which, if it departs from the heart of a man in whom the moistness of contrition is not present, leaves an evil soul to fall to a sinful death. Indeed the warmth of the Holy Spirit flees from its opposite to overcome the coldness of iniquity. And so, a soul is robbed of all good things. Truly, when sin enters, virtue is displaced. This is why Wisdom says: "For the holy spirit of discipline flees deceit and withdraws from senseless counsels; and when injustice occurs, it is rebuked" (Wis. 1:5). In other words, injustice is incurred; the spirit and all its gifts are seized.

When warmth arrives, the land conceives life, brings it forth, and produces fruit. And so, Mary is like the shining sun in the Annuncia-

tion, for where the Holy Spirit comes upon the blessed land, which is free of all defilement, it produces blessed fruit. Aptly, therefore, we can say that "the Holy Spirit will overshadow you."

IV. Arcus

MARY IS ALSO LIKE a splendid rainbow in her conception of the Son of God. The rainbow which we see in the sky is made when the sun passes through the clouds, producing colors of grey, blue, red, and gold. Today, on the other hand, Mary becomes a rainbow as the Sun of Justice—the Son of God—enters her womb. In Christ's Incarnation, Mary becomes a glorious rainbow, sign of the covenant of peace and reconciliation between God and sinners.

We read in Genesis: "I set my rainbow in the clouds to serve as a sign of the covenant between me and the earth" (Gn. 9:13). This rainbow bridges the anger of God and man's sins, for man is continually fighting God. God bears down his sword of anger, raining eternal death upon man. Likewise, a man in mortal sin fights against God through his offenses. After the true Sun entered the Virgin, peace and reconciliation were established. God the Son, Child of the Virgin, offered himself as a recompense to God the Father for man's faults.

This reconciliation between God and man, represented by a rainbow, bursts forth in fourfold splendor: the four colors, grey, blue, gold, and red, are signs of the virtues found in our Lady. In the rainbow there is grey because it represents Mary's poverty, blue for her humility, gold for her charity, and her incorrupted virginity—a flaming sword which cannot be divided or broken—is shown by red.

Sirach has also spoken of this rainbow: "Behold the rainbow! Then bless its Maker, for majestic indeed is its splendor; it spans the heavens with its glory . . ." (Sir. 43:11-12). Behold the rainbow! Indeed, examine the beauty, sanctity, and dignity of the Blessed Virgin Mary. Then, bless her heart, her prayers, and her work with the Son, who made her so great. In this brilliance, the intensity of her sanctity is more precious than any of God's other daughters. Mary spans the heavens surrounding the Divinity in the bounds of her glory, her glorious humanity.

Conclusion

THEREFORE, OUR LADY, we cry to you our one hope, that you may illumine our minds with the brilliance of your grace, emitting the radiance of your elegance, and refreshing us with the warmth of your presence. Reconcile us to your Son so that we may merit to enter into

the brilliance of his glory. Together we stand before him, who today at the Angel's announcement, assumed his humanity through you and deigned to dwell in your womb for nine months, he who is the honor and the glory for ever and ever. Amen. Ω

Books Received

- Bergant, Dianne, C.S.A., *Job, Ecclesiastes*. Old Testament Message Series, 18. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 295, including bibliography. Cloth, \$12.95; paper, \$9.95.
- Boadt, Lawrence, C.S.P., *Jeremiah 26-52, Habakkuk, Zephaniah, Nahum*. Old Testament Message Series, 10. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. xii-276, including bibliography. Cloth, \$12.95; paper, \$7.95.
- Felder, Hilarin, O.F.M.Cap., *The Ideals of Saint Francis of Assisi*. Translated by Berchmans Bittle, O.F.M.Cap. New York: Benziger Brothers, 1925. 800th Anniversary Reprint Edition, Chicago: Franciscan Herald Press, 1982. Pp. xvi-518, including index. Cloth, \$12.50.
- Foy, Felician A., O.F.M., and Rose M. Avato, eds., *1983 Catholic Almanac*. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 648. Paper, \$12.50.
- Harrington, Daniel, S.J., *Light of All Nations: Essays on the Church in New Testament Research*. Good News Studies, 3. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 201, including index. Paper, \$7.95.
- Hoppe, Leslie, O.F.M., *Joshua, Judges*. Old Testament Message Series, 5. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 218, including bibliography. Cloth, \$12.95; paper, \$7.95.
- Schmidt, Gail Ramshaw, *Francis: A Saint We Share: A Discussion Guide for Lutherans and Roman Catholics*. New York: Paulist Press, 1982. Pp. viii-94. Paper, \$3.95.
- Scullion, John, S.J. *Isaiah 40-66*. Old Testament Message Series, 12. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 214, including bibliography. Cloth, \$12.95; paper, \$7.95.

Bible Interpretation by Francis and His Followers:

Some Hermeneutical Principles—I

KNUT WILLEM RUYTER, O.F.M.

SAINT FRANCIS INTRODUCED most of us Franciscans to the Bible and to the life of the gospel and made us want to follow its message. We are all, more or less, familiar with his conversion and how he diligently tried to live according to the gospel way of life. His interpretation of the biblical texts was unique and distinct in his own time, and we know from history that his interpretation attracted tens of thousands of followers from all over the world. His charism, his way of life, his interpretation still attract followers. In terms of numbers the Franciscan family is one of the most important religious movements in the Church. According to recent statistics (1980), there are worldwide 37,285 friars of the First Order, 26,680 contemplative sisters of the Second Order, approximately 200,000 sisters and 868 brothers of the Regular Third Order, and about one million Secular Franciscans.¹ But does this presence in the world and in the Church make a significant difference? What does it mean for us today to be converted to the gospel way of life? How do we read and interpret the Scriptures? What kind of response is demanded of us today?

Knut W. Ruyter, O.F.M., born 1955 in Oslo, Norway and a member of the Dutch Province of the Most Holy Martyrs of Gorkum, earned his M.Div. and Th.M. at the Weston School of Theology, Cambridge, MA. He has published articles on Franciscan themes in German and Norwegian.

For Francis, it was the message of the gospel that finally answered and confirmed his search for God, his embrace of the leper, and his restoration of dilapidated churches. One day, probably on the Feast of the Apostle Saint Matthias (February 24, 1209), his biographers tell us that he heard these words proclaimed from the pulpit at the church of Saint Nicholas:

And preach as you go, saying, "the kingdom of God is at hand." Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay. Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff . . . [Mt. 10:7-10a, RSV].

Poverty . . . has a relative significance [for Francis]. The following values are emphasized much more: prayer and worship, love of God and faith in Jesus Christ. . . .

After an explanation of the text, Francis rejoiced and cried out exultingly: "This is what I wish, this is what I seek, this is what I long to do with all my heart" (1Cel 22; *Omnibus*, 247). From this joyful discovery the Franciscan way of life unfolds. The sacred Scriptures gave and still give answers to deeply felt existential questions. But before we try to discover what our interpretation of biblical texts—and therefore our response to them—may be, we must first try to find out what Francis knew about the Bible, how he read it, and how he related to it.² To this end, we shall focus on Francis' relationship to the Bible (Part I) and then analyze the authentic writings of Saint Francis³ in terms of his selection and use of Scripture (Part II). Next month we shall examine his actual exegesis of some biblical texts (Part III)—an outline which I hope will unfold a complete vision of Francis' gospel project⁴—and, in a final section, discuss some hermeneutical principles for a contemporary Franciscan reading of the Bible.

I. Francis, a Layman, and His Relationship to the Scriptures

WHEN FRANCIS, INSPIRED BY GOD, embarked upon a life of penance (Test 1), following the teaching and the footprints of our Lord Jesus Christ (RegNB 1:1), he was a layman in the eyes of the Church. This fact meant that two barriers were erected between the Scriptures and himself: a barrier of language and that of the book itself.⁵

a. **The Barrier of the Book.** Most lay people, and clergy as well, did not possess their own copy of the Bible, mainly because its cost was extremely high. Remember that every book of the Bible was copied by hand. Consequently a copy cost approximately as much as a horse. In this connection, the *Legend of Perugia* relates a significant episode (LP 56; *Omnibus*, 1033). A poor, old woman, whose two sons were in the Order, came to the friary to beg alms. Finally, she was given a New Testament from which the friars read the lessons of matins, in order that she might sell it to take care of her needs. It was the only thing of value which was to be found at St. Mary of Portiuncula. Significantly, Celano, who relates the same story, concludes: "It was thus that the first Testament which had ever belonged to the Order left it" (2Cel 91; *Omnibus*, 437). When we consider the date of this episode, "at the time when Brother Peter Catanii was Minister General" (LP 56; *Omnibus*, 1033), that is from 1220 to 1221, it becomes very clear how poor access the friars had to the Bible. And this at a time when the Order was already more than ten years old and the Chapter of Mats had just gathered five thousand friars (LM IX.8-9; *Omnibus*, 703-05).

More importantly, there were certain disciplinary measures imposed by the Church in deterring people from possessing and reading the Bible. Because of the "depths of the Holy Scripture," a church document declared that "laymen are not permitted to have in their possession the books of the Old and New Testaments, except for the Psalter and the breviary and the hours of the Virgin; prosession of these books translated into the vulgar tongue is most strictly prohibited" (Synod of Toulouse, 1229).⁶ Such measures, combined with the frequently reiterated separation of clergy and laity, had the effect of implanting in people's minds the notion that the Bible was something reserved for the clergy, whose task was to interpret the biblical texts for the laity.

b. **The Barrier of Language.** The other barrier erected between Francis and the Bible was that of language. Francis was not a man of letters and not very conversant in Latin. The chronicler Thomas of Eccleston

mentions a letter of Francis written in *falsum Latinum*.⁷ This is confirmed by the authentic handwritten Letter to Brother Leo which is marred by Italianisms. It is probable that Francis had learned to read by reciting the Vulgate Psalter at the cathedral school of S. Giorgio where he went to school as a boy (LM XV.5; *Omnibus*, 744). This does not mean that he had a good knowledge of Latin. In any case, scholars have surmised that people in twelfth and thirteenth century "Italy" must have understood Latin, though it was no longer spoken. Each region spoke its own distinct dialect, but we should note that it is around this time that Italian emerges as an independent language. The first vernacular (Italian) versions of substantial parts of the Bible existed from around 1250, scholars have conjectured, though none of the preserved manuscripts is older than the 14th century.⁸ Various parts of the Bible, however—especially the Psalter and the Gospels—translated in part from the Latin Vulgate and in part from French and Provençal versions, may have been existent early in the thirteenth century.⁹ For our purposes it means that the vernacular text of some parts of the Bible may have been accessible to Saint Francis. Though the Church "strictly prohibited" the reading of vernacular Scriptures, this possible accessibility to the vernacular texts of the Bible may explain the remarkable familiarity of Francis and the early friars with the Bible.

c. **The Mediation of the Priest.** The biographers of Saint Francis show us that he came up against these barriers, especially in liturgical worship. Vernacular Scriptures were never used when the Word of God was proclaimed in the liturgical worship of the Church. The case is particularly clear when/we consider two liturgical events which initiated the whole Franciscan movement. They show that Francis' knowledge of Latin was not sufficient to grasp the full meaning of the readings.

The first event took place at S. Maria degli Angeli in 1209. Four biographers narrate it in terms which are substantially the same. All of them say that it was the priest who translated and explained the words of Saint Francis. This is Celano's account: "[Francis] understood somewhat the words of the Gospel; after Mass he humbly asked the priest to explain the Gospel to him more fully" (1Cel 22; *Omnibus*, 246, *emph. added*). Hearing the explanation (of Mt. 10:7-10), Francis rejoiced and immediately "put off his shoes, put aside the staff from his hands, was content with one tunic, and exchanged his leather girdle for a small cord" (*ibid.*). Undoubtedly, the priest played a decisive role in Francis' discovery of the gospel way of life. The presence of the

comparative ("more fully") implies a rather vague ability to understand Latin. There was a need to remedy this by translating into the vulgar tongue, and that, no doubt, is what the priest did for Francis. Did the priest also "explain," that is, interpret, the text for him? It is, of course, possible, but hardly very likely, if we consider the fact that the practical consequences which Francis was to draw from the text were very far from the exegesis which was current at the time (see below).

The vocation of Bernard of Quintavalle and Peter of Catanio is the second event which must be examined. Only a few weeks after the preceding episode, Bernard revealed to Francis that he wanted to follow him. Francis, Bernard, and Peter went together to a church where they interrogated the (Latin) Scriptures three times as they tried to find out what to do. They read in the Missal the texts concerning the renunciation of the world (Mt. 16:24; 19:21; Lk. 9:3,23). Six different accounts relate the same events, and they are increasingly colored by miraculous elements the later they are. The *Legend of the Three Companions* says that "they went in [to the church of St. Nicholas] to pray, but being simple men, they did not know how to find the passage in the Gospel telling of the renunciation of the world" (L3S 28-29; *Omnibus*, 917). The author of this legend says that "they besought God that he would show them his will the first time they opened the book." It is, however, more likely that they sought the help from the parish priest, rather than randomly opening the book. They already had a plan, and now they wanted to see if their plan was in conformity with God's will. This is affirmed in the *Legend of Perugia*: "Sir," they said to the priest, "show us the Gospel of our Lord Jesus Christ." The priest opened the book for them, for they were not yet able to read it well (i.e., they couldn't find their way about in it!).

These two instances show that Francis and his first companions shared the experience of the ordinary faithful. In reality, they had only two ways of obtaining religious instruction, that is by looking at the *Biblia Pauperum* and by listening to the homilies and exhortations of the priests in which they expounded the meaning of the readings.¹⁰

Knowing this crucial role of the priest, we also see more clearly why Francis saw God's hand in these men who had stewardship of the Word of God and the Eucharist. Repeatedly, Francis stresses his reverence for the priest: ". . . no one can be saved except by the blood of our Lord Jesus Christ and by the holy Words of God, and it is the clergy who proclaim to us his words and administer the Blessed Sacrament and they alone have the right to do it, and no one else" (EpFidII;

Omnibus, 95). There are instances of Francis' behavior which can be explained, really, only in the light of what is said here. His insistence on gathering together in some worthy place the manuscripts which contain the names and the words of the Lord, bespeaks a situation in which the difficulty of obtaining access to the books bestows on them a very high value. Over and over again Francis urges his followers to have the greatest possible reverence for these sacred writings (EpCust and EpOrd; *Omnibus*, 107; 113-14; cf. 1Cel 82). Similarly, the respect which he wished his followers to pay to theologians and priests is no doubt partly motivated by this reverential awe of a layman for the men who have the right to handle the Book and to translate its content and explain its meaning (cf. Test, EpCler, EpAnt [Anthony of Padua was a theologian at the University of Bologna], and EpOrd; *Omnibus*, 67, 100-01; 104-05; 164).

II. Francis' Selection and use of Scripture

BIBLICAL TEXTS OCCUPY a very central place in the writings of Saint Francis. There is no doubt that Francis sought and obtained help from friars well versed in the Bible to embellish the writings with scriptural quotations. Caesar of Speyer, e.g., embellished the Rule of 1221 with scriptural quotations,¹¹ and other friars had a hand in other writings. We may assume, however—I think—that these writings contain only the verses which Francis wanted and approved of. A few statistical data will provide us with a basis for discerning the choice, the relative importance of different texts, and the way they are understood.¹²

In the authentic writings of Saint Francis, 153 different passages from the Hebrew Bible and 275 different New Testament passages are quoted explicitly or alluded to in the text. This simple enumeration shows the great importance of the Scriptures in the writings of Saint Francis. The use of Scripture, then, constitutes the manifest for the life of all Franciscans. As we know, the Rule admits of no other authority than the Gospel: "The Rule and the Life of the friars is to live in obedience, in chastity, and without property, following the teaching and the footprints of our Lord Jesus Christ" (RegNB 1:1).

In the following we shall limit the analysis to the use of New Testament quotations in the writings of Saint Francis. Undoubtedly, these quotations present all Franciscans with extreme and total demands. They are deeply radical, calling for conversion and demanding a complete change of heart. The words of the Holy Scriptures are "spirit and life" (Jn. 6:64) which set the hearer free to renounce worldly concerns so as to walk in the footprints of Jesus (cf. 1 Pt. 2:21). Reading the

writings of Saint Francis makes it clear that Francis shows fondness for certain texts, since he uses them repeatedly. The frequent repetition reveals, I think, the importance these texts enjoy in his experience and in his life. Francis approached the Bible only in prayer and with reverence, because in it the good God would make known his will to him (see 1Cel 92-93; *Omnibus*, 307-08). Understanding the book as a guide to the Christian life, we shall find it very interesting to look more closely at these texts. They form, it seems to me, the backbone of the way of life which God inspired Francis and his companions to follow.¹³

a. Twelve times. Jesus' prayer for his disciples that they might persevere in faith and be united in worship is repeated twelve times (Jn. 17:11).

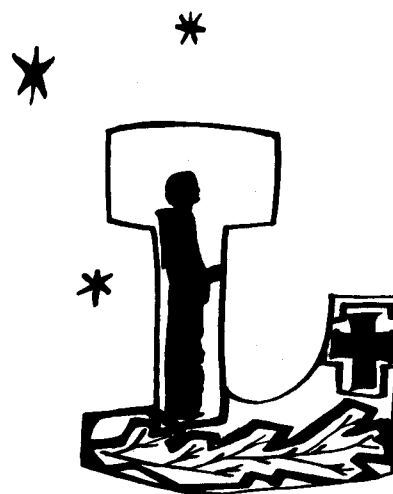
b. Seven times. The text of Jn. 4:23-24 is concerned that the believers worship in spirit and truth.

c. Six times. Of two texts, the first speaks of the love that God has for us and the promise that whoever abides in love abides in God (1 Jn. 4:16). The other text reiterates that the Word of God (as interpreted by the ministers of God's Word) gives us spirit and life (Jn. 6:63).

d. Five times. The one text describes the gospel life as a following in the footprints of Jesus Christ (1 Pt. 2:21).

e. Four times. Among sixteen texts which are repeated four times, three of these are concerned with the concrete demands of the Gospel: go and sell what you own and give the money to the poor (Mt. 19:21); take nothing for the journey (Mt. 10:10); whoever does the will of my Father in heaven is my brother, and sister, and mother (Mt. 12:50). Three texts describe appropriate behavior towards others as a way of witnessing to the Gospel: love and pray for your enemies (Mt. 5:44); forgive if you have anything against anyone (Mk. 11:25); and be subject to all for God's sake (1 Pt. 2:13). Five texts emphasize the importance of faith in the lordship of Jesus Christ: he is Christ, the Son of God (Jn. 10:27); a Brother who laid down his life for his sheep, i.e., us (Jn. 10:15); through him God's name has been manifest for us (Jn. 17:6); and we are enabled to believe in the glory of Jesus Christ (Jn. 17:24); and finally we are promised that if we make our home in Jesus, he will make his home in us (Jn. 14:23). Faced with human weakness and sinfulness, we find that five texts stress the holiness of God and our desperate need for repentance and conversion: no one is good but God alone (Lk. 18:19), and so we should refer all the good we have to God. If we do not do that, even what we have will be taken away (Lk.

8:18). We are exhorted not to live as children of the devil (Jn. 8:41), because on the day of judgment we will have to render account for every useless word (Mt. 12:36; Mk. 7:21).



f. Three times. Twenty-one texts are repeated three times. Four are related to the importance of Jesus Christ for our salvation: he is blessed forever (Rom. 1:25), and he is praying for all those who recognize that he was sent from God (Jn. 17:8-9). The promise for the believers is that the Lord is always with us, to the end of the world (Mt. 28:20), and that we shall be led to eternal life (Ac 13:48). Three texts emphasize prayer: the Our Father (Mt. 6:9), the praises of God (Rev. 4:11),

and the exhortation that we should pray always and not lose heart (Lk. 18:1). Three texts describe appropriate behavior and attitudes: if anyone strikes you, do not resist (Mt. 5:39); give without expecting anything in return (Mt. 6:2); and you shall love your neighbor as yourself (Mt. 22:39). One text proclaims the persecuted blessed (Mt. 5:10). Two texts deal with fraternal love between the friars: If a mother loves and cares for her child in the flesh (1 Thess. 2:7), a friar should certainly love and care for his spiritual brother all the more; and the friars should practice hospitality ungrudgingly (1 Pt. 4:9). Two texts deal with the permanence of commitment: no one who puts his hand to the plough and looks back is fit for the kingdom of God (Lk. 9:62); whoever does not bear his own cross and come after me, cannot be my disciple (Lk. 14:27). One text stresses the importance of mission: those who lose their lives for Christ's sake, will save them (Lk. 9:24). Three texts exhort the reader to repentance: bear fruit that befits repentance (Lk. 3:8); unless one is born of water and the Spirit one cannot enter the kingdom of God (Jn. 3:5); repent, because God reproves and chastens those whom he loves (Rev. 3:19). One text proclaims the faithful servant blessed (Mt. 24:46), and finally, one text is an invitation to confess one's sins (Jas. 5:16).

g. Two times. Seventy-five texts are repeated twice.

* * *

IN MY OPINION, these somewhat tedious enumerations and examples allow us to draw the following conclusions:

1. Despite the many barriers, it seems that Francis' extensive use of scriptural quotations strongly attests to the familiarity of this man with the Bible.

2. The choice and use of texts are balanced and correct. Except for a few instances,¹⁴ all the texts seem to be applied according to their original intention. They are not forced into the context of the writings as a way of "proving something." On the contrary, the writings function as a commentary and a guide to bring out the meaning of the biblical texts more clearly.

3. For Francis the Bible serves as a guide to the Christian life because its message reveals the will of God. This message, the Word of God, is "spirit and life," the foundation for the Franciscan way of life.

4. The majority of the quotations are taken from the farewell discourse in St. John (13-17), from the Sermon on the Mount (Mt. 5-7; Lk. 6), and from the missionary discourse (Mt. 10; Lk. 9-10).

5. In contrast to the commonly held view that Francis let himself be guided exclusively by the earthly Jesus of the Synoptic tradition, the choice of texts is much broader and more comprehensive. Francis was deeply influenced by the Gospel of Saint John¹⁵ (from which there are 42 different citations), by the Letters of Saint Paul (38 different texts), and by the Letters of Saints Peter and James¹⁶ (9 different citations).

6. The sacred Scriptures were always read in the context of worship and prayer (i.e., they were never used as a basis for academic studies). In this regard the biblical requirement for worship in spirit and truth (Jn. 4:23-24) seems to have been of special importance to Saint Francis.

7. Though there are some texts related to Christology, many more deal with the demands of Jesus toward those committed to following him.

8. Finally, again in contrast to a commonly held view that Francis was primarily concerned with poverty and mission, this examination disputes such a claim. Undoubtedly, poverty is a concern for Saint Francis, but it has a relative significance. The following values are emphasized much more: prayer and worship, love of God and faith in Jesus Christ, gospel freedom, service of neighbor (peace making, caring for the lepers and the poor), fraternal relations, and the invitation to confess one's sins and the call to conversion. □

Notes

¹Cf. The official statistics in *Annuario Pontificio Romano*, *Dizionario degli Istituti di Perfezione*, I-IV, Roma, 1974-1980. Here quoted from T. Matura, "Die Erben des Hl. Franz im letzten Viertel des 20. Jahrhunderts," in Franz von Assisi. Ein Anfang und was davon bleibt, eds. A. Rotzetter, W. C. van Dijk, and T. Matura (Benziger Verlag, 1981), 293-333, here pp. 298-99.

²The most comprehensive bibliography on Saint Francis and the Bible was put together by Ignace Schlauri, "Saint François et la Bible. Essai Bibliographique de sa spiritualité évangélique," *Collectanea Franciscana* 40 (1970), 365-437. The bibliography contains 466 entries.

³See Kajetan Esser, *Die Opuscula des Hl. Franziskus von Assisi* (Grottaferata, Rome: Collegii S. Bonaventurae ad Claras Aquas, 1976), and Regis Armstrong and Ignatius Brady, *The Collected Writings of Francis and Clare* (New York: Paulist Press, 1982).

⁴The phrase is taken from Thadée Matura, *Le projet évangélique de François d'Assise aujourd'hui* (Paris: Editions du Cerf, 1977).

⁵Some of the following points are taken from Théophile Desbonnets, "The Franciscan Reading of Scriptures," in *Concilium* 149 (1981), 37-45.

⁶Quoted from T. Desbonnets, p. 38.

⁷*De Adventu Fratrum Minorum in Angliam*, cap. 5; ET by F. Cuthbert, *The Chronicle of Thomas of Eccleston* (London: Sands and Co., 1909), p. 44.

⁸See Kenelm Foster, "Vernacular Scriptures in Italy," in the *Cambridge History of the Bible*, II, ed. G.W.H. Lampe (Cambridge at the University Press, 1969), 452-64, here p. 452.

⁹*Ibid.*, 455, 459ff.

¹⁰See S.J.P. van Dijk, "The Bible in Liturgical Use," in the *Cambridge History of the Bible*, 220-51.

¹¹See the *Chronica Fratris Jordani a Giano*, cap. 15. German trans. by L. Hardick, *Nach Deutschland und England* (Werl, Westfalen: Dietrich-Coelde Verlag, 1957), 51.

¹²See the scriptural index (of the authentic writings of Saint Francis) in Esser, *Die Opuscula* . . . , 465-69. The idea and some of the following points are taken from T. Matura, "How Francis Reads and Interprets Scripture," in *The Gospel Life of Francis of Assisi Today*, ET by P. LaChance and P. Schwartz (Chicago: Franciscan Herald Press, 1980), 31-44.

¹³In the following I have listed only the scriptural references for the sake of clarity. The numerous references to the writings of Saint Francis can easily be found by looking up the scriptural index in the *Opuscula*. Since I have not used a computer in preparing this, please bear with me and allow for ± in accuracy.

¹⁴Cf. Matura, art. cit., 38-39.

¹⁵See Optatus Van Asseldonk, "San Giovanni Evangelista negli Scritti di S. Francesco," *Laurentianum* 18 (1977), 225-55.

¹⁶This can be traced in the following biblical ideas: to follow in the footsteps of Christ; to be subject to all human creatures; to gain victory over the bad by doing good; to live as pilgrims and strangers. See Van Asseldonk, "Le Lettere di S. Pietro negli Scritti di S. Francesco," *Collectanea Franciscana* 48 (1978), 67-76).

When the Green Comes

You know it's time
when you look up at the once bare branches
and see the pale scattered patches,
that miracle green that means the leaves have finally come.
(You can smell the green;
you can smell it growing and being cut.)
Then the wind doesn't whip the air anymore.
It pushes it,
gently chasing itself around the tops of the trees,
while the flowers
and all the fragile growing things hug the earth below.
The magnolias are foaming with new petals, cream and pink,
and soon new green will break through here too,
so the foam will spill down
and lay around the tree like a fragrant carpet,
and be soaked up into the grass.
The morning sun comes early these days,
and lingers longer,
melting slowly in the western sky.
And the songbirds
replace the black winter crows that used to fly.
All of this and the new green too,
for you.

Sister Edmund Marie Stets, C.S.B.

The Apostolate of Worship according to St. Bonaventure—I

BONAVENTURE HINWOOD, O.F.M.

EVERY TIME I READ through Saint Francis' writings, I am struck once again by the amount of time and space he devotes to the Sacrament of Penance, the Office, the Mass, preaching, the veneration of the Blessed Sacrament, and reverence for priests because they are its ministers. Even when writing to politicians and civil servants his message is about Mass and Communion, not social justice.

Saint Francis started off his ministry repairing church buildings, buildings in which the Liturgy is celebrated and Christ's Body is reserved. He is concerned that chalices, corporals, altar linens, and all the ornaments of the altar used for the sacrifice of the Mass should be suitable and clean (EpCler, EpCust). He wants the Blessed Sacrament reserved in richly ornamented places (Test, 2Cel 201). He is anxious that the Church's liturgical law be observed and that devotional bodily postures express one's reverence (EpCust). The priests of the Order he wishes to be holy and celebrate Mass with reverence and fervor (EpOrd). He himself took part in at least one Mass a day (2Cel 201), and he wanted one solemn Mass a day celebrated in each Franciscan community (EpOrd).

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. His last contribution to our pages was "Justice' according to Saint Bonaventure" vol. 31 (1981), 323-35. The concluding part of this study is scheduled to appear next month.

Saint Francis made the divine Office in some form or another obligatory on all members of the Franciscan family (RegNB 3; RegB 3; RegEr); and he laid down severe penalties for those who would not say the Office or changed it to suit themselves (Test). When recited in common, he wanted the friars to sing the Office devoutly, in such a way that "their words would be in harmony with their hearts, and their hearts with God" (EpOrd). Even when saying the Office in the course of traveling, Saint Francis would stop and give himself time to recite it with care (2Cel 96).

If . . . the Office, longer [in the middle ages with their problems] than today, was seen as an essential dimension of the gospel life of Franciscans, it can hardly be a less important aspect of evangelization today.

Such is the stress on the Liturgy we find in the Franciscan family's Founder. The Liturgy was for Saint Francis one of the fundamental forms of living out the gospel life and bringing others to Christ. It is not surprising, then, that "the second founder of the Order," as Saint Bonaventure is sometimes called, should also have been concerned with the Liturgy as an apostolic activity. How he expanded upon Saint Francis in a genuine way in this matter, as he also did in others, we will now see.

Genuine religion always starts with God. Genuine religion starts when God out of his own goodness, his own generosity, his overflowing love makes an approach to human beings. He makes himself known to them, he shares his life with them. And the purpose of it all is to draw them into a communion with himself, a friendship, an intimacy. Hence man has to answer God's loving initiative with a love that shows itself towards God and towards other people. This is because the knowledge that we are loved with God's ever-faithful and limitless love should make us loving people in return. This is the great Good News of the Bible (Dt. 7:6-11; 10:12-22; Jn. 19:31-37; Rm. 5:1-11; Ep. 1:3-16). And it is this that we celebrate in the Liturgy,

which is one way in which we give a response to God's love.

Personally, I like the way that the psalm writer puts this particular aspect of our response to God in Psalm 99:

Sing to the Lord, all the world!
Worship the Lord with joy;
come before him with happy songs!

Never forget that the Lord is God.
He made us, and we belong to him;
we are his people, we are his flock.

Enter the temple gates with thanksgiving,
go into its courts with praise.
Give thanks to him and praise him.

The Lord is good;
his love is eternal
and his faithfulness lasts forever.

It is this attitude towards God which Saint Bonaventure sees as expressing itself in a number of practices which are part of the Liturgy or at least are associated with it. He writes:

God ought to be highly feared, honored, and loved by us. First, thinking about his omnipotence and justice should make us greatly fear him, because he is perfectly within his rights to condemn us or to spare us. Out of this fear come sorrow for our sins, remorse, sighs, tears, striking the breast, petitions, fasting, penances, pilgrimages, and the like. Secondly, thinking about his wisdom and excellence should make us greatly honor him. Out of this honor come veneration and reverence, genuflections and bows, prostrations, prayers, purifications, consecrations, the cleaning of sacred vessels along with the decoration and beautifying of vestments, feasts, celebrations, and solemnities with many lights, the singing of psalms, hymns, and readings, and other similar activities. Thirdly, thinking about his goodness and mercy should make us love him without limit. Out of this love come thanksgiving, praises, hymns, blessings, sacred vows, the use of incense, and so forth [De Praep. ad missam, 17; 8, 105a-b].

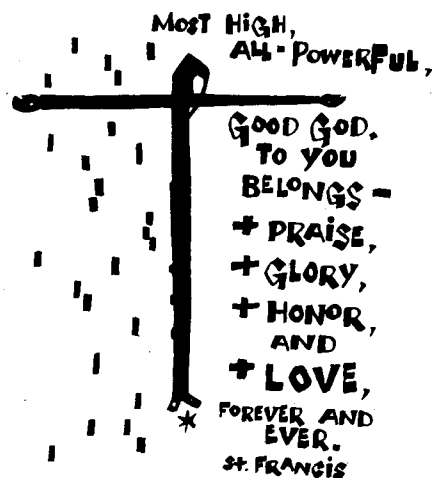
The attitudes of fear, honor, and love express themselves also by calling to mind the wonderful deeds of God. Indeed one might almost say that this is the favorite way in which the Jews and the early Christians expressed their worship. In the Old Testament telling of the wonders of God's goodness forms the theme of many of the Psalms (e.g., 17 [8, 102-06]). The New Testament contains all those poems which we recite as canticles in the divine Office. Saint Paul's introduc-

tion to the hymn to Christ as Creator and Savior at the beginning of his Letter to the Colossians sums it up:

With joy give thanks to the Father, who has made you fit to have your share of what God has reserved for his people in the kingdom of light. He rescued us from the power of darkness and brought us safe into the kingdom of his dear Son, by whom we are set free, that is, our sins are forgiven [Col. 1:12-14].

The Church has from the earliest times given expression to this way of worshiping God by means of liturgical feasts, and later, liturgical seasons. Among the feasts are those which recall the main saving events of Jesus' life, and the consequences of these "for us men and for our salvation" (Nicene Creed). Others bring to mind the saints in whom Christ's saving power achieves its full effect, and who are among the greatest signs of God's goodness and power.

It is interesting as we go through Saint Bonaventure's sermons to see how nearly all of them belong to particular Sundays and feast days of the liturgical year. Consequently it comes as no surprise to find that the general constitutions which come out of the general chapter held at Narbonne in 1260 under Saint Bonaventure contain several provisions about liturgical feasts. The Feast of the Holy Trinity is introduced on the octave day of Pentecost. There are special regulations about the Office for the commemoration of the four doctors of the western Church, Saints Augustine, Gregory, Jerome, and Ambrose, as well as for Saint Bernard and Saint Clare, whose name is also added to the litany. The hymn to Mary after Night Prayer is introduced into the Office, as well as Saint Francis' name in the formula for the confession of sins at the beginning of Mass. These constitutions also have various detailed instructions about how the Office and Mass are to be celebrated on various feasts of our Lord and on saints' days (Definitions, 8, 465b-67b).



Saint Bonaventure was equally aware of the liturgical seasons as each emphasizing some or other aspect of God's saving work in men.

He sees Advent, for instance, as the season in which people can open themselves to and expect to receive five graces that are most necessary for living the Christian life successfully. These are *serenity*, whereby one even now tastes something of eternal bliss and the joy that goes with it; *tranquillity*, or the quiet of silence in the devoted person's mind and heart, which is peace; *sincerity*, which gives one purity of faith in Christ's divinity and humanity; *solidity*, or the firm hope of eternal happiness; and lastly *firmness*, which is perseverance in the courage of love (Dom. 2 Adv. sermo 7; 9, 55b). If you and I could make even a little of that our own each Advent, the Church would soon be swamped with candidates for canonization.

If Advent is the season which gives us some foretaste of eternal happiness and encourages us on our pilgrim way, Lent is the time for putting right our failures to live up to this. Saint Bonaventure uses the following comparisons to show the purpose of this penitential season. Referring to God leading the Israelites out of slavery (Lv. 23:42), he says, "By Egypt is meant that state of sin, from which the Lord has led us out by the blessed Lent which is just past" (De s. Marco evang. sermo 2, 2; 9, 527a). So he can pick up a social custom of the time to show how this action on God's part should affect us:

On Easter day it is the custom for people to put off their old clothes and put on new ones, as well as eat new food. So we too in this paschal season should cast off our old sins and clothe ourselves in new garments, that is, virtues. This is what it means "to live a new life" (Rm. 6:4) [Dom. 2 post Pascha sermo 5; 6, 304b].

Having exchanged past sin for newly acquired virtue, however, the Christian can really celebrate his own liberation and that of all believers. Saint Bonaventure leaves us in no doubt about how exciting this new freedom is. He says:

Today the festival day of exultation and happiness has dawned upon us, the paschal joy of great delight has come to us, because we are invited to the wedding feast of the risen Lamb and his bride, our mother the Church. So rejoice in spirit, my brothers, exult in the sacramental celebration, giving glory to God with our voices as we sing sweet and joyful praise to Christ our Redeemer and his bride. Let us rejoice, I say, for the increase of our happiness, let us exult for the fruit of our confidence, let us give glory to God for the triumph of victory [In resurr. Domin sermo 1; 9, 272a-b].

God's saving love and power does not work only on special days and in certain seasons. Day by day, and throughout each day, God is busy freeing people from all that can separate them from him and filling them with his life. It is by regularly recalling God's saving goodness throughout each day, and responding to it with praise and thanksgiving, humble asking and deep sorrow, that the Church lays hold on this saving work and new life for her members. She does this in the divine Office and the Mass. The Office is, then, one of the Church's main power stations from which she draws the energy to carry on Christ's work in the world.

Saint Bonaventure spells this out in the six reasons he gives in *The Six Wings of the Seraph* why the Holy Spirit inspired the Church to introduce the divine Office (7, 1-2, 5-9; 8, 147a-49b).

1. Christ is present with us on earth both sacramentally and spiritually. It is only right, therefore, that we should offer him reverence, honor, and praise in our own humble way, and in union with the heavenly choir of angels and saints constantly sing God's praises. Although we cannot continually sing his glory as they do, nonetheless we can put our heart and soul into serving him at the times set aside for the Office. In this way our life is brought into line with the Church in heaven in our own earthly way. Saint Bonaventure sums this reason up neatly in one of his sermons on the angels: "Let us praise the Lord our God. For what reason indeed are intelligence and a tongue given to a person, except to praise God and proclaim his greatness?" (*De ss. angelis sermo* 5; 9, 630a).

2. As we remember God's goodness to us we should never give up thanking and praising him and praying to him at regular intervals. Certain times of the day and night suggest to us Jesus' various saving actions and sufferings on our behalf. It is only right that we should never forget these deeds of his generosity towards us, and commemorate them at the times the Church lays down.

3. The fire of our love for God can easily burn down through laziness or the activities and troubles of daily life. It is important, therefore, that we add the wood of the divine praises regularly to make our love for God burn up high again. As Saint Bonaventure puts it,

The third way of acquiring salvation is by the abundance of divine praise. As is said in Proverbs: "The soul who blesses will be enriched" (11:25) and this with divine blessings. This should be done with all one's heart, for all one's tasks, and at all times [*De Assumpt. B. V.M. sermo* 6; 9, 686b].

4. The regular times of the Office encourage the simple faithful to pray. When they know that religious are praying the Office in church, they feel drawn to go there too and to stay there praying as long as it lasts. This helps the people to develop the habit of praying regularly at fixed times.

5. By the Office we give witness that our faith is the true religion. People of other religions gather at various times for worship. How much more should not we, who have the real Sacraments, gather frequently to celebrate and venerate them, and sing fitting praise to their Creator? In this way we open ourselves to receive a greater share of God's grace plus eternal life, and attract others to reverence and love the true faith.

6. Lastly, the office is an important means of building up one's devotion to God. This devotion brings light to the mind so that it can think as Jesus would. It makes the will thirst for Jesus and the good he wants from us, making good works pleasant to carry out. It makes us strong to go forward in spiritual growth, and gives us endurance when things are difficult. It makes us hate sin and strive for virtue, so that we can behave and speak as we should. It stimulates us to want to know more about the faith. It fills us with hope and confidence, especially that our prayers will be answered. It makes a man kind and affectionate. It makes us desire heaven, and so not get caught up in the things of this world.

So we can understand why the divine Office is so important for the individual's spiritual health, the welfare of the Catholic community, and as a witness to those who do not belong to the Church.

This is the reason why Saint Bonaventure is so insistent that the Office deserves our full attention, and should be performed in an orderly manner with each one doing his own part properly, with enthusiasm, and reverently in a clear voice but without noisy disturbance: "At other times we act on God's behalf, but here we stand before him, direct ourselves towards him, and speak to him, while at the same time we also beg his assistance in all our needs" (*De sex alis seraphim* 7, 9; 8, 149b).

It is in order to make sure that the divine Office is recited that the Holy See wants the friars to live together as communities in fixed houses. And one of the reasons why the friars prefer large communities to small ones, is that the divine Office can be performed more beautifully in a larger community (*Determinationes quaestionum* 2, 11, 15; 8, 366a, 367b).

While all that has just been said about the Office may be true, it is

not always so easy to be convinced about it in practice when there is pressure of work, especially work for the good of other people. This is by no means only a problem of the twentieth century. Even in the thirteenth century people were asking why Saint Francis burdened his friars with an Office which took up so much time and energy, when he expected them to be busy preaching, with all the time for study that is needed if that job is to be done well. Saint Bonaventure replied:

Saint Francis wanted his Order to do all it could to keep its way of life one with that of the Roman Church. This is because he knew that the Church was directly subject to God, that it had been set up by the Lord himself, and ruled over by the holy fathers of the Church, who had the wisdom and the authority to guide the whole world. This did not, however, stop them praising God by means of this long Office, as the Roman Church still does today, even though it has to govern the whole Church. Although these men had such a grave responsibility for other people's welfare, they nevertheless appreciated the great value of praising God. They knew that praise in short measure means merit in short measure. No one else has anywhere near the same responsibility as the Roman Church has, which requires wisdom for ruling and enlightening the whole Church. So no one should cut down on the office for the sake of the ministry or study [Expos. super reg. frat. min. 3, 2; 8, 407a].

Again, we might be tempted to think that was all right for "the age of faith," as the middle ages are sometimes called, but that our situation is so much more difficult. I do not think Saint Bonaventure would agree. When answering the question why Franciscans preach and hear confessions, he describes the state of the Church and the pastoral needs at that time. The Holy See had instituted the Franciscans and Dominicans and sent them out to preach and administer the Sacrament of Penance because the people were not being properly looked after. There was a rapid growth of population, especially among the less educated people. The good living people were few, and sinful ways were spreading. Heretics were busy trying to draw the people away from the Church to their sects and false teachings. There were many new and bewildering problems. There was considerable social unrest, which threatened to affect the Church itself. This difficult situation was further complicated by the insufficiencies of the clergy: they were too few; some were a cause of scandal due to the bad example of their lives; and many were simply not equipped to handle the current problems (*Quare frat. min. praedicient et confessiones audiunt* 9; 8, 377a).

Does this sound all that different from the world we live in? If in all this, the Office, longer at that time than today, was seen as an essential dimension of the gospel life of Franciscans, it can hardly be a less important aspect of evangelization today. Ω

Word and Music for Good Friday

Bread from Heaven
born from the womb
of our earth
be the Staff of our song
Pure note of Mary
tuned to eternity
fiat forth
hymn God's Word
Prison-held voice
sing free
"Look not on my sins
but the faith of Your Church"
Chant of the Church
rising for captives
(note: Peter barred
escapes to rest)
Composer Christ
cached in cacophony—
faith
holds promissory note
Bride's pure note
(Spirited movement)
cymbals salvation
"Come Lord Jesus"

Sister M. Mercedes, P.C.C.

Book Reviews

Saint Francis of Assisi: Essays in Commemoration, 1982. Edited by Maurice W. Sheehan, O.F.M.Cap. St. Bonaventure, NY: The Franciscan Institute, 1982. Pp. xiv-194. Paper, \$12.50.

Reviewed by Brother John-Charles, S.S.F., who has taught at the General Theological Seminary in New York and served as Assistant Bishop of Adelaide (South Australia) and Bishop of Polynesia, as well as Guardian of the Friary in Brisbane.

This first volume in a new series, *Franciscan Pathways*, brings together in convenient form a notable collection of eleven essays written in this century in honor of Saint Francis. From different ecclesiastical traditions and backgrounds eminent interpreters of the Seraphic Father Francis challenge us with their insights and the questions they raise. The volumes in which the essays first appeared are either out of print or not readily obtained. Their reappearance is therefore all the more welcome. This book is an excellent start to what promises to be a valuable on-going contribution to a wider understanding of Saint Francis and Franciscanism.

"Francis's ideal, overwhelmed in every encounter with practical circumstances during [eight] hundred years, can still prick the cheap vanities of a civilization deceived by material success . . ." (p. 145). Under that challenge we stand today perhaps more naked and condemned than previous generations. These

essays help us to face it.

"Whenever a man of prayer, a man of God, appears, whenever a man achieves the authentic religious relationship with God, others come to join themselves to him; a community comes to exist" (p. 69). All three Orders today claim that inspiration. Yet, now as always, the same charism granted to Francis challenges afresh to renewal and rediscovery. These essays plot the course of any genuine endeavor to respond.

What does it mean to be a Franciscan? There are in these essays, as in all such attempts, many diverse answers to the question. All of them have some validity. Each of them is partial. How do we hold them in balance? This is perhaps the greatest issue raised by a careful and prayerful reading of this book. Because our age has so much in common with that of Francis our responsibility to make an adequate response is all the weightier. These essays emphasize, in varied ways, that his concerns are, or ought to be, ours. Not least is this true if we accept Professor Ray C. Petry's conclusion that Francis "made it perpetually embarrassing for a few men to enjoy rights and to wield powers made possible by the deprivation of the many" (p. 143).

Taken as a whole the collection recalls us to fundamental Franciscan imperatives and reminds us of the charism without which response is impossible. The incarnational emphases of an authentic Franciscanism, its Eucharistically-centered life, the brand of a conception of poverty puzzling to practical

minds and "elusive to logical reasoning" (p. 100) are all highlighted. Above all else Christ as the center, Christ as Lord of all, is proclaimed as the hallmark of the true follower of Francis. That discipleship will lead all who are faithful to it to a prophetic announcement of "transcendent values" (p. 146).

In these pages Francis, through contemporary voices, calls us to the risks of openness to God, to others, and to ourselves; openness to nature and to events. To respond demands prayer for the gift of discernment. The authors represented here all have a claim to be a part of that process of discernment.

The ecclesial fidelity of Francis, as many of these authors show, is an essential element in the permanence of his vision. Reflection on this will challenge all who sit lightly to authority to rethink its place in our vocation. That remains true whatever our ecclesiastical obedience.

Francis, who is doubtless surprised and delighted, has brought into being, as several essayists note, Anglican and Lutheran Franciscans as well as those of the Roman Catholic obedience. This fact, as Friedrich Heiler, a German Lutheran, noted in 1926, provides a ground of unity which transcends, without obliterating, differences. As "the great apostle of reconciliation" (p. 130) Saint Francis certainly invites his children in all three communions to be more active together in building on what we have in common as a way towards that unity for which we all long. It is that conviction which is the strongest impression left on me after reading this book. Under that

hope we all stand in judgment.

All who use this book will join me in gratitude for Father Sheehan's judicious choice of the essays.

St. Francis: Model of Wholeness. By John Pilch. Kansas City, MO: NCR Cassettes, 1981. 5 cassettes (4 hours, 40 minutes) in vinyl album, \$44.95.

Reviewed by Father Stephen Malkiewicz, O.F.M., M.A. (Liturgics, University of Notre Dame), Guardian at Holy Name Friary, postnovitiate student friary of the Assumption Province, and Associate Director of Formation of the same.

1981/82 have certainly been years of celebration for Franciscans. Now we have a series of five cassettes by Dr. John Pilch on Saint Francis as a model of wholeness. Pilch writes extensively on health, wellness, and Scripture (his first love). While the lectures recorded on the tapes appear to have been originally delivered to religious women in the health field, they are suitable to all who are interested in the spiritual journey framed by the wellness theory and contemporary research on the stages of life. In addition, Francis is given the honor of illustrating the points raised by the author. Pilch defines wellness as "an ever-expanding experience of pleasurable and purposeful living that you and I create and direct for ourselves in any way we want but especially as motivated by spiritual values and religious beliefs." The values and beliefs raised are those close to the heart of Francis. But I wonder if they would have been

different for any other well integrated person—say, Teresa of Avila?

The first two tapes concentrate on an orientation to wellness as a holistic spirituality. Pilch singles out five key elements: purpose in life, joys and satisfaction of life, freedom of self determination, motivation, and life as (constant) change. His method is first to seek out some commonly held assumptions, then listen to what the Scriptures have to say, and finally to correlate the point with writings either of or about Francis. Pilch's insights into Scripture are particularly enlightening; his handling and acquaintance with Franciscan sources is rather vast: Francis himself, Thomas of Celano, Saint Bonaventure, the *Sacrum commercium*, the *Speculum Perfectionis*, and, especially, the *Floretti*.

The last three tapes deal with wellness and the stages of life: young adulthood (forming the dream), middle adulthood (integrating polarities), and late adulthood (reconciliation, wisdom, and holiness). He first summarizes research on the stages of life (primarily that of Daniel Levinson, Gail Sheehy, and Alfred McBride) and then puts Francis through these same stages. What emerges is a picture of Francis particularly human, well integrated, and yet changing by the grace of the moment.

As mentioned above, Pilch knows and integrates his material well. He consistently gives credit to his sources and peppers his lectures with amusing anecdotes from his own past and from religious life. However, some might find his colloquialness abrasive. Also, at times, he is rather

quick on the draw. For example, in speaking about the Rule of 1223, he states that it is "obviously not from the heart of Francis."

In sum, the taped lectures raise challenges and celebrate the memory of Francis in terms of life's journey and crises. Pilch invites the listener to apply the information to him/herself as well as to become better acquainted with fundamental Franciscan sources.

The Franciscan Revival in the Anglican Communion. By Barrie Williams. London: Darton, Longman and Todd, 1982. Pp. 241. Paper, U.K. £6.95.

Reviewed by Brother John-Charles, S.S.F., whose account of Anglican Franciscanism appeared in our April, 1981, issue.

This is the first attempt to tell at length the story of the origins, growth, and development of the Franciscan movement in modern Anglicanism. Barrie Williams has made good use of original sources and documents as well as of the memories and writings of those who still survive the early days of some of the communities involved. He also makes some wise judgments and asks some provocative questions. This is a valuable addition to Franciscan history and a fitting Anglican present to Saint Francis in the recent anniversary year. The complicated story and the interweaving of many strands are skillfully dealt with, engagingly told, and clearly set out. The story lives in this well written work on which future scholars will depend for guidance.

Franciscan Studies M.A. Program Summer 1983 Offerings

The student may pursue a general course of study or specialize in research or in spiritual direction within the program of Franciscan Studies.

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

NEW STUDENTS who are studying for a degree and who will be at The Institute during the year and are enrolled in the Spiritual Direction Track must take courses FS 500 and 539 this summer.

ALL OTHER NEW STUDENTS pursuing a degree must take FS 500 this summer.

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.

Course	Title	Credits	Days	Instructor
FS 500	Bibliography	1	MWF	To be announced
FS 502	Sources for the Life of St. Francis	3	M-F	Fr. Maurice Sheehan, O.F.M.Cap.
FS 504	Life of Saint Francis	3	M-F	Fr. Conrad L. Harkins, O.F.M.
FS 506	Survey of Franciscan History	3	M-F	Fr. Lawrence Landini, O.F.M.
FS 508	History of Franciscan Thought	3	M-F	Fr. Joachim Giermek, O.F.M.Conv.
FS 509	History of Franciscan Spirituality	3	M-F	Fr. Cyprian Lynch, O.F.M.
FS 539	Spiritual Direction and the Franciscan Tradition	2	MWF	Fr. Maury Smith, O.F.M.
FS 561	The Development of the Franciscan Person	2	MTTHF	To be announced
FS 517	Introduction to Palaeography	2	By arrangement	Dr. Girard Etzkorn
FS 520	Writings of St. Francis and St. Clare	2	MTWF	Fr. Regis Armstrong, O.F.M.Cap.
FS 650	Seminar	2	MTTHF	Fr. Constantine Koser, O.F.M.
FS 527	Pioneering Franciscan Sisters of the 19th Century		One week only	Five professors to be announced
FS 524	Theology of Christ according to Franciscan Masters	2	MTWF	Fr. George Marcil, O.F.M.
FS 534	Franciscan Reforms and Renewal Today	2	MWTHF	Fr. Sergius Wroblewski, O.F.M.
FS 570	Practicum	1	By arrangement	Staff
FS 599	Independent Research	1-2	By arrangement	Staff
FS 699	Master's Thesis	6	By arrangement	Staff

STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration	Monday, June 27
Classes Begin	Tuesday, June 28
Modern Language Exam	Friday, July 8
Final Exams	Friday, August 5

FEES

Tuition per graduate hour	\$120.
Room and Board	\$510.
Fees are subject to change without prior notice.	
Individual courses are subject to cancellation because of insufficient enrollment.	

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778. Students who pre-register need not report for registration on June 27.

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.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

APRIL, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW

Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr.
Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul
Sabatier, Plus XI, David Knowles, Yves Congar, and others. Three of the ar-
ticles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint.
\$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography
long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778



ARTICLES

- THE APOSTOLATE OF WORSHIP
ACCORDING TO SAINT BONAVENTURE 98
Bonaventure Hinwood, O.F.M.
- BIBLE INTERPRETATION BY FRANCIS
AND HIS FOLLOWERS 109
Knut Willem Ruyter, O.F.M.

FEATURES

- EDITORIAL: THE OPTIMISM OF EASTER 97
Julian A. Davies, O.F.M.
- POETRY
- FRANCIS 108
Sister Lorraine Wesolowski, O.S.F.
- THIS DAY 122
Sister Mary Agnes, P.C.C.
- PILGRIMAGE TO A HERMITAGE 126
Raphael Brown, S.F.O.
- BOOK REVIEWS 123

Volume 33, No. 4

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Eric Doyle, O.F.M. Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki; S.S.J.-T.O.S.F.; Sr. Mary McCarrick, O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our April issue have been drawn by Sister Mary Regina, P.C.P.A., Monastery of Sancta Clara, Canton, Ohio.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
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
LaudDel: 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
¹I, 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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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 Optimism of Easter

“JESUS LIVES, NO MORE TO DIE.” This line from an Easter hymn gives us an insight into what is really unique about Jesus’ resurrection and our own: their newness of life—transformation of life—is final, permanent, eternal. Easter doesn’t just celebrate the renewal of the earth—after all, its renewal is only temporary, lasting until the arrival of fall and winter—but the renewal of mankind by God’s grace. The hope that we have and which is the special fruit of Easter is first of all a confidence that we are on a winning team, that Christ has won victory over sin and death, and that we benefit from that victory. Equally special about Christian hope is that it looks to God’s workings on this side of the grave and includes the confidence that he will give us what we need—nay, more than what we need—to overcome temptation and to live a Christian life. Christian hope says that this year “we can sing a new song to the Lord,” that growth in intimacy with Jesus, and love of neighbor, and conquest of self are real possibilities. And these things are a possibility, not only for ourselves, but for other humans as well.

Followers of Jesus must be optimists, because they trust in the power of God to make all things new. Pessimism is possible only through fixation on merely human weaknesses and limitations and on the fatalistic assumption—shattered by Jesus—that “what always has been will be.” Christian optimism doesn’t mean we smile all day long and constantly prattle that all will turn out well. It does mean that “hopeless” is a word seldom on our lips, and that we tackle each day and its tasks from strength—God’s strength.

Hope and its fruit optimism are not just a springtime virtue, for the prime source of hope for us is available to us daily in the Eucharist, which re-presents Jesus and commemorates the one mystery of Jesus’ death—and resurrection. Ω

Fr. Julian Davies OFM

The Apostolate of Worship according to St. Bonaventure—II

BONAVENTURE HINWOOD, O.F.M.

THE DIVINE OFFICE AND THE MASS, we pointed out in the March issue, go hand in hand. Indeed, the Office can be viewed as the setting which holds the jewel of the Mass in its center; or, in the reverse direction, the Mass can be seen as the light, whose rays are the Office lighting up successive periods of the day. So now, let us take a look at this center.

Speaking in the context of the Sunday Mass liturgy, Saint Bonaventure gives us this neat outline of the Mass in terms of Christ as the Master of his house, which is the Church. It is the place of the reconciliation we long for, where our affections are cleansed of sin's filth. It is a place of knowledge we need in order to be saved, and which enlightens and guides our minds, keeping them from the error that could lead us astray. It is the place where we get refreshed by the Blessed Sacrament, which perfects us and quietens down our other desires by its greater sweetness. "And so in the Church the faithful person ought to be cleansed from the evil of sin, enlightened by the word of doctrine, and refreshed and perfected by the food of the Eucharist" (*Dom. 9 post Pent. sermo I, 1; 9, 388a*).

For this reason Saint Bonaventure would agree with Vatican II that the faithful need to be fed in the Mass "from the table both of God's Word and of Christ's Body" (DV 21). The importance of this Word, which is communicated to them by the preacher, he highlights in this sentence:

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. His last contribution to our pages was "Justice according to Saint Bonaventure" vol. 31 (1981), 323-35.

The laity make the uncreated Wisdom their own, when they open their ears to hear and their hearts to understand the preacher's well chosen words, so that carefully paying attention to what is said, they desire it with all their being, and are eager to carry out in practice what they understand [*Dom. 9 post Pent. sermo I, 1; 9, 388a*].

Consequently, Saint Bonaventure sets a high standard for friars who are to preach.

Bonaventure's insights, then, help us to see why Francis . . . was so concerned about the Liturgy . . . and how Vatican II could see the Liturgy as the heart of the Church's internal life and the source of all its evangelizing activity.

First, the preacher must have the authority to preach (*ibid.*). No Franciscan has the right to preach, but must wait patiently until God inspires his superiors and fellow religious to consider him ready to preach, so that he does it with the proper permission (*Determin. quaest., 2, 4; 8, 361b*).

Secondly, he must have God's grace.

Besides this, however, Bonaventure further lists a number of qualities he considers important:

- a. He must not be under thirty years of age, because young people produce puerile things.
- b. He must not be boyish in looks or behavior, because this takes away from his prestige among the people.
- c. He must not be physically unsightly, for example unusually short or fat, hump backed, or otherwise deformed, in case his preaching be greeted with ridicule or disrespect.
- d. He should not be physically weak, since he will then not be able to preach with vigor and vitality.
- e. He must be a competent speaker so as not to produce a negative or rejecting attitude in his hearers.
- f. He must be sufficiently educated in language and theology to be

able to state the truth to the people and clergy without error or confusion.

g. His life and behavior must be such that the truth he preaches does not suffer loss either among the friars in his community or among others outside. For this reason he must be disciplined, trained, and tested just as carefully as a medical doctor's skill is before he is allowed to practice.

h. He should be hardworking.

i. He must be willing to preach, if not spontaneously, at least with cheerful obedience (*ibid.*; 8, 360b).

Perhaps all this can best be summed up in Saint Bonaventure's own idea that the preacher must have in him the truth of the Gospel and also the ability to make other people listen to it (*Dom. 9 post Pent. sermo 1, 1; 9, 388b*).

While some people would see the well prepared and meaty sermon as having an evangelizing value, probably fewer would think the same about the rest of the Mass. Vatican II produced this clear statement about the role of the Mass in the Church's life: "The Liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fountain from which all her power flows" (SC 10). It is doubtful if many people really believe this statement; and even the reasons given by the Council which produced it are not a hundred percent satisfying. Saint Bonaventure, however, has some thoughts about the apostolic value of the Mass which throw light on the Council's claim for it.

For God to be able to work in the faithful so that they can be effective witnesses to Christ, and for that witness to be effective in others so as to draw them to Christ, it is necessary first of all that the obstacle of sin be removed. It was already mentioned earlier that to cleanse people from the filth of sin and reconcile them to God was one of the three activities which Saint Bonaventure ascribes to Christ in the Mass. It is this that makes the Mass "a sacrifice putting right human transgression because of man's tendency to sin" (*Feriae 5 in coena Dom. sermo 2; 9, 252a*). Bonaventure explains this as follows:

Christ did not have to die several times (Heb. 7:27; 9:25-26): his one death made up for all sins, past and future. Hence, it was enough that at his death, he left us with the one Victim, his own body, once sacrificed for us, now to be sacramentally offered by us every day to the Father for the remainder of our sins, to redeem us from the death which we daily deserve because of our sins [*Tractatus, 10; 8, 102b-103a*].

The obstacle of sin having been removed, the way is open for the Mass to have its evangelizing effect. About this Bonaventure has no doubt. He writes:

Take away this sacrament from the Church, and what is left in the world besides error and unbelief? The Christian people would be scattered like a herd of pigs and given over to idolatry, as so clearly happens to other unbelievers. But by virtue of this Sacrament, the Church stands firm, faith is strengthened, the Christian religion and divine worship flourish [*Tractatus, 3; 8, 100b*].

For this reason,

you should see to it that even God's name is kept holy within us by our regularly taking part in divine worship, that it is glorified in the world around us by the holiness of our lives, and that the worship and honor of God increase on earth, so that the whole world may know that we are genuine worshippers of the one true God and of our Savior Jesus Christ [*Tractatus, 18; 8, 105b*].

The very nature of the Mass as it has been given to us in the Church is such as to make this result possible, provided we all enter into it as we should and allow it to have its effect upon us. So Saint Bonaventure teaches that God instituted this sacramental rite precisely

so that Christ's members might have a sign reminding them of the Lord's passion because the memory forgets, food for the road strengthening against dropping out because of nature's weakness, and a bond uniting human affection because of divergent wills [*Feriae 5 in coena Dom. sermo 2; 9, 252a; cf. De sex alis, 7, 6; 8, 149a*].

The Mass is not, however, only the occasion for stimulating the love which binds the faithful more closely to Christ and to each other. It is also the occasion when that love should reach out in its concern for the needs of all and the common welfare of society. So Saint Bonaventure says to each of us:

You should intend to assist the whole Church, as you bring before God your prayers for the Pope, the cardinals, patriarchs, archbishops, bishops, doctors, superiors, priests, clerics, monks, religious, monastic communities, and all who serve Christ; for kings, leaders, princes, and other noblemen; for virgins, widows, orphans, travelers, captives, those being badly treated, the weak, the sick, and for all God's people; also for pagans, schismatics, and heretics, that they may be converted to the true God and to the unity of the holy Church. Furthermore you should pray particularly for certain special intentions, for your beloved parents, relatives, friends, those who are faithful to you, those for

whom you have been asked to pray and who are hoping for your prayers. You should also pray most particularly for yourself. Should it happen that, especially through hatred or bitterness, you exclude any of the faithful mentioned from sharing in such great benefits, you sin mortally, because you perform the sacred mysteries with hatred in your heart [Tractatus, 19; 8, 105b].

From what has been said it is evident that Saint Bonaventure does not see sharing in the Mass merely as a visit to a spiritual garage to get filled up with sacramental fuel to keep one's own Christian life moving a little bit longer. For him it is an activity in which the honor due to God, as well as the welfare of one's fellow Christians and of non-Christians, the welfare of the Church and of civil society are at stake. It is not difficult to imagine him enthusiastically supporting Pope Paul VI's call to priests to celebrate Mass daily, when you hear what he has to say to priests who do not say Mass without a serious reason:

When a priest who is free from mortal sin, who has the right intention and no legal impediment, misses out celebrating Mass, not out of reverence but from negligence, then, as far as it is possible for him, he takes praise and glory away from the holy Trinity, joy from the angels, pardon from sinners, support and grace from the just, relief from the souls in purgatory, and spiritual benefits from Christ's Church. He also denies himself the necessary medicine and remedy against his own weakness and daily sins. . . .

Likewise, a priest who fails to celebrate Mass deprives himself of all the effects of holy Communion: remission of sin, calming of the passions, enlightenment of mind, interior refreshment, incorporation into Christ and his mystical body, strengthening of the virtues, arming against the devil, certainty of faith, building up of hope, enlivening of charity, increase of devotion, and the company of the angels. . . .

Furthermore he throws away the food for his journey, putting himself in danger of death, for, unless he receives the food of Christ's body and the nourishment of his life, he becomes like a withered limb that no longer receives the nutriment of physical food. Finally, in as far as it lies within his power, he withdraws the divine worship and adoration due to his Creator, as someone who has not gratitude for the good things God has given him [Tractatus, 9; 8, 102a-b].

Of course what is said here about the priest's Communion is true also of Christians other than ordained ministers. From the above list of the bad effects that follow from not receiving Communion it is not difficult to see some of the positive effects of the Sacrament.

Saint Bonaventure brings the negative and positive aspects together neatly in the course of commenting on Mk. 8:1-3. He sees the crowd

that will collapse on the way if they do not get food, as members of the Church who will suffer from the coldness of weakness and lack of energy if they are not fed with the Eucharist:

See how very necessary it is to eat this food. If someone is not united by it to Christ's mystical body, which is the Church, he will not be able to receive the influence of the life of its head, namely, Christ, who says: "Whoever eats my flesh and drinks my blood remains in me and I in him" [Dom. 6 post Pent. sermo I, 1; 9, 379a].

We see here the all important effect of receiving the Eucharist. The person who receives it worthily, that is with faith and love, is not only more clean and fed in his inmost being, but he is more fully drawn into Christ's mystical body (Brevil., 6, 9, 1; 5, 273b-74a). In more detail Bonaventure writes about this as follows:

As God takes care of every animal's body by providing it with suitable food, so also he feeds his most noble mystical body, the Church, whose Head is Christ the Son of God. This Mystical Body must not be fed on or live from anything but its Head, so that all its members, that is all upright people, united and adhering to one another in Christ the Head, may be nourished by his spirit and love through this Sacrament of union and peace. As the body cannot live without absorbing suitable food into itself, so also there can be no spiritual life for the rational soul unless it absorbs and digests this spiritual food which is suited to it. . . . This is the difference between natural and spiritual eating: in the case of natural eating the food eaten passes into the substance and growth of the consumer, whereas in the case of spiritual eating the consumer is incorporated into Christ, and passes into the union and love of Christ's spirit [Tractatus, 13; 8, 103b-104a].

Saint Bonaventure describes the importance of this union and love for the life and work of the Church in words of great power. He writes:

Because it fits in well with the time of grace that the Sacrament of union and love not only signify this union and love, but also be a means of inflaming the heart towards them so as to bring about what it represents; and because what chiefly inflames towards mutual love, and chiefly unites the members is the oneness of the Head from whom mutual affection flows into us by the power of love that spreads out, unites, and transforms: consequently this Sacrament contains Christ's true body and immaculate flesh in such a way that it spreads itself throughout our being, unites us to one another, and transforms us into him through that burning love by which he gave himself to us, offered himself up for us, and gave himself back to us, to remain with us until the end of the world. . . .

Now . . . nothing is a more suitable symbol of the unity of Christ's body, physical and mystical, than the one bread made from many of the cleanest grains moulded together and the one wine from many of the purest grapes pressed together. It was, therefore, right that this Sacrament should be handed over to us under these outward forms rather than any others [Brevil., 6, 9, 3-4; 5, 174a-b].

For Saint Bonaventure love is essentially something that is active and produces effects. So he next shows how this love works on the three levels of self, others, and God. He says:

Christ's body is presented to us under the image of rich food, and quite correctly so. Christ's body is given to us to conserve divine fervor in our hearts. This is conserved in three ways: by delight within oneself, love towards others, and devotion to God. Delight within oneself comes from the refreshing food for the traveler; love towards others by means of the Sacrament making for union with each other; and devotion to God from our entering into the sacrifice offered [Sermo de Ss. Corp. Christi, 22; 5, 560a-b].

As our concern here is with Communion in the context of apostolic activity, we shall look at devotion to God as it is reflected in the other two dimensions of Christ's love at work within us.

The one who is to bear witness to Christ must first be built up into Christ, by making the share in Christ's love, received in Communion, real in his own life. Bonaventure's thoughts about this start with a useful warning:

The Lord invites "all who are wearied with laboring" (Mt. 11:28) to his rest. Just as the person who is able to, knows how, and ought to work, but will not, does not deserve to be fed (2 Thess. 3:10), so also the person who flees from spiritual labor does not deserve to be fed spiritually. This is because spiritual labor ought to go before spiritual refreshment [Feriae 5 in coena Dom. sermo 5; 9, 256a].

This spiritual labor consists in four exercises by which a person trains to be a good witness to Christ. The first is learning to be deeply sorry for his sins. Together with this goes striving like a good soldier to defeat his enemy the devil by keeping on faithfully doing the Lord's work, and avoiding anything that could take him away from doing good to others. Then must come growth in virtue; and along with this the patient bearing of troubles, even while he asks God to remove them. It is to people like these that the Lord says: "You are the men who have stood by me faithfully in my trials; and now I confer a kingdom on you, just as my Father conferred one on me: you will eat and drink at my table in my kingdom" (Lk. 22:28-30).

Developing one's Christian personality along these lines is possible in virtue of the special ways in which the divine life grows in the person who receives this Sacrament worthily. This takes place in four ways. First, his mind is enlightened, because as he receives this Sacrament regularly the fervor of devotion makes his mind day by day grow in understanding, an indication that love, through the insight it gives, is a good teacher. Then the affections are kindled so that he has a more burning desire for the Supreme Good the more he tastes God's delightfulness within himself. In the third place his aggressive tendencies are aroused to root out all evil for the sake of having eternal life. Lastly, he tends to die to the false values and stifling ambitions of the worldly person so as to be able to live according to God (Sermo de Ss. Corp. Christi, 22; 5, 560a-b).

The happy outcome of this development is expressed in Saint Bonaventure's own words in this way:

The first thing that the devoted soul draws from this Sacrament is that it is strengthened for action. . . . Secondly it is raised up to contemplation. . . . Thirdly it makes one ready for the revelation of divine secrets. . . . Finally it enlivens one to put the things of earth in second place and desire the good things of heaven [ibid., 13-16; 5, 558a-b].



entire Church:

The love communicated in the Blessed Sacrament not only builds the Christian up within, but also makes him reach out on all sides to others. Saint Bonaventure uses this delightful image to illustrate the point: "Just as fat stretches the skin, so Christ's body stretches the soul, which devoutly feeds on it. It stretches it in all directions." He then expands upon this, taking the priest as his example. What he says about the priest would, however, also apply in its own way to the rest of the faithful. He holds that the Sacrament of the altar inflames the priest with a love that expands his soul in all directions, that is, towards the

For after the priest's soul has been filled by the power of this Sacrament with the rich nourishment of love, he straight away fills the whole Church with good. Out of the abundance of love it is expanded upwards even to heaven as he makes an offering to God in honor of the saints reigning in heaven. It is expanded downwards even to purgatory, since he offers for the release of those who are there. It is expanded to the right, because he offers for the salvation of friends and benefactors. It is expanded to the left, since he offers for the salvation of enemies and persecutors. It is expanded to the rear in offering for the salvation of those who belong to the past. It is expanded to the front, because he offers for the salvation of all those destined, right up to the future day of judgment [ibid., 5; 5, 555b].

Exciting as are Saint Bonaventure's insights into how the Mass and Communion make of the Church a community of people capable of witnessing to Christ, there is another very down-to-earth aspect of his thinking about the Eucharist which deserves mention.

Of our five senses, the one which picks up information with the greatest force is sight. As a matter of fact it has been worked out that two-thirds of the impact of a television program comes from what is seen, and only one-third from what is heard. It is much the same in the Liturgy. If the Liturgy is to get its meaning across effectively, care must be taken about the externals, so that the value of what is being done and handled may be immediately plain to all.

It has already been mentioned a couple of times that devout and attentive reception of the Eucharist is necessary for it to achieve its full effect in the person receiving. This is the reason Saint Bonaventure gives why

it is also commanded that, in the celebration of Mass, this Sacrament be surrounded with special solemnity, of place as well as of time, of words and prayers as well as of vestments, so that both the priest who brings it about and those who receive it may lay hold on the gift of grace through which they are cleansed, enlightened, perfected, refreshed, enlivened, and most fervently swept up into Christ by a love that knows no bounds [Brevil., 6, 9, 7; 5, 275a].

We saw right at the beginning Saint Francis' concern that the circumstances of Christ's eucharistic presence should be worthy of the One present. We find the same practical concern in Saint Bonaventure. So he insists: "Be very careful that altar linen and holy vessels are bright and clean, so that He who is held in awe and honored by the angels and archangels may be treated with all possible honor and attention" (Tractatus, 7; 8, 101b).

On the other hand, Bonaventure, in true Franciscan spirit, is against unbecoming extravagance and ostentation in the Liturgy. The General Constitutions of the Chapter of Narbonne thus contain this regulation:

Any gold or silver thuribles, crosses, cruets, and other vessels, or statues, must be removed in virtue of obedience, and under the same obedience they are not to be had in future. The only exceptions are relic containers and pyxes or other vessels which customarily carry Christ's body. Chalices are to be simple and not heavy [Definitiones; 8, 466a].

Here there is room for a real apostolate for all members of the Franciscan family. Priests and all other religious, as well as secular Franciscans involved in liturgical celebration, can have special care that the churches they serve are clean and decent, and the ceremonies carried out with dignity and devotion. They can also try to persuade others to do the same, because one has to admit that in many churches the physical circumstances and ceremonies are not worthy of divine worship. Religious and seculars not directly responsible for liturgical celebration can offer themselves as sacristans. This is a very necessary function, more especially in those places where the linen and vestments are dirty and uncared for. An important task for enclosed nuns and housebound seculars with the necessary skill can be making new vestments and linen, especially for poor congregations, so that the people's poverty does not take from the dignity with which they offer worship to God. By contributing in this way to the external and visible aspects of the Liturgy, we can help to increase its spiritual effect on those who take part in it along with us.

What Saint Bonaventure says about the Office and Mass applies with due variation also to the other liturgical rites—the Sacraments. There is not much purpose, therefore, in going into each of these in detail. Suffice it to say that every one of the Sacraments has a crucial place in the Church's apostolic activity. The variety of the effects of Christ's saving work and the power of the divine life shared with men are too great to be expressed by a single sign. That is why there are several Sacraments providing for people's different needs (Brevil., 6, 2, 3).

These signs heal men's sinfulness and weakness, as well as communicate that share in the divine life which we call grace. In addition, however, they also teach by portraying the grace they give in signs and gestures that can be seen. They have a humbling effect, because they make us realize our total dependence on God in overcoming sin

and growing in holiness. They furthermore arouse us to action, each Sacrament according to the purpose for which Christ gave it to us (ibid., 6, 1, 4 and 6; 5, 265a).

The Sacraments, then, are a further liturgical contribution to the active life of the Church in its task of making Christ present in the world and carrying on his work. Saint Bonaventure puts this neatly when he writes:

There can be no perfect healing without preservation of the health brought back. In the heat and battle of life, this health cannot be preserved except in the ranks of the Church, terrible as an army with banners (Sg. 6, 9), and by means of the sevenfold armament of grace. Hence there must necessarily be seven Sacraments. This army consists of destructible parts. In order to be thoroughly and continually strengthened, it needs Sacraments that will strengthen, uplift, and revive. They do this by strengthening those engaged in battle, uplifting the fallen, and reviving the dying [ibid., 6, 3, 4; 5, 267b].

Saint Bonaventure's insights, then, help us to see a little more clearly why that apostolic man, Francis of Assisi, who lived not for himself, but so that others might advance towards God, was so concerned about the Liturgy in his writings to the friars and others. They have hopefully also helped us to understand how Vatican II could see the Liturgy as the heart of the Church's internal life and the source of all its evangelizing activity. Ω

Francis

The cavern's hallowed space
held its prisoner for release.

Once a refuge for his restlessness,
it now purged him with a balm of baptism.

His soul branded by a leper's touch
leaps laughing into love's embrace.

This fool comes dancing on the wings of fire
and rebirths creation with a new genesis song!

Sister Lorraine Wesolowski, O.S.F.

Bible Interpretation by Francis and His Followers: Some Hermeneutical Principles—II

KNUT WILLEM RUYTER, O.F.M.

III. Francis' Exegesis

ALTHOUGH FRANCIS' ACCESS to the Bible was limited, he, nevertheless, encountered it and that encounter transformed his life radically. It was, indeed, something so evident that it struck his contemporaries. Thomas of Celano describes him as the "new evangelist" (*novus evangelista*).

a. **Literal Observance of the Gospel.** Francis is often presented as the man who, having heard the words of Jesus, immediately puts them into practice. At first sight this is what Francis did. Twice in the Testament he strictly commands all his brothers, cleric and lay,

not to place glosses [*sine glossa*] on the Rule or on these words, saying: they are not to be understood this way. But as the Lord has granted me to speak and to write the Rule and these words simply and purely so shall you understand them simply and without gloss [*sine glossa*], and observe them with a holy manner of living until the end [Test 38–39].

Thomas of Celano is full of admiration and astonishment over this new form of response to the Gospel. After Francis had listened to the words of the Gospel in the church of St. Nicholas, he and his followers immediately adopted the Gospel way of life (Test 14), that is the shorthand for observing the message of all the writings of the Bible, not only the four gospels in the narrow sense.¹⁸ He followed in the footprints of Jesus, Thomas says (1Cel 84), because Francis "was not a deaf hearer of the Gospel, but committing all that he heard to praiseworthy memory, he tried diligently to carry it out to the letter" (*ad litteram*—1Cel 22; *Omnibus*, 247; cf. LP 69; *Omnibus*, 1046).

Knut W. Ruyter, O.F.M., born 1955 in Oslo, Norway and a member of the Dutch Province of the Most Holy Martyrs of Gorkum, earned his M.Div. and Th.M. at the Weston School of Theology, Cambridge, MA. He has published articles on Franciscan themes in German and Norwegian.

In fact, this literal way of reading the Scriptures was in stark contrast to the contemporary allegorizing and moralizing exegesis.¹⁹ The exegetes inherited their method of exegesis from the early Fathers and often interspersed versions of the Bible with glosses,²⁰ written in the margin and between the lines of the text in an attempt to elucidate the sense or bring out points of doctrine. Master Anselm of Laon († 1117) is probably the central figure in the compilation of the *Glossa* on the different parts of the Bible, which later expanded and became known as the *Glossa Ordinaria*, i.e., a systematic compilation of glosses from Latin translations, patristic writings, and medieval glossatores. The influence of the *Glossa Ordinaria* was great on biblical and philosophical studies, and its authority from the 12th to the 16th century has been compared to that of the works of Aristotle in philosophy, the *Sentences* of Peter Lombard in theology, and the decrees of Gratian in canon law.²¹ It became the standard text for medieval exegesis. Saint Francis' repeated insistence that his writings should be copied *sine glossa* and that the Gospel should be followed *ad litteram* shows, however, how the glosses had acquired a pejorative meaning, which implied "glossing over" instead of stating frankly the intended literal meaning.²² To be able to appreciate the newness of Francis' interpretation, we should note carefully the medieval exegesis of Mt. 10:7-10 which was predominant in his time:²³

v. 7: *The reign of God is at hand.* The reign of God is at hand through faith. For just as the sinner may be earth, so the just man may be heaven, where God dwells. It is for this reason that Scripture says: *The reign of God is already in your midst.* Note the necessity of preaching: *The reign of God is at hand.*

To live the way of the Gospel literally and without gloss did not mean a legalistic and prohibitive interpretation, but rather to live the whole Gospel according to its spirit.

v. 8: *Cure the sick.* The Church comforts the sick by its posture of charity; it raises those who are dead in sin or who are without faith; it

heals those who are defiled by the leprosy of error; it puts demons to flight through exorcism. *The gift you have received, give as a gift.* Lest Judas who held the purse should want to accumulate money by way of all this power, the Lord checks such remissness by saying: *The gift you have received, give as a gift.* The Lord condemns the perfidy of simony. To set a price on spiritual gifts is to cheapen them.

v. 9: *Provide yourselves with neither gold nor silver.* Whoever possesses these would seem to be preaching not for the salvation of souls, but for profit. Nor copper in your belts. Necessities can be considered in two ways: first, as that by which what we need can be bought, and second, as the necessities of life themselves. Money in the belt signifies that by which necessities are bought; and traveling bag signifies where what is bought is reserved. At the time of his passion Christ spoke this: *When I sent you without purse and bag, were you ever in need of anything? And they answered: No.*

v. 10: [*Provide yourselves with*] . . . no shoes. Plato says that the two extremities of the body should not be covered, and that we should not become accustomed to effeminacy in head and feet. When these are strong, the other parts of the body are healthier. [*Provide yourselves with*] . . . no walking staff. Matthew and Luke say no walking staff; Mark says but a staff only. By this word and by the others is shown how one ought to set out on a missionary journey. Etc.²⁴

Other glosses are even more allegorical and moralizing, distinguishing between true gold and false gold, representing respectively the wisdom of God and earthly wisdom, which is diabolical. The sandals, which are made from the skin of dead animals, signify fraudulent execution of wills, etc.²⁵

In stark contrast to this type of exegesis Francis heard the text in a new key, unheard of before, as it were.²⁶ That morning at St. Nicholas those words from St. Matthew acquired a new and different meaning. The words of God spoke directly to him. No mediation was necessary by those upon whom was conferred the power to unmask the truth of the Bible. Francis' literal—or better, realistic—reading was simple, honest, and straightforward. His reading was applied to his situation and experience.

Let us now look at a few examples to see if and to what extent the biblical texts required a literal observance. Some radical passages, to be sure, are simply quoted without commentary (Mt. 5:39; 6:34; Lk. 6:29; 14:26). They stand in the texts as open demands which can hardly be circumscribed in the letter. But they offer a radical challenge. Sometimes this challenge was taken literally—*ad litteram*. For example, Mt. 6:34: "Take no thought for the morrow," was at one point

taken seriously in a radical manner: the brothers did not follow the usual custom of putting their beans to soak in warm water the day before they were to be eaten. Similarly, they did not accept more alms than they could use in one day. These customs were held for a long time, it seems, especially by friars in rural areas (see SP 19; *Omnibus*, 1144; and LP 4; *Omnibus*, 980). Another example may also be found in the *Legend of Perugia*: Looking nostalgically back to the origins of the Order, the *Legend* depicts Bernard as the ideal friar who "fulfilled the perfection of the gospel to the letter by distributing all his goods to the poor" (according to Mt. 19:21; cf. LP 107).

But on the points where Francis required that a text be concretely put into practice, we discover several interesting distinctions.

i. As to the counsel, "Go and sell what you have" (Mt. 19:21), the candidate who seeks admission to the Order is invited "to sell all his possessions and strive to give them all to the poor," the Rule says; but it adds a significant condition, "if he wishes and is able to do so spiritually and without impediment" (RegNB 2.4). If he cannot give up his possessions, while wishing to do so interiorly, he should "leave those things behind, and this suffices for him" (RegNB 2.11; cf. RegB 2.6).

ii. The prescription from the missionary discourse, "Take no bag for your journey, nor two tunics, nor sandals, nor a staff" (Mt. 10:10) is emphasized in the Testament: "[the brothers] were content with one tunic, patched inside and out, with a cord and short trousers. And we had no desire for anything more" (Test 16-17). Notwithstanding, the two Rules allow for a second tunic "if necessary" (RegNB 2.13; RegB 2:14). These regulations should be followed "unless at some time it seems [proper] to these same ministers before God to make other provisions" (RegB 2:10). "Those who are forced by necessity" may wear shoes (RegB 2:15). In any case, they should wear poor clothes and avoid expensive clothing. The point of all this is, I think, that Francis refused to be defined in an accepted social category (even as a hermit). Rather, his plan implies some desire for a marginal social status.

iii. The refusal of money (Lk. 9:3) is strongly emphasized in the Rules:

... none of the brothers, wherever he may be or wherever he goes, should in any way carry, receive, or have received [by another] either money or coins, whether for clothing or books or payment for any work—indeed, for no reason . . . [RegB 8.3].

In spite of this emphatic statement, the Rule envisages situations in

which one can receive money to provide for the evident needs of the lepers (RegB 8.10), of the sick brothers (RegB 8.3), and of other friars, taking into account the diversity of places, seasons, and cold climates (RegNB 4.2).

b. **An Exegesis of Faith.** These examples bring out the permissive and personal character of Francis' interpretation of the Bible. To live the way of the Gospel *ad litteram* and *sine glossa* did not mean a legalistic and prohibitive interpretation, but rather to live the whole Gospel according to its spirit.

Francis' relationship to the Bible was of a spiritual nature. The reading of the Scriptures always took place in the context of prayer and worship. Francis himself connected the discovery of his life, not with the text of passage of Scripture but with a direct intervention of "the Most High himself," who revealed to him that he should live according to the form of the holy Gospel (Test 14). The expression he used was *revelatio*. It is this profound faith in God that also guided his reading of Scripture. Apart from this experience of God and Jesus Christ, there is, as far as Francis is concerned, no valid interpretation. We can say this on the basis of the seventh Admonition. There Francis drew up something like a hermeneutical treatise. He says, on the basis of 2 Cor 3:6 ("The letter kills, but the spirit gives life") that "religious are killed by the letter who do not wish to follow the spirit of Sacred Scripture, but only wish to know [what] the words [are] and [how to] interpret them to others." On the other hand, "those are given life by the spirit of Sacred Scripture who do not refer to themselves any text which they know or seek to know, but by word and example return everything to the most high Lord God to whom every good belongs" (Adm. 7.3-4; italics added). The interpretive key for Francis is not the letter as such, but the spirit of the words and message of Jesus, the Christ.²⁷ By the experience of conversion these words became spirit and life (Jn. 6:63) for him and the community. It is this spirit that forms the basis for his gospel project. It is a spirit that encourages life and imagination. This is expressed most emphatically in Francis' Letter to Brother Leo: "In whatever way it seems best to you to please the Lord God and to follow His footprints and His poverty, do this with the blessing of God and my obedience" (EpLeo 3). This advice leaves a lot of freedom for each Franciscan in the manner he or she responds to the spirit of the Sacred Scriptures.

c. **An Innovative and Practical Exegesis.** In addition to this it must be emphasized that Francis' interpretation was a novelty in his time. The biographers fall over themselves in stressing this. It was only by

means of dispensations that the Pope guaranteed the Franciscan Orders a place within the Church. For a long period of time scholarly theology resisted the pastoral practice of the mendicant friars with dogmatic and scriptural arguments. Truly, we can say that Francis displayed an innovative understanding of Sacred Scripture. His exegesis was a matter of the heart, a *recordatio* (2Cel 102), far removed from the detailed, abstract, anemic, and allegorical exegesis of the glossatores. Very often this kind of exegesis was purely academic. Francis rejected this exegesis of the gloss passionately. To illustrate this point, Celano says in a chapter on holy simplicity:

This is that simplicity that . . . chooses to act rather than to learn or to teach. This is that simplicity that . . . leaves wordy circumlocutions, ornaments, and embellishments, vain displays and curiosities, to those who are marked by the fall. [The] habit [of simplicity is] more ready to be used by those who are poor as regards learning (2Cel 189; italics added).

This for Francis is also what is meant by the uncomplicated immediacy of the Gospel. It demands to be interpreted in practice in one's life. Francis' negative attitude to learning and scholarship becomes more understandable when we know something about the intellectual milieu of the time of which Arnaldo Fortini gives a vivid and shocking description in his *New Life of Saint Francis*. It was often characterized by a lavish lifestyle, pride, and greed, and also exploitation of the poor. This is why Saint Francis was so fond of the friars, Riccieri and Pellegrino, two scholars who renounced their positions at the University of Bologna, remained lay brothers, and walked on the way which Francis called "the way of humility."²⁸ "We made no claim to learning," Francis says in his Testament, but he still allows some friars to study as long as the spirit of prayer and devotion is not extinguished (RegNB 5.1-2).

This is so, because ultimately the Gospel is interpreted only in Christian living. A practical application of this was, for example, to give away the only Gospel book they had to a woman who was in need. "I believe, indeed," Francis said, "that the gift of it will be more pleasing to God than reading from it" (2Cel 91). His interpretation was a practical way of life. It meant concretely that the brothers "should rejoice when they live among people [who are considered to be] of little worth and who are looked down upon, among the poor and the powerless, the sick and the lepers, and the beggars by the wayside" (RegNB 9.2). Interpretation of the Bible is for Saint Francis a matter of

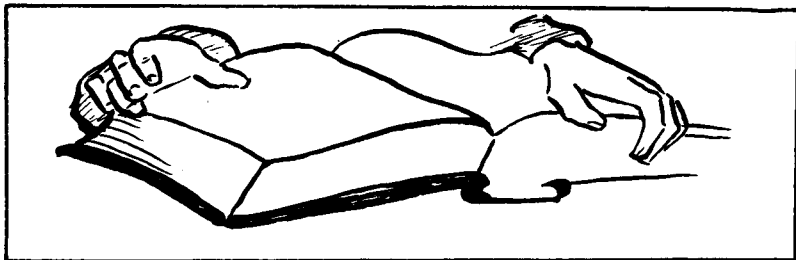
the heart, realized in Christian living: "The Most High himself revealed to me that I should live according to the form of the Gospel . . . so you [brothers] too must live by them, doing good to the last" (Test 14, 39).

IV. Some Hermeneutical Principles for Franciscan Living Today

SECTION III HAS ALREADY DESCRIBED the hermeneutical principles of Saint Francis' reading of Holy Scripture. His reading is subjective, personal, and innovative, based on the situation in thirteenth-century "Italy" and on his own conversion. It is also literal, guided by a profound faith. Finally his reading is practical and realistic, oriented toward down-to-earth action. In sum, that is for Francis the the radical following of Jesus Christ.

a. *Principles in the History of the Order.* It must be noted that Francis' interpretation differs from that of his followers and biographers. They were familiar with the scientific methods of their time. In this framework they tried to preserve the literal interpretation to which they were so strictly admonished in the Testament.²⁹ Here one example must suffice. The use of the expressions *ad litteram* and *sine glossa* in the *Legend of Perugia* is, in reality, a means of disparaging the state of the Order at the time of its writing. When some Ministers Provincial declined to be bound by the literal observance of the Rule, especially in regard to poverty, the voice of the risen Christ was heard in the air: "Francis, nothing in the Rule comes from you; everything comes from me. I wish their Rule to be observed to the letter, to the letter, to the letter, without gloss, without gloss, without gloss" (LP 113). Here we have projected onto Christ a passionate concern for the fundamentalist or literalist observance of the Gospel. Wrenched from the personal and faithful exegesis of Saint Francis, this proved disastrous to the Order in many ways, especially in the disputes over the glosses of poverty, which have split the Order many times.³⁰ This literalist reading has, I am afraid, haunted the Order down to our own time and even given rise to a constant guilty conscience among many Franciscans. In our century, this was intensified by the influential *Vie de S. François d'Assise*, in which the Protestant scholar Paul Sabatier drives a wedge between the pure Gospel observance of Francis and the corrupt lifestyle of his followers. Be that as it may: as far as I am concerned, no apology is needed and, even less, a guilty conscience.

b. *A Return to the Exegesis of Saint Francis.* In the aftermath of



Vatican II's call to renewal in religious Orders, the Franciscans have accomplished a lot in the rediscovery of the original charism. One of those rediscoveries is the proper reading of Scripture. Personally, I believe that Francis' principles of interpretation are applicable, with a few modifications, to a Franciscan reading of Scripture today.

c. **Literal Interpretation.** Undoubtedly, the Bible is today readily accessible (though it is fair to say, I think, that many Catholics are not familiar with it). Among those who are familiar with the book, the critical reading is widely accepted. Honestly, I do not think Francis would have had any problems with modern biblical criticism. For me it is striking to notice how similar Francis' use and exegesis of texts are to those of modern critical commentators. Francis' literal sense of the Scripture is in keeping with the understanding of Raymond Brown: "... the literal interpretation is what was originally intended by the author."³¹

In recent years this literal reading has often been equated and compared to a similar understanding of Scripture by the various evangelical and fundamentalist movements. This similarity is, however, only there at first sight. In a masterly fashion Anton Rotzetter has shown the radical contrast of interpretation between a Franciscan reading and a fundamentalist reading of Scripture. The former is, he says, committed to a literal, personal, permissive, progressive, sacramental, and commemorative interpretation, while the latter defends an objectified, prohibitive, regressive, absolute, and dogmatic interpretation of the Bible.³²

Thus the surefootedness of Francis' "critical" understanding of the Bible must be emphasized. I do think, however, that he would have had problems with the technical and highly sophisticated aspects of modern biblical scholarship. Possibly, he would have scorned some of them for limiting scriptural studies to linguistic and intellectual finesse, leaving the reading of the Bible spiritually sterile, lifeless, and dreadfully boring because it has lost all basis in faith and daily life.

d. **Subjective Interpretation.** In any case, the literal sense as Francis understood it went farther than assessing the original intention of the author (of which he probably knew very little, if anything!). In practice, Francis lived out the hermeneutical principle of appropriation or application, simply the discerning of the meaning of the text for the contemporary reader. The theories of Paul Ricoeur and Hans-Georg Gadamer,³³ applied to scriptural exegesis by Sandra M. Schneiders,³⁴ may be affirmed and proven valid in the exegesis of Saint Francis and the contemporary Franciscan reading of the Bible. Their principle says that the interpretation of the Bible is not static and limited to the *Sitz im Leben* of the texts, but it is dynamic and open-ended—i.e., it says something to the present as if it were said specifically to it.³⁵ In a new context and situation, the encounter with the texts—in private prayer, in worship, in the community—transcends their meaning and applies it to one's present experience.³⁶ It is as though the understanding consists of a fusion of horizons between the world of the reader and the world of the text.³⁷ This is, I believe, what happened to Saint Francis when he heard the Gospel text from Mt. 10:7-10. The fusion took place: "This is what I want, this is what I seek, this is what I long to do with all my heart." In other words, it is the response to the texts which reinterprets and applies the meaning of the text. Francis was such a respondent, whose charismatic and radical gospel way of life still inspires people to respond to the tradition in the situation of today.³⁸

This hermeneutical principle is crucial for the reading of Scripture as a way of life. It frees the friars from slavishly imitating the Gospel and the Rule. No Franciscan is—or should be—a copy of Saint Francis. On the contrary, each Franciscan (as every Christian) must reinterpret the texts in his own situation and experience based on his/her own experience of conversion and faith. This is the reason why it is so important that every Franciscan be consciously aware of his or her own spiritual autobiography. Conversion and faith are, it seems to me, the prerequisites for "theological exegesis."³⁹ Theological exegesis releases, mediates, and transcends the meaning of the scriptural message. The inherent surplus of meaning is revealed in the context of one's life. The gap between the tradition, which is both the New Testament writings and the writings of Saint Francis, is bridged by this kind of interpretation, i.e., a theological interpretation which is in continuity with the tradition (*ibid.*, 728). Without discarding the objective value of interpretation in its original *Sitz im Leben*, we must realize that it is the subjective interpretation of the tradition that is life-giving. "Subjectivity," says Schneiders, "is that personal

authenticity which comes from the new self-understanding which is given to us by and through our reading of the text."⁴⁰ The personal and subjective encounter with the texts of Scripture is the challenge offered to every Franciscan and every Christian. This principle of subjectivity touches the heart of the believer and transforms our lives. This also means, in my opinion, that we must allow for a pluriformity of interpretations, because when we incline our ears to the voice of the Son of God (EpOrd 5-6), it is very likely that we shall hear and also respond in quite different ways.

e. Orthopraxis as the Goal of Interpretation. This is, I think, the key hermeneutical principle in the writings of Saint Francis. Inspired by God, his encounter with the gospel texts served as a catalyst of action.⁴¹ It is beyond doubt that Francis was also concerned about orthodoxy (cf. RegNB 9.1), but his main objective was to live the life of the Gospel. The theory (orthodoxy) is useless in itself if it does not lead to action in faith (orthopraxis). It seems to me that it is this praxis that validates any interpretation of Scripture. As far as I can see, action is part of the very intentionality of the biblical texts discussed in Sections II and III. In my experience the radical orthopraxis has retained its provocative power today. In his outstanding book, *Zeit der Orden? Zur Mystik und Politik der Nachfolge*, Johannes B. Metz has described this potential dynamite available in religious life. The radical orthopraxis should function as innovation and shock-therapy in the Church and in the world.⁴² The basis of this provocative power has one source only: God. It is the encounter with God which transforms us and enables us to follow in the footprints of Jesus Christ. If this is so, and I believe it is, it is possible to dispense with theoretical hermeneutics and even the historical-critical method.⁴³ Outstanding persons of our own time witness to this by their lives: Maximilian Kolbe, Charles de Foucauld, Mother Teresa, Abbé Pierre, O. Romero, and numerous unknown lay and religious men and women around the world. The interpretation of Scripture as a practical way of life is not dependent on scholarly exegesis (though I consider it a very helpful and indispensable tool for myself).⁴⁴ The example of these witnesses urges us to see the relative importance of scholarly exegetical work. For believing Christians, the Bible is the Book of Life and of the Church, whose interpretation is foremost a matter of the heart. For Francis, the Franciscans, and every Christian, the words of the Lord are spirit and life (cf. Jn. 6:63).

This approach, unmarred by the exegesis of the Middle Ages or by fundamentalist simplification or by the sophisticated finesse of

modern scholarship, appears close to us and challenges us, each in his or her own way, to live according to the form of the Gospel and follow in the footprints of our Lord Jesus Christ. Ω

Notes

¹⁷Some of the following points are taken from Anton Rotzetter, "Mysticism and Literal Observance of the Gospel in Francis of Assisi," *Concilium* 149 (1981), 56-64.

¹⁸Cf. Duane V. Lapsanski, "Vivere secundum formam sancti Evangelii," *Perfectio evangelica. Eine begriffsgeschichtliche Untersuchung im frühfranziskanischen Schriftum* (München: Verlag Ferdinand Schöningh, 1974), 55-59.

¹⁹See Ceslaus Spicq, *Esquisse d'une histoire de l'exégèse latine au moyen âge* (Paris: Librairie philosophique J. Vrin, 1944); Beryl Smalley, *The Study of the Bible in the Middle Ages* (2nd rev. ed., Oxford: Basil Blackwell, 1952); Henri de Lubac, *Exégèse médiévale: les quatre sens de l'Écriture* (Paris: Aubier, 1959-1964). For a comprehensive and systematic treatment see Dominic V. Monti, "Heritage and Context," in *Bonaventure's Interpretation of Scripture in His Exegetical Works* (typescript, Ph.D. dissertation, Chicago, 1979), 12-78.

²⁰See B. Smalley, "The Gloss," in *The Study of the Bible in the Middle Ages, Lexicon für Theologie und Kirche*, IV (Freiburg-im-Breisgau, 1960), 968-71.

²¹See T. A. Collins, "Bible (Exegesis)," *New Catholic Encyclopedia*, II (New York: McGraw-Hill Book Co., 1967), 501.

²²Smalley, 271.

²³Cf. the edition of J.-P. Migne: Walafrid Strabo, *Glossa Ordinaria*, PL 114-115 (Paris, 1879). B. Smalley et al. have shown that the glosses cannot be ascribed to Strabo († 849), but must have originated around the time of Anselm of Laon († 1117). She sweepingly concludes that "anyone who has tried to use [the edition of Migne] knows how useless it is" (*The Study of the Bible*, 56, 60).

²⁴Translated by Canisius Connors, St. Bonaventure University, from the glosses on *Evangelium secundum Matthaeum* in PL 114, 118.

²⁵Quoted from T. Desbonnets, art. cit., 42.

²⁶It should be noted that the idea of a literal interpretation is not new with Saint Francis. The Victorines (i.e., the followers of Hugh of St. Victor († 1141) proposed an exegesis that was concerned with the literal meaning of the Scriptures. But this idea did not gain ground until the 13th century with the influence of Saint Francis; see *The Study of the Bible*, 97-106.

²⁷See Optatus Van Asseldonk, "De geest die levend maakt en de letter die doodt, in franciscaans licht," *Franciscaans Leven* 42 (1959), 129-45.

²⁸A. Fortini, *St. Francis of Assisi*, ET by Helen Moak (New York: Crossroad Books, 1981), 445, 449.

²⁹St. Bonaventure's exegesis, for example, was definitely scientific and academic, but with his own Franciscan background he was forced to appeal to the literal interpretation of the Bible and became "more restrained in the use of spiritual interpretation," compared to contemporary theologians; cf. D. Monti, 290ff.

³⁰Cf. John Moorman, *A History of the Franciscan Order. From Its Origin to the year 1517* (Oxford at the Clarendon Press, 1968).

³¹Raymond Brown, *The Critical Meaning of the Bible* (New York: Paulist Press, 1981), 24.

³²"Mysticism and Literal Observance of the Gospel in Francis of Assisi," 57-63. See also James Barr, "The Fundamental Understanding of Scripture," *Concilium* 138 (8/1980), 70-74.

³³Hans-Georg Gadamer, *Truth and Method* (New York: Seabury Press, 1975); Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1976); *Essays on Biblical Interpretation* (Philadelphia: Fortress Press, 1980).

³⁴Sandra M. Schneiders, "Faith, Hermeneutics, and the Literal Sense of Scripture," *Theological Studies* 39 (1978), 719-36; "The Foot Washing (John 13:1-20): An Experiment in Hermeneutics," *The Catholic Biblical Quarterly* 43 (1980), 76-92; "The Paschal Imagination: Objectivity and Subjectivity in New Testament Interpretation," *Theological Studies* 43 (1982), 52-68.

³⁵Gadamer, *Truth and Method*, 257.

³⁶Schneiders, "Faith, Hermeneutics, and the Literal Sense of Scripture," 732.

³⁷Idem, "The Paschal Imagination . . .," 62.

³⁸These reconstructive principles (tradition, situation, and respondent) are taken from Paul Achtemeier, *The Inspiration of Scripture: Problems and Proposals* (Philadelphia: Fortress Press, 1980), 124-34, here p. 132.

³⁹Cf. Schneiders' understanding of this term in "Faith, Hermeneutics, and the Literal Sense of the Scripture," 724-25.

⁴⁰"The Paschal Imagination . . .," 62.

⁴¹The phrase is taken from Peter Chirico, *Infallibility: The Crossroads of Doctrine* (Kansas City: Sheed Andrews and McMeel, 1977), 28.

⁴²See George T. Montague, "Hermeneutics and the Teaching of Scripture," *The Catholic Biblical Quarterly* 41 (1979), 1-17, here esp. 11-12, 16 (note 11 of the proposed paradigm).

⁴³Verlag Herder, 1977. ET by T. Linton, *Followers of Christ. Perspectives on Religious Life* (New York: Paulist Press, 1978). Unfortunately, the provocative sense of the German title got lost in the translation.

⁴⁴Cf. Mary C. Boys, *Biblical Interpretation in Religious Education* (Birmingham, AL: Religious Education Press, 1980). Note the discussion on the gap

between biblical scholars and non-specialists (i.e., religious educators, the common reader of the Bible, etc.), and the helpful proposals for collaboration (pp. 296-338). Sanders' seven principles of interpretation are sound (pp. 314-15), but only ideally so, I think. Non-specialist readers are not, and should not be, "totally dependent upon an expert analyst." Boys stresses that "the non-specialists bring very special gifts to biblical interpretation (listening, life experience, work, questioning, etc.). . . . The call to conversion in the biblical texts can be understood by all" (p. 320). This is stated even more clearly by Boys in "Biblical Criticism and the Church Today," *PACE* 11 (Feb.-Mar. 1981): ". . . correct interpretation of the Bible is not restricted to professionals . . . non-specialists can read and savor the Scriptures with true comprehension" (p. 2).

⁴⁵A note of caution. I don't suggest that we should do away with the historical-critical method. On the contrary, I suggest that we need to go beyond it to make the reading of the Bible life and spirit giving. As Sandra Schneiders put it, "The question is not whether [the historical-critical method] should be done away with, but whether it is enough"; cf. "From Exegesis to Hermeneutics: The Problem of Contemporary Meaning of Scripture," *Horizons* 8 (1981), 23-39, here p. 32.

Postscript. Since I don't know Italian I was not able to incorporate the insights of the following articles in this paper. However, in fairness to the topic, I'd like to direct the reader's attention to Martino Conti, "La Sacra Scrittura nell'Esperienza e negli Scritti di San Francesco: Criteri Ermeneutici," *Lettura Biblico-Teologica delle Fonti Francescana*, ed. G. Cardaropoli and M. Conti (Roma: Ed. Antonianum, 1979), 295 pp., here pp. 19-59; Lazaro Iriarte, "Figure Bibliche 'Privilegiate' nell'Itinerario Spirituale di San Francesco," *ibid.*, 61-81; and Optatus Van Asseldonk, "Insegnamenti Biblici 'Privilegiati' negli Scritti di S. Francesco d'Assisi," *ibid.*, 83-116.

The CORD

A Twenty-five Year Index (1950-1975)

A three-fold value: Author Index, detailed Subject Index, Index of Books Reviewed. This small volume makes accessible a wealth of information on Franciscan themes. You can order your copy by sending \$4.00 (\$3.75 plus postage) to

FRANCISCAN INSTITUTE PUBLICATIONS

St. Bonaventure University
St. Bonaventure, NY 14778

This Day

This day all dark is filled with wondrous light;
the world's great stone of grief is rolled away.
God's word is kept—O truly blessed night!
Grim death becomes an open door for flight
to life eternal; newness from decay.
This day all dark is filled with wondrous light.
Our Jesus lives and shares with us His might
to conquer sin and follow in His way.
God's word is kept—O truly blessed night!
From depths He draws and lifts us to the height
of life in Him, although our deeds betray.
This day all dark is filled with wondrous light.
How gently he appears to inner sight
when humanly we doubt or fear, yet pray:
God's word is kept—O truly blessed night!
Sweet Christ, our life, our peace, and all delight,
You bid us trust our deepest hopes this day.
This day all dark is filled with wondrous light;
God's word is kept—O truly blessed night!

Sister Mary Agnes, P.C.C.

Book Reviews

A Guide to American Catholic History. By John Tracy Ellis and Robert Trisco. 2nd ed., revised and enlarged, Santa Barbara, CA: ABC-Clio, Inc., 1982. Pp. xiii-265. Paper, \$19.95.

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

The *Guide to American Catholic History* has been an invaluable companion to scholars of U.S. Catholic history for over twenty years. It has now been updated, revised, and enlarged to become the most current, as well as the most complete, bibliography of American Catholicism available today.

To the entries of the first edition, four hundred eighty-nine new ones have been added here. Of these, fifty-one are titles published before 1959, and four hundred thirty-eight are titles published between 1959 and 1980. There are one thousand two hundred fifty-eight entries in all, a rich panorama of five hundred years of American Catholic life. This work is expertly organized as a precise reference. The editors have added cross references that lead to auxiliary topics, and manuscript collections are helpful in the discovery of primary research sources, as is the information for obtaining out-of-print publications.

"Guides," "General Works," and "Studies in Diocesan, Sectional, and Parish History" make up the first portion of the book. "Biographies, Correspondence, and Memoirs" comprises the largest number of entries. "Religious Communities," "Education," and "Special Studies" are the three following sections, with the last containing subheadings and subdivisions reflecting the proliferation of books on topics that in the past were relatively neglected. Categories such as "Immigration, Ethnic and Racial History" and "Interfaith" are now included. "Periodicals" and "Historical Societies" complete this bibliography. Over sixty pages of index indicate the numbered entries of the bibliography, and the material is indexed by author, title, and subject.

We are indebted to the book's well known editors and Professors of History at Catholic University of America: Msgr. John Tracy Ellis and Fr. Robert Trisco. The *Guide to American Catholic History* is an indispensable aid. This revised classic should be in front of your reference shelf.

In the Womb of the Cave. Edited by André Cirino, O.F.M. Andover, MA: Charisma Press, 1981. Pp. xvi-368. Cloth, \$12.95; paper, \$4.95.

Reviewed by Sister Lorraine

Wesolowski, O.S.F., a member of the Sisters of Saint Francis of Millvale, PA, in Bethal Park, Pennsylvania.

Upon ending his Assisian pilgrimage, Father Cirino continued his reflections on the writings of Francis. To commemorate the eighth centenary of Francis' birth, he compiled selected writings of Francis as meditative passages for each day of the year. The design of this book facilitates its serving as a journal, as there is ample space provided on each page for personal reflections.

The editor prefaces the book with various suggestions and methods for guiding the reader through prayerful considerations on the life of Francis. Excerpts from the Admonitions, the Letter to All the Faithful Christians, the Rule of 1223, the Message of Saint Francis to the Poor Clares of San Damiano, and the Canticle of the Sun are just some of the fine selections of writings the book has to offer. These passages allow the reader to touch the many events, moods, and responses Francis experienced in his life of conversion.

As the editor suggests, using the book as a journal provides the reader with more than just intellectual snatches and glimpses of the words of Francis. Rather, especially for Franciscans, the book enables one to journey with the man from Assisi as he grows in experiencing the love of God throughout his lifetime to his final birth through Sister Death.

The disappointment this reviewer found in the book was that calendar dates that would be significant for Franciscans did not have relevant passages for the day which would put one in touch with the feast celebrated

on that day.

However, in using this book as a pilgrimage through a year with Francis, the reader could come to a better understanding of the world and the life of this 13th-century saint with all its implications for the 21st century Franciscan.

Politics and the State: The Catholic View. By Thomas Molnar. Chicago: Franciscan Herald Press, 1980. Pp. xxiii-153. Cloth, \$7.50.

Reviewed by Father Paul C. Eckler, O.F.M., M.Div. (Washington Theological Union), campus minister at Siena College and a member of the local Committee on Peace and Justice.

Thomas Molnar suggests that Thomas Aquinas' synthesis between the individual and the state is essential for freeing society from its pagan, desacralized ways. In a Thomistic perspective, it is important to note, as Molnar points out, that although the individual was created as the primary cause and the state as secondary cause, "God works not through primary agents, that is, individuals, but through secondary agents, such as the state" (p. 29). (Personally, I find this a rather weak understanding of Thomas' notion of transcendental causality.) But the state has lost its grasp of Christianity's meaning and is now led about by pagan ideologues. Therefore, "Christians confront not merely a completely secular state but a desacralized, pagan society as well" (p. 127). The purpose of this confrontation is nothing more than to right the state

in its course so that it may be returned to its proper function in guiding the human community.

But the book is a disappointment. The author's polemical style leaves the reader wondering if and when Molnar will forego the shortcomings of Aristotle, Rousseau, and Hegel and will present his own position in some depth. But it is not to be. When the reader expects some development to the author's thought on the individual-state relationship, there is only a critique of contemporary society's failure to serve as a channel of God's action. Molnar's point is certainly worthy of discussion, but the author fails to make a well thought out argument.

Ministry Burnout. By John A. Sanford. New York: Paulist Press, 1982. Pp. viii-117, including bibliography. Cloth, \$5.95.

Reviewed by Father Richard J. Mucowski, O.F.M., Ed.D., Assistant Professor of Psychology, Psychologist/Counseling Center, and Guardian, Siena College Friary.

Ministry Burnout is a book written by a Jungian analyst and son of an Anglican priest for clergy persons and those laity involved in religious ministry which primarily but not solely takes place in a parish setting. Sanford describes burnout in terms of an energy problem. The task he sets for himself is "to see what it is about the work of the ministering person that makes him prone to burning out, and to see if there are practical and spiritual solutions available to the person who feels he is burning

out" (p. 4).

In the first chapter of the book Sanford identifies nine difficulties which may face a ministering person in his or her work. These difficulties include the notions: (1) that the ministering person's work is never finished, (2) that the ministering person cannot always tell if his/her work is having any results, (3) that the work of the ministering person is repetitive, (4) that this person must deal with other people's expectations, (5) that this person often works with the same people year in and year out, (6) that there is a tremendous energy drain for any ministering person who works with people in need, (7) that often the ministering person deals with people who desire "strokes" rather than spiritual direction, (8) that the ministering person many times functions on his or her social mask or "persona," (9) that the ministering person can become exhausted by failure. Throughout each of the chapters from two to ten the author tries, sometimes with lack of clarity and cohesiveness, to discuss the particular difficulty which leads to burnout. This is done from the perspective of the psychology of the ministering person and from the perspective of the spiritual life of the ministering person and of those persons who are served through that ministry. Finally, where possible, Sanford makes practical suggestions for dealing with such problems.

For the most part Sanford did what he set out to do. However, there are a number of problems with this book. The author's use of "he" in one chapter or example and "she" in another was a major distraction to this reviewer. It would have been bet-

ter if he could have used a more neutral but less distracting way of handling his examples. A second distraction for this reviewer was Sanford's references to other books either he or other colleagues have written on a specific area under discussion. Often he would lead the reader on and then say: "I am not going to say more on dreams [or other topics] here because I have already written two books on the subject . . . (p. 110)." A digression and further elaboration while the reader's attention is with the author can often be of great assistance. To send a reader to other books written by the author, while they may be helpful, is presumptuous of the reader's time and in some cases financial resources if such reading material does not presently exist in the reader's library.

Sections of the book are shallow in description of types of people the ministering person needs to be wary of. For instance, the author tries to describe a person who lacks "sufficient life vitality" (p. 51), but he doesn't give a clinical example to en flesh his description of a type which he has identified. Furthermore, he uses Fritz Kunkel's typologies rather freely.

In chapter seven, the author discusses a new and potentially controversial topic, that of payment for spiritual/pastoral counseling. It seems that the reasons he lists for remuneration of counseling are good, but others will find his presentation here a matter to be challenged. This reviewer suggests that if a ministering person has difficulty accepting recompense for his or her spiritual/-counseling services, perhaps that

reluctance might be due to doubt of the minister's own self-worth as a helping professional or to his or her lack of confidence in his or her own skills to help another individual grow.

Chapter ten, which focuses on failure, and chapter eleven, which analyzes the exhausted ego, are probably the best chapters in the entire book. Both chapters represent, in this reviewer's estimation, a good deal of personal meditation and suffering which undoubtedly took place in the

Pilgrimage to a Hermitage

Prayerfully
reverently
humbly
penitently
for the love of God—
not to be odd—
on a pilgrimage
to a hermitage
I go:
a pilgrim
to experience Him,
seeking in the dark
from His Heart
through His
and our Mother's
a Spark
to enkindle
my heart,
of His Light
a Ray
to radiate
through my soul
to enkindle others'.

Raphael Brown, S.F.O.

author's own life. The use of Scripture and literature can help the reader meditate on his or her life situation as a way to forestall burnout or rejuvenate oneself as a ministering person already in burnout.

The last chapter, a kind of hodgepodge of helpful hints, has another major caveat: "We can look for new sources of energy, as long as we remember that each person is an individual, and what may be a source of energy for one person may not be a source of energy for someone else" (p. 106). This becomes an excuse for a poorly developed chapter.

T

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Challenges in Prayer. By Basil Pennington, O.C.S.O. Wilmington, DE: Michael Glazier, 1982. Pp. vi-109. Cloth, \$8.95; paper, \$4.95.

Author's disclaimer to the contrary notwithstanding, this brief book is a fresh, well written treatise in prayer. The key issues: motivation, time, dryness, distractions, methods, contemplation—are all discussed in a way that people who do pray (but not as well as they would like) and people who don't yet pray can much profit from. As a religious I found the notion of "tithing" time to God—giving God 2.4 hours a day—an enlightening and valuable suggestion. Chapters on prayer of praise and prayer of petition, and on Jesus and prayer and Mary and prayer, complement the observations

of an experienced pray-er. A book, of course, isn't a substitute for the real thing, but it can help you "be all you can be" in your personal relationship with God.

Tomorrow's Church: What's Ahead for American Catholics. Edited by Edward C. Herr. Chicago: Thomas More Press, 1982. Pp. 226. Cloth, \$12.95.

An introduction and ten essays on ten topics: laity, parish, structure, priesthood, women, schools, marriage, the Black community, the Hispanic community, and Protestant and Jewish relations, make up this book. Each of the authors (ten in all, since the editor has an essay on schools) looks at the present scene

and essays some projections into the future, or at least some hopes or suggestions. I found the essay on Hispanics the most informative, that on priesthood the most trenchant, those on Blacks and schools among the most optimistic, and that on women the least satisfactory. *Tomorrow's Church*, in my judgment, is worthwhile because of what it tells us about today's Church.

The Words of Saint Francis. Edited by James Meyer, O.F.M. Revised ed.: Chicago: Franciscan Herald Press, 1982. Pp. viii-434. Paper, \$6.00.

All Franciscans will be happy to see in paperback a new edition of *The Words of Saint Francis* by James Meyer. This edition, with its topical index, is supplemented by *The New Critical Edition of the Writings of Saint Francis* (a precis by Marion A. Habig, O.F.M.), and includes new

English translations of newly discovered writings of Francis. Also included is a thoughtful essay on True and Perfect Joy in Saint Francis—based on textual analysis of the various accounts of that story in different Franciscan sources.

Prayer-Talk: Casual Conversations with God. By William V. Coleman. Notre Dame, IN: Ave Maria Press, 1983. Pp. 110. Paper, \$3.95.

To facilitate heart-to-heart, person-to-person contact with God, the author offers the reader thirty-two sample conversations between God and himself, covering topics like creativity, joy, mercy, truth, prayer, healing, and sex, just to name some. Each of the conversations is followed by a story, a reflection, and a prayer. The book is really a treatise on the spiritual life. It can be used as a meditation book, a conversation starter with God.

Books Received

Coleman, William V., *Prayer-Talk: Casual Conversations with God*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 110. Paper, \$3.95.

Cunningham, Frank J., comp. and ed., and Patrick Delehanty, photos, *Words to Love by . . . Mother Teresa*. Based on interviews by Michael Nabicht and Gaynell Cronin. Notre Dame, IN: Ave Maria Press, 1983. Pp. 80. Paper, \$4.95.

LaVerdiere, Eugene, S.S.S., *When We Pray: Meditations on the Lord's Prayer*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 172. Paper, \$4.95.

Lohkamp, Nicholas, O.F.M., *Living the Good News: An Introduction to Moral Theology for Today's Catholic*. Cincinnati: St. Anthony Messenger Press, 1982. Pp. vi-170. Paper, \$4.50.

Simons, Thomas G., *Blessings for God's People: A Book of Blessings for All Occasions*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 112. Paper, \$5.95.

Franciscan Studies M.A. Program Summer 1983 Offerings

The student may pursue a general course of study or specialize in research or in spiritual direction within the program of Franciscan Studies.

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

NEW STUDENTS who are studying for a degree and who will be at The Institute during the year and are enrolled in the Spiritual Direction Track must take courses FS 500 and 539 this summer.

ALL OTHER NEW STUDENTS pursuing a degree must take FS 500 this summer.

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.

Course	Title	Credits	Days	Instructor
FS 500	Bibliography	1	MWF	To be announced
FS 502	Sources for the Life of St. Francis	3	M-F	Fr. Maurice Sheehan, O.F.M. Cap.
FS 504	Life of Saint Francis	3	M-F	Fr. Conrad L. Harkins, O.F.M.
FS 506	Survey of Franciscan History	3	M-F	Fr. Lawrence Landini, O.F.M.
FS 506	History of Franciscan Thought	3	M-F	Fr. Joachim Giermek, O.F.M. Conv.
FS 509	History of Franciscan Spirituality	3	M-F	Fr. Cyprian Lynch, O.F.M.
FS 539	Spiritual Direction and the Franciscan Tradition	2	MWF	Fr. Maury Smith, O.F.M.
FS 561	The Development of the Franciscan Person	2	MTTHF	To be announced
FS 517	Introduction to Palaeography	2	By arrangement	Dr. Girard Elzkorn
FS 520	Writings of St. Francis and St. Clare	2	MTWF	Fr. Regis Armstrong, O.F.M. Cap.
FS 650	Seminar	2	MTTHF	Fr. Constantine Koser, O.F.M.
FS 527	Pioneering Franciscan Sisters of the 19th Century		One week only	Five professors to be announced
FS 524	Theology of Christ according to Franciscan Masters	2	MTWF	Fr. George Marcil, O.F.M.
FS 534	Franciscan Reforms and Renewal Today	2	MWTHF	Fr. Sergius Wroblewski, O.F.M.
FS 570	Practicum	1	By arrangement	Staff
FS 599	Independent Research	1-2	By arrangement	Staff
FS 699	Master's Thesis	6	By arrangement	Staff

STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration	Monday, June 27
Classes Begin	Tuesday, June 28
Modern Language Exam	Friday, July 8
Final Exams	Friday, August 5

FEES

Tuition per graduate hour	\$120.
Room and Board	\$510.
Fees are subject to change without prior notice.	
Individual courses are subject to cancellation because of insufficient enrollment.	

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778. Students who pre-register need not report for registration on June 27.

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.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

FR. CONRAD L. HARKINS, O.F.M.
DIRECTOR, FRANCISCAN INSTITUTE
ST. BONAVENTURE UNIVERSITY
ST. BONAVENTURE, NY 14778

Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr.
Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul
Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the ar-
ticles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint.
\$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography
long has been out of print.

Many more are forthcoming!

Order the above from:


FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

MAY, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

- 
- BEATUS PACIFICUS: FRANCIS OF
ASSISI, PEACEMAKER 130
William R. Cook
- LENTEN DESERT EXPERIENCE: LAS VEGAS, NEVADA,
FEBRUARY 24-APRIL 4, 1982 138
Sister Rosemary Lynch, O.S.F.
- SOCIAL JUSTICE ON LOCATION 145
Sergius Wroblewski, O.F.M.
- A FRANCISCAN PEACE MOVEMENT 149
Thomas Grady, O.S.F.
- PEACEMAKERS OF THE NEW WORLD ORDER 154
Sister Jeanne Conzemius, S.S.J.-T.O.S.F.

FEATURES

- EDITORIAL: JUSTICE AND PEACE 129
Sister Madge Karecki, S.S.J.-T.O.S.F.
- POETRY
- MANY AN EVENING 137
Eckley Macklin, O.F.M.
- SPRING AND LENT 141
Charles Cantalupo
- SINE PROPRIO 142
Sister Mary Francis Gangloff, O.S.F.
- BOOK REVIEWS 158

Volume 33, No. 5

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our May issue have been drawn by Sister Kathleen Attison, S.S.M., who ministers in Paterson, NJ, except for the one on page 134, which is by Sister Marie Monica, O.S.F., of Sacred Heart Academy, Klamath Falls, OR.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics'
EpCust: Letter to Superiors'
EpFid: Letter to All the Faithful'
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDel: 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
'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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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).

EDITORIAL



Justice and Peace

A FRIEND OF MINE was visiting and I began telling her about this issue being devoted to the theme of justice and peace. She was surprised and said, "But **The CORD** is a spirituality review. Why have an issue dealing with that theme?"

My friend's viewpoint is a common one. And yet, throughout our Judeo-Christian tradition justice and peace are integral to the covenant that Yahweh proposed to his people and of the essence of Jesus' proclamation of the coming of the kingdom. Furthermore the Church's social teaching has always been concerned about justice issues because of the intimate relationship they have with the promotion of peace.

We can no longer relegate a concern for justice to those among us who have a bent for social activism. Our concern for struggling people, unemployment, and disarmament are part of our spirituality. We do not live out the Gospel in a vacuum. We have too narrow a perspective of justice and peace if we continue to think of it in terms of marches, boycotts, petitions, and protests.

Within our Christian and more specifically our Franciscan tradition, justice and peace have to do with a style of living. Francis is quite clear about where he would have his followers live, among what social class of people, and in what spirit. He adopted Jesus' preferential love for the poor and Jesus' radical way of relating to people in which he upheld their inherent dignity as children of their heavenly Father. Such is the challenge before all of us who "follow in his footsteps."

The contributors to this issue of **The CORD** come from a wide spectrum of experience, but all of them are persons who have a commitment to living justly for the promotion of peace. They live in various parts of the country and have a variety of ministries. Their common concern is for a more authentic response to the cries for justice and peace in our times: a response rooted in faith and in our Franciscan heritage.

Christopher Frost has said, "Events are now soul size. . . ." Because they are, Franciscans need to do all they can to live in a way that turns the greeting "The Lord give you peace" into reality. ☉

Madge Karecki, SSJ-TOSF

Beatus Pacificus: Francis of Assisi as Peacemaker

WILLIAM R. COOK

"GOD GIVE YOU PEACE." This is the greeting which God revealed to Saint Francis according to his Testament. Stories of Francis' life from the early biographies demonstrate that peace was in his heart and on his lips and that he wanted to spread the peace of Christ—to be a peacemaker. According to Thomas of Celano, Francis began all his sermons with a call for peace (1Cel 23). The *Legend of the Three Companions* tells us that Francis counselled the friars to carry peace in their hearts (L3S 58). We are immediately aware from these examples that by peace Francis meant not simply the lack of war and violence, although this is included in it, but something much more spiritual. He was speaking about a state of the soul, an intimate relationship between it and God, a foretaste of heaven—that peace which the world cannot give.

As we approach stories of Francis' early life, we realize that as a young man he was not at peace with God, himself, or the world. This was in part caused by the fact that he grew up in a violent environment. He saw the Rocca overlooking the city of Assisi destroyed by opponents of imperial power. He witnessed bitter and bloody struggles between the landed nobles and the rising merchant class in Assisi. And in 1202, when Assisi went to war with its perennial enemy Perugia, one of the city's young soldiers, eager for glory, was Francis. Instead of glory, Francis found himself in a dungeon in Perugia as a prisoner of war.

Dr. William R. Cook (Ph.D., Medieval History, Cornell University, 1971), is a Professor of History at the State University of New York at Geneseo.

Francis had eagerly engaged in warfare because to be a soldier in the thirteenth century brought one great honor and glory. The possibility of accomplishing great military feats lured many young men of medieval Europe to attempt to take up arms. In a sense, the social stigma attached to being a merchant could be overcome by deeds of bravery in battle and the achievement of knighthood. Francis longed to become a knight, and he eagerly sought to acquire knightly attributes, which he learned largely from the songs of French troubadours. The culture in which Francis grew up glorified violence and attempted to make it morally and aesthetically acceptable.

All who love and seek to follow Francis must arm themselves with the Gospel and with Francis' example to bring peace into the world.

How Francis emerged from this culture to become a man of peace is one of the most remarkable aspects of the transformation that took place in him. According to Saint Bonaventure, God first revealed himself to Francis in the vision of arms, in which he saw a palace filled with arms marked with the Cross and was told that everything he saw was to become his (LM I,3). Francis immediately interpreted this as divine confirmation of his military career and continued to dream of becoming a famous knight. It was only after a vision he received while on his way south in the army of Walter of Brienne that he abandoned that expedition, returned to Assisi, and began to find joy in a radically new way of life. And only when he began to live that new life did he come to an understanding that the vision of arms had nothing to do with earthly warfare but was a prophecy of his establishment of a spiritual army which would fight spiritual battles to win eternal life for God's people. God had revealed this to Francis in a vision of arms because nothing else would have attracted his attention or excited him to pursue God's call.

In reading the story of Francis' conversion, we often forget that his renunciation of worldly ways and values included a renunciation of war and violence. Bonaventure tells us that when Francis began to

rebuild the church of San Damiano, the townspeople mocked and abused him; but Francis ignored their taunts and insults (LM II,2). When Francis faced his abusive father, it was an occasion for discovering the meaning of "Blessed are those who suffer persecution in the cause of right," and in a later encounter with Pietro Bernardone, Francis told him that he was unafraid of suffering and imprisonment. Bonaventure explains that on the latter occasion, God gave Francis courage (LM II,2-3). But what a different kind of courage Francis was acquiring from that of a knight. The knight took up any challenge as a violation of his honor, and we can envision the "old" Francis responding to the crowd and his father in quite a different way and exercising a different kind of courage. Francis was learning a radically different kind of courage from that of his youth. When Francis stood naked before Bishop Guido of Assisi, Bonaventure describes Francis as "armed with the Cross" (LM II,4). Francis was finally a knight!

From that dramatic moment before the bishop until his death, Francis was a peacemaker. His peacemaking included more than trying to put a stop to war, but he realized that it was impossible to bring deep spiritual peace to a people almost constantly ravaged by war. Francis perceived that there was an urgent need to put an end to the violence so he could go about his task of reconciling people to God. I will examine four stories about Francis drawn from a variety of early sources to show how Francis acted as a peacemaker. By recounting and analyzing these stories, I hope to show that peacemaking was a principal part of Francis' vocation and to suggest that peacemaking should be a central concern of all those who seek to follow him.

In the *Fioretti*, there is a charming story of Francis and Masseo coming to a crossroads; in his childlike simplicity, Francis told Masseo to spin around and that they would take the road he was facing when he stopped. It turned out that he was facing the road to Siena. When the two friars arrived there, they found the city in a state of civil war; already, two people had been killed in the fighting. Francis preached a sermon to those who were fighting and "brought all of them back to peace and great unity and harmony" (Fior 11). In other words, Francis brought order out of chaos and made Siena a community that once again reflected the celestial kingdom.

The next day, Masseo was still brooding over the fact that he had been made to look like a fool at the crossroads on the previous day. He finally realized, however, what good had come out of it:

... if he [Francis] had not made peace with those men who were

fighting, not only would the sword have slain many bodies, as it had already begun to do, but—what is still worse—many would have been thrown into hell by the devil [Fior 11].

Masseo is telling us why peacemaking was such a fundamental part of Francis' ministry. War not only kills bodies, it kills our souls as well. War breeds hatred and division and thus gives the Enemy an opportunity he would not have had in a peaceful society. One is reminded of the famous passage in Ephesians 4: "The sun must not go down on your wrath; do not give the devil a chance to work on you" (NAB). It is impossible for people at war, plotting ways to kill their enemies, to heed this Pauline warning.

At about the time of the composition of the *Fioretti*, Dante was writing about the relationship between violence and the quest for salvation in both the *De Monarchia* and the *Commedia*. His observations are identical with those of Masseo, and an examination of his powerful treatment of this theme in *Inferno* XXVII will shed light on the incident at Siena and indeed on all Francis' ministry. Among the false counsellors, Dante met Guido da Montefeltro, a crafty politician and military strategist who had given up worldly pursuits to become a Franciscan. Unfortunately, he was called to Rome to counsel Pope Boniface VIII on the most effective way of capturing and destroying a fortress belonging to Boniface's rival, the Colonna family. Guido at first refused to advise the pope on this matter, but he was persuaded to do so by the pope's grant of absolution before he committed the sin. Dante does not, of course, want us to think that Guido was treated unfairly in judgment, since he had free will and should have known that absolution before contrition was a logical impossibility: he could have continued to refuse and accepted the earthly consequences. But the point here is that there are more temptations, more opportunities to lose one's soul, in a society at war, especially a war between Christians for earthly fame and power. We can easily envisage Guido living out his days peacefully as a friar, repenting his sins and doing good deeds, had there not been a war between Boniface and the Colonna. Dante's description of what happened to Guido is almost a textbook example of the dangers which Masseo perceived when people are at war.

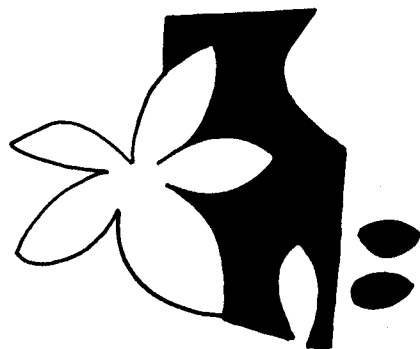
A second peacemaking story, one immortalized in a fresco attributed to Giotto in the Upper Church of the Basilica of San Francesco in Assisi, is that of the driving of the demons from the city of Arezzo. This story appears in three of the early biographies: 2

Celano (108), the *Legenda Maior* (VI,9), and the *Legend of Perugia* (81). They all tell essentially the same story, but here I will rely on Celano and Bonaventure. Celano tells us that when Francis and his companion Silvester arrived in Arezzo, the city "was shaken by civil war to the extent that destruction seemed very close." To use Celano's imagery, the devils were rejoicing over the situation in Arezzo because they had been successful in stirring up hatred within the city; in other words, war is the devil's work, and he is the real winner of a war. Francis prayed and told Silvester to approach the city singing a hymn and commanding the demons to leave. As the Assisi fresco so brilliantly shows, God responded to Francis' prayer, and through Silvester the demons were driven out of the city. Bonaventure explains that "the town was restored to peace and the townspeople set about reforming the laws governing their mutual rights peacefully." The demons of division and violence, described by Bonaventure as "like a besieging army," had been defeated by the prayer and humility of Francis and Silvester. And we learn the essence of this story when Bonaventure concludes that "the citizens of Arezzo underwent a change of heart" once peace had been restored.

Thus, although this incident appears on the surface to be a miracle story, and in some sense it is, it is primarily about peacemaking. We learn that it is possible for humility and prayer to triumph over pride and the destructiveness of war. We are encouraged that the word is mightier than the sword. Even more important, perhaps, is what

Bonaventure describes as the result of the end to violence. The citizens went to work improving their laws and assuring the people's rights would be protected—that is, in a rational, orderly, and just way, the Aretines go about governing themselves. Francis had really brought about the only possible way for justice to exist in a community—by establishing peace and employing reason, not by fighting.

A third story of Francis as peacemaker comes from the writings of Thomas, Archdeacon of Spoleto (*Omnibus*, 1601-02). The event he describes took place in Bologna in 1222. As in the other stories,



Bologna was beset with civic violence which had manifested itself in several assassinations. After Francis preached, peace was re-established among the warring families of the city. Thomas' description of Francis leads us to the central meaning of this event: "He was wearing a ragged habit; his whole person seemed insignificant; he did not have an attractive face." We must imagine the contrast between Francis and those whom he addressed. They no doubt were richly dressed, important-looking, and handsome, much as Francis must have appeared twenty years before when he set out to fight against Perugia. Yet in Bologna, it is Francis whose true beauty, significance, and power shine forth. It is Francis who controls the situation because, as Thomas tells us, God conferred power upon him. In Francis' simplicity and humility, we see God's power manifesting itself in the world.

Finally, we turn to what must have been one of Francis' happiest moments. Just before he died, Assisi was again torn with civil strife, this time between the secular and ecclesiastical officials—the podestà and the bishop. According to the *Legend of Perugia*, there was "savage hatred" between the two (LP 44). The bishop had excommunicated the podestà, who in turn had forbidden the citizens of Assisi from having any intercourse with the bishop. Francis grieved because there was no one to make peace, and he was too sick to do it in person. Nevertheless he acted; he composed an addition to his "Canticle of Brother Sun":

All praise be yours, my Lord,
Through those who grant pardon for love of you;
Through those who endure sickness and trial.
Happy those who endure in peace;
By you, Most High, they will be crowned.

Two friars assembled the podestà and bishop and sang the Canticle. Both leaders were moved to compassion and forgiveness, and thus peace was re-established. Both confessed their sins, and they exchanged the kiss of peace. In this story we once again learn of the power of the word. It is a song, a poem, that restored peace to Assisi. And since Francis was not present at that reconciliation, we are reminded in this story that his words and spirit contain the power to heal, a power that did not vanish with his death. His words—God's words—still have the power to heal today.

In the *Legend of Perugia*, we are not told how Francis reacted to the news of peace in his city, but we can imagine it. How much joy must

have been in the heart of Francis, who had once been "part of the problem" but who had become "part of the solution" through his conversion. And how full of joy Francis must have been to see peace in the heart of Bishop Guido, who had wrapped his cloak around the naked Francis, armed only with the Cross, so many years before. Guido, who had witnessed the beginning of Francis' new knighthood, was now the beneficiary of that knighthood whose strongest weapon was words, whose armor was rags, but whose power far exceeded that of those armed with swords and arrayed in chain mail.

The earliest writings about Francis constantly use the image of the new knighthood. One obvious example is the *Sacrum Commercium*, written in the form of a knightly quest. In his *Vita Prima*, Thomas of Celano describes the stigmatized Francis as a true soldier of Christ because he was "adorned with the same arms [the five wounds] of glory that were suitable for the son of the King [Christ] by reason of their most excellent dignity" (1Cel 114). Bonaventure uses the image of knighthood more explicitly: "O valiant knight of Christ! You are armed with the weapons of your invulnerable Leader. They will mark you out and enable you to overcome all your enemies" (LM XIII,9). Nothing could be clearer. Francis the warrior from Assisi who set off so proudly to attack Perugia became Saint Francis, the warrior of Christ for peace.

Francis was not only a lover of peace—he was a maker of peace. He did not concern himself only with preaching the peace which should penetrate the hearts of all men; he set out to create an end to war, without which his goal of bringing salvation would have been largely unachieved. In our own era of violence, the threat of violence, and the endangerment of all mankind, it is important to recall Francis' conversion from one who gloried in violence to one who sought to put an end to it. All who love and seek to follow Francis must arm themselves with the Gospel and with Francis' example to bring peace into the world. Jesus was speaking about no one more than Francis when he proclaimed: "Blessed are the peacemakers." Ω

Many an Evening . . .

Many an evening I have spent
 Listening to the rhythms sent
 By a hundred peepers as they rent
 The air with piping 'cross a springtime pond.
 So, often on an autumn night
 As I watched the wild geese in their flight,
 I sensed my ear was tuned aright
 To the plaintive honking of their one note song.
 On hidden lakes I've heard the loon;
 While in the Tundra's wintry gloom
 The lonely wolves sing to the moon,
 Not knowing that their notes would go that far.
 For all of nature is a song:
 A melody great ages long,
 Sung by a choir a billion strong
 In harmonies that ring from star to star.
 This is the music of the spheres
 Which every watching angel hears
 (Although it's silent to our ears),
 As it peals forth from heaven's concert hall.
 Still, we can hear the endless beat
 Of crashing cymbals that repeat
 When waves upon the shoreline leap
 In answer to the ancient Siren's call.
 The roll of thunder's mighty drum
 Before the tinkling raindrops come
 We hear. We hear the soft winds hum
 Of whistle when the tree tops reel and rock.
 Once at a concert in the park,
 As the hills to the west were turning dark,
 Above the flutes I heard a lark,
 And in that moment knew the birds sing Bach.

Eckley Macklin, O.F.M.

Lenten Desert Experience

Las Vegas, Nevada
February 24–April 11, 1982

SISTER ROSEMARY LYNCH, O.S.F.

MERCURY, THE ANCIENT ROMANS believed, was the messenger god who brought good news, his winged feet racing high above seas and shores. In the heart of the Nevada desert another Mercury has alighted, this time the bearer of dark tidings. Mercury is the name of the small settlement just inside the gates of the Nevada Test Site, where, during the past thirty-one years, over six hundred nuclear bombs have been exploded—"tested"—some in the open atmosphere, some buried deep beneath the desert floor.

The test site lies about sixty-five miles northwest of Las Vegas. It covers an area larger than the State of Rhode Island. The land is a vast desert, crossed by mountains, its rocky sand yielding vegetation found in few other places: Joshua trees, mesquite, gentle grey sage with aromatic leaves. It is a wilderness, harsh, thorny, dry, mysterious.

The desert has always been a place of testing. Prophets of old heard there the eternal voice. Jesus went into its depths for that great test which opened his mission. The early fathers sought its vastness to confront the meaning of all human experience. Yet, in our day, the sacred desert has been profaned in a nation longing for peace, yet dominated by values hostile to achieving it.

Sister Rosemary Lynch, a member of the Franciscan Sisters of Penance and Christian Charity, Province of Redwood City, CA, has been on the staff of the Franciscan Center in Las Vegas for several years and has had to do with justice issues internationally during her sixteen years on her Congregation's General Council in Rome.

The Franciscan Center in Las Vegas has, over the years, conducted vigils of prayer and fasting at the test site. In honor of the anniversary year 1982, a longer, more intense period was planned—a daily witness throughout the whole of Lent. A small core group accepted the responsibilities of housing, meals, transportation. A general invitation went out—to Franciscans, to peace groups, to all who felt drawn to a time of prayer, solidarity, repentance. The theme was CONVERT, the bombs ticking off within our own hearts first of all, and, hoping in God's power, the test site to non-military uses.

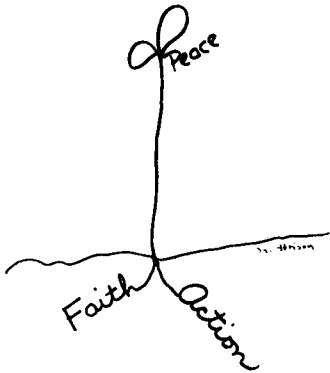
The pilgrims began to arrive. They came from other parts of Nevada, from California, from over the snow mountains of Colorado, from eastern states, even from Europe. Some came for the whole of Lent, others for hours, days, or weeks—all of them drawn by the compelling search for that profound reconciliation, that inner healing and harmony so typified by the Poverello. Ash Wednesday, Good Friday, and Holy Saturday were high points, the Liturgy being offered in that wild garden ringed by mountains, resembling, perhaps, the original garden of curse and promise where evil first was known. Easter Sunday was day of life and hope, as the concluding hour saw a thousand white balloons soaring like doves of peace into the sky above the test site.

The heart of the Lenten Desert
Experience was the solitude, the hours
of silence each one spent alone in the
great expanse.

But the road was long between Ash Wednesday and that resurrection moment. Many special guests came to the desert (indeed, each one who came was valued!) to watch and pray, to encourage, to share—among them several general and provincial ministers of religious Orders, Daniel Ellsberg, Jim Douglas, Dr. Rosalie Bertell, the native American convoy from the Red Wind reservation, eighty-three year old Rabbi Feinberg from Reno. The days of their coming were times of special grace.

There was never an attempt to stage a media event—the purpose was too deeply spiritual—but the fascination of the journalists, local

and national, was equalled only by their bafflement. What a strange protest this was! What a non-confrontational meeting with workers, who passed along the road each morning, six thousand strong in their huge buses, and who saw the line of silent pray-ers holding placards and signs of peace. Wht did this small band hope to accomplish? Did they really believe that the colossal power structure, the federal government, the Pentagon, the Department of Energy, would be affected by this lonely watch? A television crew from Germany flew in especially to film a typical day. They were scouting around the world for what seemed to them a manifestation of Francis in contemporary society.



What constituted a "typical day"? The test site being about an hour and a quarter's drive from Las Vegas, the visitors left at about 5:00 A.M. It was dark at that hour in February, when Lent began, the last stars still shining. Often a splendid sunrise flooded the desert with brilliant red-gold light. Sometimes, March and April being inclement months at Mercury, a bitterly cold, strong wind whipped over the sands, bringing a chilling rain. But the vigil was unbroken. Not one day was

missed. The heart of the Lenten Desert Experience was the solitude, the hours of silence each one spent alone in the great expanse. It made possible that most profound of all encounters, the meeting with self and God in a depth of spirit too rarely savored, the secret and the mystery of the desert, experienced by Jesus himself.

Did anything change over the six weeks spent at what gradually became for all a holy place? Significantly, no bombs were detonated, although normally at least two or three tests would have been conducted. But something else happened. The guards became friends, their perspective on the universe altered by persons who met in love. (On Good Friday, nineteen of the prayer group were arrested for a non-violent trespass. All charges were dropped, and the officers—far from being hostile, were considerate and even personally touched.)

Forty-seven days had passed, days of prayer, often days of fasting. When the vigil ended the cold edge was dissolving from the wind and the first spring flowers were opening in the desert sand. They were small purple blossoms, like passion flowers, a tiny golden crown deep in their core. Ω

Spring and Lent

Spring again inches
In bright bluebirds,
Purple and goldfinches.
Gravestones' shadows green.
I too am in this scene
Transfigured.
Cherry, apple limbs
Burn fragrantly
As sin is taken away
And warm ewes watch their lambs
Drop on their knees, suck, play.
I feel free.
But one day's cold wind
Will mow my needs
As if they were dead weeds.
My life is a failure.
I only know I've sinned.
To endure
Becomes my passion
And I'm alone.
Disfigured, I can see
In my dissolution
The devil, and I see,
Jesus, all my springs are in thee.

Charles Cantalupo

Sine Proprio . . .

With nothing of our own,
we dare to say: OUR FATHER. . . .

OUR FATHER,
O, Our most holy Father,
You, who alone are good,
We thank You
for all Your goodness,
We trust You
for all we need,
We beg You for mercy
on our sins.

We, who are
Your daughters and sons,
We, who are
sisters and brothers with
all creatures,
We come before You,
Most High, All Powerful,
Good Lord;
We give You
praise and honor,
glory and blessing;
We give You
thanks for Your great goodness.

T

WHO ART IN HEAVEN,
the Kingdom of Heaven,
promised to the little ones,
the "poor in spirit,"
with Jesus,
who did not cling to being God,
who chose to become
poor and live on our earth,
who taught us
in what spirit poverty
is to be lived;

with Spirit-holy,
who penetrates the cosmos,
who hovers over our earth and waters,
who fills hearts and minds
emptied of selfishness
with Love and Goodness.

You, Abba . . . Father . . .
have made all the creatures
in the image and likeness of
Your goodness,
and because You are our Father
and Jesus is our Brother,
and the Spirit is bonding Love,
we call every creature
our brother and sister,
we call our earth
and our Church—Mother.

HALLOWED BE YOUR NAME!

No one is worthy
to pronounce Your Name,
until, one with Jesus,
we make bold to say:
Your name is Abba,
Holy and just Father,
Lord, King of heaven and earth.
Our Father.

Your name is Jesus, Poor Man,
Bethlehem's Poor Babe,
Calvary's Poor Crucified,
Eucharist's Poor Bread.

Your name is Spirit-holy,
Truth and Life,
Love and Freedom,
and Joy forever.

In the name of the Father,
and of the Son,
and of the Holy Spirit,
we follow
the Footprints of Jesus,
we listen
to the Windprints of the Spirit,
we become
the Loveprints of the Father.

YOUR KINGDOM COME!

Come, O Holy Spirit, come,
sent by Jesus from the Father;
Come into our hearts, come,
and espouse them, each of them,
to Lady, Holy Poverty,
for she is our wealth, riches,
treasure, pearl.

Come, O Holy Spirit, come,
sent by Jesus from the Father;
Come into our hearts, come,
and espouse them, each of them
as a poor virgin
to the embrace
of the Poor Christ.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN!

Your will for us, O Father,
for us as Franciscan religious . . . is
to sell all
to give to poor,
to deny self
to take up the Cross,
to have nothing of our own,
to live "sine proprio,"
to be servant of God, *servus Dei*,
ancilla Domini.
to surrender to You
heart and mind,
body and soul,
self and will
in humble obedience,
in chaste simplicity,
in holy poverty.

GIVE US THIS DAY OUR DAILY BREAD . . .

O, the poverty of God-made-Eucharist!
Hidden, defenseless, humble, poor!
Bread of peace and love,
Bread for the World,
Bread and Wine, Body and Blood,
Word and Sacrament, Jesus.
Food for the Journey,
inward to true self and God,
outward to others and God.

AND FORGIVE US OUR TRESPASSES,

our failures—
to respect creatures,
to share goodness,
to wash feet,
to serve others,
to show care,
to beg alms,
to bring message,
to give witness,
to be poor.

T

AS WE FORGIVE THOSE
WHO TRESPASS AGAINST US . . .
in brotherhood-sisterhood,
minority, solidarity,
in unity
of mind, heart, spirit,
in freedom,
peace, love, joy.

AND LEAD US NOT INTO TEMPTATION,
the temptations—
to be indifferent,
to be defensive,
to be violent,
to be acquisitive,
to be comfortable,
to be luxurious,
to be self-sufficient,
to be self-centered.

BUT DELIVER US FROM EVIL,
the evils—
of pride, anger, hurt feelings,
anxiety, cares of this world;
of greed, avarice, covetousness,
appropriation, desire for riches,
of pollution, materialism,
consumerism, domination, war.

Sister Mary Francis Gangloff, O.S.F.

FOR THINE IS THE KINGDOM,
THE POWER, THE GLORY . . .

And so, O Father,
from whom all goodness flows,
confuse the proudness
of our minds,
destroy the self-righteousness
of our hearts,
with Your Light and Fire.

In You, we see with our heart-sight,
a most humble poverty,
a most chaste simplicity,
a most loving obedience.
We give You thanks
for this great goodness,
We give You praise and honor,
glory and blessing,
now and forever. . . .

NOW AND FOREVER . . .

Be every praise and blessing,
every honor and reverence,
every thanks and glory—
to You alone, O Most High,
All Powerful, Good Lord,
to You alone, O Sun, Moon, Fire,
to You alone, O God,
forever . . . and ever . . . and ever . . .
and ever . . . and ever!

Amen!
Amen!
Alleluia!
Alleluia!
So be it!
So be it!
Amen.

Social Justice on Location

SERGIVS WROBLEWSKI, O.F.M.

MOST RELIGIOUS HAVE COME to the realization that social justice is a constitutive part of the preaching of the Gospel. This raising of consciousness has gone on for the last decade. But how does one respond to the Church's call to justice?

Some are bewildered because they have never associated spirituality and social activism. They confined spirituality to the inner life. The spiritual life was to be lived apart from the world. Others have a theoretical conviction that the struggle for justice should flow from an interior union with Christ, but they have no idea how to make that happen.

I believe that two factors impede their response and commitment to social justice: the location of religious houses and an institutional approach to ministry. Religious houses are most often situated either in suburban or in residential areas, far from the trouble spots of society. In these oases religious take an institutional approach to ministry. They perform religious and social services in connection with such an institution as a hospital, school, or parish.

Father Sergius Wroblewski, O.F.M., started an inner city community in Chicago, and for the last 13 years he has shared life with minorities and welfare people. Presently he is a key member of W.A.C.R.E.S., an organization that helps women released from prison to start a new life with their children. In the summer he teaches a course on justice and peace at the Franciscan Institute. His most recent books are *Tell It to the Birds* (1982) and *Sons of St. Francis, Get Together* (1981), both published by the Franciscan Press, Pulaski, WI.

For more than a century that was the way to go. It is good to recall that for most of the 19th century and the first half of the 20th the Catholic Church was an immigrant Church. Religious communities provided for the needs of the immigrants in schools, hospitals, old age homes, orphanages, and parishes. Living in institutions themselves, they built and ran charitable institutions on their own land in order to care for the immigrants. This immense service required cooperation, capital, and expertise in financial management.

The only way to struggle for justice, in these difficult times, is to be on location among the oppressed.

The immigrants, however, experienced upward mobility in the 60's. The sociologist Coleman observed that the Catholic subculture embodied in the parochial school, urban neighborhood, and big city political machine served as an escalator of economic and social advancement for Catholics. Consequently, they moved up on the social scale and became firmly lodged in middle class respectability and affluence by 1960. Religious communities followed them into the suburbs to become part of that scene where they continued to serve Catholics through the institutional approach. Unconsciously, they became a part of the problem; they themselves became imbued with consumerism, racism, and apathy towards the immense problems of the global village because of their own upward mobility.

Meanwhile, the Second Vatican Council called for a new direction: to go beyond the parochial limits and to work for the transformation of world society. As Des Moines Bishop Maurice Dingham recently expressed it: "We have gone from a fortress Church to a lighthouse Church. When we were an immigrant Church, we put a wall around the people and we did a good job of protecting them; we maintained their faith. But we could no longer stay in our shelter, we let down the drawbridge and crossed the moat and we're out in the mainstream. . . ."

The Council Fathers expected Religious to have a special part to play in this project of world transformation. But there were as it were

two "prerequisites" for the project. First, they had to rediscover the charism of their founder, and there was a marked reluctance to go along with this suggestion, as if the past had no bearing on the present or the future. Secondly, they had to broaden their concept of evangelization. The call was for integral evangelization: that is to say, the Gospel had not only to be preached in order to change hearts, but also to be applied to social structures. Thus, evangelization was to go hand in hand with the transformation of society's framework. The preaching of the Gospel was not to be divorced from the work of justice. For the aim of evangelization is, in the words of Pope Paul VI, "to save man, the whole man, man as he really is. . . ."

Religious living in institutions have been hard put to answer this call for the transformation of society because of their distance—physical and psychological—from the broken people in deteriorating neighborhoods. That was my dilemma. Thirteen years ago I found myself questioning my own life in such a remote and comfortable friary. I had a theoretical awareness of a responsibility to work for a better world, but I seemed helpless to do anything about it because I lived at a distance from broken humanity. Inspiration came through Saint Francis, especially that passage in the Rule of 1221, chapter 9: "They should be glad to live among social outcasts, among the poor and helpless, the sick and the lepers, and those who beg by the wayside." The key word was "among"—the location.

Saint Francis, of course, did not have in mind social transformation by social action, but he urged this way of witnessing to the dignity of every person, regardless of possessions. Classifying people into higher and lower classes was immoral in his eyes, for the Lord Jesus had found every person precious enough to shed his blood for. Francis would have his followers identify with those regarded as lowest in the social order—among them, on location—to witness to the divine Compassion, to the Lord of the poor who was no respecter of persons.

Several of us moved into the inner city of Chicago. That location among welfare people and minorities required a mental conversion as to how people are to be measured and ministered to. Living with and among despised minorities made imperative a reduction of lifestyle from elegant to poor, interaction as equals with the impoverished, and new ministries to reach those who no longer looked to the Church as the champion of the poor.

We were helped a great deal by the Catholic Worker people who educated us in giving hospitality, the practice of voluntary poverty, and the performance of the works of mercy. But, even more, Francis provided the following guidelines: (1) that his followers should live among marginal people as sharers and servants, (2) that in the midst of physical poverty they were to practice voluntary poverty by a life of simplicity and precariousness, (3) that they must openly reject the commercial spirit, especially in working for remuneration, (4) that they must be persons of the beatitudes and give witness to reconciliation, and (5) that they should be grateful and abstemious users of the planet's resources.

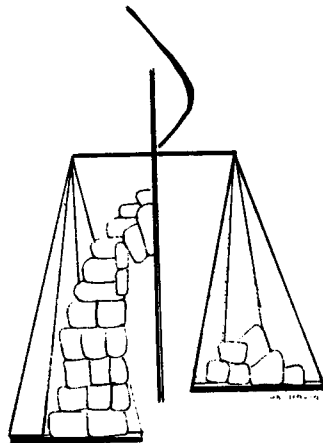
These attitudes can only spring from a vision, the kind provided by the Church's social teaching as well as Francis' writings: a vision of God as the Great Almsgiver and of ourselves as stewards. Secondly, they call for—to adapt a term—a low Christology: the conviction that walking in the Lord's footsteps and modeling our lives on His more than anything restores moral order to society and equality among persons. Thirdly, they require locating ourselves among the poor so that there is personal contact.

None of this is possible as long as religious remain in their safe sanctuaries. And even if they leave these oases occasionally to minister to the needy, such service will smack of a condescension that will undermine its authenticity.

In these apocalyptic times, when there is a great unsettling the world over, decisions about this may not be put off. There is little time because as the late Dorothy Day once wrote

I see around me sin, suffering, and unutterable destitution. There is misery, materialism, degradation, ugliness on every side. All I see some days is sin. The problem is gigantic. We live in a time of gigantic evil.

But we will not see it or feel it, unless we are "among," or on location with, the poor. The only way to struggle for justice, in these difficult times, is to be on location among the oppressed. Ω



A Franciscan Peace Movement

THOMAS GRADY, O.S.F.

AFTER MANY YEARS OF renewal within Franciscan Institutes, members of all the branches hoped that the 800th anniversary commemorations would spark a light around which we could unite. I believe a focus emerged from our collaborations during 1982 around peace, and I project that Franciscan peacemaking is the value and mission which will engender deeper communion among all Franciscans in the years ahead. What "Franciscan peacemaking" is remains a developing notion as we begin to evaluate our experiences of work for peace with justice.

Signs of a Franciscan peace movement are all around us, both within and without the Order. As often happens, many non-Franciscans became the instruments calling us to follow the Francis they recognized as a man of peace. Kurt Waldheim, for example, while Secretary General of the United Nations opened the centenary year by drawing specific parallels between the goals of the United Nations and the values Saint Francis put into practice. The environment, the poor, and peace—these are the three links Waldheim identified. Regarding peace he specified disarmament, calling Francis' rule that his followers not bear arms a model for the United Nations struggle for disarmament.

The same message came from Catholic circles. Archbishop John Quinn of San Francisco, past president of the United States Catholic Conference, issued a statement on October 4, 1981, to commemorate the opening of the eighth centenary. In his call for nuclear disarmament, Archbishop Quinn chose Saint Francis as the model, the "prophet of poverty and peace."

Brother Thomas Grady, O.S.F., is Assistant Superior General of the Franciscan Brothers of Brooklyn and Chairman of the Commission on Justice and Peace for the Franciscan Federation of Brothers and Sisters in the United States.

The call was repeated within the Order by the Ministers of the Franciscan Family, who jointly issued the pastoral letter "I have done my part, may Christ teach you yours" to open the anniversary. In it they too linked the poverty of Francis with their challenge to us to become "workers for peace."

Franciscans can develop a global . . . perspective [to foster unity]. Then we can celebrate just relationships, rejoice in our oneness with all of creation, and exchange with all humankind "peace and goodness."

All of these calls stimulated a movement which had already begun, at least among American Franciscans, toward Franciscan collaboration with the peace movement. But the elements of such a movement were scattered and isolated previously. Now, as I see it, the forces already in motion are beginning to join together. There are many examples of Franciscans working for peace that I do not know. There are Franciscans like Marie Nord in Denver, imprisoned for protesting Rocky Flats several years ago and jailed again this year, who have acted consistently for peace without a lot of support from American Franciscans. That, I believe, is beginning to change as we see peacemaking become a priority in Franciscan organizations. The events of 1982 which show promise of future clarity on the question of what Franciscans can offer peacemaking efforts were directly linked to the centenary commemorations. They are, however, the fruition of many previous steps in renewing our Franciscan lives.

For example, the Franciscan Federation of Brothers and Sisters in the United States reorganized its structure in 1981 to create a commission of justice and peace. The commission started in 1982 as a direct result of the priority major superiors gave to peacemaking. Subsequently, the links between Franciscan research and action for peace became clearer, and peacemaking has become a priority in the Federation for several years to come.

One result of the Federation commission was sponsorship of a Franciscan Vigil at the United Nations (with parallel vigils elsewhere) on June 11, 1982, the eve of the mass march for disarmament in New York City. Many Franciscans from all the Orders and branches participated in both the vigils and marches on those two days. Their witness was strikingly more linked with being Franciscan than it was for those of us who marched during the U.N. First Special Session on Disarmament in 1978; then there were no Franciscan delegations to join. Not only has the peace movement grown since 1978, but so has Franciscan self-understanding; the two came together in 1982 as natural partners.

Simultaneously, Franciscans were fasting and praying for the U.N. Special Session II. In New York the fast was an outgrowth of the International Fast for Peacemakers begun a year earlier by Alain Richard, O.F.M., of Oakland, and other Franciscans. The fasters rotated and maintained continuous prayer and presence for the efforts of peacemaking. They continue to meet, integrating prayer and fasting as essential elements of a Franciscan effort for peace.

From the Franciscan witness in New York last June grew another mobilizing idea from Bill Barrett, O.F.M., of Philadelphia. He is trying to create a network of Franciscans in nuclear resistance so that efforts continue in a unified way and with a Franciscan character. Anyone interested in such a network should contact him at P.O. Box 3746, Philadelphia, PA 19125.

Meanwhile, in the desert outside Las Vegas, Franciscans were gathering people in 1982 for the Lenten Desert Experience. Though a peace movement called the Sagebrush Alliance has existed there for some time, the Lenten Desert Experience had a particularly Franciscan emphasis on conversion. The prayer and witness at the Nevada test site sought conversion of work to peacemaking efforts and conversion of our hearts to peace. Rosemary Lynch, O.S.F., describes the work and experience of those participating as a truly Franciscan spirit of reconciliation.

Rosemary was also part of the "Instruments of Peace" program that went through the Santa Barbara Province of the Friars Minor and the Franciscan Sisters of Redwood City during 1981 and 1982. Since then, some of the same friars involved have become part of a social analysis task force among the U.S. provinces for the English-Speaking Conference. Their work will surely produce impetus to action for peace.

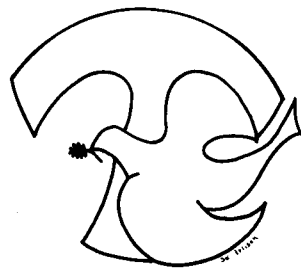
Back east the Franciscan Sisters of Philadelphia launched a Fran-

ciscans for Peace emphasis in 1981 and have done extensive collaborating among their provinces in prayer, fasting, and education for peacemaking. They, too, are a sign of our renewed understanding that peace is constitutive of Franciscan Gospel living.

These are but examples of the growth of the commitment to peacemaking among American Franciscans in the last two years. I look at all of this with joy and curiosity. Having been involved in efforts to link Franciscanism with peacemaking for several years, particularly through my work with the Franciscan review *Haversack* and, currently, through chairing the Federation Justice and Peace Commission, I have wondered what it is that such a Franciscan convergence can bring to the peace movement. We have several elements to offer.

All recent popes have linked peace with justice. The calls from Kurt Waldheim, Archbishop Quinn, and our Franciscan Ministers all linked Franciscan poverty and peace. This is a major and essential connection. The Church teaches that there will be no peace without justice. Franciscans can bring their special relationship with Lady Poverty to add clarity by showing that there will be no justice without economic justice. The peace movement, in North America particularly, needs to have those links clearly drawn. Further, Franciscans can link the people as well as the concepts. The poor must, in justice, shape their own future. Yet they are often excluded from efforts for peace which, in our time, focus more on the urgent need for nuclear disarmament than on a plan for living in peace. For that vision Franciscans are needed. Living in peace must be more than living without nuclear threats, essential as that task is. Franciscan peacemaking can model a peaceful world by manifesting its charisms of minority, contemplation, and metanoia; by eliminating power from its peacemaking, by rejecting racism, sexism, and classism in all its work for justice, and specifically by reconciling the powerful with the poor in working for peace with justice.

It seems to me providential that Franciscans, late as we are to the peace movement, have united on peacemaking during the same year our bishops have taken a stand against nuclear war. Like Francis, we



can help this renewal of the Church. As he resisted the Lateran Council's call for a Holy War, we can resist calls for a just war and, like him, demonstrate alternatives: peace from meeting the Sultan, not from killing; peace from not bearing arms or defending property; peace from economic justice; peace from communion with lepers and popes alike. Francis took the Gospel literally; he did not abandon his poverty or peacemaking, nor his Church—he renewed it. We too can support our bishops' courageous stance by encouraging them in fidelity to the Gospel and by supporting them by word and deed in the required actions for justice.

Franciscans can develop a global rather than nationalist perspective and within that perspective help unite the varieties of people, the haves and have-nots, with whom we are able to journey. The new world order that must be born will grow out of such reconciliation. Then we can celebrate just relationships, rejoice in our oneness with all of creation, and exchange with all humankind "peace and goodness" Ω

Special Issue on Saint Clare—July–August, 1983

Edited by Sister Frances Ann Thom, O.S.C.

Letter of St. Bonaventure to the Poor Clares

Translated by Father Regis J. Armstrong, O.F.M. Cap.

The Richness of a Father

By Sister Marie Beha, O.S.C.

See How They Loved Each Other!

By Sister Mary Seraphim, P.C.P.A.

Woman Most Powerful

By Sister Mary Francis Hone, O.S.C.

Poetry on Saint Clare

This summer, as our regular July–August issue, we shall publish an issue devoted entirely to our Holy Mother, Saint Clare of Assisi. Recent experience with "theme" issues has shown us that there can be a large demand for extra copies—a demand which sometimes is impossible to meet unless orders are placed in advance. The cost of a single issue is \$1.00, and discounts are available for quantity orders. Please let us know soon if you will want copies of this special issue on Saint Clare. Orders must be placed by May 25th to ensure adequate supplies. Please address them (and your inquiries) to the editor at Siena College, Loudonville, NY 12211.

Peacemakers of the New World Order

SISTER JEANNE CONZEMIUS, S.S.J.-T.O.S.F.

YEN HUI, a disciple of Confucius, told his Master that he decided to go to the land of Wei. The Prince of Wei was a tyrant on a rampage. Corpses strewn the countryside. Yen Hui was going to improve the conditions.

"You do not know what you are doing. You are wasting your energy. You must first find Tao in yourself before you try to change politicians. But I suppose you have a plan. Tell me about it."

Yen Hui replied, "I am going to present myself as a humble, disinterested man seeking only to do what is right. Will this win over the Prince?"

"Certainly not," said Confucius. "The Prince may pretend an outward interest in your objective standard of justice, but interiorly he will not hear you. He is a man who gets what he wants by trampling on other people. If he does this with mediocre people, how much more with you who claim to be a man of pure principles? This strategy will get you nowhere."

"Very well, then," said Yen Hui. "Instead of directly opposing the Prince, I will maintain my own standards interiorly, but outwardly I will appear to yield. I will honor tradition in all ways: bowing, kneeling, prostrating myself before him as do others. In this way I will be accepted. All will know me as having no interests of my own. I will present myself as being the humble servant of the tradition. Yet all the time inside myself I will know what is right. When the time comes, I will remind the Prince of the ancient traditions. But it will not appear

Sister Jeanne Konzemius, S.S.J.-T.O.S.F., is Director of the Office of Justice and Peace for the Diocese of La Crosse, Wisconsin.

as if I am criticizing him. It will be the tradition which is commanding him to change his conduct. Do you think my strategy will work?"

Being full of light [from fasting], we can be peacemakers of a new world order.

"Certainly not," said Confucius. "You have too many plans of action and you do not even know the Prince. At best, he might superficially conform, but there will be no real change. At worst, you might lose your head."

Yen replied, "Well, Master, what do you suggest?"

"You must fast," said Confucius.

"Easily done," said Yen Hui. "As a child I came from a poor family. We often went weeks without wine or meat."

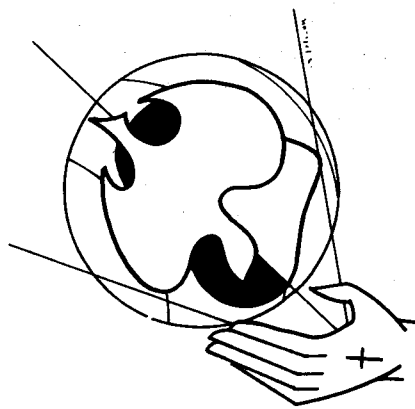
"Not that type of fasting," sighed Confucius. "You might call that 'observing a fast.' I mean a fasting of the heart."

"What is a fasting of the heart, Master?"

"When the heart fasts, the goal is inner unity. This means emptying all the faculties. When the faculties are empty, the whole being listens. You then hear, but not with your ears. You hear with the spirit. You are free from preoccupation with yourself and open to others. Then you will go among people without entering into conflict with their ideal images of themselves. If they will listen, sing them a song. If not, keep silent. Don't try to break down their doors. Don't try out new medicines on them. Be there among them because there is nothing else to be but one of them. It is easy to stand still and leave no trace, but it is hard to walk without touching the ground. If you follow human methods, you can get away with deception. In the way of Tao, no deception is possible. Look at this window. It is nothing but a hole in the wall, but because of it the whole room is full of light. So when the faculties are empty, the heart is full of light. Being full of light, it becomes an influence by which others are secretly transformed."

Today, as in the land of Wei, there are innumerable tyrants who ravage the earth, pillage its resources, and strew the countryside with trampled human lives. Unlike Yen Hui we don't have to travel very far to find these tyrants. For they live in our midst and even, at times, seek a kingdom in our own hearts. Each of us can articulate clearly the peril of our times and the fragility of our future. Like Yen Hui we hear the urgent call of trampled lives—the urgent call of a pillaged and stretched earth. How do we respond? We must respond as peacemakers searching for ways to bring justice to people's lives and the planet Earth. We must work to re-order the present system and, together with others, create a preferred future—a new world order wherein each person and every people can realize the fullness of their human potential to live a full life. What are the strategies we use to accomplish this preferred future? The story recounted above has several strategies for consideration.

In the first strategy a person of pure principle seeks only to do what is right and confronts the tyrant head-on. In this case we have conflicts of power between principled parties each operating out of his own self-interest. If we choose this role, we end up building up our arsenals to defeat and destroy the other. That which we name "the devil" we judge to hell. Often times we betray our own credibility as we trample on the dignity of those who trample on the dignity of others. It is a posture that carries with it a great deal of self-righteousness. This is not adequate for those of us who choose to be peacemakers, nor can it create a new order.



The second strategy outwardly yields to the tyrant but protects an inner flame that neither bows nor kneels in submission. Like the first strategy, this is not the role of a peacemaker. In choosing this role we conform submissively either because we have accommodated to the system of the tyrant or because we have been co-opted by it. It really doesn't matter which. For in either case—no matter how ulterior our motives—we are quite

powerless. There are myriads of ways that the system can achieve this accommodation. It can give us a part of what we dream for; it can re-

mind us that people just can't change that fast; or it can tell us not to bother our pretty little heads over such complicated matters.

Confucius does speak of a third way: a fasting of the heart. It is a way that demands that we remove all of the trappings of our heart that keep us from listening with our whole being to the Spirit. Even as peacemakers, we find that the trappings are many and are deeply embedded. The fasting of the heart can cleanse our heart and gradually eliminate its dependency on the trappings. It means letting go of what people think of us. It means relinquishing all that would give us status or privilege over others. It means sacrificing our honor and steady footing when the dignity of others is in question. It means knowing how and when to be non-cooperative and non-obedient to all the task-masters of the tyrant who would quiet us. It means letting go of being better than others, being their judge, knowing the answers. It means letting God be God in our lives. If fasting of the heart is a way of life for us as peacemakers, we can become the window through which a whole room can be lighted and by which others can be secretly transformed. Being full of light we can be peacemakers of a new world order. Somehow it seems that is the kind of servant that God speaks of in Isaiah 42:1-4, 6-7:

The Lord says,
 "Here is my servant, whom I strengthen—
 the one I have chosen, with whom I am pleased.
 I have filled [you] with my spirit,
 and [you] will bring justice to every nation.
 [You] will not shout or raise [your] voice
 or make loud speeches in the streets.
 [You] will not break off a bent reed
 nor put out a flickering lamp.
 [You] will bring lasting justice to all.
 [You] will not lose hope or courage; [you] will
 establish justice on the earth.
 Distant lands eagerly wait for [your] teaching.
 Through you I will make a covenant with all peoples;
 through you I will bring light to the nations.
 You will open the eyes of the blind
 and set free those who sit in dark prisons." Ω

Book Reviews

Rediscovering Fatima. By Robert J. Fox. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. x-131. Paper, \$4.50.

Reviewed by Father Evan Roche, O.F.M., Professor of Philosophy at Siena College and Director of the local Padre Pio Group which meets at Siena College.

Father Robert J. Fox is national spiritual director for the Blue Army Cadets of our Lady of Fatima in the United States. He has visited Fatima very many times, has written extensively about our Lady of Fatima, and undoubtedly knows more about Fatima than does any other living American. In this, his most recent book, he is a master of the facts, and he lets the facts speak for themselves. His presentation is clear and simple, and devoid of literary embellishments. He does not write as a professional theologian; yet everything he says is in complete accord with sound theological principles.

The Foreword to *Rediscovering Fatima* was written by Cardinal Carberry and amounts to a brief review as well as a total endorsement of the book. It follows upon a simple listing of no fewer than eighteen official Church endorsements of the Fatima apparitions. These statements and actions of six recent Popes should convince every Catholic that, in the words of Pius XII, "the time for doubting Fatima is past."

The first three chapters of the body of the book relate the six appearances of our Lady to the three peasant children in 1917. Nearly all of the known statements of our Lady to the children are repeated for us here. The miracle of the sun is vividly portrayed and witnessed to so overwhelmingly that only those who want not to believe can remain unconvinced.

The next three chapters contain new material obtained by Father Fox from the sister of Lucia, the brother of Jacinta and Francisco, and several Portuguese priests who are regarded by the Vatican as experts on the subject of the Fatima apparitions.

Chapter VII deals with the third part of the "Secret" of Fatima. We know that Pope John XXIII disclosed its contents to a few close aides, including Cardinal Ottaviani. Pope Paul VI, in speaking at Fatima on May 13, 1967, indicated that it dealt with the great need for internal peace, the internal peace of the Catholic Church. Our present Holy Father, John Paul II, echoed the words of Paul VI when, in his own recent visit to Fatima, he consecrated the modern world to our Lady of Fatima.

This reviewer had the good fortune of consulting a Religious who has just returned from an extended visit to Fatima. This Religious saw how the people of Fatima live today in much the same way as they did prior to the events of 1917. It is remarkable how unspoiled they are by the fame that

has come to their little village. After seeing the miracle of the sun, the people of Fatima quietly accepted our Lady's message without grasping any material advantages for themselves.

Father Fox does not editorialize upon the various wonderful events and messages of Fatima. He modestly allows the Blessed Virgin to speak for herself and to give her own repeated emphasis to reparation, especially Eucharistic reparation, and to the daily Rosary, for the intention of peace in the Church and the world.

This reviewer could not help noticing how very, very often the word peace and the appeal "Pray for peace" were uttered by our Lady and by everyone else connected with Fatima. The angel who appeared to the children three times prior to the appearances of our Lady called himself the Angel of Peace. The Bishops of Portugal became convinced that the Peace Program of our Lady saved their country from World War II. Yet today in the United States we hear and read many peace statements by prominent churchmen with scarcely a reference to the Queen of Peace. Perhaps, as a reminder, Father Fox's book should be sent to every Peace Committee in the United States.

With all those who accept the message of our Lady given at Fatima this reviewer voices just one complaint to Father Fox. We only wish that your book had been longer and that you will soon write more for us about our Lady of Fatima.

1982. Pp. vi-108. Cloth, \$8.95; paper, \$4.95.

Reviewed by Father Paul C. Eckler, O.F.M., M.Div. (Washington Theological Union), campus minister at Siena College and a member of the local Committee on Peace and Justice.

In this book Father George Maloney has brought his rich understanding of the Christian East of the early centuries to bear on the technique and discipline of centering prayer. The result is a fine blend of tradition and practical information that roots this form of prayer in its place in Christian spirituality. But it is also a book for beginners to the method of the prayer of the heart. For while the author includes many references to the reflections of the early Christian spiritual writers, he does so in a way that no one will become lost either in the language or in the concepts themselves.

A chapter which is particularly insightful is on the meaning of sin and brokenness in the Christian life. In this reflection on the Christ as Divine Physician, Father Maloney provides a centering context for the reconciliation and healing at the core of the Christian spiritual experience. Also, each chapter concludes with exercises and practical applications for those choosing to enter more deeply into this prayer style. In short, this is an excellent contribution to the ongoing study of spirituality in our time.

Centering on the Lord Jesus. By George Maloney, S.J. Wilmington, DE: Michael Glazier, Inc.,

The Gospel in Word and Power: The Biblical Liturgical Homily. By Stephen C. Doyle, O.F.M. Wilm-

ington, DE: Michael Glazier, Inc., 1982. Pp. 117. Paper, \$6.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D. (Philosophy, Fordham), Associate Editor of this review.

This book is written to help bridge the gap between biblical studies and preaching, a gap that hinders effective Sunday homilizing. Drawing heavily on the Pontifical Biblical Commission's *Instruction on the Historical Truth of the Gospels* (1924), which is valuably printed as an Appendix to the book, Father Doyle invites the homilist to find what the texts say and how it was understood by those who heard it. Scripture Commentaries can help the homilist get to the historical and faith situation to which the Evangelists addressed themselves. Since the homily is a "shared reflection," however, considerable thought about the

Scriptures and what they say to you in your faith experience, is necessary for a vital homily. Homilies should be, as Paul VI said in his Apostolic Exhortation, "Evangelization in the Modern World," expressive of the faith of the minister, impregnated with life, simple, clear, and direct, to name some features. The homilist is Prophet, Community Builder, Proclaimer of the Kingdom, and Son of Man (fully human, that is, as Jesus is).

Father Doyle writes in a most readable and concrete style. His explanation of "demythologizing" and the task of "remythologizing" is a particular example of that. But I do wish he had developed that chapter more fully. The Appendix on Resources for Homily Preparation is helpful. Homiletic students and priests (or any prospective homilists), young or old, will find *The Gospel in Word and Power* inspiring and educational.

Books Received

Boff, Leonardo, O.F.M., *Saint Francis: A Model for Human Liberation*. Trans. John W. Diercksmeier. New York: Crossroad Books, 1983. Pp. viii-178. Cloth, \$12.50.

Boucher, Madeleine I., *The Parables*. NT Message Series, n. 7. Wilmington, DE: Michael Glazier, Inc., 1981. Pp. 159, including Appendices and Bibliography. Cloth, \$8.95; paper, \$5.95.

Turpin, Joanne, *The Healing Mysteries: A Rosary for the Sick*. Cincinnati: St. Anthony Messenger Press, 1983. Pp. vi-25. Paper, \$1.35.

Franciscan Studies M.A. Program Summer 1983 Offerings

The student may pursue a general course of study or specialize in research or in spiritual direction within the program of Franciscan Studies.

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

NEW STUDENTS who are studying for a degree and who will be at The Institute during the year and are enrolled in the Spiritual Direction Track must take courses FS 500 and 539 this summer.

ALL OTHER NEW STUDENTS pursuing a degree must take FS 500 this summer.

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.

Course	Title	Credits	Days	Instructor
FS 500	Bibliography	1	MWF	To be announced
FS 502	Sources for the Life of St. Francis	3	M-F	Fr. Maurice Sheehan, O.F.M. Ca
FS 504	Life of Saint Francis	3	M-F	Fr. Conrad L. Harkins, O.F.M.
FS 506	Survey of Franciscan History	3	M-F	Fr. Lawrence Landini, O.F.M.
FS 508	History of Franciscan Thought	3	M-F	Fr. Joachim Giermek, O.F.M. Co
FS 510	History of Franciscan Spirituality	3	M-F	Fr. Cyprian Lynch, O.F.M.
FS 512	Spiritual Direction and the Franciscan Tradition	2	MWF	Fr. Maury Smith, O.F.M.
FS 514	The Development of the Franciscan Person	2	MTTHF	To be announced
FS 517	Introduction to Palaeography	2	By arrangement	Dr. Girard Etzkorn
FS 519	Writings of St. Francis and St. Clare	2	MTWF	Fr. Regis Armstrong, O.F.M. Ca
FS 520	Seminar	2	MTTHF	Fr. Constantine Koser, O.F.M.
FS 527	Pioneering Franciscan Sisters of the 19th Century		One week only	Five professors to be announced
FS 534	Theology of Christ according to Franciscan Masters	2	MTWF	Fr. George Marcell, O.F.M.
FS 534	Franciscan Reforms and Renewal Today	2	MWTHF	Fr. Sergius Wroblewski, O.F.M.
FS 570	Practicum	1	By arrangement	Staff
FS 590	Independent Research	1-2	By arrangement	Staff
FS 600	Master's Thesis	6	By arrangement	Staff

STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration	Monday, June 27
Classes Begin	Tuesday, June 28
Language Exam	Friday, July 8
Classes End	Friday, August 5

FEES

Graduate hour	\$120.
Board	\$510.
Subject to change without prior notice.	
Courses are subject to cancellation	
if insufficient enrollment.	

PRE-REGISTRATION

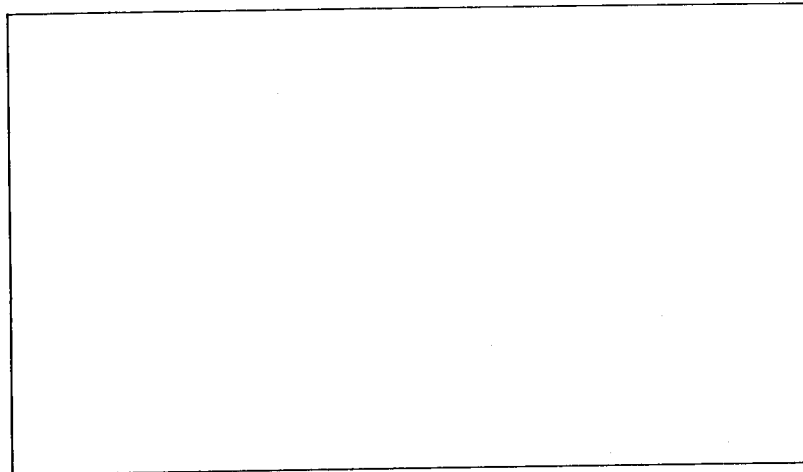
Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, Bonaventure, New York 14778. Students who register need not report for registration on June 27.

ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program is pursued during the Summer, Autumn, and Semesters. The required number of course credits obtained in two Summer sessions and the entire academic year, or in six Summer sessions.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office



Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Animating Franciscan Conversion in the Third Order Religious Tradition

Two Workshops and a Retreat Experience form this summer's Franciscan Program at St. Francis College, Loretto, PA. Detailed schedule will be given the first Sunday of each session.

Francis: Living to Bear Fruits of Penance
Fr. Giles Schinelli, T.O.R., and Sr. Candice Tucci, O.S.F. July 3-8

Contemporary Animation of Penance
Br. Kevin Smith, O.S.F., and Sr. Kay Francis Berger, O.S.F. July 10-15

Retreat Conversion Experience
Sr. Roberta Cusack, O.S.F. July 17-22

The cost per week is \$135. Checks should be made payable to Saint Francis College. Optional graduate credit is available. For further information, please contact

Br. Gregory Monahan, T.O.R.
Franciscan Summer Program
Saint Francis College
Loretto, PA 15940

JUNE, 1983

The CORD

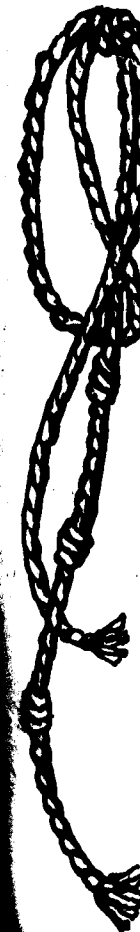
A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

- MEET AND LOVE FRA JACOPONE DA TODI 163
Raphael Brown, S.F.O.
- FRANCISCAN SPIRITUALITY 170
Aloisio Cardinal Lorscheider
- THE FIRST ENCYCLICAL OF ST. BONAVENTURE 179
Translated by Regis J. Armstrong, O.F.M.Cap.
- A FRANCISCAN APPROACH TO EDUCATION 185
Peter James Stuhlmiller

FEATURES

- EDITORIAL: ONE IS YOUR TEACHER—
ONE, YOUR MAGISTERIUM 161
Julian A. Davies, O.F.M.
- POETRY
- PRAYER FOR GOOD WILL 169
Raphael Brown, S.F.O.
- LAMENT FOR MOTHER FRANCIS BACHMAN 184
Sister Jeanette Clare McDonnell, O.S.F.
- LOVE'S FOREST 191
Sister Barbara Mary Lanham, O.S.F.
- THE ANNIVERSARY 192
Charles Cantakupo



The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8885) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our June issue have been drawn by Sister Donna Weber, F.S.P.A., who teaches art at Sacred Heart High School, Miles City, MT, is Head of RENEW and of the Liturgy Committee in her parish and Vicar for Religious Women in the Miles City Vicariate of Great-Falls/Billings Diocese.

Standard Abbreviations used in The CORD

for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions

BenLeo: Blessing for Brother Leo

CantSol: Canticle of Brother Sun

EpAnt: Letter to St. Anthony

EpCler: Letter to Clerics'

EpCust: Letter to Superiors'

EpFid: Letter to All the Faithful'

EpLeo: Letter to Brother Leo

EpMin: Letter to a Minister

EpOrd: Letter to the Entire Order

EpRect: Letter to the Rulers of People

ExhLD: Exhortation to the Praise of God

ExpPat: Exposition on the Our Father

FormViv: Form of Life 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

UhlVol: Last Will Written for Clare

VPLaet: Treatise on True and Perfect Joy

'I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis

2Cel: Celano, Second Life of Francis

3Cel: Celano, Treatise on Miracles

CL: Legend of Saint Clare

CP: Process of Saint Clare

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).

EDITORIAL



One Is Your Teacher— One, Your Magisterium

ONE OF THE THINGS I share about myself on marriage encounter weekends (an apostolate I have worked in and praised for years) is that visiting speakers don't seem to get me as angry any more. In the decade 1968-1978, I judged that much of what was being passed off as "continuing education" was continuing *miseducation*. And I was often on my feet at a meeting reminding speakers their views were not what the Catholic Church teaches. Over the past five years or so I personally have come to tolerate 90 percent orthodoxy and try to profit from the positive insights our "continuing educators" might have. And there does seem to be less nonsense uttered than before.

Some recent "horror stories" have given me second thoughts. When a speaker addressing a group of religious educators advises, nay commands, that pupils be forbidden to read the first eleven chapters of Genesis "because they are all story"; and when a "reputable" faculty seeking to update priests is defending views about sexual morality condemned by the Holy See, then those charged with providing for the (indeed necessary) ongoing professional development of religious and clergy need to re-read Pope John Paul's Address to the Bishops of the United States (given October 5, 1979). There he reminds our bishops that the "sensus fidelium," the people's "feeling of faith," so often appealed to by experts teaching contrary to the Pope, is not independent of the Magisterium of the Church, but depends on their "receiving intact the deposit of faith." Nor is there room in the Catholic faith, for a "theologians' magisterium," at odds with the Universal Magisterium headed by one who bears the title Vicar of Christ.

¹Pope John Paul II in America, ed. Lucius Annes, O.F.M. (Andover, MA: Charisma Press, 1980), 41-42; *The Pope in America: Address of Pope John Paul II* (Wanderer Press, 1979), 53-58.

I am familiar with the common defense of "deviations": they exist in the minds of the hearers, not the speakers." I don't generally accept it, for it is the responsibility of an educator—particularly an educator in faith—to communicate accurately. Nor do I accept the weaseling and waffling by which "reputable" theologians try to say that they are not disagreeing with the Pope, only interpreting him. I resent people thinking that I am so stupid I can't tell when their "interpretations" are outright denials. Recently a sign outside the Church up the street carried the slogan, "We often find what will do, by finding what will not do." Catholic moralists have often used this maxim in treating of sexuality and life questions like abortion, and it seems to me the approach that is being taken in the debate on nuclear arms. After all, to be a follower of Jesus, we need to know what kinds of things he would never do.

Plato long ago suggested—wrongly—that education was the answer to all men's problems. Twentieth-century religious may be making a similar mistake. The need all we religious have is for ongoing formation, formation in the Gospels. The direction that formation might well take is outlined nicely in the allocutions of John Paul II to Religious.² We have probably experienced some "horror stories" in this area too: the discouraging of confession and daily communal Eucharist, for example. Superiors to have to be vigilant in selecting those who will further educate their charges. Some of the charges may have to be more militant in challenging what is not of faith, and all are called to be more obedient to the one Teacher, Christ, and to the One Magisterium, that of the Church. Ω

In Julian Davis ofm

²The allocutions have been collected in a volume entitled *Allocutions of Pope John Paul II to Religious 1979-1980* and distributed by the Little Sisters of the Poor, 2325 N. Lakewood Avenue, Chicago, IL 60614.

A REVIEW ARTICLE

Meet and Love Fra Jacopone da Todi

RAPHAEL BROWN, S.F.O.

WITH THE LONG overdue and happily welcome publication in the last two years of a first-rate biography and a very readable modern English translation of the poems of our great but little known Franciscan poet and mystic Fra Jacopone da Todi, it is indeed opportune to repeat and act on these truer than ever lines which the Secular Franciscan Frederic Ozanam wrote back in 1852: "It is time to open his book and to seek beneath the dust of its sadly neglected pages some of the most beautiful inspirations of Catholic mysticism."

Retired professor of Italian literature Dr. George T. Peck (a member of the Society of Friends) has given us in his splendid *The Fool of God, Jacopone da Todi* the only book in English on Jacopone—shame on us!—in the sixty long years since Evelyn Underhill's rich and still valuable "spiritual biography."

Peck's fine contribution was a Choice Outstanding Academic Book for 1980, and in my opinion fully merits a Franciscan "Pulitzer Prize" for Biography. I could not agree more with the *Best Sellers* review: "It is a rare treat indeed to have a scholarly work that is eminently readable and thoroughly enjoyable. This book is precisely that: sound scholarship that successfully holds a reader's interest through clear language and lively style." Two of its features which especially impressed and delighted me are its vivid treatment of the historical backdrop of social and economic conditions in Todi during Jacopone's time, i.e., the age of Dante, and its skillful tracing of the poet's psychological growth, that "makes that most turbulent inner world navigable" (Hughes).

The Fool of God, Jacopone da Todi. By George T. Peck. University, AL: University of Alabama Press, 1979. Pp. 246, illus. Cloth, \$16.75.
Jacopone da Todi, The Lauds. Translated by Serge and Elizabeth Hughes. Classics of Western Spirituality Series. New York: Paulist Press, 1982. Pp. xxi-296. Cloth, \$11.95; paper, \$7.95.

This review-article should have appeared in 1980, but was postponed so as to include the new Hughes English version of Jacopone's poems, the equally excellent twin of Peck's book. Both books are almost like over-rich tasty fruitcakes, and both require and reward months of rereading and reflective study. Peck's biography is buttressed with forty pages of notes and bibliographical comments, and with numerous readable prose translations of excerpts from the poems.

I strongly urge all Franciscans to join us *jacoponati*. Take and read Peck and Hughes. Meet and love . . . Jacopone da Todi.

Before going further into the "turbulent" phenomenon of Fra Jacopone, I should briefly outline its main dramatic features for those who have yet to meet him and fall under his potent spell. Just as disciples of that other great Italian Renaissance mystic, Saint Catherine of Siena, were said to have become "*caterinati*," so too we who have been captivated by the appeal and charm of Todi's poet can be termed "*jacoponati*." Those who have had this experience know how inspiring it is.

Giacomo di Benedetto, born in Todi about 1236 in a prosperous family, studied law at Bologna, became a notary in the booming business world of Todi, not just "notarizing" but drawing up all sorts of contracts and deeds and agreements. A brief marriage ended in the accidental death of his young wife. For the next ten years he reacted as an almost insane "fool for Christ," then joined the Franciscans as a lay brother and began to express his utter rejection of worldly values and his growing fervor and love for Jesus in biting satirical and soaring

Raphael Brown, S.F.O. and lay affiliate O.F.M., retired reference librarian of the Library of Congress and President of the San Luis Rey Fraternity in north San Diego County, California, has written several books and numerous articles on Franciscan themes, the latest of which is True Joy from Assisi.

lyrical poems. In more sober moods he also penned at least ten didactic poems, mostly allegorical, on the moral life: virtues and vices, faith versus reason, feeling versus conscience. Meanwhile he became intensely involved in the Franciscan Spiritual reform movement, culminating in the 1290's with active participation in the political rebellion of two Colonna cardinals against Pope Boniface VIII. After their defeat, Jacopone was excommunicated and languished six years in a friary prison. Freed by the next pope in 1303, he died on Christmas, 1306, in the arms of his good friend and fellow mystic, Blessed John of La Verna (see his life in Chapters 49-53 of *The Little Flowers*).

But beyond and beneath the bare, bald facts of his career burns the fiery, passionate personality of the great poet and penitent: rough, rude, even at times crude, tall, outsize, a giant, never lukewarm, tumultuous, tempestuous, tormented, fierce, fanatical, bizarre in his almost Slavic cult of folly for God, at times deliberately "crazy as a lark," much like "crazy" Brother Juniper. Yet also—ever growing, evolving, even mellowing with full maturity and mystic mastery of his inner volcano—Jacopone learned to practice Christ's crucial advice to him (in *Laud* 90): "*Ordena questo amore*"—control, set in order, discipline your passionate love of God.

Jacopone, moreover, was a calmly reasoning moralist in his didactic poems and a biting satirist in his profiles of sin-tripping Sunday-Christians and religious whose life style contradicts their profession of humility, poverty, and charity. He was a caustic critic and penetrating prophet whose poems "protest" against the decline and decay in the Church of his pre-Avignon era.

But above all, he was a marvelously inspired and insightful mystic, describing in magic music the mysteries of the inner life of the Christian seeking union with Jesus, climbing from contrition and conversion through tears and tender devotion up the Tree of Life toward the unexplored summit of transforming union and the mystical espousals and marriage. And all those steps and stages eloquently evoked from his intimate, daily experience, his own inner heart-and-soul life.

* * *

THAT IS WHAT we find and relish in the excellent new English translation by Serge and Elizabeth Hughes, in which a striking Preface by Elemire Zolla, an Italian expert on comparative mysticism, sketches some parallels between Jacopone and the Sufi and other esoteric

mystical schools. The translators' 65-page introduction ably outlines the poet's career and inner evolution, with perhaps too much attention to older Italian literature historians. A very helpful feature is the remarkably full "Index to Text," which covers in detail such topics as hope, Jesus Christ, love, etc., and yet omits folly or madness.

But the main value of this book lies in the 200 pages that bring to us the 92 authentic Lauds or poems of Jacopone in a pleasing, flowing, readable, modern English style, thus achieving for the first time a real communication between the poet and his English-language friends. (Unfortunately, the 34 poems in the Underhill biography were translated by Mrs. Theodore Beck in a conflated Victorian style that was as untrue to the stark original as would be Dante or the Gospels translated by Lord Tennyson; moreover, five of the 34 are apocryphal.)

When reviewing a translation we must answer two questions: Is it faithful in style and content, and is it complete? As a whole, my impression is that the Hughes version adheres to the poet's content or meaning more than to his deliberately blunt, rough, rugged, and highly individualistic personal style. Just one example: in his Laud 62 on Saint Francis, Jacopone has the Poverello retort in these lapidary words to the Devil's urging him to withdraw to the desert: "I am not sent to flee. Rather, I come to hunt." The Hughes version has: "I did not come into this world to shirk my duty. Pressing on, I will lay siege." However, various other passages which I have checked are much more faithful in both style and content. As to completeness, the 1974 critical edition of Franco Mancini adds 96 verses to four poems from other manuscripts, and it includes seven additional poems, running to 40 pages, which he considers perhaps or probably authentic. Hughes omits this material. (One minor typo slip: the "81" on the last line of page 64 should be 71.)

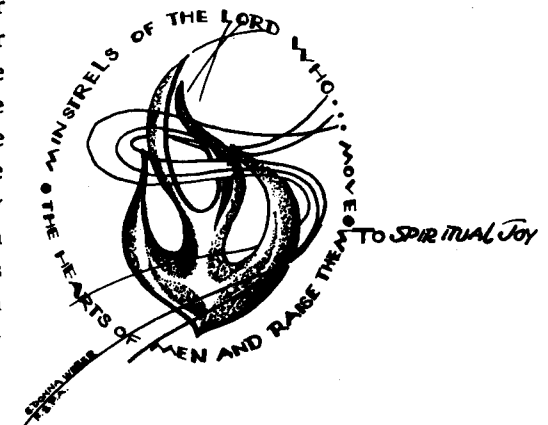
The Hughes book contains the standard 91 Lauds of the 1490 and 1953 (Ageno) editions (counting but omitting the apocryphal Laud 86), plus as Laud 93 the dramatic Marian "Donna del Paradiso." It does not include the Latin *Stabat Mater dolorosa*, as both Ageno and Mancini deny that Jacopone wrote it.

It also retains the traditional ordering of the Lauds more or less by subject and conjectured chronology. However, it provides no classified list or guide to the subjects treated, which is regrettable, as such a breakdown is sorely needed. Without guidance, a new reader might by chance dip into the book and fall upon one or more of the nine mostly long, didactic, doctrinal-moral allegories of the virtues

which the poet probably wrote for the instruction of novices and students and which modern critics consider artificial and tedious, hardly "the real" Jacopone. Those skippable Lauds are 13, 36, 43, 70, 71, 74, 78, 87, and 88. If you want to sample them, try 13 and 36. These arid allegories remind us of Dante's dull discourses.

Among other fascinating links or parallels between the poems of Jacopone and *The Divine Comedy* of his more famous contemporary Dante, the collection of the former's Lauds might also be divided into a Jacoponian Inferno, Purgatorio, and Paradiso along these lines. After the

lovely first two Marian Lauds, corresponding to the role of Mary, Beatrice, and Lucy in Canto 1 of the *Inferno*, Jacopone takes us—without a Virgil—through a kind of hell-on-earth of the misery of the sinning human condition in bondage to the world, flesh, and devil. Unlike Dante, Jacopone treats the dwellers of his "hell" with spicy, racy, sardonic satire, yet with Dantean mordant realism: sins having the deadly stink of toilets or being like lice with their eggs or famished fleas. These fierce, savage satires aimed at so-called Christians comprise Lauds 3, 5–9, 14, and 22–24. Allied to them are those on the medieval Dance of Death theme, i.e., the death experience of worldlings, especially wealthy materialists: Lauds 9, 12, 15, 18–21, and 25.



Then we advance into a kind of Purgatorio in which sinners pray for and obtain conversion with expiating contrition and penance: Lauds 4, 10, 11, 13, 26, 27, 34, 35, 37, 38, 47, 48. In this new life, the born again Christian enters into a personal relationship with Jesus his Savior: Lauds 39-42 and 44-46 (46 is a magnificent ode to the Eucharist). At this point he finds inner peace (Laud 49) and joy in the Cross (73, 75).

Next, as in *The Divine Comedy* the last Cantos of the Purgatorio deal critically with the Church, so we find in Jacopone's Lauds 50 through 62 a searing treatise on the sad state of the Catholic Church around the year 1300; to which should be added Lauds 32-34 warning against the then rising heresy of the Brethren of the Free Spirit. After deploring—and making Christ deplore—the spreading moral decay among the clergy, Jacopone with all the prophetic daring of a Jeremiah wrote one poem-epistle to Pope Celestine V and three to his arch foe, Pope Boniface VIII, plus another (55) from his foul friary prison cell packed with wry and realistic irony, making it one of the finest examples of Gulag literature.

Organically related to this Church section are his specifically Franciscan poems: Lauds 61-62 on Saint Francis, 59-60 on Lady Poverty, and 17 and 28-31 on proud, over-intellectual, and otherwise unworthy friars. Also Laud 63, a prose and verse Letter to Blessed John of La Verna on true Franciscan joy in suffering.

Only now, like Dante, are we duly prepared to soar with Fra Jacopone heavenward, or as he puts it in three Lauds (69, 88, 89) to climb up the branches of the mystic Tree of Life which is Christ himself. It is in these last very great Lauds 64-68, 73, 75-77, 79-85, and 89-92, that the fiery Franciscan poet and mystic, whom Saint Bernardine of Siena aptly called "our holy modern David," attains that Everest-like summit of experience of intimate union with God which some saints have reached but very few have described at all or so fully.

* * *

MUCH COULD AND should be written about the mysticism and contemplative spirituality of Jacopone, his major achievement and contribution. But unfortunately, as with Saint Bonaventure, all too little is available, especially in English. The best and "most important recent study" (Peck) is by Professor Alvaro Bizzicari of the University of Connecticut, "L'amore mistico nel canzoniere di Jacopone da Todi," in *Italica* (UC Santa Barbara) 45.1 (1968), 7-24; it should be translated or at least abstracted in **The CORD**. In English we have only some

still valid pages in Underhill's *Jacopone da Todi*, two good articles by Arrigo Levasti, and some fine pages by Peck and Hughes.

It is the greatest glory of Fra Jacopone that he did exactly what Saint Francis wanted his friars to do: be "minstrels of the Lord, who must move the hearts of men and raise them to spiritual joy" (LP 88). Thus he has an honored rank in that merry line of Franciscan troubadours that began with the Poverello and extends through Brother Pacifico, Raymond Lull, and Saint Charles of Sezze down to Louis Le Cardonnel, Emile Ripert, Sebastian Temple, Eric Doyle, Murray Bodo, John Michael Talbot, and Colettine Mother Mary Francis.

Jacopone has rightly been called "ever the troubadour of God" and "that Laureate of Folly." I would add "the Laureate of Franciscan contemplation." For in his personality and life and writings I find and relish more and more a beautiful synthesis of much—not all—of what I have most loved in Saint Francis and Brother Giles and Saint Bonaventure: that soaring, loving, joyful Franciscan "spirit of prayer and devotion" rephrased and sung in simple, powerful, profound, prayerful poetry. So I strongly urge all Franciscans to join us *jacoponati*. Take and read Peck and Hughes. Meet and love our great mystic Brother Jacopone da Todi. Climb with him to God. Ω

Prayer for Good Will

Dear Lord,
please
give me the grace
to renounce and overcome
myself will
by applying
my free will
to doing
Your Holy Will
here and now
with good will
because only
in Your Will
is our peace
and our joy
now and forever.
Amen.

Raphael Brown, S.F.O.

Franciscan Spirituality

ALOISIO CARDINAL LORSCHIEDER

ONE OF THE MOST important occasions in my life was the day when for the first time I met a priest and conversed with him. I very much wanted to be a priest, without, however, having ever revealed that desire, for when I was small we lived at a good distance from the priests.

Early Vocation and Training

THIS PRIEST who first spoke to me about my vocation was a Dutch Franciscan. I was accepted for the minor seminary when I was but nine years old. With great affection I recall those years in the Seraphic Seminary at Taquari, Rio Grande do Sul, Brazil. It was my good fortune always to have had wonderful teachers; they were men of exemplary life, those Dutch Franciscans. In 1942 I entered the novitiate in the Franciscan Order. That year of novitiate made a great impact on me. It was the year in which I came to know the surpassing worth of the life of grace. I made my solemn profession in 1946 and was ordained to the priesthood in 1948.

It was my privilege to have lived for two long periods in Rome—one from 1949 to 1952 as a student priest; the other from 1958 to 1962 as professor and Director of Students at the International Franciscan College, the Antonianum. During those years in Rome new horizons opened up for me, enlarging my vision of the Franciscan Order, of the Church, and of the world in general.

These reflections on Franciscan spirituality have been selected and translated from the Portuguese by Father Alexander Wyse, O.F.M., from a wide-ranging interview published in the monthly review Vozes, vol. 75, n. 9, and are here reprinted with permission. Father Alexander served for many years on the staff of the Academy of American Franciscan History in West Bethesda, Maryland, and is currently assigned to Saint Anthony Shrine in Boston.

I consider it a very great grace to have been called to the religious life in the Franciscan Order. When I entered the minor seminary of the Franciscans, in truth I knew nothing about Saint Francis of Assisi. My family was more acquainted with the Jesuits, and at home it was rather Saint Ignatius and the three Jesuit Martyrs of Rio Grande do Sul who were the object of our veneration and thoughts. At that time, I wanted above all else to be a priest—I didn't have the least thought of any other vocation. I wanted to be a priest, because I believed that a priest would not be lost. God, it seems, uses the most diverse means to realize His loving plan in the life of each one of us.

Life in the friary, life in the fraternity, I have always loved and esteemed. Living in large communities, everywhere I found the same spirit of brotherliness, simplicity, generous service in the communities in which I successively lived: Daltro Filho (Garibaldi, Rio Grande do Sul), Divinópolis (Minas Gerais), Taquari (Rio Grande do Sul), and Rome. Even today in my life as a bishop I perceive my religious family as an important factor. Though outside the community, I feel that the Franciscan fraternity accompanies me. Where I am most at ease is in the friary.

His weapon is humility, meekness,
pardon, perfect joy, the love of Lady
Poverty. This is the highest efficiency
of the inefficient Francis.

I always had a great interest in the life of Saint Francis of Assisi, in Franciscan thought and spirituality. The greater part of my years in the fraternity (when already trained in dogmatic theology), I spent in teaching my young confreres. I think of that as among the most beautiful and delightful periods of my life.

Franciscan Bishop

ELECTED BISHOP IN 1962, in the beginning I was lost. The first difficulty I had was in managing money. In all my life I had never had to deal with money: whatever was strictly necessary was provided for me. My second difficulty was to undertake the ministry of the episcopacy without the slightest preparation—and this for the first time in my life outside the friary. Named residential bishop of Santo Angelo, I would

have preferred a nomination as auxiliary bishop. It would have been easier to start that way and then later become a residential bishop. But, as the proverb has it, one learns to swim by swimming.

It was thus that bit by bit I got used to the idea of being a bishop and went on learning the art. Now a bishop almost twenty years, I have learned the following: it is easier to be the bishop of a diocese than the Director of Student Priests in an International College! Likewise, to date I have not come to suffer much from the so-called "episcopal cross." I see people with other jobs suffering much more than I. This talk of the "episcopal cross" must be a bit of poetry!

To be a bishop has been another of the riches of my life. When I entered the college of bishops, our bishops were not united as they are today. I was even scandalized with certain manifestations of failures in brotherly charity, of distrust, of misunderstanding. Vatican II was a good school for our episcopate. The difficulties faced by the Church, beginning especially in 1968, greatly contributed to uniting our episcopate. In the measure in which this union has grown, I have come to admire our bishops more and more. And the initial scandal was transformed into admiration and esteem.

Frankly I confess that the exercise of the episcopal ministry both in the Diocese of Santo Angelo and in my present post in the Archdiocese of Fortaleza has been for me very enriching. Another significant experience was the period of ten and a half years that I was able to give more direct service to the whole Brazilian hierarchy, first as Secretary General and then as President of the National Conference of the Bishops of Brazil (CNBB). Included in this service also is the period during which I worked in the Latin American Bishops' Conference (CELAM) for a good six years.

In these years as bishop I have had the joy of dealing with many priests of our Brazil. The experience which I have had in relation to them is very positive: although numerically few, they are, by and large, very dedicated, open to sacrifice, very zealous, very much united to their bishops. As bishop, I enjoy preaching retreats to priests; as often as I can, I accept this task. I also like to attend to priests in confession: as bishop, I have always had consolation in priests' going to confession to me. In a word, one of the great forces in my life is the esteem I have for priests.

Franciscan Cardinal

IT IS NOT EASY for me to speak of my being a cardinal. I think of myself more as a bishop than as a cardinal. I often ask myself if the Church ought not, in the spirit of renewal that animates her since Vatican II, re-examine certain structures of a purely ecclesiastical character, which can obscure more than show forth the true faith in its living witness to today's world. I think, for instance, of the institution of canon, monsignor, cardinal. Our faithful, no matter how much these honorary titles are explained, hardly understand them. When I was named a cardinal, many people thought that I would be earning more money, and that I would in the future have greater ease, more conveniences, more privileges. There were even some priests who thought that the time had come to get me a bigger car, a more comfortable one! Does the cardinalate mean this? What should one think of these institutions in the context of a Poor Church? Not only that, but Vatican II seems to emphasize more the role of the Episcopal Conferences and, consequently, the importance of the President of the Episcopal Conferences.

It cannot be very easy for the Holy Father to make the selection of cardinals. He must undoubtedly suffer a great deal beforehand—and perhaps even more afterwards! The very human side of this is understandable. There is always someone who will feel that he has been passed over, though he may keep quiet. He suffers interiorly, not knowing why another and not he was chosen. One who is a cardinal—at least, it is so in my case—has to struggle a bit not to be overtaken by vanity and pride. Without willing it, the temptation is there, and he begins to think he is entitled to certain privileges. The real fact is that a measure of personal freedom is lost, and we become the object of fawning and flattery.

My most interesting experience as cardinal was taking part in the two conclaves in which John Paul I and John Paul II were elected. Another aspect of being cardinal—and this is more negative—is that as cardinal I have a less exact and less large vision of the life of the Church than I did when I was Secretary General and President of the National Conference of the Bishops of Brazil.

Franciscan Spirituality

ATTEMPTING TO DESCRIBE my experience of the Absolute, may I say that I sense greatly the presence of God in my life. I sense God as Goodness, Mercy, Providence. I am very much aware of God as

Father. What at the present time engages me most is the effort to penetrate Jesus' intimate soul, to know what "his Father" meant to him. This Father of Jesus Christ, who is also our Father, attracts me greatly. Whenever I pray the Our Father, I make an interior effort to feel the filial warmth and force with which this prayer must have come from the heart of Jesus Christ. By preference I read the Gospel according to Saint John, since it seems to me that in this Gospel one finds more clearly expressed the relationship between the Son of God and God the Father.

I often ask myself about the meaning of that expression of Jesus: "No one knows the Son but the Father, and no one knows the Father but the Son—and anyone to whom the Son wishes to reveal him" (Mt. 11:27). How I should like a fuller revelation of this Father!

What does "to pray" mean? The definitions or descriptions from the spiritual authors are not unknown to me, but this does not mean that I am capable of saying exactly what it is to pray. How do I pray? I make an effort not to miss the Liturgy of the Hours, taking advantage of the Office of Readings as a special period for daily meditation. More and more I try to integrate the Eucharist and the Divine Office. I reflect a great deal on the meaning of the Eucharistic Prayer and how it should be prolonged for the whole day. I take a special pleasure in reading Holy Scripture; I find it a delight. In the midst of my work, of my travels, of my caring for the people, as often as I can in my own heart I make short spontaneous prayers. I frequently invoke the Holy Spirit and the Virgin Mary. Toward Saint Joseph and Saint Francis of Assisi I have a special love. I direct my study and my reading as much as possible toward the exercise of my pastoral ministry. I seek to abandon myself utterly into the hands of God, who loves me much more than I am capable of loving myself. Frequent confession continues to be my habit.

Day by day I feel myself more drawn in solidarity for the poor and sick, to their service. In this connection I have not succeeded in realizing that identification which Jesus made between himself and the poor person: "As often as you did it for one of my least brothers, you did it for me" (Mt. 25:40). To me it does not seem difficult to love God or Jesus Christ—but to love one's neighbor as if he were Jesus, that I do not find so easy. A short time back I spent two and a half days in a hospital of lepers. All of the patients were disfigured, with the signs of the disease stamped on their face and their whole body. Within myself I began to think a lot on that saying of Jesus. I frankly admit, however, that I need much asceticism and great faith to overcome in

my heart what is of fallen nature rather than of nature raised up by grace. While there, I took my precautions so as not to be contaminated with the disease. I was very far from the generosity of Saint Francis. The kiss which he gave to the leper came to my mind many times. But the courage to do the same—I was a long way from that!

Being a Franciscan religious is a sort of bulwark for my life. I think of Franciscan spirituality as an ever-present force. I try not to forget this Franciscan background in my work. Likewise I have the clear impression that my Franciscan community is a constant support. Although outside the Order by reason of the ministry of the episcopal office, I do not feel myself isolated from my brethren.

Saint Francis and Today

ON THE OCCASION of the eighth centenary of Saint Francis' birth, it seems to me that for today's world and today's person the chief contributions of the Poverello's witness are these:

1. The contribution of joy. Saint Francis lived that perfect joy which he described for Brother Leo.
2. The contribution of the *spirit of liberty*. Francis was a free man in Christ. His liberation began the day when he had the courage to kiss the leper, the most abandoned outcast of the time. In this gesture Francis overcame his natural repugnance and himself, for he had already found the Absolute One.



3. The directing of his whole life toward his God and All. A whole night was not enough for him to proclaim that God was All, and that he, Francis, was nothing, a vile little worm. In this God, his All, the only Good, the whole Good, Francis learned increasingly to love his neighbor, made to the image and likeness of God, and to love the world created beautiful and good by God for the benefit of all. A free man, a freed man, a selfless man, a man filled with God, he was able to see in all things and in all persons the purity, the grandeur, the goodness of God the Father who had revealed himself in Jesus Christ, the Poor One. Francis celebrated with such love that Christmas night in Greccio, that the manger-crib of Jesus has entered into the devotion of the people.

4. His quality of being a man of the people. Francis was always sensitive to the aspirations and desires of the simple and the lowly, always at hand and intent on doing good for his fellow human beings. He was the man of the people without ceasing to be respectful of legitimate authority both within and outside the Church. Especially in relation to the Roman Pontiff, he wanted to be always obedient to the Holy Roman Church; in relation to the bishop, he did not want to preach or work contrary to his determination; in relation to the priest, he always revered him no matter how lowly or sinful he may appear.

It is in this framework of the spirit and action of Saint Francis that to be a Friar Minor is to be understood. In this, his love for the Word of God played an important part (his writings are a collection of passages from the sacred text), as well as his love for the Eucharist. He, the Lesser Brother, the Poverello, the suitor of Lady Poverty, was consumed by love, meditating on the immensity of the divine love which was manifested in the Incarnation of God's Son and was prolonged in the sacred Word and in the Most Holy Body and Blood of the Most High Son of God. Before the Word of God, Francis was a radical: "without gloss, without gloss, without gloss." As he read it, he wanted to live the gospel, radically. Today we know the same phenomenon: the little people, the poor ones, the lowly are in tune with the Word of God, not needing profound exegetical explanations.

To be poor today in the Franciscan perspective means to be simple, modest, austere, in search for effective ways of living justice and brotherly love in all their dimensions. It means to have in relation to all—to Christ, to the Church, to one's neighbor, to the world—the attitudes and the behavior of a Lesser Brother.

Franciscanism in Today's World

IN VIEW OF THE violence that characterizes the social, economic, and political relations in the world in which we live, there is need of a specifically Franciscan ethic. I know no better way to bring that spirit of Francis to the world so full of strife than the study and diffusion of the writings of Francis himself, as well as of what his contemporaries wrote about him, and what these centuries of literature, beginning with the medieval period, in interpreting the life of this great saint, have transmitted to us. In a special way, I think of the Fioretti. And what a happy summary of Francis' spirit is that prayer so well known: "Lord, make me an instrument of Your peace. . . ."

If Saint Francis were living today, in this age of technological progress, what suggestions would he have for our contemporaries? He would, I think, make three grand proposals:

1. a profound respect and love for God, the Most High;
2. a profound respect and love for our fellow human beings, the living image of the Living God;
3. a complete respect and love for all the gifts of God spread through the universe, which means respect and love in the use of material resources.

Only in the harmonious relating of these three proposals will the person of progress and technology find perfect equilibrium.

In this age of conflict, Franciscan non-violence is a force not to be overlooked. In the time of Saint Francis (it was the age of Innocent III) there did indeed exist a situation of institutionalized injustice, though Francis and his contemporaries did not perceive it as such. But the movements of poverty at that time were of another style and another sensitiveness: they were movements within the Church, within a Church which presented herself as rich and powerful. The political and economic struggles of that age were between the Guelfs and the Ghibellines. It was strife of commune against commune, of the merchant class against the noble class, with merchants aspiring to obtain by their wealth the social status of the nobles. And there was, on the part of the Church, a rediscovery of the poor man, without however the larger social sensitiveness of today.

Keeping in view these preliminary observations, I would say that Franciscanism does not approve the concentration and accumulation of wealth. Whatever begets domination, whatever fosters worry about the morrow, contradicts the Franciscan spirit. The guiding Fran-

ciscan principle is this: "Anyone among you who aspires to greatness must serve the rest" (Mt. 20:26). It is necessary to respect the dignity and the freedom of others. It is necessary to use God's gifts in a spirit of gratitude.

On various occasions Francis' way of being non-violent manifested itself. His was the time of the crusades, the era of the conquest of the holy places by arms. What did Francis do? He went to meet the Saracen leader in a simple and peaceable manner. He obtained permission for his friars to go and come freely, a safe-conduct which lasts until today.

Before the demands of Pietro Bernardone, his father, Francis stripped himself completely. He did not fight; only from then on, his father was not any more Pietro Bernardone, but Our Father who is in heaven.

And the thieves who were driven away by a friar—Francis went after them, called them back, asked their pardon, and gave them food to eat.

The story of the Wolf of Gubbio is another example, perhaps too well known to need elucidation.

And then the command which Francis gave to his friars: "When they expel you by one door, come back by the other." This non-violence ought not be confused with mere passivity: if they expel you through one door, come back through the other. Saint Francis is not alien to using pressure for claiming rights in a peaceful and persistent manner when someone unjustly denies them.

Adolfo Pérez Esquivel, who won the Nobel Peace Prize, speaks of the "efficiency of the inefficient." The world considers worthwhile only efficiency, productivity, profit. But in the person of Francis this world has another example: the value of complete trust in Divine Providence, the value of work as a way of avoiding laziness, the example of possessing nothing. "Let the brethren have nothing of their own!" His weapon is humility, meekness, pardon, perfect joy, the love of Lady Poverty. This is the highest efficiency of the inefficient Francis. Ω

The First Encyclical Letter of Saint Bonaventure

TRANSLATED BY REGIS J. ARMSTRONG, O.F.M.CAP.

Translator's Introduction

One of the most important figures in the history of Franciscan spirituality is Saint Bonaventure of Bagnoreggio (c. 1217–1274), who was elected to succeed John of Parma as Minister General of the Order at the Chapter of Rome, 2 February 1257. Many contemporary authors, e.g., Moorman, Little, et al., have placed Bonaventure in a controversial position since they see him as greatly institutionalizing the Order to the degree that it lost much of the charism of Saint Francis. In fact, this mystical theologian who was called to serve his brothers at a crucial juncture of history emerges as a force of renewal and reform without whom the unique spiritual vision of the Poverello might well have been lost.

This first encyclical reflects the state of the Order of Friars Minor at the time of Bonaventure's election as Minister General. It was written shortly after he received word of his position, i.e., at the beginning of April, 1257, and must have been written with the insights of his counsellors. This frequently quoted letter provides important insights into the means of renewal advocated by the Seraphic Doctor and suggests means which might be considered as applicable in today's world.

Father Regis J. Armstrong, O.F.M.Cap., a Consulting Editor of this Review, teaches at the Antonianum in Rome and, during the summers, at the Franciscan Institute (St. Bonaventure University). His edition of the writings of Saint Francis and Saint Clare was recently published by the Paulist Press.

BONAVENTURE, the elected Minister General, To all the Ministers Provincial and Custodians of the Order of Friars Minor:

Brother Bonaventure, Minister General and servant of the Order of Minors, sends greetings of salvation and [that] peace which exceeds all understanding (Phil. 4:7) to all ministers and custodians most dear to him in Christ.

1. I obviously know my own inadequacy for carrying this burden because of [my] physical weakness, [my] intellectual limitations, [my] lack of experience in the active ministry, as well as [my] reluctance to accept it. Nevertheless, because it is difficult to kick against the goad (Acts 26:14) of such a congregation and of a Supreme Pontiff, and through this to persistently resist as well the will of God, I have placed upon my weak shoulders heavy and almost intolerable burdens, hoping for the help of the strength of the All-Powerful [God] and relying on your solicitous support while carrying [this] burden. For although it may be impossible for a human being of whatever strength, energy, and expertise to carry the entire weight of such a burden upon his shoulders, if [that] burden is divided into parts and distributed on other shoulders, it will be carried firmly by each one and with not as much horror and desperation for the weak head who may be unaccustomed to such a task.

Therefore, I am counting on your industry, eagerness, and lively zeal to be prompt in removing evil, promoting good, fortifying weakness, and confirming strengths. Looking upon myself as a watchman given for the house of Israel (Ez. 3:17), I have decided to describe briefly for you those things which I would have spoken of more fully and freely had I been at the General Chapter. [I do this] so that [as a watchman] I will not be responsible for the blood of souls (Ez. 33:6). But now, because of the dangers of [our] times, the wounds of [our] consciences, as well as the scandals [given to those] of the world by which the Order—which should be a sign of holiness for all [men and women]—has become an object of contempt and disgust in various places throughout the world, these things have been shown to me by the council of discreets as worthy of correction. [I do this] neither by being totally silent nor by expressing everything nor by placing new [items] nor by bringing upon [us] chains nor by imposing heavy burdens on others, but as a proclaimer of the truth who briefly expresses these things since I see nothing to be gained by my reticence.

Let us look carefully at the truth, fulfill
our profession, and keep it purely with
all our strength.

2. I have been openly examining the reasons that the splendor of our Order has been tarnished in any way or has been stained outwardly as well as [why] the luster of our consciences has been obscured inwardly. These reasons have emerged:

- The multiplication of business transactions in which money, which is above all things the enemy of the poverty of our Order, is eagerly sought, rashly accepted, and even more rashly handled.

- The idleness of certain friars which is a cesspool of all vices and through which many are lulled to daydream, choosing that certain strange state between contemplation and active [life, while] feeding themselves on the blood of souls not carnally so much as cruelly.

- The rampant wandering of many friars who become a burden to those through whom they travel because of their love of creature comforts and [who] do not leave behind them an example of life so much as a scandal of souls.

- The improper begging because of which all those who travel about the world fear the friars as if they were robbers.

- The cost and unusual construction of expensive and pretentious buildings which disturbs the peace of the friars, places heavy burdens on [our] friends, and greatly exposes us to the adverse criticism of men and women.

- The multiplication of familiarities which our Rule prohibits [and] from which rumors, suspicions, and many scandals arise.

- Also, an avarice for funerals and legacies which is an invasion of the clergy, especially parish priests, [which is] not without great annoyance.

- Frequent and expensive changes of residence with some violence and disturbance to the neighborhood [indicating] a sign of restlessness and a lack of an earlier consideration of poverty.

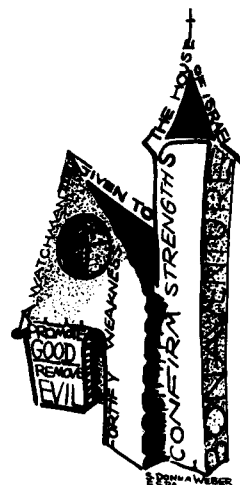
- A certain rise in expenses, finally, for, since the friars do not wish to be content with a few things and the love of men and women has

grown cold (Mt. 24:12), we have become more burdensome to all, and, more than this, will become even more so in the future unless a remedy is quickly found.

3. Although there may be many who are not guilty of what has been said, nevertheless, this list of abuses involves everyone, unless the guilty ones are restrained by those who are blameless. It is clear that the abuses which have been mentioned above are inflicting severe damage on the Order. [This] damage can in no way be glossed over by the excuses offered by the lukewarm and the disloyal, and by [those who are] wise according to the flesh (Jn. 2:16), who appeal to long standing custom and look upon such practices as inevitable, acceptable, and of little consequence.

Therefore, the devotion and fervor of our heart is stimulated to zeal, so that, having thrown the money-changers from the house of the heavenly Father, you may instill in all the friars an eagerness for prayer and devotion [and] restrict the reception of the multitude [of young men]—for I wish that the constitutions concerning admission [into the Order] be observed strictly and in every detail. Although this action may seem drastic to the brothers, take courage and cut out these vicious practices. The perfection of our profession demands this; so does the present distressing situation. [Furthermore,] Saint Francis cries out for this, as well as the Blood of Christ [which has been] poured out [for us], and the Most High Lord [shouts] for this.

4. You should stimulate the lazy to work. Bring to rest those who wander about. Impose silence upon those who beg inconsiderately. Bring low those eager to erect lofty houses. Bring to solitude those who seek familiarities. Bestow the offices of preaching and hearing confessions with great care. See to it that the earlier constitutions concerning funerals are observed. Do not grant a change of residence to anyone before the General Chapter. For, because of the advice of the Discreets concerning the prevention of scandal, I am reserving to myself, according to [the practice of] my predecessor, this command—and strictly through obedience—that from now on no one may change his residence without [my] special permission. Also, the friars should learn to be content with a few things, because as wise men vehemently and reasonably fear—as it should be—they will have to



be satisfied with little whether they like it or not.

5. Therefore, I shall be grateful to the Creator of all things, and to you, if I hear from the Visitators that you have complied with these instructions. It is my wish that the Visitators carefully supervise the correction of the aforesaid abuses both in the chapters and among the individual friars. But you should know without any doubt that in no way will my conscience allow me to permit by my silence the [continuance of] the points delineated, if it is otherwise. For, although it is not my intention to impose new obligations upon you, nevertheless I am compelled by my conscience to attempt to root out the practices mentioned above with all [my] strength, so that, avoiding scandal, we may observe the Rule which we have promised; for without its observance we cannot be saved. And let us look carefully at the truth, fulfill [our] profession, and keep it purely with all our strength, [for] it opposes everything mentioned above.

Given at Paris on the Feast of Saint George, 1257, A.D.

This letter should be read in each of the houses of the Province. Ω

Books Received

- Abucewicz, John A., *A Fool's White*. Andover, MA: Charisma Press, 1982. Pp. 236. Cloth, \$10.00.
- Annese, Lucius, O.F.M., ed., introd., and concl., *Pope John Paul II in America: A Message of Peace*. Andover, MA: Charisma Press, 1980. Pp. xii-80. Cloth, \$10.00; paper, \$4.95.
- Armstrong, Regis J., O.F.M.Cap., and Ignatius Brady, O.F.M., trans. and introd., *Francis and Clare: The Complete Works*. Preface by John Vaughn, O.F.M. New York: Paulist Press, 1982. Pp. xvi-256, including Appendix, Bibliography, and Index. Paper, \$7.95.
- Cook, William R., and Ronald B. Herzman, *The Medieval World View: An Introduction*. New York: Oxford University Press, 1983. Pp. xxviii-366, including Bibliography and Index. Cloth, \$14.95; paper, \$7.95.
- Culligan, Kevin G., O.C.D., ed. and introd., *Spiritual Direction: Contemporary Readings*. Locust Valley, NY: Living Flame Press, 1983. Pp. 237. Paper, \$5.95.
- Kretz, Thomas, S.J., *North American Psalms*. Andover, MA: Charisma Press, 1981. Pp. x-165. Paper, \$4.95.
- Ryder, Andrew, S.C.J., *Prayer: The Eastern Tradition*. Edited by Thomas Curran. Locust Valley, NY: Living Flame Press, 1983. Pp. 88. Paper, \$2.95.

Lament for Mother Francis Bachman, O.S.F.

(Died June 30, 1863)

(with indebtedness to Dante Alighieri, his Vita Nuova)

Mother Francis has gone up into high heaven,
The kingdom where the angels are at peace,
And lives with them.

And to her friends is dead.

Not by the frosts of winter was she driven away, like others,
Nor by the summer heats,

But through a perfect selflessness instead.

For from the lamp of her meek lowliness such a seraphic
fragrance went up hence

That it awoke great wonder in the Eternal Lord,
Until a sweet desire seized Him to summon up such blessedness—
So that He bade her to Himself aspire,
counting the idle glitter of the times
unworthy of a soul so full of grace.

Wonderfully out of her tired and aching form
soared her clear spirit,
waxing glad the while.

Now she is in her first home . . . with Jesus . . . and Franciscan saints,
musing, in gentle awe . . . at us . . .
who search, in feeble hope,

where she is not.

BUT we are left with quickened faith and swift joy . . .

KNOWING

THAT WHICH SHE WAS . . .

AND HOW SHE WENT FROM US . . .

Sister Jeanette Clare McDonnell, O.S.F.

A Franciscan Approach to Education: A Personal-Theological Reflection

PETER JAMES STUHMILLER

"**P**AX ET BONUM!" This greeting and wish of Francis for all of creation which so pervades his life and mission seems to me as good a place as any to speak a beginning word on how his particular charism is embodied in the educational mission of the Church. A look at each of these well-wishes of Francis' blessing in light of my own experience of Franciscan education at Christ the King Seminary, East Aurora, New York, will be the basis for my few thoughts in this reflection. At the end of this article, I will offer some practical conclusions which my experience leads me to believe flow from such a Franciscan educational methodology.

I. Pax, Peace (Shalom)

THE FIRST WISH in Francis' greeting is as telling biblically as it is personally of how Franciscanism may authentically approach the educational project. The biblical shalom is reflective of the ultimate unity or wholeness of the diverse aspects of creation, indeed of our human experience, in the plan of God. To wish peace for another is to pray for that person's integration, wholeness, and attunement to the plan of God for His creatures, which plan is fully revealed in the person and work of His Son, Jesus, the Christ.

Father Peter J. Stuhlmiller, having completed his theological studies at Christ the King Seminary, East Aurora, New York, last year, is an Assistant Pastor at Holy Family Parish, in South Buffalo, New York.

While there is an undeniable thrust towards unity in this greeting, there is also a real recognition of the diversity of created experience and so an authentic diversity of the ways in which the *shalom* of God is expressed by the various aspects of created reality. In other words, there is a certain individuality which flows from the dynamic unity of the *shalom*, a certain feeling for the uniqueness of the incarnation of the *shalom* from individual to individual. "Union differentiates," Teilhard counsels us; so for the biblical person, an ever deepening communion with the *shalom* of God in and through His community of creation is the internal dynamic of the biblical imperative/indicative complex, "Become who you are!" The promotion of individual wholeness and human community seems to be the praxis which flows from the blessing, "Pax," true wisdom always being tested against this measure:

Furthermore, the Lord Jesus, when praying to the Father "that they may all be one . . . even as we are one" (Jn. 17:21-22) has opened up new horizons closed to human reason by implying that there is a certain parallel between the union existing among the divine persons and the union of the sons of God in truth and love. It follows, then, that if man is the only creature on earth that God has wanted for its own sake, man can fully discover his true self only in a sincere giving of himself [Gaudium et spes, 24].

Francis' own experienced expression of that uniqueness which is the fruit of communion is illuminating at this point. For when, in the "Canticle of Brother Sun," Francis expresses his own experience of the *shalom* of God internal to His creation, he does so in poetic fashion. Like the Old Testament prophets, Francis employs that thought form of human expression which has the power to unite human beings because it so well articulates the depth of their experience. Thus, in his own union with the Lord, Francis expresses by means of a unifying method his appreciation for the diversity within unity of God's Wisdom in creation, His *shalom*, emphasizing how, as Paul says, "all things work together for the good of those who love God" (Rom. 8:28). This spirit is certainly evident as well in Bonaventure's *Itinerarium* where he maps out our human journey in terms of its various stages of ascent into union with God in contemplation, beginning with the awareness of God's vestiges in ordinary created reality in all its diversity, and ending in mystical ecstasy where the eternal *shalom shabat* is experienced in the here-and-now.

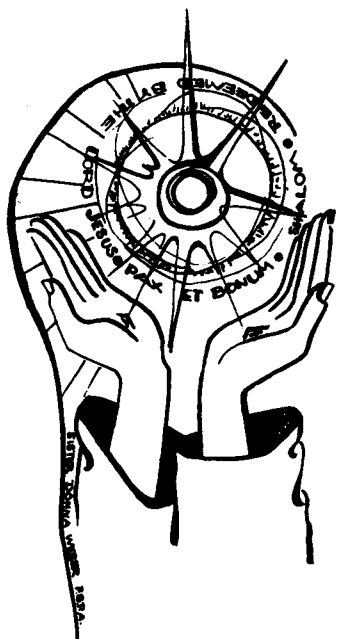
Franciscan education is oriented to knowledge of myself and all of created reality as creation-in-God, as good, and as gift.

How has this Franciscan approach influenced my education in that tradition? An orientation towards the uniqueness of the individual stands out as of paramount importance here. The Franciscan incarnational thrust seems so to value the individual's self-expression on two counts: first, as the basis for the appropriation of the image of God within the individual's own life, and, following from this, secondly, as the means by which other individuals in the human community become who they are, find a clearer self-understanding, and so deeper levels of divine and human communion which is the plan of God. My experience leads me to say that the Franciscan approach to persons (and so to their education) is one which understands them explicitly as "individuals-within-community," unique in their incarnational diversity, but responsible to one another for the mutual development of that uniqueness in each other as the means of fulfilling the plan of God for creation: communion with one another as the fruit of deepening communion with the Lord. Perhaps this second point is better explicated by the second wish in Francis' greeting.

II. Bonum, Good (Tov)

"GOD LOOKED AT everything he had made, and found it very good" (Gen. 1:31a). The biblical mind sees through the eyes of God as it looks upon creation as the first instance of God's revelation of Himself. Alive from the very life of God, His breath, creation can be no less than good in itself and for the good of itself. Radically recreated through the Incarnation, death, resurrection, and exaltation of Jesus, all of creation is now literally swimming in that grace which first ordered it. But, since the original alienation from God, self, and others in the Fall, appropriating this goodness which is our core as creatures of a good God now becomes the life project of human beings, each one's continuing education, as it were. This education

begins and ends in hearing the Gospel preached to us, in knowing that we are already redeemed by the Lord Jesus, and allowing our lives to be made ever more consonant with His image and likeness within each of us. This is the essential mission of the Church in the world and the core meaning of Christian education, whatever form it may take. It is an education in "spirit and in truth" (cf. Jn. 4:24) or it is lifeless, a poor excuse for a humanitarian cause. Specifically "Christian" education begins in assisting one to appropriate his or her redemption, core goodness, through the grace of Jesus Christ.



There can be no doubt that this fundamental living of the Gospel of Jesus is the meaning and message of Francis' life and legacy. Any learning which did not assist people in more deeply living out the Gospel was regarded by Francis as useless vanity (cf. LM XI.1; 2Cel 195). Certain as he was that "... man would easily move from knowledge of himself to a knowledge of God" (2Cel 102), Francis' struggle to know himself in all his personal poverty became his educational goal so that the grace of Jesus might more freely flow from his merely mortal frame. His own self-knowledge led him to show others their goodness, simply by being who he was; it also led others to a personal knowledge of their own estrangement from their good God. His belief in the

power of example empowered others to live the Gospel, to begin to see and to experience the lack in their nature so that they might begin to experience and enjoy by grace all of that which God created for them as good, no longer disordering creation, but seeing, in Thomas Merton's potent phrase, "God's order in our disorder." In his poetic "Praises of God" Francis hymns: "You are Good, all Good, supremely Good," whence his delighting in possessing by poverty all of the good God's good creation.

Bonaventure takes up this theme in the sixth chapter of his *Itinerarium*, where he posits that since God is supremely good and since that divine goodness is therefore the most self-diffusive, its expressions must also be therefore most good.

To know oneself as loved by God is to know the redemption that is ours in Christ. To begin to live from that reconciled center is to preach the Gospel, to mediate God's grace and goodness to all of creation. The goal of Christian education is nothing less than this continuing incarnation.

How has this sense of goodness become clear to me as a result of my experience of education in the Franciscan tradition? Knowing oneself as good at core because of the grace of God means living a life of prayerful reflection as the basis of the integration of study with and for Gospel living. The Franciscan method of attunement to our experience, when coupled with prayerful reflection upon that experience, leads to that kind of self-knowledge and self-appropriation to which the Gospel impels us so that, freed from our personal illusions which lead us to grasp at power over, possession of, and so the prostitution of God's good creation, we may begin to enjoy self as gift as well as the others in our lives in a way which treats all of these as gifts to be shared and cherished and not hoarded and debased. Self-knowledge of this type leads to a prophetic challenge to false selves in me and others, simply by being truthful about who I am before my God. And it is in seeking to be and become myself, that good which He makes me, that I actually become that good with and for others.

III. Some Practical Conclusions

FRANCIS' REFORM of the Church of his day took place very much on the local level of ordinary human interaction and became finally irresistible to the Church as institution. In this way, his was a call to moral or spiritual reform, constantly asking others into the life of the Gospel to which he had been led. And this means a call to ongoing conversion which is the heart of the Gospel message. If anything seems to me to be at the heart of Franciscan educational methodology, it is this call to ongoing conversion on the level of people's universe of interpersonal relationships with an ever-broadening outward thrust to see more and more of the others touched by my existence. I think we are now in a position to suggest some practical applications of the foregoing reflections on Franciscan education and conversion.

A. *Encouragement of Self-Knowledge and Self-Acceptance.* As opposed to that seeking of knowledge for the inflation of the ego, a defense against the Gospel, Franciscan education is oriented to knowledge of myself and all of created reality as creation-in-God, as good and as gift. The challenge to ego-inflationary data gathering whose tendency is towards filling up a void in an empty existence, is

to assist me to know myself as loved by God and to move towards the acceptance of that love as a gift, freely given. A Franciscan education is one not impoverished by lack of knowledge of the world but one which chooses a poverty of ego defensiveness through self-knowledge so that the whole world may enter into the self and become integrated therein as the gift of God.

B. Respect for the Goodness of All Life. Flowing from a deep knowledge of the graced goodness of my own life as the first and most immediate expression of God's love which I can know, I am led by my Franciscan education to the acknowledgment and cultivation of the expression of the goodness of all life; to affirm by this knowledge of goodness in myself all else that is good, and to challenge by that same knowledge all that would dehumanize or disorder God's good creation.

C. Leadership through the Example of Service. The acknowledgment of my good creatureliness allows monotheism to be the experienced reality and core of my own life in the context of my fellow good creatures. As opposed to gaining an education for the purpose of manipulation, Franciscan education encourages leadership of my fellow creatures by my powerful example of service to them and not by giving service to contemporary examples of power lorded over others.

D. Incarnational Materiality. Freedom from false selves leads to an ability to enter into life-giving, non-abusive relationships with self, others, and the world of things. Franciscan education teaches at all points an attitude of gratitude for all that we come to know as the gift of God. As opposed to an education towards narcissism, Franciscan education does not value knowledge for its own sake, but seeks that responsible use of all of created reality which lives so deeply attuned to and immersed in the here-and-now that it points by its lifestyle always in the direction of Transcendent Reality in acknowledging the sacramental nature of all creation.

E. Evangelization. A final aspect which is hinted at in each of the other "methodologies" above is that of preaching the Gospel to all creatures—Jesus' injunction to all his disciples. Francis wished that all of his disciples, his brothers and sisters, be powerful preachers of the Word by their example (cf. RegNB 17). The goal of all of Christian conversion is always conversion of others by who I am becoming in Christ; the acid test of my Christian becoming is always the articulate

lifestyle I am living more than how articulate a speech I possess. The purpose of all of the other methods outlined above is simply and clearly to hear the Gospel myself so that who I become with and for others preaches that Gospel by who I am. Ω

Love's Forest

In ancient forests
Crickets sing: "Will you listen
to our tale of Love?"

"Roam unbridled paths
til you hear silent footsteps
approach. God is nigh!

Heart, wild with laughter,
Leaps with joy and skips a beat;
'Tame the fox in me!

Seek not fame, fortune,
For Poverty claims your soul—
Earthen Vessel's gold!

Violets meekly nod,
Knowingly deck path you trod—
Feet caught in briars!

Beyond Redwood trees,
Nesting rattlesnakes hissing—
Heart abruptly stops.

Days, nights, quickly go—
Sun, gentle Wind, lift me high;
Let me live, not die!

Blaze a trail, follow—
Share all you are with others,
For Love, your Brother!

Beyond mountain's peak,
Silent footsteps await you.
'My Heart, I am love!'

Sister Barbara Mary Lanham, O.S.F.

The Anniversary

Baby, I put wildflowers on your grave.
That's all I have this year.
Once cut,
Like you they live a day,
And holding them I'm in tears.
Here's Queen Anne's lace: white like your soul
Except for a purple spot at its core;
And so I baptized you.
Here's golden rod
Because you now sit at the throne of God.
Pink blazing star
Reminds me of your skin.
Here's chickory: this afternoon shut
But tomorrow morning deep bright blue
As your parents' sorrow.
Here's thistle to console
The flesh you tore.
We put these flowers in a mossy jar.
Your grave marker is tin.
Haze thickens over us, dry grass, red clay
And your body below.
What God in His love gives
We try to give Him back in love to live.
Your little life makes us so brave.

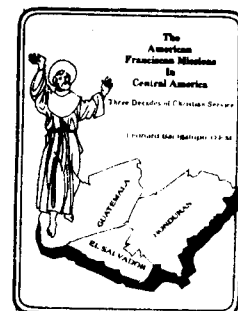
Charles Cantalupo

Inspiring Books from Charisma Press

The American Franciscan Missions in Central America

by Leonard Bacigalupo, O.F.M.

483 pages, including Bibliography * Cloth, \$14.50; paper, \$8.95



IN THIS BOOK the author traces, over a span of some thirty years, the progress of Franciscan missionary efforts in three countries of Central America: Honduras, Guatemala, and El Salvador. He moves the story from the very first coming of the missionaries in response to an urgent call, through their extraordinary progress made in rebuilding the faith with divine help, to success and new directions after Vatican II.

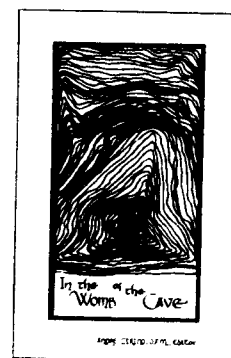
"... a very interesting and inspiring account. . . . We warmly recommend Fr. Leonard's book to the Secular Franciscans of the United States."

—Fr. Marion A. Habig, O.F.M.

In the Womb of the Cave

edited by André Cirino, O.F.M.

366 pages, including Preface * Cloth, \$12.95; paper, \$6.95



IN THE WOMB OF THE CAVE is a unique book that can serve as a reader or a journal.

André Cirino, O.F.M., has distributed thirty-seven original writings of Saint Francis of Assisi (1182-1226) over 366 pages, one passage from these writings for each day of the year in a calendar format. These passages were written or dictated by Francis from the time of his conversion, through his founding of the Franciscan Order, to his death. Also, the editor suggests a method of reading Francis' writings.

This book, free of academic distractions, serves well as a journal for personal meditation.

Please enclose, with your order, payment in U.S.A. funds, payable to U.S.A. bank. Add \$1.25 for postage, and send to

The Charisma Press

P. O. Box 263

Andover, MA 01810

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.

Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

JULY-AUGUST, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

- THE RICHNESS OF A FATHER 194
Sister Marie Beha, O.S.C.
- WOMAN MOST POWERFUL 206
Sister Mary Francis Hone, O.S.C.
- SEE HOW THEY LOVED ONE ANOTHER 217
Sister Mary Seraphim, P.C.P.A.

FEATURES

- EDITORIAL: EXISTENCE THROUGH PARADOX 193
Sister Frances Ann Thom, O.S.C.
- LETTER OF ST. BONAVENTURE TO THE POOR CLARES IN ASSISI 215
Translated by Gregory Shanahan, O.F.M.

POETRY:

- SAINT COLETTE 194
Sister Mary Agnes, P.C.C.
- THE ASSUMPTION 205
Sister M. Colette Logue, O.S.F.
- SOFT FOOTSTEPS 224
Sister Frances Ann Thom, O.S.C.

Volume 33, No. 7

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawings for our July-August issue have been furnished by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, Ohio.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions	Fragm: Another Fragment, Rule of 1221
BenLeo: Blessing for Brother Leo	LaudDei: Praises of the Most High God
CantSol: Canticle of Brother Sun	LaudHor: Praises at All the Hours
EpAnt: Letter to St. Anthony	OffPass: Office of the Passion
EpCler: Letter to Clerics ¹	OrCruc: Prayer before the Crucifix
EpCust: Letter to Superiors ¹	RegB: Rule of 1223
EpFid: Letter to All the Faithful ¹	RegNB: Rule of 1221
EpLeo: Letter to Brother Leo	RegEr: Rule for Hermits
EpMin: Letter to a Minister	SalBMV: Salutation to our Lady
EpOrd: Letter to the Entire Order	SalVirt: Salutation to the Virtues
EpRect: Letter to the Rulers of People	Test: Testament of St. Francis
ExhLD: Exhortation to the Praise of God	UltVol: Last Will Written for Clare
ExpPat: Exposition on the Our Father	VPLaet: Treatise on True and Perfect Joy
FormViv: Form of Life for St. Clare	¹ I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis	LM: Bonaventure, Major Life of Francis
2Cel: Celano, Second Life of Francis	LMin: Bonaventure, Minor Life of Francis
3Cel: Celano, Treatise on Miracles	LP: Legend of Perugia
CL: Legend of Saint Clare	L3S: Legend of the Three Companions
CP: Process of Saint Clare	SC: Sacrum commercium
Fior: Little Flowers of St. Francis	SP: Mirror of Perfection
Omnibus: Marion A. Habig, ed., <i>St. Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of St. Francis</i> (Chicago: Franciscan Herald Press, 1973).	

EDITORIAL



Existence through Paradox

THAT THE CHURCH is filled with paradoxical statements and paradoxical life-styles is nothing startlingly new. And, since Christ, as founder of the Catholic Church, spoke in paradox and was, indeed, a paradox, one should not be surprised that Francis and Clare of Assisi, staunch followers of Christ, should themselves take on a life of paradox. To be rich for God, one must become poor; to become exalted, one must become lowly; to be filled, one must become empty; to become a light for others, one must brave the darkness; to be accepted by God, one must be rejected by man, and so it goes on.

In the 13th Century, Clare of Assisi stands out as a woman of unusual paradox. While she had been educated in all the very best of social graces, had opportunities to secure for herself a very comfortable family life, and was looked upon as a veritable treasure in appearance and in virtue, she opted to step aside from all of this in favor of a simple, poor, and abject life. Instead of a fine house, she chose the broken down church of San Damiano as her dwelling; she declined marriage vows for the vows of religion; she desired to spend her life in a community of fasting, penance, and enclosure rather than have the joys of raising her own flesh and blood; she longed for poverty and menial tasks in preference to social gatherings and the flattery of friends and acquaintances.

After the death of Francis, Clare found herself regarded not only as the co-worker and co-founder of the second Franciscan Order, but the only really perfect follower of Francis' ideals. Popes, cardinals, and provincials regarded her as a friend and confidante and sought her counsel and her prayers.

With her dying breath, Clare, unlike others who would be sorely concerned for their own salvation, fought for a privilege for her sisters—the Privilege of Highest Poverty—the right to refuse goods; the right to be without a steady income. What could be more paradoxical? And—Clare won the fight! Paradoxically again, this ideal continues to live today. It is this paradox upon which the Poor Clares' life-style is perpetuated, and should it ever be lost one wonders if the Order would also be lost. Ω

*St. Francis and Clare,
O.S.C.*

Saint Colette

Dawn is a recluse
whose radiance,
drawn forth from
her glowing dark,
illuminates the dwindling light
of Francis and Clare;
heals, restores, invigorates—
then gladly fades
into their enduring day.

Sister Mary Agnes, P.C.C.

The Richness of a Father

SISTER MARIE BEHA, O.S.C.

ONLY GOD CAN "afford" to be totally poor. He does not need to have anything in order to be, to be Himself. His own existence is so rich that within Himself He is supremely full.

Such luxury of absolute poverty is not for us. We are too poor, too lacking in being. In order to exist we need to relate: to God, to other persons, to the world of matter. We have to have. And, as a consequence, our poverty can only be relative, not absolute. We are so indigent that even the capacity to be poor must be gift received, rather than possession claimed to be our own.

Our poverty, then, is rooted in our very being as creatures: more dependent than independent, more mendicant than capitalist, empty, rather than filled with being. But such is only one side of created poverty, the dark side, if you will. What Francis and Clare also saw was another side: dependent, we have a claim on inheriting the Kingdom; mendicant, we can receive the largesses of gracious alms; empty, we have a capacity for being filled with the "utter fullness of God" (Eph. 3:19). It "pays" then to be poor, when we look at poverty from the side of the richness of God! Then, acknowledged and accepted, poverty calls forth gratitude and joy, for it opens the door to the richness of transcendence.

Sister Marie Beha, O.S.C., is presently novice directress and vicarress of the Poor Clare community in Greenville, South Carolina. Sister holds a Ph.D. from the Franciscan Institute, St. Bonaventure, New York. Before transferring to the Poor Clares, she was a member of the Sisters of St. Francis, Joliet, Illinois.

In the pages that follow we hope to explore, first, the acknowledgment and acceptance of poverty; and then the gradual transcendence of it in freedom and joy. In the next section we will reflect on some of the ways in which the contemplative vocation nuances the call of every creature to be, what we really are, poor in and of ourselves but rich beyond measure in Him whom we "dare to call Our Father."

Poverty: Acknowledged and Accepted

WHEN WE SPEAK of accepting our poverty, just what do we mean? The very asking of that question already calls us into the mystery of divine creative love inviting individual response. This truth that we are too poor to possess even the nakedness of bare being must be realized first and then accepted graciously. We are nothing—of ourselves. Not only are we nothing, essentially, but we are also nothing essential! We can lay no claim on being and even the "given" reality that we do exist, are here, does not make our being, our continued existence necessary. The truth is that we are needy and not needed! We don't own anything; we neither are, nor have "private property" that we can rightfully claim as our own.

Having nothing that one can claim as
one's own, that is one side of poverty's
coin. . . .

If we are . . . that we are . . . is pure gift; we are only stewards of what we have received. Once poverty is acknowledged in this way, it can either be accepted with gratitude or rejected in despair, for someone who knows total dependence can choose either to refuse help and give up hope or to reach out to another in trust and in love. The question of poverty's acceptance becomes, then, theological; it leads to faith, hope, and love or to the refusal of helplessness and final despair.

Refusal of our poverty as creatures is close to sin at its origin. We would "be" what we are not. We would say "no" to the truth of ourselves, refusing to obey the law of our being. Perhaps this is one of the reasons why Francis' poverty was expressed so repeatedly in terms of obedience's assent. He would obey by saying "yes" to having

nothing of his own.

We say "yes" to this "fact" of our poor existence whenever we live out of it; when we refuse to do so we sin, attempting to claim, to grab for ourselves, to hold on to, what we have no right to possess. Even in sinning, especially in sinning, we remain indigent. The pity is that we try to hold on to something which is not ours and, at the same time, refuse to admit that responsibility which does belong to us, our condition as poor sinners, who are rich in mercy received. Francis and Clare knew better.

Accepting our poverty begins, then, in acknowledged neediness of the creature; it advances if we accept responsibility for our attempts to deny what we need to admit. Any refusal of the truth of our very existence is bound to leave us insecure and uncertain, for then we neither have what we need, nor are free enough to ask for it. Consequently we grow continually more bankrupt; our attempts to stuff the cracks in our being with empty pretense leave us all the poorer, since insecurity which is denied can only lead to more lies, more sin, more total destruction.

Every time we sin, then, we become poorer still in the sense that we cut ourselves off from what we could receive if we were willing to be what we are: persons who are poor. This refusal to be . . . creatures . . . is sin, while the acceptance of our destitution opens the way to holiness. Perhaps this accounts for one of poverty's paradoxes: that great sin, when acknowledged, holds out potential for great holiness; that great holiness deepens one's sense of sin. Witness the title of "unworthy servant" claimed by Francis and Clare and so many saints down the years. The truth is that we are "poor" servants who remain unworthy because we are also sinners.

But all of this is only the one side of acknowledged and accepted poverty. It is the truth of ourselves, but it is not the whole truth. Of ourselves we "have" nothing. But having nothing we are gifted with a capacity for receiving . . . everything, because what we really "have" is a Father who is both rich and generous in His loving. Like Francis, we can then afford to renounce everything, even the clothes that cover our essential nakedness. We can entrust our hungers to the table of the Lord.

Poverty leads, then, to community and to communion. This is its power for transcendence. Once we accept poverty we are free and rich indeed. We are free to relate to other creatures as they really are: gifts given by our Father, expressive of His love for us, to be used by us with reverence and respect and, ultimately, to be returned to Him in

gratitude. We are secure enough not to abuse His gifts by irreverent use; we let be for others what we do not need for ourselves; we appreciate the gift that is offered to us in everything we receive. In short, we grow as Christians, rich in the Spirit of Christ who forms us into true sons and daughters "of the most High King."

Small wonder then that it is a spirit of poverty which opens us to right relationships with all the rest of creation, enabling us to transcend the limits imposed by our own keyhole view of reality-for-us. In a similar way, poverty can bring us into rightful relating with ourselves. We too are gifts and so we can dare to pray, "Make of us an everlasting gift to you." The Giver of all gifts sees us in all our poverty as a gift He wants to receive, even, we might suggest, as a gift He "needs" to receive, so great is His love's desire to share with us. Again it is our very poverty that has brought us into such unbelievable riches. Once we begin to see ourselves as God sees us we are free to go beyond appearances, to respond to ourselves with something of the gentle tenderness of a Father embracing a child in all its fragile weakness.

Growth into such transcendence is a slow process; witness Francis' gradual coming into a more compassionate stance toward his own body. But the seeds of such gracious self-acceptance are already sown in the vision of other creatures seen in all their poverty yet accepted as "sister" and as "brother." The spirit of poverty, finally, brings us into peace. This is so, not only because it allows us to relinquish illegitimate claims of ownership but also because it makes us at one with ourselves. We can let go of more and more of our defenses and become free enough to give ourselves away to others.

The Other who most wants to receive our self-gift is the One who is first the Giver. Here we come to poverty's greatest potential for transcendence. What brings us closest to union? Both Francis and Clare lived the answer: poverty's self-emptying love. This is what they saw in Jesus from crib to cross to Eucharist. He became poor that we might become rich. Our way must be the same as His. Poverty is the means; the goal is greater gift.

Another of poverty's benefits might be this capacity to distinguish its role as means from the absolute goal of union in love. So poor are we that we can even make poverty into a possession. We must resist this temptation to fill our being with any such self-satisfying claim as "we are the poor ones." That is too much ownership. Being poor is also a gift received, never an entitlement. Poverty won't be "had."

True poverty is more call than claim. It is vocational. We are in-

vited to accept its truth. Granted that we refuse only at our peril, still we are never forced, since show of strength or parade of power never opens us to receive. "He humbled Himself" (Phil. 2:7), and in this way He freed us to hear love calling, Be yourself. Be poor. Be loved and know that you are lovely.

Since poverty is vocational, a call to be what we are, its expression is as unique as the individual called. It is many-splendored yet resistant of the capitalism of smug comparison. Francis would be poor in his way; Clare in hers. And we in ours. Women will be poor as men are not; the reverse is also the case. Contemplatives will know their own poverty distinct from the experiences of the apostle. Neither claims the other even by wishing his/her own were different.

The remainder of this article will focus on the ways in which contemplatives, followers of Clare, may live out the uniqueness of their poverty. For it is in doing so that they complement the poverty of others and enrich the Church through their acceptance of this vocation to be "poor ladies" who nuance the Franciscan charism with their contemplative lives.

Contemplative Poverty

IN THE PRECEDING SECTION, we have already indicated that poverty, acknowledged and accepted, brings us into relationship: with God, with ourselves, and with others. This relational character of our poverty places it in a communal context, suggesting that being poor is not just something that concerns individuals but is also a community matter. Consequently, the reflections which follow will focus on the ways in which contemplatives experience poverty both as individuals and as a people called to follow a certain charism incarnated in a particular community. Since individuals and communities differ widely even within the category of contemplative, all the author can hope to do here is to share some reflections on ways in which she has known this call in her own Poor Clare life in the hope that such sharing will evoke response from other contemplatives in the Church.

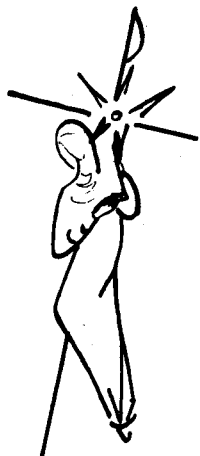
To say that poverty differs from one individual and/or community to another is to suggest again that it is vocational, an aspect of that special gift which invites response from us in all our uniqueness. The Father's call is request more than demand, asking for and, at the same time, making possible our answer. It is also deeply personal, manifesting something of the mystery of His own being and the creative depth of His selective love for this particular human person, this specific community of individuals. Such personal love is in-

comparable, not only in its divine origin, but also in its human expression. To speak, then, of contemplative poverty is not to suggest comparison or contrast, but simply to explore some of the ways in which being poor can be nuanced by the call to contemplative community.

Let us begin with some delineation of this contemplative call in the Church. First of all, I see ours as a life of continuous conversion, a radical living out of the baptismal grace of death to self and rising to new life in Christ. Secondly, this call to union is focused for the contemplative in a very single-minded, absolute sort of way. Thirdly, this life, directed toward "God alone," is lived out in all the existential closeness of solitude in community. Finally, this solitary togetherness is both challenged and supported by a life of ever deepening prayer, moving toward more complete and continuous union.

The call to constant conversion not only marks the beginning of contemplative vocation but also forms the bedrock for the building up of a whole life of listening response to the Lord. In the preceding section, much has already been said about self-knowledge and self-acceptance; contemplative living can only renew and deepen this aspect of the human vocation. But it is not enough simply to know and to accept self, great gift and life-long task though this may be. Weakness and woundedness must also be seen as opportunities, for this is what they truly are. "When we are weak, then we are strong."

Personal inadequacy must be turned into relatedness; that is conversion. And it is this that the contemplative must live out in all its existential dailiness and with all the clear-sighted realism of a life that deliberately offers very few interesting distractions. Personal sinfulness, for example, cannot be evaded with any easy claims of irresponsibility; it must be humbly admitted and turned into a trusting profession of one's need to be forgiven. Such accepting of self as sinner opens the door to receiving the abundance of God's mercy, not only for oneself, but also for the world of fellow sinners. Consequently, realistic self-knowledge binds one into relationship. We need the help of others; we share their sinfulness; we require their forgiveness. Contemplative life cannot afford the luxury of moral superiority or much critical judgment of others. Any we/they mentality must give way to "us sinners"; and this, not just at the comfortable distance of "poor sinners all over the world," but also, and



above all, in the close proximity of neighbors whom one knows only too well.

Growth in personal poverty will then be deeply rooted in a humility that relates one to self and to neighbor. It will also call us into new relationship with God. Not only are we nothing, but He must become God and All! Our trust must be in Him and not in ourselves. Yet, paradoxically, such lack of trust in self can be authentic only when it is the fruit of prior self-acceptance. Inadequate self-confidence is only a counterfeit and promises no lasting fruit in true poverty of spirit.

Letting go of self so that we truly live out of our need of God presupposes sufficient ego-strength to risk relationship, above all to risk moving in the direction of contemplative intimacy. Not only are the poor in spirit the ones who will be blessed with vision of God, but every coming to really "know" Him will inevitably lead to poverty, since it will root us more securely in His love and allow us to let go. We are made poor, then, by Him . . . because of Him . . . for His sake.

Contemplative poverty becomes very single-minded; this is its second characteristic. The attitude that "only one thing is necessary" is bound to leave one poor. It will call for a radical kind of detachment, not only from whatever might cause us to be "care-filled and troubled," but even from anything at all that might become an impediment to our journey of faith into God. Inevitably we will be asked to choose: between control and losing ourselves in love. Once we have chosen and repeated that commitment until it gives shape to all of our life, God will act. The first face His action will wear will be that of impoverishment, and we will not even be allowed the luxury of reckoning up what will be the other "costs."

the "how" of such divine impoverishing is totally His. Ours, simply to receive. So living on alms, as Clare seems to have known so well, is simply an expression of what must become the contemplative's life stance. We trust we will receive what we really need. And what we do receive is what we really need. Ours to keep our eyes fixed on Him and our hands open.

This single-mindedness of contemplative detachment might be summarized in these two postures: eyes open to see; hands open to receive. As Clare delineated the poverty that she wished her daughters to "observe," she did not spell out practices, but only this need to enter into "the poverty and humility of our Lord Jesus Christ." He was poor; so we must be. He had nothing; so we must let ourselves be despoiled of anything that could possess us. Above all, He emptied

Himself; so we must live out that "expropriation" which Clare fought to express in the "privilege" of absolute, radical poverty of possessions. Although contemplative poverty will find appropriate incarnational expression, since this embodiment is essential for it to be called Christian, still these material aspects will not be its primary focus, nor its preoccupation. They will be more a consequence than a concern. Our poverty is more salvational than economic.

What do contemplatives need in order to be among the poor ones who live for "God alone"? The answer is, not much, for He is rich enough to always enrich us. Yet we do have some simple "needs," such is our creatureliness.

"Never more than just enough" might be an appropriate summary for this aspect of contemplative poverty. As Clare expressed it, her sisters were to have just enough garden to provide food for the community and necessary seclusion, but not so much that they could become wealthy farmers. The above criterion seems to exemplify a careful balancing between that degree of plenty which could surfeit the spirit and that level of penury which would result in preoccupation with pressing needs. And it is part of our very poverty that such balancing cannot be achieved once and for all; it must be constantly sought anew in humble dependence on the Spirit's leading.

"To use gratefully but sparingly" might be another way of expressing this nuancing of the incarnational dimension of contemplative poverty. We will need less and less as we grow more secure in our identity as sons and daughters of "our Most High Heavenly Father." Consequently we will be better able to afford letting go, and giving away, because we will also be receiving more—and returning it with grateful praise. In summary, contemplative poverty will be very much concerned with humble receptivity, expressed in reverent appreciation and care-full use.

"Having nothing," then, is proportional to one's realization of being entitled to "possess the Kingdom." And this not only in the end-time but already in the here and the now. How can such radical trust be made practical? Clare found her answer in community, which could incarnate the tenderness of our Father's care, and this brings us to our third characteristic of contemplative poverty. By ourselves we can know both the richness of God's care for us and, at the same time, our radical dependence on others.

With feminine realism, Clare spelled out some of these communal dimensions of contemplative poverty. She herself, even when ill, kept her hands occupied with simple work, letting her stitches become the

mantra for her praise. And she admonished her daughters to devote themselves also to work, but in such a way as not to extinguish the spirit of prayer. But if such were to be possible, they would have to be freed from some of the more demanding aspects of working for one's living, and so Clare also begged from Francis the favor of brothers who would be mendicant for the sake of their Sister Clares. In this way her enclosed daughters were poorer still, since they would depend on others, not only for their material needs, but also for the begging itself which would make their life in enclosed community possible. In such concrete ways the sisters could translate material insecurity into the security of worshipful trust.

But it is not only in terms of material necessities that contemplatives know poverty. Even within community, the members are brought face to face with still other dimensions; so Clare was able to discover signs of the Father's care in the impoverishments of age and illness. The sick, the troubled, the weak, were her special concern; these were her "treasures," and her care showed how precious they were to her.

Youthful strength, rapid increase of numbers, abundance of talent hold their own richness, and contemplative community can expect to be purified of any tendency to place trust in such possessions. Once again "never more than just enough" may summarize the contemplative experience: "just enough" new members to enable the community to continue; "just enough" talent to staff the works of the community and to provide leadership; "just enough" resources to prevent the members from trusting in their own ability to provide for themselves and yet to supply real needs. Contemplative community can expect to grow together through such poverties as unexpected illness, sustained weakness, and the challenges of close living with others who are also suffering members of the Body of Christ.

In these ways, poverty serves to bond community, not only in relation to a provident Father, but also in relationships within community. And this is surely one of its riches that allows the sisters to grow into still greater confidence. Shared ideals, a unique call that is implicitly accepted in all its mysteriousness by others who know that same kind of calling, a respect which both accepts the other's woundedness and also challenges it to become opportunity for growth: such are some of the ways in which poverty in contemplative community is converted into the richness of Kingdom anticipated.

A final characteristic of the contemplative charism which nuances its poverty with that same paschal rhythm is the centrality of its life of prayer. Here we are not speaking so much of the priority given to

times for prayer, but rather of that quality of total dedication which "seeks first the Kingdom" in lived faith that "one thing only is really necessary." Such a "form of life" is essentially theological, nourished and sustained by faith, hope, and love. These baptismal gifts will bind each of the sisters to the others, bringing them together, into greater union with the whole Body of Christ just because of their first being rooted and founded on the love of Father, Son, and Spirit.

Consequently, the theological virtues are at the very heart of contemplative living; they are both its richness and its experience of poverty. Growth in faith, for example, will involve a letting go even of one's spiritual possessions. It is a walking on through darkness and cloud into that night of love which ultimately will give way to the light that is life. Similarly, trust will have its own rhythm of growing impoverishment into final enrichment. Trust in oneself, in one's own capacity for activity, for control, will gradually give way to complete reliance on God, on His power to act, to save. Such transformation is beautiful enough in theory; in practice, it is experienced as diminishment. So too will love be purified through painful impoverishment as the death-resurrection of Jesus is experienced in one's own flesh. Detachment from everything that is not God must be expected and then accepted. Its depth and effectiveness, however, will ultimately go beyond what our minds can expect; what our spirits can accept. "Of ourselves we can do nothing." Only when the contemplative has come to know this in life can love begin to take over completely.

Especially in times of prayer, the contemplative will encounter her own poverty. She will know that she "can't pray"; can't pray as she used to be able to do; can't pray as she would wish she could. No matter. Once again, poverty accepted moves toward transformation. The belief that perseveres beyond doubts, difficulties, temptations becomes a "living faith," i.e., a faith that is lived until it becomes almost-evidence. Hope likewise grows through the security of self-forgetful trust into the joy of confident abandonment. And love slowly, but certainly, changes labor and suffering into fire-tried gold of union.

In all of these experiences of prayer-filled growth into the Lord, what the contemplative will know first is the impoverishment of the "self." It is the "I," that dearest of possessions, which must die so that Jesus may live. Such is the deepest, truest meaning of that "expropriation" which Clare saw as her sisters' dearest privilege.

Holding on to nothing, having nothing that one can claim as one's own, that is one side of poverty's coin. On the other side is the face of Christ. Ω

The Assumption

Assumpta est Maria in coelum!
Lo! Heaven's portals opened wide!
Then Christ, the Living Savior
Was there by Mary's side!

Sweet, tender words were spoken,
(And all Heaven listened in)
but none could e'er betoken
the depth of love wherein
He cried: "Madonna mia!
At last, Madonna mia!

Sister M. Colette Logue, O.S.F.

Books Received

- Marsh, Jack, *You Can Help the Alcoholic: A Christian Plan for Intervention*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 88. Paper, \$2.95.
- McDonagh, Enda, *The Making of Disciples: Tasks of Moral Theology*. Theology and Life Series, n. 3. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. x-221. Paper, \$12.95.
- McNamara, Martin, M.S.C., *Palestinian Judaism and the New Testament*. Good News Studies, n. 4. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 279, including Index. Paper, \$10.95.
- Odell, Catherine and William, *The First Human Right: A Pro-Life Primer*. Introd. by John Powell, S.J. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 92, including bibliography. Paper, \$4.95.
- Roberts, William P., *Marriage: Sacrament of Hope and Challenge*. Cincinnati: St. Anthony Messenger Press, 1983. Pp. viii-136. Paper, \$4.75.
- Rogers, Barbara J., *In the Center: The Story of a Retreat*. Introd. by George A. Maloney, S.J. Notre Dame, IN: Ave Maria Press, 1983. Pp. 157. Paper, \$4.95.

Woman Most Powerful

SISTER MARY FRANCIS HONE, O.S.C.

THE LEGEND OF Saint Clare of Assisi¹ reads like a story of Jesus, and so it should. Hagiographical accounts written for the canonization of a saint followed a consistent methodology by which a person's likeness to Christ was made evident. This restricted perspective tends, however, to leave us feeling personally impoverished of the stuff of such a state of wholeness. Even more so do we set aside the great cloistered mystics when considering patterns for our own journey into God, but they are, and remain always, "ardent centers of a spreading light" (Underhill, 133). Clare was one of these.

The Word found a home in this humble woman of Medieval Italy who walked in the garden of the Gospels and under the direction of the Holy Spirit gathered a bouquet of values and relationships which has manifested this Word in a particular way. Her spirituality is eminently one with Saint Francis', and yet it remains also a distinctly Clarian form of Gospel living which has drawn countless women to live the redemptive mission of Jesus within her ideals of poverty and prayer.

¹Authorship attributed to Thomas of Celano but recently considered to be Anonymous.

Sister Mary Francis Hone, O.S.C., is a contemplative nun at the Monastery of St. Clare, Jamaica Plain, Massachusetts. Note: an asterisk after references in text indicates translation by the author.

Clare's way to God is one among many and bears the limitations it must inevitably have, for no one can hope to live all the dimensions of the Gospel message. But among the saints of the cloister she was a pioneer of the high places of the spirit who gave herself totally to the Church and to the world in exposing her intimate union with God in order to light our path there. In a painting by Rubens she stands in the center of the Doctors of the Church having been considered one of the great teachers of the thirteenth century. Her doctrine is an unfailing guide to the mystical life based upon the condition of absolute poverty which enables us to "heed only the hidden things of God" (CL 36; Brady, 43).

By searching the traditional sources it may be possible to enliven our appreciation of the example Clare has left us and to learn from this leader of women who has assumed a place in history as "one of the strongest and most beautiful characters of all time" (Walsh, 320). In her father's house she was "a little ray, but in the cloister, like the brilliance of lightning!" (Bull of Canonization; Brady, 105).

The Little Ray

THE SEED OF HER calling to a life of intense prayer may be discerned even during the youth of the lovely, golden-haired Chiara. Her mother, Ortolana, seems to have supplied for her a positive religious formation. Gradually she absented herself from the frivolities of her social peers and sought out more time for prayer and seclusion. Evidently influenced by the Desert Fathers and Reformed Cistercians, she organized for herself a form of living which included, besides long periods of prayer and meditation, the practices of monastic asceticism and the denial of such personal pleasures as dainty foods to help the poor she loved so much. We might even smile as she imitates the monk's custom of counting her Pater Noster Psalter with pebbles instead of using the chaplets which were available and in common use at that time.

Spiritual leaders like Clare stand tall
and strong throughout the ages with a
reminder for us who search for
guidance. . . .

Since Clare was renowned as a beautiful and compassionate lady who kept all the commandments, we may wonder at her grateful references to her "conversion." But wasn't that really where life had blossomed for her, where a part of her had come alive of which she may never have been fully conscious before that day when she first heard Francis speak of God's love? This is a good place to begin our brief study: with the awakening of Saint Clare.

Although conversion may aptly describe that meeting and its consequences, the term awakening more adequately describes the new experience of God which she received on this occasion. Much has been revealed in the few words: The joys of heaven were opened to her. When the heavens had opened for Jesus it marked a deeper grasp of his identity in relation to the Father and a realization of his calling. For Clare it proved the birthing of a courageous woman whose inner stirrings could no longer hide beneath soft satins.

Nothing on earth compared with this experience; it was a deeply felt movement involving the whole person; it made her long to know its Source (cf. CL 6; Brady, 22). Such a profound broadening of the spirit dimension is a surety irrevocably engraved upon the faculties, and it resulted in an inner security enabling her to see her direction more clearly and to make a commitment to pursue that end. So sure and satisfying had been the taste she had received that she determined to make every effort to sound the depths of such a Reality. Francis discerned the designs of the Spirit in her regard and instructed her concerning espousal union with Jesus and the tastelessness of all the world could offer her in comparison with the fullness of such a love relationship.

But this episode of discovery and resurrection had to have been preceded by a searching loneliness we seldom think to ascribe to those so privileged, for without a vacant space in the core of our being the joys of enlightenment can never be. The mysterious fullness which now settled within her had required a place prepared to receive it as well as a willingness to remain empty and without answers. Many deaths would have to clear the way for the invasion of God still to come; and this essential emptying which poverty is, Clare would claim as the foundation of her prayer and that of the Order she founded with Francis.

The Lampstand

THE SAME SPIRIT that commissioned Francis to rebuild his Church had a task for Clare too: a role that cannot be filled by everyone because

of the other necessary functions, but one which must be performed in order to maintain the Church on its course. Saint Peter Damien has described the apostolate entrusted to the contemplative Orders as that of a lighthouse casting forth its light while remaining in one place (Wolter, p. 653). Francis dearly revered such a life of prayer, and he carefully nurtured this seed sown in Clare's heart. She became his creation in the Spirit, and under his guidance she proceeded to establish a form of poverty, prayer, and seclusion unknown for women before her. She infused a feminine balance into Francis' dream of Gospel living: the willingness to remain hidden as the life-giving heart of the Franciscan Family so that the ministry of the Friars might be fruitful—the inherent necessity to BE for God rather than DO for God, and the desire to give oneself to one Love and become like the loved One.

Yes, Clare has much to teach us, especially that freedom is not synonymous with mileage; that the spirit becomes free when it finds Truth and gives itself to that Truth forever; and that joy is the fruit of such a spirit in God. Indeed she would now be free, nor would her light be hidden but, rather, submitted to the discipline of a lampstand so that it might shine with truer, clearer brightness. There was a modern mystic who understood the love of a person like Clare, and he wrote:

Why, when you stretched out nets to imprison me, should I have thrilled with greater joy than when you offered me wings? It is because the only element I hanker after in your gifts is the fragrance of your power over me, and the touch of your hand upon me. For what exhilarates us human creatures more than freedom, more than the glory of achievement, is the joy of finding and surrendering to a beauty greater than man; the rapture of being possessed [Teilhard, p. 122].

The Brilliance of Lightning

CLARE LEARNED TO PRAY by looking deeply into Jesus. He was ever in her thoughts. It is precisely by observing the process of her growth in prayer that we can learn from this remarkable woman who consistently pointed beyond herself to the One she loved with all her heart.

In contemplating the immeasurable love of her Savior, poor and crucified, she often wept compassionately. In her Biography the chapter on her prayer focuses on these tears, not uncommon in medieval Italian temperaments, which would seem connatural to one as accepting as Clare of her own humanness, one so capable of in-

timacy and therefore able to proceed to a wholesome development of her spiritual capacity. It is our senses that train and prepare us for spirit-living and for the prayerful perceptions which are in actuality deeply felt movements requiring sensitivity.

Nor did Clare escape our sinfulness; rather, she struggled in her own woundedness. As her inner light grew stronger, darkness was allowed equal time. One day at prayer she was tempted to fear its intensity; afraid that she would become blind if she continued to identify herself with the suffering Christ in her prayer, yet still determined and unshakable in her ardor, she made her choice: "He will not be blind who shall see God!" (CL 19; Brady, 32). her strong reply could not erase the degree of effort required for someone to have come to that point where selfishness did not control her decisions, for the Face of God was all she longed for. As Saint John of the Cross has explained, our humanness will always crave something to hold onto, to the very end, and most of all, our natural gifts.



Gory images accompanied the next, more violent attack: Clare would lose her brain and her beauty! The treasures of intelligence and loveliness! Were these the thin thread preventing the risk of her next step toward God? Spiritual writers of the Middle Ages instructed their readers by presenting an event rather than by expounding abstractions, and in Clare's final answer we are given a description of great love: "Nothing can harm one who wants only to do God's will!" (Ibid.; Brady, 33*). She had outgrown the tyranny of the ego which prevents our reaching out towards others and the Other, and now she was free to please only her Spouse. This integration, painfully achieved, enabled her to guide others to similar holiness. In her instruction to them we may learn the personal conviction passed on to them: "My sisters, never desire to possess anything else under heaven" (Rule of St. Clare, 7.2; Brady, 75). She taught them to live as women consecrated to God with all their being: "Look at him (use your imagination), think of him (use your intellect), contemplate him (with all your heart), and desire to be like him" (Second Letter to Agnes, 3; Brady, 92*).

Although the employment of all our human powers, as necessary to our growth in union with God, has been common enough teaching among the Doctors of the Church (cf. Bonaventure, *Tree of Life*, ed. Cousins, 119), Clare has added the desire of likeness to the Poor Crucified, possible only in the highest union of wills attainable. There is no loftier mystical doctrine than her exhortation to total immersion of oneself in the humanity of Christ.

The authenticity of her interior prayer was manifested within the community of the Poor Sisters where, with the balance of a true Christian mystic, she tolerated no laxity. She herself radiated joy always but particularly after a prolonged period of contemplation off in her favorite spot. Inadvertently her shining countenance brought her enjoyment of Jesus to her sisters, who looked forward just to seeing her. Listening to the warmth of her words served to rekindle their hearts with greater love and fidelity in their vocation. Clare's joy overflowed also in her letters to Agnes of Bohemia:

Happy is she to whom it is given to attain this life with Christ; to cleave with all one's heart to him whose beauty all the heavenly hosts behold forever, whose love inflames our love, whose contemplation is our refreshment, whose graciousness is our delight, whose gentleness fills us to overflowing, whose remembrance gives sweet light . . . [Fourth Letter to Agnes, 2; Brady, 96].

The visions and dreams which have been recorded only attest to the humanness that needs support and encouragement in the search for happiness along the dark roads of faith-filled contemplation. Image and symbol held a prominent position in the spiritual life before the era of intellectualism, and these movements of the unconscious were considered to be normal manifestations of the Spirit.

Clare was outstanding for her abiding sense of God's presence and her uninterrupted prayer which assumed many forms familiar to us. In Scripture and Liturgy she drew the sustenance for her prayer, and there is much evidence of her familiarity with the spiritual classics. She was careful to maintain through silence an atmosphere of openness to the workings of the Spirit in herself and her sisters. She prayed freely and spontaneously, and still she treasured certain set prayers, especially those Francis composed for her.

All of life became holy for her and was gathered into her one Love. Shortly before her death we find an example of this simple, undivided love of a mystic. Unable to join the sisters for the midnight Office on

Christmas Eve, she both saw and heard, in some extraordinary way, the entire celebration of the Friars at the Cathedral a mile away. In the morning the sisters gathered around her bed to hear: "I have . . . heard all the solemnities that this night were sung in the Church of Saint Francis!" (CL 29; Brady, 39). It may be difficult for us to understand, but hearing God being praised was the cause of her joy, and for her it could not be otherwise because of the state of habitual union in which she had lived by this time so near her death. We also know that there were many occasions when she taught them "that for every human being they saw, and for every creature, always and in all things God must be praised!" (de Robeck, 223).

Whenever she received the Body of Christ she was totally gathered into that moment and drawn beyond herself into God. We also find mention of ecstasy when she meditated upon the sufferings of Jesus, but there is one account which stands apart. One Good Friday she was held in a rapture which lasted a day and a night, and she appeared to be crucified with her Spouse. Finally awakened in obedience by a concerned sister, Clare responded: "Blessed was this sleep, dearest sister, for long have I desired it and now it has been given to me. But do not tell anyone of this sleep as long as I shall live" (CL 31; Brady, 41*). With this she left an embrace which required great strength merely to endure and which had been prepared for by years of self denial and many sufferings. Only the cross can clear a path to the core of our being and thereby expand our capacity for the touches of God. The answer Clare gave would certainly point to an extended absence of such consolations in her spiritual life and very possibly marked the termination of a long and dark night for her spirit.

Clare's mystical doctrine is clearly revealed in this account: always, the door to transcendent union is Jesus, Poor and Crucified. Always, the poverty, humility, and unspeakable love of the Word both for our imitation and for our contemplation, then our transformation into God:

Place your mind before the mirror of eternity, place your soul in the brightness of God's presence, place your love in the figure of the Divine Substance and transform your whole self, through contemplation, into the image of the Godhead, that you too may feel what his friends feel in tasting the hidden sweetness which God himself has kept from the beginning for those who love him [Third Letter to Agnes, 3; Brady, 94*].

Clare gave herself totally to him who is Truth and came to know

this same Truth in its consummate simplicity within herself. This is the greatest accomplishment in this world and for this world: the union of the human spirit with God! The very power of God, her True Self, became her own in a spiritual marriage of her will with God's, and the fruit of this union was poured out for others. Francis knew of her great holiness and sent his brothers to her for healing by her prayerful intercession and the mark of her Beloved which she traced over them . . . the cross. She compassionately helped all who came to her while her own uninterrupted pain she bore cheerfully and without ever a complaint from her lips.

The power of her prayer scattered warring armies, while political figures sought out her advice and arbitration. Bishops, Cardinals, and Popes went to San Damiano to hear her speak of God and be fortified and guided by her prayer and her counsel concerning the Church. People of many countries acclaimed her to be the "Footprint of the Mother of God" (CL, prol.; Brady, 18) and considered her to have surpassed all other women.

The impact she had on the world was overwhelming even though she never left her monastery. Before she died there were already 120 Poor Clare Monasteries to carry on her mandate: "I hold you to be a co-worker of God himself and a support for the weak and failing members of his Glorious Body" (Third Letter to Agnes, 3; Brady, 93).

Spiritual leaders like Clare stand tall and strong throughout the ages with a reminder for us who search for guidance:

[By] humility, the power of faith and the strong arms of poverty [we] lay hold of that incomparable treasure hidden in the field of the world and in the hearts of people with which is bought that through which all things have been made from nothing [Ibid.].

Through her total commitment to a Gospel life of prayer for the sake of the Kingdom in imitation of Jesus, Clare became an "unmoving light between the universe and God" (Teilhard, 135), a living flame of that seraphic love which mounts to the very heights of intimate knowledge of God!

There is an ancient Eastern scripture which seems to sing of Clare: "Women, when consecrated to Truth, become most powerful daughters of God!" (Elenjimitam, 73). Ω

References

Bonaventure, trans. and ed. Ewert Cousins. New York: Paulist Press, Classics of Western Spirituality Series, 1978.

- Brady, Ignatius, O.F.M., trans. and ed., *The Legend and Writings of Saint Clare of Assisi*. St. Bonaventure, NY: The Franciscan Institute, 1953.
- De Robeck, Nesta, *Saint Clare of Assisi*. Chiago: Franciscan Herald Press, 1980.
- Elenjimmittam, Anthony, *Saint Francis of Assisi*. Bombay: Aquinas Publications, 1963.
- Inge, William Ralph, *Christian Mysticism*. New York: Meridian Books, 1956.
- John of the Cross, St., *The Collected Works*, trans. Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D. Washington: ICS Publications, 1973.
- Teilhard de Chardin, Pierre, S.J., *The Prayer of the Universe*. New York: Harper and Row, 1973.
- Underhill, Evelyn, *The Essentials of Mysticism*. New York: E.P. Dutton and Co., 1960.
- Walsh, James J., *The Thirteenth the Greatest of Centuries*. New York: Catholic Press, 1913.
- Wolter, Maurus, O.S.B., *The Principles of Monasticism*. St. Louis: B. Herder Book Co., 1962.

The CORD

A Twenty-five Year Index (1950-1975)

A three-fold value: Author Index, detailed Subject Index, Index of Books Reviewed. This small volume makes accessible a wealth of information on Franciscan themes. You can order your copy by sending \$4.00 (\$3.75 plus postage) to

FRANCISCAN INSTITUTE PUBLICATIONS
St. Bonaventure University
St. Bonaventure, NY 14778

Letter of Saint Bonaventure to the Abbess and Sisters of the Monastery of St. Clare in Assisi

TRANSLATED BY GREGORY SHANAHAN, O.F.M.

TO HIS BELOVED DAUGHTERS in Christ Jesus, the abbess of the Poor Ladies of Assisi at the monastery of Saint Clare, and to all the Sisters thereof, Brother Bonaventure, Minister General and servant of the Order of Friars Minor, sends greetings: to you who associate with those holy virgins who follow as the Lamb's attendants, wherever he goes (Rev. 14:4).

It was recently I learned from our dear brother Leo, onetime companion of the holy father, how intent you are on serving the poor crucified Christ in all purity of heart, like spouses of the eternal King. I rejoiced greatly in the Lord over this; so much that I now wish, in this letter, to offer every encouragement to that devotion of yours. So may you earnestly walk in the virtuous footprints of your holy Mother, who, through the instrumentality of the little poor man Saint Francis, was schooled by the Holy Spirit. "Wish never to have anything else under heaven," except what that Mother taught, namely, *Jesus Christ and him crucified* (RegB 6.6; 1 Cor. 2:2). After her example, hasten, dear daughters, after the fragrance of his precious blood. Be bold enough to take hold of the mirror of poverty, the pattern of humility, the shield of endurance, the inscription of obedience. Then, catching fire from divine love, give your heart totally to him who on the cross offered himself to the Father for us. This will mean you emerge as the incense of Christ the Virgin's Son, the Spouse of wise virgins, as you diffuse the scent of all the virtues, making manifest both those who are achieving salvation and those who are on the road to ruin (2 Cor. 2:15). For garments you will have the light of your Mother's example; you will be on fire with those delightful burning gleams that last forever.

Father Gregory Shanahan, of the Irish Province of the Friars Minor, is a Consulting Editor of this Review. He has collaborated in a recent Irish language edition of the writings of Saint Francis and specializes in retreats to religious and mission preaching in Ireland and Britain. The present Letter is translated from Bonaventure's Ep. VII, the Latin text of which can be found in the *Opera Omnia*, VIII, 473-74.

Yours will be such a continuous vigil of yearning love, and you will be so aglow with the spirit of devotion, that when the cry is raised, the Bridegroom is on his way, the lamps of your mind will be already filled with the oil of charity and of joy, so that you may go to meet him happily. While foolish virgins are left outside, you will go in with him to the wedding and eternal joyfulness (Mt. 25:1ff.). There Christ will make his spouses sit down with his angels and elect, and minister to them, offering them the bread of life, meat which is that of the Lamb slain, roast fish which was cooked on the cross upon the fire of love, that burning love with which he loved you (Rev. 5:6; Lk. 9:14; 12:37; 24:42). And then he will give you a cup of spiced wine, that is, of his humanity and divinity. It is from this that friends drink, and from which, though wondrously retaining their sobriety, loved ones drink deep (Cant. 8:2; 5:1). You will go on enjoying that store of goodness once reserved for those who fear God (cf. Ps. 30:20). Your constant gaze will be on him who is not only the fairest of the children of men, but the fairest also among the thousands of angels (Ps. 44:2). Why, it is upon him that angels desire to look; for he is the brightness of eternal light, and the unspotted mirror of God's majesty and the radiance of the glory of paradise (1 Pet. 1:2; Wis. 7:26; cf. Heb. 1:3).

And so, my beloved daughters, as you continually cleave to God who is our possession of perpetual value, and when he blesses you with favors, commend a sinful man like me to his unspeakable indulgence. Keep up your prayers, so that for the glory and honor of his wondrous name, he will be good enough to guide my steps mercifully, so as to further the welfare of that poor little flock of Christ committed to my care (Ps. 118:133).

GIVEN ON the holy mountain of La Verna.¹ Ω

¹In 1259 Saint Bonaventure was on La Verna (in the Prologue of the *Itinerarium* he says he came there about the beginning of October—n. 2). At the time, Brother Leo, Blessed Giles, and other companions of Saint Francis were still living.

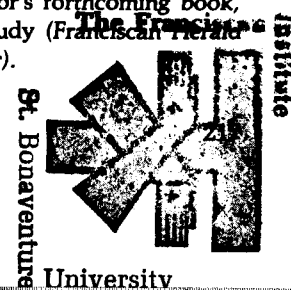
See How They Loved One Another

SISTER MARY SERAPHIM, P.C.P.A.

"DO NOT BELIEVE that I do not love them!" exclaimed Francis when his brothers chided him for what seemed to them his excessive reticence in visiting Clare and her sisters at San Damiano. The curious double negative of this statement reflects either Francis' or Celano's awareness that the relationship between Francis and Clare was certain to be misunderstood and misinterpreted, not only by their contemporaries but by every succeeding age in which their story would be told. They were not wrong.

In our own era there has been a typical variety of interpretations of this famous friendship. We have the erotic intimacy of a Nikos Kazantzakis, the fanciful imaginings of a Murray Bodo, the healthy but brief analysis of a Chesterton, and the simple "conspiracy of silence" maintained by some authors who apparently feel the subject is too hot to handle. Some writers attempt to present their relationship as so "spiritual" that Francis, whose passionate humanity is his most appealing characteristic, becomes in Clare's presence a platonic, emotionless being. Clare, for her part, has been portrayed as such an ethereal being that her relationship to this earth is questionable.

Sister Mary Seraphim, P.C.P.A., a frequent contributor to our pages and to other periodicals, is a member of the Poor Clare Community in Canton, Ohio. This article is derived in part from the author's forthcoming book, *Clare: Her Light and Her Song—A Biographical Study* (Franciscan Heritage Press, projected for publication in October of this year).



This may explain why she, who was one of the staunchest followers of Francis during the most critical period of the Order, has been largely overlooked as a source of true Franciscan spirituality. The strong, vibrant, astute, and beautiful woman that she was has been largely lost through the centuries in Franciscan literature. A firsthand reading of the sources would easily disclose the caliber of this remarkable woman who grasped the fullness of Francis' inspiration perhaps more keenly than any other of his disciples. The sources also reveal that Clare understood Francis so well because she loved him so well.

The deep and fruitful love which
Francis and Clare cherished for each
other was a rare gift from heaven.

Yet the true picture of Clare and Francis' relationship is admittedly difficult to perceive and portray. Their friendship appeared ambiguous even to their closest companions, if Celano and the author of the *Fioretti* can be believed. Francis felt a dual responsibility toward Clare and the Poor Ladies. On the one hand, he was convinced that since he had called Clare and the other sisters to join in his adventure of following Lady Poverty, he and his brethren were obliged as true knights to provide them with both spiritual and material sustenance.

On the other hand lay his awareness of the abuses to which this relationship could give occasion if all the Poor Ladies were not of Clare's stature and all the friars not as nobly inclined as he. In their own time, at least one other poverty movement, that of the Poor Men of Lyons, had been condemned by the Holy See because of the suspicious relationship between the men's and women's groups. Francis realized that his own conduct would often be cited as the norm for others, and therefore he chose to act with more than ordinary circumspection in Clare's regard.

Clare and Francis had grown up in the same city, but the difference in their family's social status meant that they probably never had done more than pass one another in the street. Although they would have been baptized at the same font in the cathedral, this being the only one in the city, they would have worshipped in different churches. Clare's family would have attended the cathedral of San Rufino which dominated the quarter where the wealthy lived, while Francis' parents

would have gone to San Nicolo's, patron of merchants, whose church stood in their district.

When Francis was in his teens, he had enthusiastically taken part in the uprising which had put the *minores* temporarily in power in Assisi and had driven the noble class families into exile. Clare would have been about four and probably lived with her family in Perugia until she was nearly ten. By the time she returned to her hometown, Francis was on the verge of his withdrawal from the social life of the city. The adolescent Clare may have gone with her mother to the Bernardone cloth shop, but it is a moot question if they were ever waited on by Pietro's elder son.

The first known meetings between Clare and Francis took place around the time Francis preached a series of Lenten exhortations in the cathedral. Clare would have been about seventeen and Francis close to thirty. Clare's first biographer intimates that Clare had already heard a good bit about Francis and was powerfully attracted to his ideals. Francis, likewise, seems to have had a high esteem for this beautiful and virtuous daughter of one of Assisi's leading families. Their desire to see and speak to each other was mutual.

Customs of the period, however, created problems. Clare could not leave her home unaccompanied nor be seen speaking to a man, whatever his rank or calling, in a public place. Possibly her cousin, Rufino, who was one of the first of Assisi's young men to join Francis, paved the way for their meeting. After that, we are told, they found ways to meet frequently. Either Francis would arrange to see Clare in some place where she could go without arousing suspicion or, more often, Clare would go out of the city with a companion who agreed to keep her secret. Francis, with Brother Philip as his ally and guarantor of propriety, would speak to Clare of the dream and burning ideals which inspired his strange mode of life. Clare listened and responded so perfectly that Francis felt a wondrous certainty that she, too, was being inwardly directed along the same path he had begun to walk.

After some months, Clare was begging him to tell her when and how she could embark on this grand adventure whose promise shimmered like a flaming beacon in Francis' eyes. There is no definite evidence that Francis consulted Bishop Guido, but the sequence of events on Palm Sunday in the year 1212 presupposes that Francis had sought ecclesiastical permission to receive Clare into his Order.

Francis' innate sense of drama came to the fore when he directed Clare to appear in all her finery at Mass on Palm Sunday and then, still adorned in the glowing color and flashing jewels of her bride-like

attire, to slip from her father's house by the light of the Paschal moon. Outside the city walls, Francis and his brothers met her and escorted her in a torchlight procession through the woods to the tiny chapel of the Portiuncula. There she exchanged her fine raiment for rough, undyed jazzo, allowed her wealth of blond hair to be shorn to the roots, and hid her beauty beneath a shapeless veil. Francis then took her to a Benedictine community where she could not only be instructed but also protected from the fury of her family.

Only by claiming the right of sanctuary did Clare frustrate their effort to restore this errant daughter to the family circle. Clare signified the totality of her break with her family by tearing off her veil to reveal the shorn head of a consecrated nun. She then proceeded to dispose of all the property and goods which constituted her dowry and gave the money to the poor as Francis had instructed her. Clare was astute enough to refuse to sell any of it to family members eager to keep the estates intact, for she felt she might be depriving the landless peasants of an opportunity to better their condition if the vast tracts of Offreduccio property remained in her family's control.

As soon as Clare was settled into San Damiano, probably in May of 1212, Francis and his brothers did all they could to provide for her and the women who soon began to join her. Although Clare looked to Francis for directives about developing the community, he gave her only the few Gospel passages which inspired his brotherhood and his impassioned exhortations to love Lady Poverty. Gradually Clare assumed for Francis the visible expression of this mystical Lady who claimed his total allegiance.

Clare's entrance into the Franciscan movement highlighted certain latent aspects within the original charism. Her quiet feminine presence, receptive and trusting, accented the contemplative posture of a little poor one before the Lord, waiting upon His initiative with ready will and serene confidence. Her lifestyle affirmed the necessary partnership between contemplative prayer and apostolic ministry. The close community life which developed within San Damiano also reminded the brothers of the importance of cultivating genuine love and supportiveness among themselves.

Clare's presence at San Damiano became a lodestar to which Francis turned frequently as darkening shadows began to blot out the sunlit joy of the first days of his tryst with Lady Poverty. It is easier to see what Clare received from Francis than what he received from her. Yet their relationship rather quickly shifted from that of inspired guide and devoted disciple to one of mutual support and discreet direction.

If Clare looked to Francis as the one who, after God, was her pillar and support, Francis looked to Clare as one through whom the hidden will of his Lord could be transmitted to him. In his darkest hours, it was to Clare that Francis turned. When he was torn between the attractions of solitary prayer and the needs of the people who flocked to hear him, Francis sent Brother Masseo to Brother Sylvester and Sister Clare. They were to pray and then convey to him the answer to his dilemma which he was certain the Lord would make known to them.

When Francis saw his brethren being torn away from him and divided by dissensions he was powerless to resolve, he began to doubt his fidelity to the responsibility the Lord had laid upon him. Under obedience, he was sent by his Vicar to preach to the Poor Ladies at San Damiano. He went but knew there were no words in his heart to give them. So he simply stood there in silence, allowing his inner emptiness to be visible to the compassionate and loving gaze of Clare. Finally he sprinkled ashes about him and prayed as he had never done before the penitent, trusting words of Psalm 51. Though he left without saying a personal word to Clare, he was strengthened in the sure knowledge that she had penetrated that lonely place where he felt so bereft of human consolation and was standing strong and luminous in his darkness.

Finally, when he had been so weakened by the endless pain of the stigmata, by the chronic inflammation of his eyes which made the light of heaven intolerable to him, and by his debility caused by serious stomach ailments, it was to San Damiano that he turned. Once in Clare's peaceful domain, he admitted he could go on no more and gratefully submitted to her ministrations. It was no mere coincidence that the Canticle of Brother Sun was born when Francis lay, empty and exhausted, in Clare's little garden. Here he reached that moment of complete surrender when grace could invade him with its total transforming power.

Francis was enabled, through Clare's spiritual and physical closeness, to make what is the typically feminine response to God's initiative, that of surrender and acceptance. Francis' always literal and active interpretation of the Gospel life was completed by Clare's no



less literal but receptive response to the Gospel message. He, the man for others, needed her who simply heard the Word of God and treasured it in her heart.

A strong feminine element is discernible in Francis from his earliest days and was the source of his love for song, poetry, rich garments, and all that was good and beautiful. After his conversion, Francis seems to have developed a fear of this aspect of his nature, regarding it as an almost demonic temptress. Ruthlessly he denied himself the delights he once savored so deeply. But in Clare he discovered the natural and harmonious woman. Her spontaneous femininity spoke to him. Through his association with her, his own feminine side was educated and eventually released from his fear that its expression threatened the totality of his commitment to his Lord.

Conversely, Clare was brought into healthy contact with a man who did not believe that power, prestige, and money were requisites for a happy life as did the seven knights in her immediate kinship. Clare's own masculine qualities are revealed in her direct focus on essentials and single-minded pursuit of any goal she set for herself, as well as the creative way she worked with Francis' original vision, adapting it to the specialized form in which she felt called to express it.

These gifts might have made of her a masculinized woman, seeking to dominate her environment by sheer force of will. In Francis, however, she saw these typical masculine traits employed in the service of others. She learned through her association with him how to direct these gifts with discernment and clear awareness so that she did not attempt to remake others, albeit for their own good, or, still worse, to subtly use them, which would have been a subversion of her own femininity. Francis was for Clare her Guide and Illuminator, one who enabled her to see what was stirring in diffuse and inarticulate longing in her own soul. She spoke of him as her Father and Support and gratefully leaned on him, cherishing his pledge to care always for her and her sisters as an indispensable right, one she would allow no one, not even a pope, to take from her.

Francis' reverent appreciation of Clare as his ideal woman enhanced Clare's own appreciation of her womanhood. She, in her turn, did the same for him especially by reinforcing his faith in his call and mission to lead and inspire others. Clare became more finely woman, and Francis more fully man, through the profound and intimate relationship which was forged between them. Clare became for Francis a link with the treasures in his own depths which she unconsciously embodied for him. She exercised a gentling influence on the sometimes

harsh demands he made on himself and others, humanizing, as it were, the stark, straightforward idealism which possessed him by endowing it with a certain flexibility and compassion.

The dark moods which so often seized upon Francis with such terrifying intensity arose from his, as yet, unintegrated femininity. Clare taught him how to break out of these emotional abysses, not by violence but through gentle laughter at the too-great seriousness which evoked them. Through her mediation he came to establish a friendly partnership with this once frightening and disturbing element in his nature.

The only catalyst which allows such transformation to occur is love. One of the clearest revelations of the depth and quality of their mutual love occurred when Francis lay dying at the Portiuncula in October, 1226. Clare herself became so grievously ill at this same time that it was feared she too was dying. Clare was utterly unable to reconcile herself to the thought that she would never see Francis again and wept bitterly. Finally she sent a message to him telling him how desperate she felt at the thought of losing his companionship. The Legend of Perugia describes Francis' reaction to her heartbroken message with phrases reminiscent of John's description of Jesus' love for Martha and Mary of Bethany. "Francis was moved with compassion for he loved Clare and her sisters." He sent her an affectionate and consoling note with his own blessing and a promise that she would see him again and be greatly comforted.

One thing which enabled Clare to survive Francis' death was her loyal realization that she had a very important task to fulfill—the preservation of Francis' ideals in their fullest vigor and purity. For the next thirty years, Clare maintained an uncompromising stand on the matter of poverty while almost the entire First Order was seeking privileges from the Holy See which would guarantee them everything but poverty and minority.

Clare seems to have had only one fear after she lost the most important and beloved person in her life. She feared that she might betray the trust he had given her. In her Testament, Clare expresses her preoccupation about remaining faithful to Most High Poverty and speaks of the

frailty which we feared in ourselves after the death of our holy Father Francis, he who was our pillar of strength and, after God, our one consolation and support. Thus time and again, we bound ourselves to our Lady, most holy Poverty, so that, after my death, the sisters present and to come would never abandon her.

Clare consistently and vigorously refused any and all mitigations which were almost forced upon her by the Cardinal Protectors or the popes themselves. In 1228, she wheedled Pope Gregory IX into renewing the Privilege of Poverty she had obtained from Innocent III in 1216, although Gregory had visited San Damiano with the express intention of releasing her from it.

Until her death Clare fought for the right to base the Rule of the Poor Ladies on that of the Friars. After several unacceptable Rules had been composed for her by well meaning prelates, Clare realized that she alone could write the Rule which would express the original inspiration on which her Order was based. It did not daunt her that women in those days did not write Rules and get them approved—that this was a *job* for canonists, all of whom were men! Clare wrote her Rule and saw it approved less than forty-eight hours before her death. Only after she had kissed the Papal Seal could she die in peace, knowing that she had kept her tryst with Lady Poverty and with Francis.

The deep and fruitful love which Francis and Clare cherished for one another was a rare gift from heaven. They knew this and were profoundly grateful. This gift was given them, not just for their own joy and growth in holiness but as a gift for the entire Franciscan family which was born of their mutual fidelity to God and to each other. As Saint Paul says of the mutual love of a married couple: "This is a great foreshadowing; I mean that it refers to Christ and the Church." Ω

Soft Footsteps

Soft footsteps in the still of the night;
loving eyes noticing a shiver—
Gentle hands bestowing a warm cover
to ward off the chill.
The candle is out now . . . but the life remains
as other footsteps and other eyes
Pierce the darkness in search of that
love which Clare bestowed.

Sister Frances Ann Thom, O.S.C.

Order Now—

Books from Charisma Press

P. O. Box 263, Andover, MA 01810

The Purpose of Authority?

By Fr. Lucius Annese, O.F.M.

In *The Purpose of Authority?* the author presents the story of the ideas and thinking, both political and religious, of the 1960's from the conservative and the liberal points of view. The Introduction underpins the discussion with some basic philosophical considerations while the concluding chapter leaves the reader with a capsule model of authority.

Cloth, \$10.00; paper, \$4.95.

"*The Purpose of Authority?* should be pondered carefully by all who either exercise authority or are subject to it. I believe that includes all of us."

—Edward C. Banfield
Harvard University

North American Psalms

By Thomas Kretz, S.J.

The psalms in this volume are Brother Kretz's personal renderings and adaptations of the well known *Psalms*. His intention has been to adapt the *Psalms* to our American scene without the distractions of scholarly commentaries.

Paper, \$4.95.

Fool's White

By John Alexander Abucewicz

This novel is a warm picture of a close-knit family of Polish-Americans growing up in New England during the 1930's. The story depicts the life of Steffi from the time she enters high school, through her training as a nurse and her experiences as a Navy nurse, to her decision to become a Sister.

Cloth, \$10.00

Pope John Paul II in America

Edited by Fr. Lucius Annese, O.F.M.

This volume represents an analytic approach to the thought of the Pope. The texts have been topically rearranged and then condensed into one message. The method used in editing the texts has been one of selective inclusion of essentials. The editor chose excerpts by a process of deliberate samplings of the talks delivered in various localities from Boston to Washington.

An interpretive Introduction and a capsule model concluding chapter help the reader to both appreciate and more readily remember the message of the holy Father.

Cloth, \$10.00; paper, \$4.95.

Please add \$1.25 for cost of delivery of one book and an additional 25 cents for each additional book.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.

Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

SEPTEMBER, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

- MAXIMILIAN KOLBE AND THE FRANCISCAN
MARIAN TRADITION 227
James McCurry, O.F.M.Conv.
- CONVENTUAL VALUES IN FRANCISCAN FORMATION 239
Wayne Hellmann, O.F.M.Conv.

FEATURES

- EDITORIAL: THE CONVENTUAL IDEAL
AND FRANCISCANISM 225
Peter D. Fehlner, O.F.M.Conv.
- POEM: FORMATION 248
Raphael Brown, S.F.O.
- BOOK REVIEWS 249

Volume 33, No. 8

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our September articles have been drawn by Brother John Francis Tyrrell, F.F.S.C., who teaches at St. Joseph's in Fayetteville, Arkansas.

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 Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
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
¹I, 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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL



The Conventual Ideal and Franciscanism

MOST PEOPLE NORMALLY associate "Conventual"—when they do not confuse it with "conventional"—exclusively with matters Franciscan: with one of the three families of the First Order founded by Saint Francis; or with the controversies over the interpretation and manner of observing poverty which led to the division of the Order. Few are aware any longer that in its origins the term was not particularly Franciscan, having long been associated with earlier, monastic forms of religious life, before it came to be employed by mendicants, and not only Franciscan mendicants, to describe a particular manner of organizing common life.

Indeed, it is relatively rare even among the scholarly to find someone who does not assume without further question that conventualism is merely a practical way of adjusting the heroic demands of Franciscan poverty in common to the facts of life in general and human weakness in particular, viz., a sensible capitulation to spiritual mediocrity. That the term has come to survive only in Franciscan usage is of interest to the historian, but hardly pertinent to the renewal of the Order.

But it is just such critical reflection on Franciscan Conventualism appreciative and understanding of its role in the history of the Order and of its potential contribution to the Order's future that is long overdue. The popular view of Franciscan conventualism is the fruit of a long polemic, one assuming that the conventual and non-conventual resolution of the problem of poverty in common are mutually exclusive and antipathetic in principle; and that these represent respectively the lax and the strict, the natural and the heroic, the mediocre and the saintly approach to the matter. Or it may be argued the first represents the realistic, workable approach followed *de facto*—if not *de jure*—by all, while the second represents the ideal impossible of observance except in the smallest hermitages. No matter how plausible one or the other side can be made to appear, the end result is inevitably a caricature of both sides, for the initial assumption is false.

The Church, in assessing the relations of the various families of the one Order of Saint Francis, and in approving their different Constitutions and traditions as authentic implementations of the one Rule of Saint Francis quite sufficient to guarantee heroic sanctity in Franciscan form when perfectly observed, proceeds from a premise just the opposite of the polemical one. Each of these traditions, though distinct, represents a mutually complementary aspect of the one Franciscan ideal. Being such they mutually imply one another and cannot in fact flourish one without the other. However regrettable the disputes of the past and the fault on all sides that occasioned the divisions within the Order, even these divisions have served to make clear the formally distinct components of the Franciscan form of life.

So too in fact the practice of learned and holy friars of all families of all periods has proceeded on that premise underlying the Church's assessment. If strict observance is not to run the risk of degenerating into a kind of pious puritanism, a sound cultivation of the intellectual life on the part of the community is an indispensable prerequisite. And if cultivation of the intellectual life is not to risk a betrayal of the ideals of Saint Francis and the destruction of the Order through its secularization and gradual abandonment of a fruitful orthodoxy, then that intellectual labor must be carried out "in the spirit of prayer and devotion," as Saint Francis wrote to Saint Anthony, and in the context of "perfect common life," viz., of a heroic observance of the Rule and constant striving toward the perfect practice of virtue through conformity to the crucified Savior.

Here, then, is the central issue of conventualism: the possibility of and need for the cultivation of the intellectual life in general and the theological in particular as an integral part of the Franciscan vocation. Whoever gives an affirmative reply to this is at heart a conventual. Historically, the early modifications of the primitive economic organization of the community in favor of the great houses of study, whatever abuse may have been made of these then or later, were not and are not necessarily betrayals of the Rule, or any less authentic realizations of Franciscan poverty, once the place and need of the sanctification of the intellect within the Franciscan way of life is admitted. The long-standing fidelity of the Conventuals to certain principles, together with their approval by the Church, underscores the correctness and importance of those principles for the life of the Order.

What specific good the cultivation of the intellectual life by the followers of the Poverello achieves, why indeed the cultivation of that life should have been regarded from the beginning as an integral part of the life of prayer and work of mission of that Order, becomes evident in the characteristic focus of that intellectual effort: the promotion of the absolute primacy of Christ the King and of his Immaculate Mother. This promotion was never regarded as completed simply with the speculative elaboration of the mystery, but as always pointing to and enriched by the implementation

(Continued on page 258)

Maximilian Kolbe and the Franciscan Marian Tradition

JAMES MCCURRY, O.F.M. CONV.

A FRIAR ONCE TOLD ME with sincere lament that he considered the twentieth-century Conventual Franciscan Saint Maximilian Kolbe a "mutant" whose Marian ideals were a radical departure from the parental strain of Franciscanism. Goaded by this challenge, I set out to make a dispassionate study of Kolbe's thought, life, and work, in the light of the Franciscan Marian tradition. My inquiry has yielded some compelling indications that Kolbe can be situated securely in the mainstream of the centuries-old Franciscan movement. The evidence that can be adduced about Kolbe's theology, spirituality, and apostolate seems to contravene the charge that he is an appendage on the periphery of Franciscanism. In presenting some of my findings on Kolbe as a logical outgrowth of the Franciscan tradition, I hope that this article may open the door to further Kolbe research along those lines.

A textual caveat is in order at the outset of any Kolbe studies. In the twenty-four years of his active ministry, which culminated in his execution at Auschwitz in 1941, Maximilian Kolbe combined the roles of theoretician and man of action. The evangelization work engendered by his theories always held precedence. Consequently he never had time to sit down and collect his Marian-Franciscan thoughts into one systematic and coherently written *summa*. We are left, then, with fragmentary writings: hundreds of letters, articles, conferences, and sketches for a projected book that never materialized.¹

Father James McCurry, O.F.M. Conv., M.Div. (St. Anthony-on-Hudson, Rensselaer, New York), was ordained on May 7, 1977. He is presently a Ph.D. candidate in English at the University of Chicago, a faculty member at St. Hyacinth College-Seminary, Granby, Massachusetts, and Director, at Granby, of the Knights of Immaculata.

The scholar approaching Kolbe must labor to cull from these fragments the essential content of Kolbe's thought, at the same time as he systematizes and interprets it against the background of Kolbe's life and world. One related obstacle looms in the language that Kolbe uses. Admitting that his native Polish idioms do not easily accommodate themselves to English translation, one notes in Kolbe's writings a diction which speakers of English might today characterize as militaristic and sentimentalist. Kolbe lived in bellicose times, still influenced by nineteenth-century romanticism; his style reflects that cultural milieu. We must not permit his style to be a barrier to our scholarly penetration of his content. The latter is highly reasonable, timeless, and fully consistent with nineteen hundred years of developing theological reflection on Mary the Mother of the Lord.

Saint Maximilian and Franciscan Theology

ON 17 FEBRUARY 1941, mere hours before he was arrested by the Gestapo for the final time, Maximilian Kolbe penned the most profound of his short theological writings.² This last treatise of his focuses on Mary as the Immaculate Conception. Clearly the theological preoccupation of Kolbe's life was the mystery of Mary's Immaculate Conception. From his early days as a friar-seminarian, Maximilian recognized that the Franciscan Order had, through the centuries, been the foremost defender of this mystery:

From its very beginnings and for seven centuries, our Order has been weaving the golden cord of the Immaculata's cause without a break. It has struggled for the acknowledgement of the truth of the Immaculate Conception.³

The Franciscan support for the cause of the Immaculate Conception, which was not officially declared a dogma of faith until 1854, has its historical roots in the person of Saint Francis himself. Even though Francis did not specifically address this theological issue, he recognized Mary's graced singularity. As attested in his two notable Marian prayers, the Salutation of the Blessed Virgin and the Antiphon Holy Virgin Mary, Francis' view underscored Mary's unique stance before God: "... there is no one like you born into the world" (*OffPass*, Ant.; AB, 82); "... in whom there was and is all the fullness of grace and every good" (*SalBMV*; AB, 149). Francis' Marian piety had a Christocentric motivation. Celano points to the cause of Francis' "inexpressible love" for Mary: "because it was she who made the Lord of Majesty our brother" (*2Cel* 198; *Omnibus*, 521). So at the founda-

tion of this Marian concern lay the basic preoccupation of Francis' life: the mystery of the Word's Incarnation. In the centuries that followed, this linkage between the Incarnation and lowly Mary's graced singularity would become a distinctive hallmark of the "Franciscan School" of theology.

Far from being a "mutant" of the
Franciscan tradition, Saint Maximilian
Kolbe is a strong verification of its
enduring viability.

John Duns Scotus (†1308) stands out as the most eminent representative of the medieval Franciscan schoolmen. His theological reflections on the primacy of Christ⁴ were a scholastic articulation of the basic insights seminally present in Francis himself. Moreover, Scotus' focus on the uniqueness of the Incarnate Word led to his concomitant emphasis on the predestination of Mary in relationship to her Son.⁵ The Immaculate Conception became for Scotus the mystery *par excellence* through which the Incarnation could be understood: God's preparing humanity, in the person of Mary, for the divinizing presence of Christ.

Just as Scotus' Mariology found its germ in Francis, so the Mariologies of subsequent Franciscan scholars found their germ in Francis as elaborated theologically by Scotus. Maximilian Kolbe's thought flows fully with the current of this Franciscan Mariological tradition. If Scotus saw the Immaculate Conception as the key mystery through which the Incarnation could be understood, Kolbe went one step further to see the Immaculate Conception as the mystery through which the "Personal" relationships that gave rise to the Incarnation could also be understood. Comparing our Lady's revelation of her name at Lourdes (1858) to Yahweh's revelation of his name at Horeb,⁶ Kolbe viewed the term "Immaculate Conception" not merely as a description of Mary's privileges or mission, but primarily as a statement about her person. Probing this title as a self-definition of Mary's being, Kolbe repeatedly asked himself the question: "Who are you, O Immaculate Conception?"⁷ His insightful answer relates the person of Mary to the Persons of the Trinity in a way never before articulated by theologians. The cast of these insights consistently re-

tains the Incarnational focus of Scotus and Saint Francis himself, whose antiphon Holy Virgin Mary, repeated throughout his Office of the Passion, visualized the Virgin in terms of a threefold Personal relationship to God: "... you are the daughter and the servant of the most high and supreme 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, Antiphon; AB, 82).

Kolbe's bold insights into Mary, the Trinity, and the Incarnation hinge on the meaning of the word "conception." Defining conception as "the fruit of two persons' love," Kolbe identifies the Holy Spirit as the "uncreated eternal conception" of the Father and the Son:

And who is the Holy Spirit? The flowering of the love of the Father and the Son. If the fruit of created love is a created conception, then the fruit of divine Love, that prototype of all created love, is necessarily a divine "conception," the prototype of all the conceptions that multiply life throughout the whole universe.⁸

Acknowledging the perfect holiness of God, Kolbe explicitly characterizes the Holy Spirit as the uncreated Immaculate Conception. Mary, in this view, is the created Immaculate Conception. Created as such because the Father's plan for the Incarnation of the Son involved her espousals with the Holy Spirit, Mary enjoys a personal identity wholly bound up in her relationship to the Triune God. Kolbe concentrates particularly on Mary's identity as "Spouse of the Holy Spirit" (a title which historians believe Saint Francis was the first saint of the West to popularize⁹). The term "Immaculate Conception" accordingly defines Mary's personhood as fully actualized through her union with the Holy Spirit:

If among human beings the wife takes the name of her husband because she belongs to him, is one with him, becomes equal to him and is, with him, the source of new life, with how much greater reason should the name of the Holy Spirit, who is the divine Immaculate Conception, be used as the name of her in whom he lives as uncreated Love, the principle of life in the whole supernatural order of grace?¹⁰

The upshot of these Kolbean insights is to spotlight the Franciscan theme of person: the Person of the Word Incarnate, the person of Mary Immaculate. On the theological level, then, Kolbe's thought can be seen as an outgrowth and refinement of the Franciscan theological tradition which focused on the Incarnation and championed the Immaculate Conception. Kolbe reinforced the long-standing Franciscan emphasis on persons, particularly the dignity of the human person

emblemized in Mary's Immaculate Conception—first fruit of the Incarnate Word's divinizing presence in the world.

Saint Maximilian and Franciscan Spirituality

ON 5 SEPTEMBER 1911, Maximilian Kolbe professed his first vows as a Conventual Franciscan Friar. Six years later, on 16 October 1917, he made a "total consecration" of his Franciscan life to Mary Immaculate. By augmenting his Franciscan consecration with a Marian consecration, Kolbe gave explicit acknowledgement to a dimension of Franciscan spirituality again traceable to the Order's founder. Kolbe's recourse to Mary as personal patroness over his vowed life re-echoed Saint Francis' attitude toward the person of Mary as "advocate of the Order" (2Cel 198; *Omnibus*, 521). In such wise, Kolbe's spirituality of Marian consecration re-emphasized the Marian elements of Saint Francis' own religious consecration.

These Marian elements were crucial to the development of the Franciscan ideal in the initial years of Saint Francis' conversion—a fact particularly evident in the events which took place at the Portiuncula chapel of Saint Mary of the Angels on the Feast of Saint Matthias, 24 February 1208 or 1209. Perhaps no occasion influenced the nature of Francis' spirituality, the foundation of the Order, and the formation of the Rule with its impetus toward apostolic poverty, as much as the event which Saint Bonaventure describes in the *Legenda Major* as follows:

While her servant Francis was living in the church of the Virgin Mother of God, he prayed to her who had conceived the Word full of Grace and Truth, imploring her with continuous sighs to become his advocate. Through the merits of the Mother of Mercy, he conceived and brought to birth the spirit of the truth of the Gospel. One day when he was devoutly hearing a Mass of the Apostles, the Gospel was read in which Christ sends forth his disciples to preach and explains to them the way of life according to the Gospel: that they should not keep gold or silver or money in their belts, nor have a wallet for their journey, nor two tunics, nor shoes nor staff (Mt. 10:9). When he heard this, he grasped its meaning and committed it to memory. This lover of apostolic poverty was then filled with an indescribable joy and said: "This is what I want; this is what I long for with all my heart." He immediately took off his shoes from his feet, put aside his staff, cast away his wallet and money as if accursed, was content with one tunic and exchanged his leather belt for a piece of rope. He directed all his heart's desire to carry out what he had heard and to conform in every way to the rule of right living given to the Apostles [LM I.iii.1; *Omnibus*, 646-47].

Readily apparent in this citation is the accent which Saint Bonaventure gives to Mary's influence on Francis as he grasped the ideal of Gospel poverty. Note that Francis was illumined in this regard at Mary's chapel and after prayerfully consecrating himself to her advocacy. Poverty and Mary would become inseparably linked in Francis' understanding. His ideal of poverty would aim ultimately at that evangelical poverty of spirit (*minoritas*) which the Apostles lived, and which found its prototype in the persons of Jesus and Mary. Francis' own writings attest to the importance of Jesus and Mary as the touchstones for that apostolic *minoritas*: "Though He was rich beyond all other things (2 Cor. 8:9), in this world He, together with the most blessed Virgin, His mother, willed to choose poverty" (Ep-FidII 4.5; AB, 67). In essence, Francis viewed Marian poverty as an aid to intimate friendship with Christ and a "special way to salvation" (2Cel 200; Omnibus, 522).

Formed in this Marian-Franciscan spirit, Maximilian Kolbe had recourse to Mary's advocacy from his earliest days in the Order. To foster authenticity of vowed living among the friars, Maximilian began advocating, while still a seminarian, the explicit act of "Consecration to Mary." Such an act would unite the friars to Mary, and identify them with her in her stance before God as one of the *anawim*, the "poor of Yahweh." It would accordingly heighten the friars' focus on that total poverty of spirit which Francis wished to underpin the three vows that his followers professed to God. Writing in 1930 about this elemental Franciscan virtue, Kolbe used the metaphor of a "bottomless strongbox" to equate religious poverty with the "inexhaustible power of Divine Providence."¹¹ Mary was for him the perfect model of this human abandonment to Divine Providence, upon which Franciscan life is based.

Two aspects of this Kolbean "Consecration to Mary" as an aid to *minoritas* are particularly noteworthy for our assessment of his spirituality vis-à-vis the Franciscan tradition. First, such consecration militates against the attitude of "proprietyship" (*appropriatio*). Second, such consecration operates on the level of person, calling attention to the interpersonal dynamics of man's relationship to God.

Chapter six of the Franciscan Rule which Saint Maximilian professes raises the issue of proprietyship: "The friars shall not acquire anything as their own, neither a house nor a place nor anything at all" (RegB 6.1; AB, 141). Saint Francis viewed this condition of "non-appropriation" as the friars' little "portion" which "leads into the land of the living" (ibid. 6.5). Lest these poverty ideals remain wistful

intentions rather than concrete realities, followers of Francis through the centuries have sought various practical abetments to the life of "non-appropriation." Saint Maximilian proposed "total consecration to Mary" in this regard. Marian consecration, he reasoned, restricts one's capacity to appropriate, because the consecrant renounces even the subtlest of claims to proprietyship. As a young priest, he composed a personal "Rule of Life" to remind himself of this call to non-appropriation:

Remember that you are always the unconditional, unlimited, irrevocable property and possession of the Immaculate One. Whatever you are, whatever you have or can have, all your actions—mind, word and deed—and your emotions—pleasant, unpleasant and indifferent—are entirely her possession. May she, therefore, do with all these what pleases her, and not yourself.¹²

Notice the totality of non-appropriation to which this Marian consecration would orient its practitioner. Kolbe wanted to root out the drive to appropriate by being appropriated." In an inspired twist of perspective, he would shift the focus from self as "possessor" to self as "possessed"¹³: mediately by Mary, ultimately by the Triune God. Appropriation by Mary would foster in the individual a disposition of total self-abandonment to Divine Providence, the acknowledged foundation of Franciscan life.

The second aspect of Franciscan *minoritas* touched upon by Kolbe's "Marian consecration" is its concrete focus on the notion of "person." Eschewing abstraction, such consecration acknowledges that every individual has an interpersonal relationship with God. Mary's was perfect. Therefore our interpersonal bond with God becomes more perfect to the extent that we approximate Mary's. Kolbe reasoned that "Consecration to Mary" not only facilitates our imitation of her personal God-bond, but advances us to a participation and personal identification with her in that most perfect of human relationships to the Triune God:

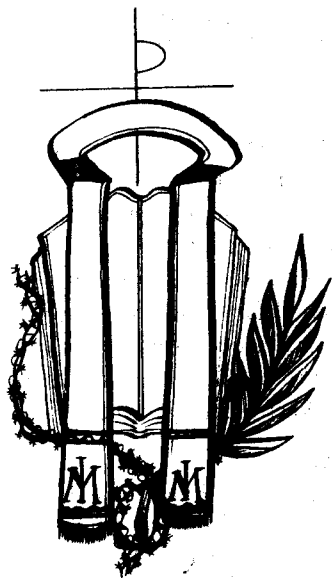
The Summit of Creation's perfection, the Mother of God, the most divinized of all human creatures. The purpose of creation, the purpose of man, the ever greater likeness to the Creator, the ever more perfect participation in the divine life. "God becomes man so that man might become God," in the words of St. Augustine.

We imitate good, virtuous, holy people, but none of these is without imperfection; only she, Immaculate from the first moment of her existence, knows no imperfection, not the slightest fall. It is for us to im-

itate her, to come near to her, to become like her, to become her own, to become her, so to speak, who is the summit of perfection.¹⁴

Personal union with Mary in this Kolbean view, then, is conducive to the "divinization" (or actualization) of the human person, a theme so long emphasized in the Franciscan tradition. One illustrative effect of this Marian dynamic in Franciscan life is the positive light it casts upon the three vows. Far from being negative in tone, the vows of a Marian-Franciscan consecrant become positive extensions of Mary's own poverty, chastity, and obedience: "... our whole religious life and its sources will also be hers and part of her. Our obedience will be supernatural, because it will be her will; our chastity, her virginity; our poverty, her other-worldliness."¹⁵ Thus seen, the individual's religious consecration and Marian consecration form one integrated pattern for growth in holiness of life. This will of course have positive and practical overtones for the apostolic dimension of Franciscanism which aims at the sanctification of the world.

Saint Maximilian and the Franciscan Apostolate



THE CONVENTUAL FRANCISCAN Order's major seminary in Rome provided the setting, on the night of 16 October 1917, for the beginning of Maximilian Kolbe's lifetime apostolate. There, with six fellow friars, the future priest and saint founded the *Militia Immaculatae* ("Knights of the Immaculata")—an apostolic movement of evangelization. He read to the six from a handwritten "charter" which he had scribbled in Latin on an eighth of a sheet of paper: "Pursue the conversion . . . and the growth in holiness of all persons, under the sponsorship of the B.V.M. Immaculate."¹⁶ Two apostolic aims, "conversion" and "growth in holiness," would preoccupy Kolbe's

Franciscan mission from that day in Rome until his final hours at Auschwitz. These two objectives, however, were nothing novel. In

their broadest meanings they had been focal points of the Franciscan apostolate from the initial days of Saint Francis' own call to ministry. Kolbe's new Marian movement helped to reanimate the two, thereby renewing at its core the Franciscan Order's vision of service to the Church.

When Saint Francis dictated his final Testament in 1226, the Poverello denoted this notion of "conversion" by the use of the term "penance": "The Lord granted me, Brother Francis, to begin to do penance" (Test. 1; AB, 154). More than simple mortification, "penance" for Franciscans conveyed the whole sense of *μετανοια*, change in heart, and reconciliation to God. It was not something that Francis and the friars kept to themselves. The "converted" Francis quickly began ministering among lepers, subtly but resolutely proclaiming penance—the message of reconciliation to God. Francis catalyzed lay commitment to this program of conversion, and even named his secular adherents an "Order of Penance" (LM I.iv.6; *Omnibus*, 657).

Consequently, to hear Maximilian Kolbe speaking centuries later of penance/conversion in a similar vein should come as no surprise. Addressing young Franciscan seminarians in 1933, Kolbe wrote:

Our Order is called an Order of Penance, called to do and preach penance. And we saw only four years after the proclamation of the dogma of the Immaculate Conception that she herself announced, at Lourdes: "Penance, penance, penance!" Behold, who is calling our corrupt world to penance? The Immaculate One. Therefore, let us permit that she, she herself, may proclaim penance through the medium of our Order for the renewal of souls.¹⁷

Kolbe's "conversion" work, the apostolate of "proclaiming penance," was not merely the dynamic of "making converts" to the Catholic faith—though that was an aspect of the labor. Kolbe's proclamation of "conversion," a basic theme of his monthly magazine *Rycerz Niepokalanej*, was in fact the kerygmatic summons of every man, woman, and child to lives of daily "turning to God."

Ongoing reconciliation to God, however, had to be coupled with a concerted effort to "put on Christ" (Rom. 13:14). Francis and Kolbe labored not only to turn people toward God, but to foster in their converted hearts a growing resemblance to Christ. Their objective: sanctification (or "divinization") of the human person:

Souls moved to love God in large numbers throw themselves into the task of copying that masterpiece and model, in order to become like un-

to Him, uniting with Him, being transformed by Him. . . . The soul that follows and imitates Him more and more becomes more and more like Him, and the more a soul becomes like Him, the more it is sanctified, divinized.¹⁸

This "divinizing" work for Christlikeness in souls—"soul" understood here as an ancient codeword for "person"—was the apostolate of "growth in holiness" that Kolbe's "Knights" movement was founded to accomplish.

The Kolbean apostolate of "conversion" and "sanctification" constituted his "Knights of the Immaculata" a genuine evangelization movement. Maximilian himself can be situated foursquare in the Franciscan evangelization tradition of "Church-upbuilding" that began with Christ's words to Francis at San Damiano: "Go, repair my house" (2Cel 10; *Omnibus*, 370). To give a sharper focus and direction to this task of upbuilding Church, Kolbe indicated that a special "blueprint" was needed—a picture or model of what the renewed Church must be. With a personalist ecclesiology that anticipated Vatican II, Kolbe gave this "blueprint" of the perfect Church a name: Mary.¹⁹ Just as Francis had praised Mary for embodying all the virtues that human creatures must strive to attain (SalBMV; AB, 149-50), so too Maximilian acknowledged her to be the "Summit of Creation's perfection."²⁰ Both men articulated in the language of their own eras the reality which Vatican II would express in calling Mary "the image and beginning of the Church as it is to be perfected in the world to come."²¹ As such a "blueprint," Mary would not only lend focus to the evangelization apostolate; she would actively engage with the Holy Spirit in rendering the evangelizer's labors fruitful.

Identified as he was with Mary through his spirituality of "total consecration," Kolbe the evangelizer clearly saw himself as her "instrument" and collaborator in the work of upbuilding the Church. He frequently reminded himself: "You are an instrument in her hand. . . . All the fruits of your work depend on union with her, in the same manner as she is the instrument of God's mercy."²² The connection which Kolbe saw between his "instrumentality" and Mary's "mercy" is most significant. Franciscan tradition had always acknowledged Mary's mothering of mercy to the Order, and through the Order to the world. Saint Bonaventure associated Saint Francis' profound love for Mary with the notion that "through her we found mercy" (LM I.ix.3; *Omnibus*, 699). More significantly, Bonaventure linked Mary's mothering of mercy to Francis' mothering of the Gospel spirit: Francis conceived "the true spirit of the Gospel by the interces-

sion of the Mother of Mercy and he brought it to fruition (LM I.iii.1; *Omnibus*, 646). Mary and Francis were in fact collaborating to "mother" Christ anew for the Church of that era—a dynamic which Kolbe would imitate seven centuries later.

This "mothering Christ" dynamic is an element of the Franciscan evangelization apostolate that appealed to Kolbe. "Mothering," in the spiritual and not the psychological sense, lent a distinctive tone to the evangelism of both Francis and Maximilian. "Mothering" might perhaps be characterized as the style of their evangelization ministry. Notice the Marian flavor of this dynamic, First Francis: "[We are] mothers when we carry Him in our heart and body (cf. 1 Cor. 6:20) through love and a pure and sincere conscience; we give birth to Him through [His] holy manner of working. . . . (Epist. 45; AB, 70). Now Maximilian: "she is the Mother of God, and she is the Mother of God within us—and she makes us gods and mothers of God who constantly give birth to Jesus Christ in the souls of men."²³ For both Francis and Maximilian, the ministry of proclaiming Christ found renewed fecundity by patterning itself on the Marian model of "birthing" Him.

The Marian style, means, and objectives of Maximilian Kolbe's apostolate are further confirmation of the fundamental bond between himself and the Franciscan tradition. As the foregoing considerations have indicated, Kolbe's theology, spirituality, and apostolate grew out of an inspired grasp of the Marian dimensions consistently present in Franciscanism from the early days of Francis' conversion. Far from being a "mutant" of that Franciscan tradition, Saint Maximilian Kolbe is a strong verification of its enduring viability.

Notes

¹*Scritti di Massimiliano Kolbe*, 3 vols. (Firenze, Italy, 1975). This collection of Kolbe's writings is now being translated into English at Marytown, Libertyville, Illinois. ²Maximilian Kolbe, "Sketch for a Book" (17.II.1941). The only complete English translation of this text is to be found in H. M. Manteau-Bonamy, O.P., *Immaculate Conception and the Holy Spirit: The Marian Teachings of Father Kolbe*, trans. Raphael Arandez, F.S.C. (Kenosha, WI: Prow Books, 1977).

³Kolbe, Letter to the Student Friars of the Order of Friars Minor Conventual (from Nagasaki, Japan, 28.II.1933), trans. and reprinted under the title "The Immaculata: God's Blueprint" in *Immaculata Reprints* (Kenosha, WI, 1977), nn. 117-34.

⁴John Duns Scotus, *Ordinatio (Opus Oxoniense)*, III.7.3; ed. C. Balic, O.F.M., *Joannis Duns Scoti, Doctoris Mariani, Theologiae Marianae Elementa* (Sibenici, 1933), 4.

⁵John Duns Scotus, *Quaestiones disputatae de Immaculata Conceptione Beatae Mariae Virginis* (Quaracchi, Italy, 1904), 12-22.

⁶Kolbe, "Sketch for a Book" (1940), quoted in Manteau-Bonamy, 7.

⁷Kolbe, "Sketch" (17.II.1941), *ibid.*, 2.

⁸*Ibid.*, 3.

⁹Bernard Przewozny, O.F.M.Conv., "The Marian Dimension in the Life of St. Francis," *The CORD* 26:5 (May, 1976), 135-36, footnote.

¹⁰Kolbe, "Sketch" (17.II.1941), Manteau-Bonamy, 5.

¹¹Kolbe, Letter to Father Florian Koziura, 9.XII.1930, excerpted in *Maria Was His Middle Name*, ed. Jerzy Domanski, and trans. Regis N. Barwig (Altadena, CA: The Benziger Sisters Publishers, 1977), 193. Henceforth this text is referred to as Domanski.

¹²Kolbe, "1920 Rule of Life," *ibid.*, 94.

¹³Kolbe, Letter to Father X, 12.IV.1933, in Domanski, 147.

¹⁴Kolbe, Material for a Book on the Immaculata, in Domanski, 89.

¹⁵Kolbe, Letter to the Student Friars, in *Immaculata Reprints*, 2.

¹⁶Kolbe, quoted in A. Ricciardi, *St. Maximilian Kolbe: Apostle of Our Difficult Age*, trans. and adapted by Daughters of St. Paul (Boston, 1982), 51.

¹⁷Kolbe, Letter to the Student Friars, 28.II.1933, in Domanski, 194.

¹⁸Kolbe, "Man Longs to Be Great," ms. excerpted in Domanski, 22.

¹⁹Kolbe, Letter to the Student Friars, *Immaculata Reprints*, 1-2.

²⁰Kolbe, Material for a Book on the Immaculata, in Domanski, 89.

²¹Vatican II, Dogmatic Constitution on the Church (*Lumen Gentium*), n. 68, in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. A. Flannery (Collegeville, MN: Liturgical Press, 1975), 422.

²²Kolbe, "1920 Rule of Life," in Domanski, 94.

²³Kolbe, Letter to the Student Friars, in *Immaculata Reprints*, 2.

Conventual Values in Franciscan Formation

WAYNE HELLMANN, O.F.M.CONV.

TO A DEGREE UNPRECEDENTED in history, the Franciscans of our century can turn to their own sources in the great literary tradition formed in the earliest years of the Franciscan movement. Modern scholarship of the last hundred years has rediscovered and made available many of the writings of Saint Francis, the early sources for the life of Saint Francis, and other significant texts pertaining to the early followers of Saint Francis.¹ This helps contemporary followers of the Saint to understand the beginnings of the Franciscan movement and its originating charism.

These literary sources, especially the writings of Saint Francis and the early sources for his life, provide the basis for the spiritual tradition associated with Saint Francis.² They provide also the spiritual significance and show the development of the meaning of such basic Franciscan symbols as the San Damiano Crucifix and the Portiuncula. In the Church of our post-Vatican II era, there can be no Franciscan formation without formation into the Franciscan literary heritage. We continue to be called to rediscover our own primitive inspiration.

Father Wayne Hellmann, O.F.M.Conv., is Associate Professor of Historical Theology at St. Louis University; he teaches in the summer program of the Franciscan Institute, and this past Spring he also lectured at the Franciscan School of Theology in Berkeley. During recent years he has served in initial formation for his province and lectured widely in the United States and abroad.

Common vs. Unique Franciscan Charism

ALL FRANCISCANS OF THE First, Second, and Third Orders share these earliest common sources together, and they share therefore in a basic and common formation for their members. Based on the shared foundation of the writings and early lives of Saint Francis, much develops from the earliest common origins that is unique to the different Franciscan families. In speaking to the Capuchin friars after their General Chapter in the summer of 1982, e.g., Pope John Paul II called them to return to the sources of the Capuchin tradition.³ He reminded them that much has been done in fulfilling the directives of the Second Vatican Council to adapt to modern times, but that little has been done in response to the Council's call to return to the primitive sources. The Holy Father applies this for the Capuchins not only in relationship to the common sources for Franciscan life, but also in relationship to the originating charism of the Capuchin reform within the First Order. What Pope John Paul II requests of the Capuchins applies equally well to the Conventual Franciscans and to the Order of Friars Minor. Renewal of the First Order means a return, not only to the writings of Saint Francis and the other primitive Franciscan writings, but to the developments of the First Order tradition as well.

the conventual life, explicitly calls forth the movement from the individual friar, the "I," to a life of conscious "we," in all aspects of fraternal life and ministry.

Already in the earliest years of the First Order two principal developments began. Friars gathered in larger communities situated in the newly developing urban centers to preach the Gospel within the pastoral, cultural, and academic activities of their day. Bologna, where Saint Francis sent Saint Anthony to teach theology; Paris, which gave Saint Bonaventure; and Oxford, described so vividly by Brother Thomas of Eccleston, are early examples of the friars beginning to live in the "convento" of the large cities. These friaries, as ecclesial centers, began even during the lifetime of Saint Francis.

Likewise, there developed the life of the friars in the rural hermitages where smaller communities enjoyed more time for contemplative prayer and greater simplicity of life. The rural character of their life facilitated the mission of a popular preaching which characterized their apostolate. Unfortunately, what could have been complementary became divisive; the turbulent history of the First Order reveals the story of countless reforms and eventually the jurisdictional separation of the friars within the First Order.

There may be varying positions today about the wisdom of the current situation of three different jurisdictional families within the First Order. It is particularly hard for the indigenous friars of the First Order in the new churches of the Third World to understand, but the fact remains that each of the current three families of the First Order reflects different and unique emphases found in the shared tradition of those who follow the Approved Rule of 1223. The constitutions of the Capuchins, Conventuals, and Friars Minor even today express a uniqueness originating in the differing aspects of the Franciscan tradition found in the First Order.⁴ The constitutions of the Conventual Franciscans, for example, begin in the following manner: "The title 'Conventual' became the distinctive name of our family because the Friars, united in communities properly so-called, became expressly dedicated to the various works of the apostolate for the service of the Church."⁶ The constitutions of the Conventual friars flow from the charism of the urban communities of the friars involved in the developing and varied apostolates of the Church. That which Pope John Paul II urged upon the Capuchins in the summer of 1982 was also the commitment of the General Chapter of the Conventual Franciscans held in Assisi during September of 1981. The General Chapter directed a rediscovery of the "Conventual" charism. This, in turn, has implications for both initial and continuing formation of the friars.

Accent on Community

The DEVELOPMENT of the Franciscan life in the great convents of nearly every important urban center in Europe provides a model that stresses the community life of the friars. Community life in the "Conventual" vision calls for shared responsibility in governance through the celebration of chapters on all levels of the life of the friars. Particularly within the local friary, the conventual chapter is central to the fraternal life. The conventual chapter is to involve all the friars in the formation of their own life as a visible community and as a community to direct their pastoral ministry. This means that the conven-

tual life of the friars provides that whatever is done by the friars is done, not as individuals, but as a community through a common and shared endeavor. The local friary chapters, celebrated in various forms and expressions, call forth the gifts of the brothers to become the gifts of the community. There is the shared commitment to develop and give the gifts of any friar for the service of the Church as from the whole community. The strength of the conventual life rests in the fact that it explicitly calls forth the movement from the individual friar, the "I," to a life of the conscious "we" in all aspects of fraternal life and ministry.

This conventual reality shows the way those who come to embrace the Conventual Franciscan life are to be formed. Formation into the conventual life essentially demands a conventual community. This does not mean a community of initiates with one or two directors, but it rather indicates that the ministry of formation itself is the ministry of a professed community under the leadership of the guardian. The guardian who provides direction for the formation of the conventual community is the more natural one to be responsible for the formation of initiates into the community. Formation of new members, while respecting their unique needs, cannot be apart from the mainstream of conventual life if it is to be formation of friars for the Conventual Franciscans.

Basic to the Conventual value in Franciscan formation is the value of the community, with a particular appreciation for the value of the local community where the shared life of the friars is most immediate and most visible. This brings, then, a particular responsibility of each member of the community to help carry the community life. Each friar, even from the earliest stages of formation, should be called to develop a sense of responsibility for the community and realize an accountability toward the local community and not just toward the guardian of that community. This means certain natural gifts and basic skills are to be cultivated in Franciscan formation. The capacity to relate to many and varied personalities with some ability for group presence is vital. The art of communicating within a larger group as well as the learning of a discipline to provide quality time for the community should be fostered from the very beginning of Conventual formation.

Central to the formation of the Conventual community is the Liturgy of the Eucharist and of the Hours. The long tradition of the "Conventual Mass" as well as the great Conventual churches with the choir for the Divine Office in the nave of the church among the people

rather than in the clerical apse testifies to this value.⁸ The Conventual Mass (like the conventual chapter) was for the whole community, and it stressed the participation of the whole community. This was true even in the age of private Masses, which were never a substitute for the Conventual Mass. The celebration of the Liturgy of the Hours within the nave made the Hours a celebration with and for the People of God. Out of this emphasis on the Liturgy, the Conventuals developed some of the great church musicians in the history of Europe.⁹

The Conventual value has special significance for formation in the post-Conciliar age of liturgical renewal. Continual liturgical formation is vital to the formation of the community, as it is the Liturgy which forms the community. This means there should be liturgical formation that is not merely rubrical but rather one that develops from the principles of the liturgical renewal operative in the Conciliar and post-Conciliar documents. This should be done in concrete relationship to a given community with full involvement in the liturgical roles and symbols. The life of the community should flow with the movement of liturgical time and space. Thus there is formed not only a shared community life of worship but also a shared life of contemplation. The quality of liturgical worship shapes the quality of the conventual life and thus the quality of conventual formation. The quality is more important than the sheer discipline of quantity. Otherwise the Liturgy becomes something the community *does* rather than something *into which* the community is formed. This requires adequate time for shared liturgical preparation as well as shared reflection upon the liturgical life of the community. The special gifts of those with musical abilities should be encouraged and brought into the liturgical life of the community.

Accent on Tradition

ANOTHER VALUE OF THE Conventual tradition which flows from the high esteem of the community life is the importance of preserving the memory of the friars and the tradition of the Franciscan Order. The "scriptoria" and the libraries of the Conventual friaries were busy and active centers. These have preserved for us today many of the sources recently rediscovered in this century. The preservation of the theological, mystical, and cultural writings of the friars of past generations has been a high priority. The Conventual life stands in relationship to the whole tradition. It learns not only from Saint Francis but also from Franciscans across the centuries to help form the continuing

life and vision of the friars. This unveils a deep sense of the great Franciscan fraternity.

Conventual formation should stress, therefore, the unlocking of the great treasures of the lives and writings of the many great Franciscans in our history. A knowledge and appreciation of the history of the Order is fundamental, but it should be communicated in a way that calls forth further development by encouraging the friars to build on the tradition and make their own contribution to its development. One Conventual value which would contribute to the whole Franciscan movement would be for the Conventuals to encourage capable friars to embrace Franciscan research as a way of life and ministry within the community. This service is particularly appropriate to Conventual friars, and the need for service to the entire Franciscan family is great. Much yet remains to be done. There are even still too few English translations of the most significant rediscovered Franciscan texts and sources, a situation which hinders both the formation of ministry and the response to the Council's directive for renewal of religious life.

Accent on Shared Study

THE CONVENTUAL CHARISM in embracing the tradition of the Order has moved vigorously with Saint Francis' commission to Saint Anthony to teach theology to the friars. From the earliest days as the friars gathered in the urban centers of the new universities in Bologna, Padua, Paris, or Oxford, they brought the Gospel vision of Saint Francis' spirit of prayer and devotion to the theological and philosophical endeavor. High apart from the university, the larger friaries gave value to the office of lector alongside that of the office of minister.¹¹ Conventual life fostered the continual theological formation of the community. Conventual chapters therefore involved shared study as a way to nourish the unity of the community and the shared interior life of the friars. In this theological formation, significance was given to the development of a Marian vision of Christian life. It is no accident that the development of the doctrine of the Immaculate Conception flows out of Franciscan theology.

Conventual friars avidly promoted the formation of theologians, "not for pomp of title, but for the burden to be assumed. For this purpose there were studia generalia, centers of study under the direction of the minister general. Many of these were established near those erected by the Dominicans. The resting places of John Duns Scotus and Saint Albert the Great in the city of Cologne, Germany, testify to

this even today. Already during the lifetime of Saint Francis, Bologna had become the center of study for the friars in theological formation. Theological formation was too important a task to be left to the individual provinces.



Today, this is one of the weakest areas in the American experience of conventual formation. Instead of pooling theological resources to bring their rich theological inheritance to bear on the development of contemporary theology and on the formation of their own students, many of the Conventual friars are shoppers in the theological market. Some attempt to pool resources with other religious communities, and theological "unions" have thus emerged. Although Conventual Franciscans may contribute students or professors to these unions, there appears to be little

that is Franciscan about them in terms of the theological vision that is operative. Avowedly, the particularly Franciscan aspect of theological formation is left to the individual communities, but too often in practice that means little or nothing. The Franciscan dimension, moreover, is also thus separated from the academic formation of young friars; and the pastoral training too finds its place separated from the community dimension of conventual life.

Accent on the Cultural

THE CONVENTUAL FRIARS not only made some of their friaries centers for theological study, but also offered centers for cultural and pastoral endeavor. Formed in a theological and liturgical tradition, friars emerged to express the presence and vision of Saint Francis in many forms of art, music, architecture, and literature. In many ways, they contributed much to the Christianization of Western Culture in the

centuries subsequent to Saint Francis. Friars who were artists and poets, along with those who were preachers, contributed mutually to pastoral care and the religious development of culture. Conventual churches were built to foster preaching, and as already mentioned, church choirs were formed and fostered for the development of liturgical music.

The formation of the friars in the appreciation of the arts and the higher forms of culture is an important Conventual value. Pope Paul VI's call for the evangelization of culture in *Evangelii Nuntiandi* should speak particularly to the Conventual friars. The development of new ministries in the pastoral mission of the Church speaks likewise. Adjusting to new pastoral situations and needs has been an important factor in the development of the Conventual tradition of Franciscan life.

One could suggest that today the almost unlimited possibilities that lie open in the field of communications and the electronic media make possible both the evangelization of culture and the direct preaching of the Word of God in new and hitherto unheard of ways. Conventual communities which foster artists, preachers, and new ministries would be faithful to their tradition and values to enter into these new fields of culture and evangelization. Conventual formation today should foster creative vision and desire among those whom the Lord sends. Saint Maximilian Kolbe is certainly an example of this in our own age. If he were living today, he would be more interested in communication satellites for spreading the Word of God than he would be in the best available printing presses.

The Conventual "Charism"

"THE 'CHARISM OF CONVENTUALITY' is given, not to individuals as such, but to the community, which is its depositary and must continually rediscover and realize it," writes Father Vitale Bonmarco, Minister General of the Conventual Franciscans. To realize this charism, he continues, each friar must embrace "the renunciation of individual free initiative in favor of an organic life of community, of common prayer, of fraternal recreation, of work done in the name of all." This should be the characteristic that describes the life of those friaries which are "heirs of friaries created to an ever greater need for cultural and theological formation."¹³

Father Bonmarco writes of the Conventual charism as proper, not to the individual Conventual Franciscan friar, but rather to the community in which he lives: a community or friary which is heir to the

great Conventual friaries of our heritage. This echoes clearly the Constitutions of the Conventual Franciscans which even today reveal that a province is made up, not of friars, but of friaries.¹⁴ The Conventual friar is Conventual to the extent he finds his own identity and relationship to the Order, the Church, and the world in his relationship to the community in an immediate and visibly experienced way.

His life is thus identified with the worship and the pastoral mission of his fraternity as that fraternity and friary is formed in a theological and cultural way. This does not mean the values of community, Liturgy, theology, and pastoral care in the context of community are not values shared by the Capuchins or the Friars Minor, but these values are clearly accented in the Conventual tradition. Indeed, some Conventual communities might learn these values from Capuchins or Friars Minor; yet the values should be expressly communicated to the friars being formed into the Conventual Franciscan tradition. To foster this ideal, a re-ordering of priorities and mutual efforts at dialogue among Conventual provinces is imperative.

If each of the three First Order families in the formation of its students turns not only to the common primary sources related to Saint Francis but also to the uniqueness of its own tradition and its sources, we would all have much more to contribute to the Order and the Church of the future. The Capuchins could well raise our consciousness of the significance of mental and contemplative prayer and unfold for us the writings of such men as Saint Lawrence of Brindisi. The Order of Friars Minor could point the way of preaching and sharing the Franciscan vision in contemporary idiom according to the teachings of someone like Saint Bernardine of Siena. The Conventuals would have a lot to teach their other Franciscan brothers on full community participation in friary chapters and the shared governance of the friary. They can offer the life and teaching of Saint Maximilian Kolbe as one who developed the Franciscan theological tradition and led in the adaptation of community life to new pastoral methods of spreading God's Word. If all three families of the First Order, firmly rooted in our common primary sources, turn to particular sources and charisms, the inner unity of the First Order may one day be revealed. Proper formation of the new brothers is the way to begin. Ω

Notes

¹⁴K. Esser, *Opuscula S. Patris Francisci Assisiensis* (Grottaferrata, 1978). Critical text now available in English translation: R. J. Armstrong,

O.F.M.Cap., and I. Brady, O.F.M., trans. and ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

²Many of these sources can be found in the *Omnibus*.

³Cf. *L'Osservatore Romano* (English weekly edition), July 8, 1982.

⁴Cf. "The Coming of the Friars Minor to England," in *XIIIth Century Chronicles* (Chicago: Franciscan Herald Press, 1961).

⁵Cf. Joachim Giermek, O.F.M.Conv., unpublished Master's thesis on the Constitutions of First Order Franciscans.

⁶*Constitutions of the Order of Friars Minor Conventual*, I, 3.

⁷Cf. *Report of Minister General of the Order to the Extraordinary General Chapter in Assisi*, 1981; Francis X. Pancheri, *The Conventual Fraternity*, delivered at the same Extraordinary General Chapter.

⁸The famous Conventual church in Venice is a good example of this.

⁹Giovanni Battista Martini, O.F.M.Conv., would be one of the many examples.

¹⁰Cf. *Omnibus*, 164.

¹¹Cf. T. Eccleston in *Chronicles*, c. 11 (n. 4, above).

¹²Cf. St. Bonaventure, *Epist. de tribus quaest.*, n. 11 (VIII, 335).

¹³Bonmarco, Report.

¹⁴"The Order is divided into provinces to which friars are affiliated, Provinces consist of friaries or communities in which friars are stationed *de familia*" (Const. O.F.M.Conv., 27).

Formation

Formation forms the formless
and reforms the deformed
by true in-formation
and trans-formation.

Raphael Brown, S.F.O.

Books Received

Butler, Bishop B.C., *Prayer: An Adventure in Living*. Ways of Prayer Series, n. 10. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 144, Cloth, \$8.95; paper, \$4.95.

D'Angelo, Louise, *The Catholic Answer to the Jehovah's Witnesses: A Challenge Accepted*. Meriden, CT: The Maryheart Crusaders, 1981. Pp. 177, incl. bibliography. Paper, n.p.

D'Angelo, Louise, *Come Home . . . The Door Is Open: An Invitation to Reconciliation*. Meriden, CT: The Maryheart Crusaders, 1982. Pp. 240, incl. bibliography. Paper, \$3.95.

D'Angelo, Louise, *Too Busy for God? Think Again! A Spiritual Guide for Working Women and Housewives*. Meriden, CT: The Maryheart Crusaders, 1981. Pp. 120. Paper, n.p.

Fischer, Kathleen R., *The Inner Rainbow: The Imagination in Christian Life*. New York: Paulist Press, 1983. Pp. vi-167. Paper, \$6.95.

Foley, Leonard, O.F.M., *From Eden to Nazareth: Finding Our Story in the Old Testament*. Cincinnati: St. Anthony Messenger Press, 1983. Pp. viii-103. Paper, \$3.50.

Hassel, David J., S.J., *Radical Prayer: Creating a Welcome for God, Ourselves, Other People, and the World*. New York: Paulist Press, 1983. Pp. viii-145. Cloth, \$7.95.

Mrozinski, Ronald M., O.F.M.Conv., *Franciscan Prayer Life: The Franciscan Active-Contemplative Synthesis and the Role of Centers of Prayer*. Chicago: Franciscan Herald Press, 1983. Pp. xviii-186, including bibliography. Cloth, \$12.50.

O'Donoghue, Noel Dermot, O.D.C., *The Holy Mountain: Approaches to the Mystery of Prayer*. Ways of Prayer Series, n. 6. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 192. Cloth, \$9.95; paper, \$6.95.

Pennock, Michael, *Your Church and You: History and Images of Catholicism*. Notre Dame, IN: Ave Maria Press, 1983. Text: pp. 285; paper, \$5.50; Teacher's Manual: pp. 119; paper, \$3.50.

Book and Record Reviews

Christotherapy II: A New Horizon for Counselors, Spiritual Directors, and Seekers of Healing and Growth in Christ. By Bernard J. Tyrrell, S.J. New York: Paulist Press, 1982. Pp. xiv-337, including Index. Paper, \$8.95.

Reviewed by Father Maury Smith, O.F.M., D.Min. (Pastoral Counseling). Father Maury, currently novice director for Sacred Heart Province, has been interested for a number of years in spiritual theology and transpersonal psychologies and their application to contemporary human and spiritual growth.

Attempting to integrate theology and psychology in terms of spiritual direction is akin to attempting to integrate Greek and Latin. The two languages give a means of describing the same world, but from two different viewpoints. At best one may translate from one language to another. If one attempts to create a third language, he is not understood by the people using the first two languages.

In this book Bernard Tyrrell gives his survey of theological and psychological theories. There are many summaries of other persons' theories which tend to give the book an encyclopedic flavor. For someone not familiar with all these theories, the book is not an adequate explanation; for someone familiar with them, the book may seem like a college student's notes.

My subjective reaction is that the book is a juxtaposing of a couple of

Tyrrell's favorite psychotheories using the structure of the twelve steps of Alcoholics Anonymous and the Ignatian Spiritual Exercises. If one accepts the starting points of these positions, then one may be very accepting of Tyrrell's writing. The position and viewpoint is that of a blended existential psychoanalysis. The two sections on foundation will be interesting reading for those with the needed background. The discussion on psychological means to spiritual growth and spiritual means to psychological growth is insightful (chapter five).

Ignatians may be happy with section one of the process Tyrrell is presenting. But many not of that tradition will probably not be that accepting. Tyrrell is offering a highly structured approach to therapy and spiritual direction. It is problematic whether his view is dynamic or static and rigid. Certainly it will be necessary to emphasize to neophytes that working with a concrete individual will render it impossible to follow the patterns described (granted that some therapists and spiritual directors do impose their favorite theory on the people they are serving).

It would be most interesting to see how a study of Proff's and Milton Erickson's theory and practice would influence Tyrrell. The guess might be made that he would move toward a more dynamic process, with the emphasis on enabling the individual's unique inner dynamic process to unfold.

From a speculative viewpoint, the

book is interesting to read. The reader will find the book a catalyst to his own attempt to integrate spiritual theology and psychology. Tyrrell has attempted an extremely difficult task and should be congratulated on the attempt. With so many creative endeavors being pursued today, this particular book may not even be the first word.

Every Stone Shall Cry. By Michael Joncas. Washington: Cooperative Ministries, Inc. (P.O. Box 4463, 20017). 12" LP, \$8.95.

Path of Life. By The Dameans. Phoenix, AZ: North American Liturgy Resources (10802 N. 23rd Ave., 85029). 12" LP, \$8.95.

Reviewed by Brother Timothy J. Shreenan, O.F.M., a M.Div. candidate at the Washington Theological Union, and a liturgical musician/composer.

We are very fortunate to see the arrival of two excellent additions to the liturgical music repertoire: *Every Stone Shall Cry*, by Michael Joncas, and *Path of Life*, by The Dameans. Both collections bespeak a maturity on the part of liturgical composers (especially those of the "Folk" genre) as well as a growth in awareness that the average worshiper is now ready for more sophisticated and theologically sound church music.

Every Stone Shall Cry is Joncas' second effort which admirably follows his first, *On Eagle's Wings*. *Every Stone* is less chromatic than the latter and offers greater variety of instrumentation. The choral arrangements are superb, and the

chorus voices on the recording are well balanced. The contents of the album are divided according to the liturgical seasons, but I feel these divisions are somewhat arbitrary in a few instances and need not be strictly adhered to. Some of the more notable selections include "As the Watchman," a setting of Psalm 63 (62) which uses a lush choral arrangement of the antiphon with chant-style verses accompanied by handbells (an instrument enjoying greater popularity lately); "Song of the Lord's Appearance," with text by Huub Oosterhuis, a lovely ballad employing SATB chorus and baritone solo with piano accompaniment; and, my favorite, a setting of the Cantic of Zachary which uses the metric translation by James Quinn. This last selection is an example of excellent four-part writing. Vv. 1, 3, and 5 are in the major key to be sung by the entire congregation; vv. 2 and 4 are in the relative minor, suitable more for choir or schola. The accompaniment of organ and brass adds just the right festal character to this hymn/anthem.

I have one reservation about the music book. Several of the songs are very awkwardly arranged, necessitating constant flipping back of pages. Although this is probably a more economical method of publishing (requiring less paper), it is a bit disconcerting, especially for the musician who usually has both hands busy at any given moment.

* * *

PATH OF LIFE is the latest in a long series of Dameans recordings. It is subtitled "Songs for a Journey in Faith," referring, of course, to the Rite of Christian Initiation of Adults.

In eight pages of notes in the music book, the composers explain the purpose and liturgical use of the music. "Because of the importance of this liturgical renewal [the RCIA] and its far reaching consequences for the future, we, The Dameans, decided to prepare a collection of music which would aid in the celebration of these rites." Each period of the RCIA (pre-catechumenate, catechumenate, purification and enlightenment, initiation and mystagogia) has an appropriate song or songs which, at times, are derived directly from the Scripture used in the rite. A good example are the songs for the three celebrations of scrutinies which take place on the third, fourth, and fifth Sundays of Lent. "Give Us Living Water," "Awake, O Sleeper," and "I Am the Resurrection" make the Scripture of those days come alive musically.

The arrangements of these songs are a bit simpler than those in *Every Stone*. The only voices on the recording are those of the composers themselves (the team of Balhoff, Daigle, and Ducote), and the accompaniment is principally guitar, piano, or organ, and optional flute. The refrains are generally short and very easy, but also quite engaging.

I should note that the use of this music need not be limited to the RCIA. In fact, the composers themselves mention that the music is appropriate for many different types of liturgical celebrations, including Sunday Eucharist, penance services, and funerals.

It is a pleasure to speak with enthusiasm about the contemporary liturgical music scene, as it is reflected in these two recordings.

here we have music which is Scripturally based, theologically sound, and musically mature yet inviting. It's taken us quite a few years to arrive at this spot, and I think we are well on the way to a musical future which holds great promise. With Joncas and The Dameans, we are halfway there.

Liturgy: Our School of Faith. By Anthony M. Buono. New York: Alba House, 1982. Pp. viii-177. Paper, \$6.95.

Reviewed by Father Dominic F. Scotto, T.O.R., a Consulting Editor of this Review who teaches at St. Francis College, Loretto, Pa. Father Dominic's article on St. Francis and the Liturgy appeared in our January, 1982, issue.

The Constitution on the Sacred Liturgy proclaims its deep concern for the development and maintenance of a vigorous Christian life in terms of the liturgy, "the summit toward which all the activity of the Church is directed—and the fount from which all her power flows" (Ch. I, ¶10).

The basic premise of this book by Mr. Buono is a detailed development of this statement along strong pastoral lines. To accomplish this end the author proceeds to provide, chapter by chapter, a very concise historical, spiritual, and pastoral development of such important topics as "The Eucharist and Daily Life" (p. 3); "The Role of the Liturgical Assembly" (p. 11); "The Need for Liturgical Catechesis" (p. 71); and many others, rooting all in

the Eucharist as "the power station of the Church" (p. 9). Making extensive use of pertinent Church documents, the author effectively harmonizes all of his views with the teaching of the Church.

While I personally felt that the extensive material dealt with in this book could possibly have been more systematically arranged, nevertheless this is a relatively minor objection in view of the overall value of this book. Although each chapter could very easily be the subject of an entire book, the use of the many sub-titles helps to clarify the topic matter and to make it more readily understandable to the average lay person.

I recommend this book in particular to Parish Liturgy Planning Committees as an excellent catechetical tool for deepening their own love and understanding of the liturgy, and to help them to apply its many valuable recommendations to the improvement of the liturgical life of the parish.

Overall, I feel that Mr. Buono has admirably achieved his original purpose in writing this book as he states it in the Preface: viz., to help bring all Christians to a true love of the Liturgy and to lead them to discover its application to their everyday lives.

Call to Discipleship: A Literary Study of Mark's Gospel. Good News Studies, n. 1. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 208. Paper, \$7.95.

Reviewed by Father Bonaventure F. Hayes, O.F.M., Assistant Professor of Sacred Scripture at Christ the King

Seminary, an inter-diocesan school of theology located in East Aurora, New York.

Each year seems to bring several new, book-length studies on the Synoptic Gospels. After some years of what can only be described as a slow start, the number of published studies on the Gospel of Mark has now caught up with, if not surpassed, those on Matthew and Luke. Once the priority of Mark was established in the last century, the Second Gospel took on a peculiar importance for the source critics and their successors, the form critics. But with the rise of a redaction-critical approach to the Gospels following the Second World War—an approach which at first developed methodologically by comparing the finished product of small units with their presumed source to determine the editorial activity and interests of the final evangelist/redactor—interest in the Gospel of Mark, whose sources are not directly available to us, went into a noticeable decline. Further developments, both within and without the methodology of redaction criticism, however, gave rise to what has been called by some "composition criticism," where primary attention is paid to the structuring of the whole work and the way the evangelist/author has put the pieces together to create a new work, a new story. This shift in attention from the part to the whole has been of immense significance in contemporary Gospel study—not least in Markan study—and it is here that the most important contribution of the work under review is to be found.

Father Stock takes the Gospel of

Mark as a unified story seriously; he stresses this at the outset, demonstrates it throughout the work, and concludes by briefly outlining the dimensions of the implied audience, its situation and its concerns, to whom such a story might plausibly have been directed. This, of course, implies the purpose for which it was written.

The author expresses his indebtedness to ancient and contemporary literary theories and criticism, which, he feels, provide the real key to opening the treasures of the Second Gospel, so long locked away by a failure to ask the right questions and note the proper correspondences. Whether, and to what degree, the reader will be able to agree with him that the concerns of ancient drama helped shape the telling of this story, he or she must not lose sight of the author's principal assertion: the literary unity of the work. Various techniques and insights of literary criticism are brought to bear throughout. Some of these are more convincing than others; it is the reviewer's opinion that common sense will often lead an interpreter to substantially the same conclusion with far less fuss.

The title of this book gives an apt and accurate description of the main lines of the author's thesis. Towards the end of the book he writes:

The purpose of the author of Mark was not merely to present certain ideas about Jesus but to lead his readers through a particular story in which they could discover themselves and thereby change. The tension between Jesus and the disciples, internal to the story, mirrors an external tension between the Church as the author perceives it and the discipleship to

which it is called. Perhaps we can sum the whole thing up by saying that Mark wanted to exclude a *theologia gloriae* [p. 207].

In developing this thesis, the author presents us with what is practically a detailed commentary, granted not in the standard commentary form, of very many of the passages in the Second Gospel. He is interested not only in the larger thematic strands, but also in how the smaller pieces fit together to contribute to the whole picture. Many of these comments would, undoubtedly, be helpful to the preacher preparing a homily on Mark; unfortunately, there is no index of biblical references whereby the reader could retrieve them.

Although this reviewer can resonate with most of Father Stock's interpretations, it is inevitable that there will be some points of legitimate disagreement. Many of these are trivial and need not concern us here. There are, however, three items of more substantial disagreement that must be mentioned. (1) Did the intended audience of Mark's Gospel really know from the outset what Mark meant when he called Jesus "Son of God"? (cf. p. 71). To put it another way: in correcting their self-understanding as disciples, is Mark not also asking his audience to revise their understanding of who Jesus is? (2) Is Mk. 8:27-30 really the pivotal point of recognition that Father Stock claims it to be? (cf. pp. 64 et passim). Even he admits that Peter's confession involves as much misunderstanding as understanding (cf. p. 134). Is not the self-disclosure scene of Mk. 14:61-62, with all the irony it carries, the true point of recognition in the Second Gospel? (3)

One can only conclude from the nearly total silence concerning the role of apocalyptic in general, and the Parousia in particular, that the author disavows their centrality in the setting and thought of Mark.

The reader who has the perseverance to stick with this book from beginning to end will learn much about the Gospel of Mark; but not everyone will possess such perseverance in the face of a format that is choppy at best and given to no small amount of needless repetition. This work is divided into twenty-four brief chapters, which would probably work better in an oral forum than in writing. Indeed, one has the suspicion that this was put together originally as a series of lectures. In any case, the manuscript was sorely in need of considerably more editing than it received.

Even though the author footnotes many items, an acquaintance with the secondary literature on Mark reveals more reliance on other commentators than the footnotes would seem to indicate; there are not many new insights in this study. Its value lies, rather, in the way the author has synthesized the results of many diverse studies, not always readily available to the average reader. In this he has made a genuine contribution for which we ought to be thankful.

St. Clare of Assisi. By Nesta De Robeck. Chicago: Franciscan Herald Press, 1980. Reprint of Bruce Publishing Co. edition of 1951. Pp. x-242, including bibliography and index. Cloth, \$7.95.

Reviewed by Sister Frances Ann Thom, O.S.C. (Monastery of St. Clare, Lowell, MA), a Consulting Editor of this Review.

When Nesta De Robeck published her work, *St. Clare of Assisi*, in 1951, I doubt she ever considered that it might some day be hailed as one of the classics of the Franciscan library. Today, it is looked upon as exactly that by scholars and readers who want the facts, correctly stated, yet desire that stuff of humanity of which Clare, and indeed all saints, are made.

It was with delight that I once again perused the pages of this book now in reprint. Clare steps out of the pages as a really alive woman of the 13th century and gives us much insight into the constant and ever-prevailing qualities of woman; yet she is a woman of her own times, not to be confused with 20th-century woman. Her deep trust and her devotion to the Crucified, her dependence upon the light of the Holy Spirit, her admiration and acceptance of Francis as her earthly guide—all set in the Assisi locale with its wars and distresses, formed her into an effulgence of light beaming extensively into Italy, Hungary, and France during her own lifetime and into the four corners of the earth in our own century. All this, Nesta De Robeck has captured for us.

One of the most effective sections in the book, and I am sure the most acclaimed—written with deep love for Clare and under the guidance of the Holy Spirit, is the English version of the Process of the Canonization of our holy Mother. A marvelous way to see and know Clare through the

minds, hearts, and statements of those who knew her so intimately.

Beginning with her own family, Clare's lifestyle and that of her sisters was looked upon as a waste. Even in our own era, there are still those among us who see this type of isolated, unnoticed life as idiocy. Nesta De Robeck explains clearly and succinctly, from her gleanings in the study of Clare's life, just how this idiocy, this waste, has affected and continues to affect the world:

All over the world the life of the Second Franciscan Order continues; and

though the sisters are unseen, they are not isolated from their fellow men, for their mission is through prayer to carry the whole world into the will, which is the love, of God. This was the heritage left by Clare to her daughters, and in many ways her light radiates outwards from the cloister to those who are living beyond it. What she taught is valid for all [p. 139].

Let those who desire to know the why and what of the contemplative life, read this book, written with such beautiful simplicity, factual statements, and celestial outreach, so they themselves may come to understand the contemplative life.



The Conventual Ideal and Franciscanism

(Continued from page 226)

of this mystery in contemplation and in apostolate. What this relation should be, and what form a renewed conventualism should take in order to contribute to the future of the Order is made apparent in the comparison of those friaries most characteristic of the Conventual achievement in times past, viz., the great houses of study, with that friary characteristic of the best known contemporary Conventual, Saint Maximilian Kolbe, viz., his City of the Immaculate.

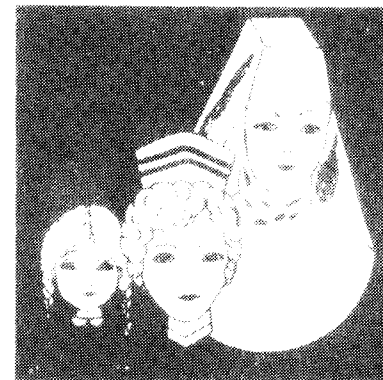
While hardly treating all aspects of Franciscan Conventualism, even summarily, the articles of this issue of **The CORD** do focus our attention exactly on those points central to an understanding and appreciation of the Conventual charism among Franciscans.

J. Peter D. Feldner, Editor

Fool's White

by John Alexander Abucewicz

Fool's White is a lively novel describing the growth of a young woman's vocation of service to people and to religion. The story takes place in Lowell, a mill town of New England, during the 1930s, where the author was born and raised. Steffi Bicki, the daughter of a very close-knit family of Polish Americans, struggles through her high school years, goes into nursing, serves in the Navy during World War II, and then decides to become a religious Sister. The author introduces to the reading



public the Polish tradition of the *Oplatek*, the Christmas Water Dinner, of the *Swienconka*, the Easter Meal, and of the Polish Wedding, together with other religious and cultural niceties. A must for teenagers, *Fool's White* can really fascinate and inspire the reader with its good old-fashioned ideas and values.

236 pages

Cloth, \$10.00

Write and Publish

by Lucius Annese, M.Ed., M.A.

This book is a practical manual for the beginner and for the advanced writer. The author presents, step by step, the organizational skills involved in writing. This manual is the official text of The Charisma Institute which teaches would-be authors how to research, organize, and write their ideas in consistent patterns.

100 pages, bibliography and index

Cloth, \$10.00; paper, \$4.95.

Order from
The Charisma Press
P. O. Box 263
Andover, MA 01810

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.

Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

OCTOBER, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

- THE BIBLICAL LANGUAGE OF PENANCE 259
Sister Mary Celaschi, O.S.F., and Father Bernard Tickerhoof, T.O.R.
- CONTEMPORARY CONVERSION LANGUAGE 278
Father Kenan B. Osborne, O.F.M.
- OF PENANCE AND THE TOWNSPEOPLE:
THE LANGUAGE OF FRANCIS 286
Sister Kathleen Moffatt, O.S.F.

FEATURES

- EDITORIAL: AFFECTIVE CONVERSION AND THE
EVANGELICAL LIFE 257
Sister Ann Carville, O.S.F.
- DOCUMENTATION: PAPAL APPROVAL OF NEW RULE 283
- POETRY:
- GOSPEL NOURISHMENT 271
Sister Frances Ann Thom, O.S.C.
- FRANCIS—TROUBADOUR OF JOY 272
Mother Teresa of the Trinity, O.C.D.
- CALL TO CONVERSION 273
Sister Janice Campbell, O.S.F.
- BEHIND THE CROSS 291
Patrick G. Leary, O.F.M.
- STIGMATA 293
Alice Marie Orso
- IN MEMORIAM: NESTA DE ROBECK 292
Iris Origo
- SHORTER BOOK NOTICES 294
Julian A. Davies, O.F.M.

Volume 33, No. 9

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Sr. Ann Carville, O.S.F.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory J. Shanley, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Franzen, O.S.F.

THE CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

Drawings for our October issue have been contributed by Sister Mary John Klonowski, O.F.M., of Our Lady of the Sacred Heart Province, Coraopolis, Pennsylvania.

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 Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
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
¹I, 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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL

Affective Conversion and the Evangelical Life

AS SUMMER PASSES into the fragile brilliance of Fall, we Franciscans gain special insights into the Season by another passing—the Feast of *Transitus*, the death of Francis. This *Transitus* celebration is in the Holy Year of Redemption, a dramatic sequel to the 800th because celebrating Francis' life is celebrating the meaning and mystery of Redemption through that one man.

Life's basic rhythm of rise and fall, plant and reap, cheers and tears, birth and death, moves us to celebrate change and redemption. The heroic Francis is an affirmation through living fully the mystery of redemption. Pain, suffering, laughter, and joy are but part of the transformation brought by conversion. Being Franciscan penitents is celebrating life as it changes season to season, transforming life to eternal life—*transitus*.

Celebrating life's basic rhythm has been heightened for Third Order Regular Franciscans by a vitality emanating from the study of our Rule. We are in a new season. The time from September to December is quite a bit shorter than that "long, long time from May to December" of which the song sings. Here are days long enough to enjoy cool, crisp Autumn as she transforms this Season into apparent Winter—Death.

May to December marks yet another sequel to the 800th Celebration unique to Third Order Regular Franciscans. For the fourth time in the Order's history, a revised Rule has been approved. In May, 1983, we received word of the Papal Approbation of our Rule. This task, singular in its style of research—reflective participation, collaboration, and brilliantly faithful to the Council of Vatican II—culminated in an official seal of approval predated to December 8, 1982. We gratefully mark this new Season in our history.

This October, 1983, issue of **The CORD** draws on particular facets of the Third Order Regular Rule. This year our theme is Penance. PENANCE is one of the four fundamental values of the text. Third Order religious leaders, in their deliberations prior to submitting the proposed Rule to the Sacred Congregation, emphasized penance as the charism of conversion to God and neighbor through a life of contemplation, minority, and poverty.

In autumn seasons, there is much talk about passages, changes, and transformations. In short, a conversion process. "In due season, we shall

reap if we do not lose heart" (Gal. 6:9). Each season has its own transitions with changes that suddenly descend upon us. Words, too, have their seasons; and conversion, an enduring value in Third Order history, seems to be a word in fashion. The problem with fashionable words is that they may also become faddish, unstable. While reflecting on Francis' conversion, however, we come to see conversion as a process essential to authentic evangelical life.

In this second CORD publication sponsored by Third Order Regular members, each writer reminds us that conversion is a way of living, a process of transformation until that final transitus. It is our hope that we all may come to a greater appreciation of the central place which conversion has in our understanding of ourselves, the Third Order Rule, and our mission today. The kind of affective conversion which is discussed here existed in the strong and saintly person of Francis of Assisi, who created a future from his own internal call and vision.

Our method of treatment will be to look at penance as conversion from different perspectives and through different prisms. It addresses itself to the heart which, like the changing seasons, continually returns in our experience, bringing the discovery of new meanings and treasures hidden there. This issue tries to reflect prism-like perceptions of this charism of conversion. There are research approaches which will instruct us: developmental, spiritual, pastoral, and linguistic perceptions of a conversion process.

I suppose Autumn's short, shivering days help to accomplish the mindfulness of transformation and conversion. The influence of antiquity Season after Season upon the concepts of penance, in every age, compels Franciscans in our age to announce peace, bring peace and all good to all creation in all Seasons.

May you abide in peace and in love,

Ann Carville, OFS

With this issue, Sister Ann Carville, O.S.F., joins our Editorial Board, replacing Sister Margaret Carney, O.S.F., whose very generous and competent assistance we gratefully acknowledge. Sister Ann, a Sister of St. Francis of Millvale, Pennsylvania, is the Executive Director of the Franciscan Federation of Brothers and Sisters of the United States, and Director of Research, Planning, and Renewal for the Holy Ghost Fathers and Brothers. Sister Ann is also presently a member of an International Ad Hoc Committee for formulating an International Federation of Franciscan Superiors.

The Biblical Language of Penance

SISTER NANCY CELASCHI, O.S.F.

AND

BERNARD TICKERHOOF, T.O.R.

IN RECENT YEARS many Franciscan brothers and sisters have experienced an excitement in the rediscovery of penance as a crucial facet in our Franciscan charism. We have also experienced our share of dismay over the reception this renewed interest has received in some quarters of the Franciscan world. While we have found deeper insights into the Gospel life through an enriched understanding of penance and on-going conversion, we recognize the fact that "penance language" touches off in others a spectrum of feelings ranging from embarrassment to outright anger.

It would seem that the language of penance needs to be explored if it is to be useful to the theology and spirituality of contemporary Franciscans. In order to examine penitential language more thoroughly, three significant areas can be identified: viz., the biblical language of conversion, the liturgical and theological language of penance, and Francis of Assisi's use of *poenitentia*. This study claims to be neither exhaustive nor definitive. Let it be said from the outset that the authors' intention is to look at penitential language from the perspective of linguistics, and to reflect upon what this historical development may mean to modern Franciscan penitents.

As a building rests firmly on its foundations, so does the entire Hebrew Scripture rest on the event of Exodus-Covenant. God's saving act of liberation and relationship is the central and formative event in Israel's understanding of its own history. Everything that is written, from the creation accounts to the Post-Exilic Wisdom writings, reflects on life viewed in the consciousness of that Covenant. Yahweh, the Lord, takes the initiative in choosing a people, providing them with leaders, and singlehandedly delivering them from slavery to freedom.

Sister Nancy is the Chairperson of the Rule and Life Committee of the Franciscan Federation. Her current ministry is that of Director of Religious Education, Transfiguration Parish in Russellton, Pennsylvania. Father Bernard is the Director of the Franciscan Center for Spiritual Renewal in Winchester, Virginia, and a member of the Federation Rule and Life Committee.

Israel's self-identity, its national and religious consciousness, are shaped by that event; the Israelites are the children of Abraham, the heirs of the promise, the chosen of the Lord. Thus Israel knows and understands itself primarily in relationship to its God.

We can reclaim the biblical and spiritual roots of penance only if we value conversion enough to initiate the struggle with language, experience, and meaning.

What, however, are the terms of the Covenant to which Israel commits itself? Yahweh promises, "If you hearken to my voice and keep my Covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation" (Ex. 19:5-6). This pledge of the Lord forms the very heart of the entire Torah, the Law of the Covenant. Much more than the Decalogue, the Ten Commandments, the Torah attempts to speak to every aspect of Israel's life. It sets forth the details which will distinguish Yahweh's nation from all the others when they enter the land of Canaan. But at its center is the mutual exchange of responsible love between God and this people.

Yahweh, on his part, promised to lead Israel into the land of Canaan. They would possess it and prosper there. Yet their side of the agreement was equally clear: "If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes, and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy. If, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, I tell you now that you will certainly perish; you will not have a long life on the land which you are crossing the Jordan to enter and occupy" (Dt. 30:16-18).

A very important obligation of the covenant is remembering. Narratives and rituals evolved to celebrate the memory of what Yahweh had promised his people, and what he had done for them. It was an effective remembering, one that made the moment of covenant present

anew for each generation. It is this idea that inspires the *Shema*: "Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest. Bind them at your wrist as a sign and let them be as a pendant on your forehead. Write them on the doorposts of your houses and on your gates" (Dt. 6:4-9). Thus the awareness of the Covenant and Israel's relationship to the Lord is to surround them everywhere and at all times; it is even exempt from the Sabbath rest.

It is extremely important, however, that this memory be kept alive for future generations. "Take care not to forget the Lord, who brought you out of Egypt" (Dt. 6:13). "Later on . . . you shall say to your son, 'We were once slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with his strong hand'" (Dt. 6:20-21).

From the earliest days of the Covenant, Israel lapsed into unfaithfulness. Its sin was in failing to remember what the Lord had done, and rebelling against him. This rebellion is imaged in the Old Testament as grumbling against God, or straying from his ways. Moses discovers the molten calf, and the Lord tells him: "They have soon turned aside from the way I have pointed out to them" (Ex. 32:8). Moses says to Israel: "Ever since I have known you, you have been rebels against the Lord" (Dt. 9:24).

The clearest form of rebellion in the Hebrew Scriptures is *rib*, to murmur or grumble. Perhaps a better English equivalent of this word is "complain." Like "complain," it has two senses, an emotional one and a legal one. The Hebrews "arrived at Marah, where they could not drink the water because it was too bitter. . . . As the people grumbled against Moses, saying, 'What are we to drink?' he appealed to the Lord" (Ex. 15:23-25). In the desert of Sin, "the whole Israelite community grumbled against Moses and Aaron. 'Would that we had died at the Lord's hand in the land of Egypt'" (Ex. 16:2-3).

When the scouts came back from the Promised Land, they brought both good news and bad. The land was as good as they had been told; but when the Israelites heard of the size of the inhabitants they had to conquer, they rebelled again. "The whole community broke out with loud cries, and even in the night the people wailed. All the Israelites grumbled against Moses and Aaron, the whole community saying to them, 'Would that we had died in the land of Egypt, or that here in the desert we were dead! Why is the Lord bringing us into this land only

to have us fall by the sword? Our wives and little ones will be taken as booty. Would it not be better for us to return to Egypt?' So they said to one another, 'Let us appoint a leader and go back to Egypt' " (Num. 14:1-4).

This last example affords us a clearer idea of the levels of sinfulness involved in the Israelites' rebellion. Complaining is not only an expression of dissatisfaction; it also involved failure to remember the good things Yahweh had done, despairing of his continued assistance, planning to leave the path Yahweh had chosen, and desiring to replace the leaders whom the Lord had given them.

There is, however, still another level of meaning in *rib*, its legal sense. In a legal quarrel, accusations and counter-accusations are exchanged; these take the form of questions which cannot be interpreted in a rhetorical sense. The "plaintiff" challenges the defendant, who must answer the questions. Seen in this light, Israel's complaints against Yahweh at Marah, Sin, and Kadesh take on even more weight. In effect, the complaints are an attempt to negate the Covenant itself.

Perhaps the legal sense of *rib* is best illustrated in a passage from the prophet Micah. In this passage it is Yahweh who complains against Israel: "Hear, then, what the Lord says: 'Arise, present your plea before the mountains, and let the hills hear your voice! Hear, O mountains, the plea of the Lord, pay attention, O foundations of the earth! For the Lord has a plea against his people, and he enters into trial with Israel' " (Micah 6: 1-2). The Lord, then, poses his questions: "O my people, what have I done to you, or how have I wearied you? Answer me!" (Micah 6:3).

Taking into consideration these examples, we begin to see some of the ways that Israel rebelled against the Lord. Although the internal dynamic was the same, the concrete expression of this sin took various forms: worshipping idols, making pacts with the gentiles, demanding a king, oppressing the poor.

Whenever Israel abandoned the Lord's ways, Yahweh often punished them or threatened punishment. Yahweh's people, confused because they felt the Lord had broken the Covenant, were frequently confronted by the prophets, who pointed out their sin and called them to repentance. The most common word used in Scripture to convey conversion or repentance was *sub*. This verb denotes a literal turning back, a return to a former locale, or a change of direction. It also has the religious and moral connotation of returning to the ways of the Lord. In this sense, it is used 118 times in the Hebrew Scriptures, particularly in the prophetic literature. Although we cannot examine all

of these, a few examples would be profitable.

In the famous passage concerning the Babylonian exile, the prophet Isaiah proclaims, "Seek the Lord while he may be found, call to him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; let him turn to the Lord for mercy; to our God who is generous and forgiving" (Is. 55:6-7). Jeremiah also warned Israel of Yahweh's wrath: "Thus says the Lord: When someone falls, does he not rise again? If he goes astray, does he not turn back? Why do these people rebel with obstinate resistance? Why do they cling to deceptive idols, refuse to turn back? (Jer. 8:4-5).

Ezekiel is "appointed watchman for the house of Israel" (Ez. 33:7). Yahweh tells him: "Yet your countrymen say, 'The way of the Lord is not fair.' But it is their way that is not fair. When a virtuous man turns away from what is right and does wrong, he shall die for it. But when a wicked man turns away from wickedness and does what is right and just, because of this, he shall live' " (Ez. 33:17-19). Hosea also tells of the day when "Israel shall turn back and seek the Lord, their God" (Hos. 3:5).

Frequently, in response to the prophets' call, the people of Israel would give visible signs of their return to the Lord's ways, and their remorse for having abandoned them. These acts, particularly fasting and the wearing of sackcloth and ashes, were often, but not always, associated with the *sub* (return) to the Lord.

Another important dynamic in the process as found in Scripture is *niham*: Yahweh changes his mind, relents from the punishment he had threatened or done, and shows compassion. It is *niham*, then, which brings the dynamic full circle: Yahweh restores the Covenant to which the people had returned.

In the last several centuries before the Christian era, the Hebrew Scriptures were translated into Greek, the language of culture and learning. In the Septuagint, *sub* was usually rendered as *απωστρεφω* or *επιστρεφω*, a verb that also had the spatial and dynamic connotation of turning back on the road. *Niham* was translated as *μετανοεω* or *μετανοια*, words that conveyed the idea of changing one's attitude, or as *μεταμελομαι*, to change one's mind.

The Christian Era

MOVING INTO THE Christian era, one finds a natural theological shift. In Christ there is now a new Covenant with God. The Paschal Mystery: Christ's death and resurrection, becomes the central and formative event around which the Christian Scriptures take shape. Even

the public ministry of Jesus—indeed, even the birth narratives—are viewed through faith in the resurrection. Thus, when John the Baptist and Jesus preach, the Gospel writers understand their call to conversion as a call to a fundamental change that is not only demanded by, but also made possible by the death and resurrection of Jesus, the Christ.

An analysis of conversion language in the New Testament should serve to illustrate the differences in the concepts of conversion. When John preached, he called the people to a baptism of repentance: "Reform your lives! The reign of God is at hand" (Mt. 3:2). Luke says that John "went about the entire region of the Jordan proclaiming a baptism of repentance which led to the forgiveness of sins" (Lk. 3:3). When "the crowds asked him, 'What ought we to do?' he said, 'Let the man with two coats give to him who has none. The man who has food should do the same'" (Lk. 3:10-11). To tax collectors he said, "Exact nothing over and above the fixed amount" (v. 13); and to soldiers, "Don't bully anyone. Denounce no one falsely. Be content with your pay" (v. 14).

In comparing John's repentance with that of the prophets, we see a significant difference. The prophets called Israel to return to the relationship, the rituals, and the way of life which they had abandoned; this is evident even in the original meaning of *sub*: to return to where you had been. John's conversion, however, is more fundamental. With a sense of urgency, John points to the coming kingdom, which demands an interior change, as well as the actions that both give witness to that change and reinforce it with new patterns of behavior.

Jesus comes, not preaching the coming of the kingdom, but inaugurating it. "This is the time of fulfillment! The reign of God is at hand! Reform your lives and believe in the Gospel!" (Mt. 1:15). Jesus then begins calling people to discipleship: belief in the kingdom which is present and which demands the total gift of oneself. The messages of John and Jesus have much in common. Specifically, the process of life transformation each proclaims begins with "reform," i.e., *μετανοια*. Both of these preachers ask people to change their lives.

Conversion or change of heart is a fundamental concept in the Christian Scriptures; in its various forms it appears sixty times. *Μεταμέλομαι* (I change my mind) appears only six times; all the other uses are *μετανοεω* (32 times) and *μετανοια* (22 times). As indicated before, these have the connotation of a fundamental internal change of attitude, or as our modern parlance would put it, "a change of heart."

Basically, the Christian Scriptures do not detail harsh, ascetical practices. These acts are conspicuously absent in the preaching and lifestyle of Jesus; the people even remarked to him that "John's disciples fast while yours do not" (Mk. 2:18). Jesus' response indicates again the time of fulfillment, a time for a different way of acting than simply returning to a set of laws or a custom. "Yet time will prove where wisdom lies" (Mt. 11:9). The Gospel call to conversion is to a process which begins with an internal change, the results of which are to be seen in one's life.

Not surprisingly, following the resurrection, when the apostolic community began its preaching mission, it continued along the path charted by its Lord and Teacher. The challenge the Apostles issued was a call to conversion. Peter said, "Reform your lives! (*μετανοια*); turn to God (*επιστρεφω*), that your sins may be wiped away!" (Acts 3:19).

In the primitive Church, *μετανοια* is part of the basic teaching, or *κερυγμα*. It is the prerequisite for baptism. Peter said: "You must reform and be baptized, each one of you, in the name of Jesus Christ, that your sins may be forgiven; then you will receive the gift of the Holy Spirit" (Acts 2:38). In this passage, reform or conversion is intimately linked to baptism, which effects the forgiveness of sin. In Acts sinfulness is essentially unbelief, a kind of blasphemy that for Jews is focused on their rejection of Jesus and for Gentiles is demonstrated in their clinging to idolatry. Thus, in the conversion process called for by the apostolic preaching one turns from hardness of heart or spiritual blindness to belief in Jesus: "With Jews and Greeks alike I insisted solemnly on repentance before God and on faith in our Lord Jesus" (Acts 20:21).

In the Apostolic Age the sign of belief in Jesus' death, resurrection, and lordship was baptism. At first it seems it was a relatively simple process, as in the account of Philip and the Ethiopian eunuch (Acts 8:26-40), but as time progressed baptism became more ritualized and was preceded by a necessarily more structured catechumenate. In the early Church baptism was understood, as in our present Rite of Christian Initiation of Adults, as the initiation into the Christian community. It was primarily directed toward adults, and was seen as the formal acceptance of *μετανοια*, the definitive leaving behind of a life of sin. It also effected the giving of the Spirit of Jesus.

As the Church continued to grow and interact with the wider society, major developments took place that significantly altered how conversion was understood. Originally, it was felt that sinfulness was forgiven solely through baptism. Following some of the early persecu-

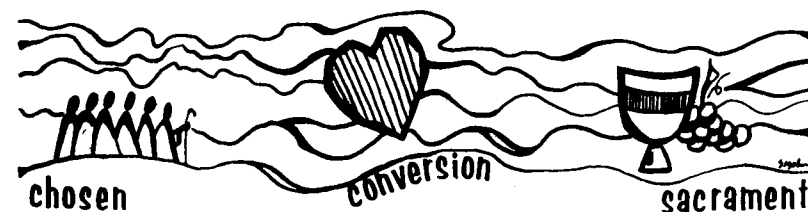
tions of the Church, however, when it seemed that being Christian was no longer the mortal peril it had been, some apostates came to the Church expressing contrition for sins which had cut them off from participation in the Christian community. Gradually, the Church developed ways of re-incorporating these members into the community. Although the practices varied in time and place, the common elements were confession (acknowledgment) of sin, absolution by the bishop, and a definite period of time in the "order of penitents." Although the length of time and severity of discipline also varied, penitents were usually required to perform ascetical acts. Even after the reconciliation rite had been completed, the penitent was to live an extremely ascetical life.

The Shift to Latin

IN THE COURSE of time, as the Church spread throughout the Empire and as Roman culture began to come of age, some major linguistic trends began to appear. During the third and fourth centuries of the Christian era, the Western Church gradually moved from the exclusive use of Greek to Latin. It is in the Vulgate that a fundamental change takes place in the concept of conversion. The Greek *αποστρεφω* or *επιστρεφω* was translated as *convertere*: to turn around, or turn back. The Greek concept of *μετανοια*, which had been used both as a verb and in its noun form, was now rendered as *poenitentia*, only a noun. Even when the Greek equivalent was found in the verb form of *μετανοεω*, the Latin verb *poenitere* is not used. The concept is expressed as *facere poenitentiam*, *agere poenitentiam*, *accipere poenitentiam*, or *iniungere poenitentiam*. What was originally a process of change, a dynamic, is now understood as a substantive, a thing. Penance is now something that one does, accepts, or enjoins upon another.

The language which one uses to describe or name a concept ultimately affects our understanding of it. To change that language even in the slightest can change the concept itself. Language has a structural and formative impact on our experience of reality. It not only communicates reality to us; it also helps us understand reality. Thus, the change in the language of penance/repentance continues a process which actually changes the very nature of penance.

One major reason language remains in constant fluidity is that it is continuously interacting with the flow of a culture's experience. At this early point in the Church's history several related trends further influenced the concept of penance. After the persecutions ended, the



heroic witness of martyrdom was no longer possible. Believing in the proximate return of the Lord, heroic Christians went off, particularly to the desert, to "do penance" and wait. These new heroes, the monks (in its original meaning, *monachus* meant one who lives alone) fled the world and, in the desert, did battle against the powers of evil. Thus, a language of spirituality developed which began to equate doing penance with ascetical practices such as fasting, prayer vigils, and, often in the case of those who had been married, perpetual continence. The world and the flesh were perceived as negative, to be avoided, to be overcome.

Another historical trend that greatly influenced the development of penitential language was the Church's overwhelming acceptance of the concept of original sin. The term originated with Augustine, who was reacting to Pelagius' belief in humanity's primal goodness. Augustine understood Pelagius' theories as leading to moral disintegration. The effect upon conversion language resulted from the far-ranging impact of original sin's acceptance into the Church's theological structure. In the Dark Ages, as the Empire watched the collapse of its entire cultural network, the Church came to look upon humanity as essentially flawed and depraved, needing maximum discipline to curb its insatiable appetites.

As original sin assumed more and more importance, infant baptism became the logical norm. No longer a sacrament of forgiveness of adult sin, baptism was now understood as a "means of salvation." Penance was perceived as something one did, and not as a universal call to a life process of conversion. The Order of Penance ceased to have a direct connection with the general faith community and became a life embraced solely on a voluntary basis.

This trend developed alongside the introduction and popularization of private sacramental penance by the Celtic monks. Previously the sacrament of penance could be received only once and, except for serious public sinners, was often delayed until the person was in danger of death. With frequent confessions, the original

understanding of penitential acts as a witness to the contrition of the penitent gradually was replaced by a new meaning which saw acts of penance as providing "satisfaction" for sin. Interestingly enough, this was a theological "reform" which attempted to establish moderation and/or equity in administering the sacraments.

The Rise of Modern Languages

WE HAVE GONE TO lengths to examine the change of penance from a dynamic to a qualitative substance. Because of other changes in language, penance also took on a quantitative dimension. After the fall of the Roman Empire, the language of Rome began to be corrupted by the language of the Germanic invaders. A significant difference between Latin and its modern descendants is the use of the definite and indefinite articles. Simply said, Latin does not use articles; most modern European languages do. Thus, throughout this period the phrase *facere poenitentiam* and similar expressions are heard by people who increasingly can speak and perceive of doing or performing a penance. Penance, then, is increasingly thought of as something to be done, and something able to be counted and measured.

Another factor which probably affects the concretization of penance and its relation to penitential acts is the word family to which it belongs. *Poenitere* and *poenitentia* are both cognates of *poeneo*, to punish; the acts are increasingly seen as things which people deserved as punishment for sins which they had confessed. The connotation of changing heart or turning back was gradually lost.

Francis of Assisi had two basic understandings of penance: it is both a sacrament and a way of life. In the latter sense, it is lived in the context of a relationship with the Lord, who inspires the penitent to follow this path which requires fleeing the world and living a life of ascetical discipline. Francis' inclination to use images such as a journey and a road, following the footprints of Christ, and flight are familiar to his followers. They demonstrate that for him *poenitentia* is closer to the spatial concept of the Hebrew *sub* than to the more internal Greek *μετανοια*. The fact that, for Francis, the penitent is "in process," continues to be "in penance," "perseveres in true faith and penance," etc., does not allow us to perceive a nuance of the conversion dynamic in Francis' language.

From the time of Francis through the era of Scholastic theology, and indeed down to modern times, penance became increasingly identified with the sacramental reconciliation or isolated acts of personal mortification. With the growth of the Franciscan Movement, it seems that

the penitential order and the Third Order of St. Francis rapidly merged; thus the idea of the Order of Penitents eventually disappeared as an identifiable entity in the Western Church.

Still another theological trend that had its impact on the meaning of penitential language was the development of a perfection model of spirituality. From ancient times the spiritual life had come to be seen as progressive. Paul knew that some could take solid spiritual food while others were still in need of milk (1 Cor. 3:1-3). This gradually developed into a "perfection" model, recognized through hierarchical stages of holiness known as purgation, illumination, and perfection. These terms were widespread in Scholastic theology. Bonaventure used them extensively, but he saw them as three concurrent dynamic processes within the person. Most other writers tended to see them as static levels more or less clearly defined and separated from one another. Penance, understood as ascetical acts of mortification, were counselled as appropriate for those wishing to move beyond purgation to the "higher" forms of life in union with God.

This was the inherited theology of penance crystallized by the Church Fathers at the Council of Trent. Penance was now a sacrament (one of seven) which involved contrition for sin, confession (private) of sin in number and species, absolution, and satisfaction. The obligation given to the penitent was called a penance and was seen as remitting the temporal punishment due to sin. Satisfaction was not seen as restitution to one's neighbor or to the victim of the sin, but as satisfaction to God, the one injured by all sin.

A further significant factor is the spread of Jansenism in the seventeenth and eighteenth centuries. Jansenius' view of human nature was that it was thoroughly corrupted by sin. It was solely grace, which was given only to a few, that could overcome sinfulness. Grace, of course, had to be cooperated with; to the one who accomplished this, even more graces were given. It was urgent, then, in this view of humanity, that the individual do everything possible to overcome this fallen human nature. Severe penances were the common practice, the rationale being that harsh disciplines would frequently be chosen by a truly holy person.

Conclusion

IT HAS BEEN our purpose to explore the concept of penance as it has developed up to the present day. Our readers might question, however, what this has to do with Franciscan spirituality, and why such a study appears in this periodical. Contemporary writers have

published volumes on the process of biblical *μετανοια*, using a whole new set of terms. Rather than penance, conversion, and repentance, they write of transformation, integration, and wholeness. The "process" which they describe involves an openness to change, a journey from self-centeredness (sin) to other-centeredness. These works appear in the fields of spirituality, psychology, and sociology.

The Franciscan penitent stands on the scene, the heir to a rich tradition that has often influenced Gospel living throughout the centuries. Our inheritance also includes a love for the world, a more than philosophical love for humanity, and a deep respect for the natural sciences. The present authors feel that modern Franciscans have a role to play in helping others integrate these contemporary ideas with traditional penitential spirituality. We need the language, however, to do this.

John the Baptizer came preaching, "Reform your lives!" Many modern preachers, whether we judge them fatalists or realists, point to the "disintegration" of family, society, and the world. Perhaps the followers of Francis can speak to our world of the wholeness and integration which can be achieved by living unselfishly or selflessly. Again, we need the language to do this.

The Church reminds us that we are responsible for the welfare of our brothers and sisters in Christ. We must reform our lives as well as our life-styles. We need to develop new social orders, new modes of living, and new patterns of behavior. Perhaps the followers of Francis can help preach this Gospel, by word and deed, to those who resist these ideas. Again, we need the language to do this.

We humans are probably more than we care to admit products of our history and our language. If some of us feel less than enthusiastic about embracing the penitential life, this reluctance may well be due to a linguistic and historical framework that is of relatively late construction. This can be understood and dealt with. The greater question is what to do about it in the larger perspective. We are not necessarily bound by any particular language. We are capable of reclaiming the biblical and spiritual roots of penance. Yet we can reclaim them only if we value ongoing conversion enough to initiate the struggle with language, experience, and meaning. We feel it is worth the effort. Ω

Gospel Nourishment

In the Garden of the Sun
a tender plant has grown
with spindly stem and pale green leaves—
bent, tossed, turned, and blown.

Assisi was its birthplace;
the Gospel was its meat. . . .
Penance was its household,
traveling on unshod feet.

Francis' voice of proclamation
was neither strong nor stern,
but it was energizing for a
small, zealous fern.

At last the Sun gave color;
water its thirst did quench—
a palm branch the symbol
for family ties to wrench!

And—so—the plant up-rooted;
shorn of pleasant things—
lived happily in the garden
nourished by the Spirit's wings!

Sister Frances Ann Thom, O.S.C.

Francis—Troubadour of Joy

Francis was a lamp graced in living hope
That Wisdom set swinging
in a world grown dark.

Francis was JOY youth-bright
Mercy set wandering
through a world grown cold.
And down the centuries
Francis Troubadour has sung
Songs of healing joy into the hearts
of men—
Francis and his ragged band,
clad in shining Poverty,
has captured old and young
from earth-bound dreaming,
and turned them into Larks for God,
sent them high, through Faith's courage
soaring into the wide blue
towards Infinite Love.
Francis of the Five Wounds
kissing the Wood of the Sweet Tree
of Christ's great dying.
Francis obedient to Love,
planting the Cross
to be men's light and solace,
to be Bread for the starving
and to make its life-giving sap
Wine for the world's strength,
leading them to the Heart of Christ
to the beckoning GLORY OF TOMORROW!

Mother Teresa of the Trinity, O.C.D.

Call to Conversion

Sister Janice Campbell, O.S.F.

The Lord granted me, Brother Francis, to begin to do penance in this way: while I was in sin it seemed very bitter to me to see lepers. And the Lord Himself led me among them and I had mercy upon them. And when I left them that which seemed bitter to me was changed into sweetness of soul and body . . . (Test 1).

The bittersweet is a strange-
sounding theme; yet with this
is echoed
a call—
a call to glory,
a call to courage;
sometimes even a call to die. . . .

Francis continued to dream of military glory and of chivalry. Francis had just learned that a Count of Assisi was preparing to leave for Apulia . . . (Englebert 62-63).

When first heard
the bell calls to glory,
to the unsearchable,
unfathomable depths.

The soul travels on—
running almost at the mere
peal of chimes
Running its course—
glory has no satisfaction,
Alone it holds
no attraction whatsoever.
Yet even in responding thus—
there lies a glimmer of hope
depths not yet plunged into
caves not yet searched.

At Spoleto, where he stopped for the night, the mysterious voice spoke to him again in his sleep. "Francis," it said to him, "Where are you going like this?"

Francis awoke and unable to go back to sleep spent the night in reflection (Englebert, 65-66).

The soul waits . . .
it must wait, for the call
must be renewed on each
step of the way.

Francis offered his friends once more one of those banquets which permitted them to surfeit themselves with food. Then these gluttons spilled out over the sleeping city, singing their drunken refrains (Englebert, 66).

Sometimes before the cycle
is understood
there is a frenzy of activity
a scurrying here or there
all in the most unprofound
task of capturing a call.

. . . far from joining in with their songs, which disgusted him, he began to pray (Englebert, 66).

Calls are not captured: they are
the captors, we are the captives
waiting. . . .

Whether we wait patiently or impatiently
the call does not depend on us.
It comes in due course
in silence, in din,
in solitude, in communion.

Then it was that divine grace came upon him, enlightening him as to the nothingness of the earth's vanities and revealing to him the invisible realities (Englebert, 66).

It quietly shatters and shouts
out all
other
whispers and
promises.

Suddenly he was inundated with such a torrent of love, submerged in such sweetness, that he stood there motionless, neither seeing nor hearing anything (Englebert, 67).

We are stopped short
our companions may march on
through the streets
but we have heard the summons:
The bell begins to toll.
Listening to an almost
imperceptible voice
We are carried upward,
onward and outward.

. . . neither seeing nor hearing anything (Englebert, 67).

Even tho' hearing . . .
later explanations may fail us;
fail to capture the moment of
rapture—the second of ecstasy,
the touch of the veiled mystery.

His companions, however, missing him, turned back to look for him, but they scarce recognized him, so changed was his countenance (Englebert, 67).

Left standing abandoned . . .
still in the streets
Companions who have passed by
now search for the one left behind.
Soon they behold a stranger—
one whom they recognize
but do not know.

"What's wrong with you," they asked, "that you're not following us any more? Are you planning to get married? And has your sweetheart turned your head?" (Englebert, 67).

Chided for the disguise . . .
mocked for the stillness
and fervor
The bell has rung for the
second hour.

Who was the lady of his thoughts? Francis himself did not know yet. While waiting, he sought her, created her little by little . . . (Englebert, 67).

Changed—noticeably different
discomfort, searching
ever seeking at-homeness.

He would bewail his past sins, which he now held in horror, trembling lest he fall into them again (Englebert, 70).

Cries of anguish, of love-lost,
of joy intertwined
with sighs and glances
seeking, looking for the familiar.

After his return to Assisi, he became more solitary than ever and he gave himself over more and more to prayer (Englebert, 71).

The call followed into dark sanctuaries
and solitary places
lost in contemplation
trying so desperately
to cling to the last
echo of the chime . . .
the soul begins to calm . . .
the soul begins to wait. . . .

Led by the Spirit, he went in and fell before the crucifix in devout and humble supplication: "Most high glorious God, enlighten the darkness of my heart, and give me a correct faith, a certain hope, a perfect charity (cf. 1Cel 53), a sense and a knowledge, so that I may carry out your holy and true command." When suddenly the figure of Christ, parting its painted lips, called him by name and said, "Francis, go repair my house which is falling in ruins" (Englebert, 74).

Waiting first with eyes
cast downward
nothing penetrating the inner
searching . . .

Seeking the inward glance
growing cold and uncomfortable,
the faint, ever so slight movement
and vibration of the inner ears
working—stretch the glance
upwards to behold
The Mystery unfolding. . . .
The Man, His mother and
companions—
his life, his death . . .
and the bell tolls—
rings out and clamors
for attention.

If you wish to be perfect, go and sell everything you have and give it to the poor (cf. RegB 1.2). The Lord granted me, Brother Francis, to begin to do penance in this way . . . (Test 1).

When bells toll and
Princes die
the Mystery only begins to unfold—
the call only begins
to be heard—
understood and echoed.



Sister Janice Campbell teaches English at St. Francis Academy, Whitehall, Pennsylvania, while she pursues graduate work in English Literature at Duquesne University.

Contemporary Conversion Language

KENAN B. OSBORNE, O.F.M.

NOT ONLY DO eight centuries separate us from St. Francis of Assisi and the beginnings of the Franciscan movement, but in that stretch of time major changes in thought patterns also intervene, or as the sociologist Thomas Kuhn expresses it: There have been major paradigmatic changes in our western worldview. Fundamental ideas, prevalent in the middle ages, have given way or are gradually giving way to a quite different axis of thought. When such paradigmatic changes take place, and they take place very infrequently, a tremendous gap develops between a former way of thought and a current way of thought, and this present alteration in worldview places us at a disadvantage in understanding the world of Francis and Clare. Assuredly, one must be in some way or another a medievalist to understand early Franciscan life, and the better studies on the Franciscan age have originated in such places as the Franciscan Institute, or the efforts of Cajetan Esser and his partners in Franciscan studies. For the contemporary man or woman, entry into the medieval period is open only through painstaking scholarship, and the danger always abounds of bringing our own agendas into the early Franciscan world and reading into that period our own impressions and beliefs. This possibility of eisegesis is even more acute today since clear, radical, paradigmatic changes have occurred.

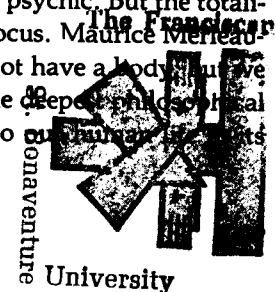
. . . the early Franciscans provoke us to move out of the . . . comfortably historical now, into the uncharted . . . depths and the unmarked seas of the future, and to do this with gospel radicality.

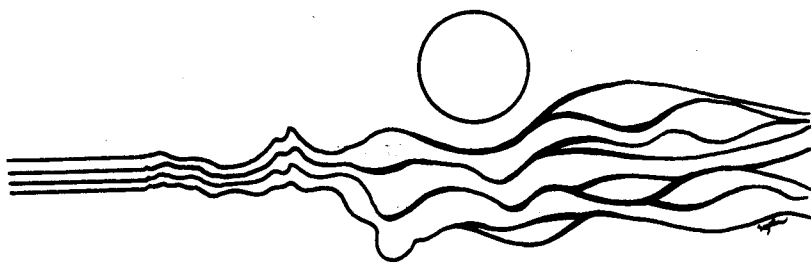
Father Kenan is the President of the Franciscan School of Theology, Berkeley, California.

In the preceding article conversion was considered from a biblical standpoint and the development of biblical conversion language was highlighted and explored. Conversion involved a remembering, a turning to the past, while forgetfulness of the past, at times, ended in a grumbling and rebellion as to the present. There was also the changing of God's mind, so that instead of a mere change of direction there was a changing of attitude as well. With John the Baptizer and Jesus there was a change to the future, the eschatological (though present now) dimension of the New Testament thought. For Jesus this was above all a call to discipleship. But in all instances conversion is a "change," a "turning" from something and "turning" to something. This from and to are key to any understanding of conversion, and the clearer these two are made, the clearer the conversion process itself is made.

The medieval person operated out of a body-soul approach to life, and so much of the bodily area was viewed as detrimental to the true goal of men and women: contemplative love of God. Even though Francis referred to his body as Brother Body, he also called it Brother Ass. Although Franciscan poverty is basically not negative, there is a negative aspect in the attainment of poverty: a giving up of things which tend to minimize our appreciation of God's world. There is a turn from focusing on a small material area to a maximal focus on the entire gift of material creation. Ownership and possessiveness reduce our focus and depreciate the quality of one's life, and a movement away from such narrow possessiveness leads to the incarnational vision of the early Franciscans. Again we see that there is a turning away, a from aspect and a to aspect, and in this process the soul is free to love the Lord.

Perhaps it is in this very area that there is one of the most fundamental paradigmatic changes from the medieval worldview to the contemporary view. The body-soul approach to life is in large measure meaningless today; we do not think in such terms. Anglo-Europeans do not deny that the human composite is indeed bodily on the one hand, and at the same time spiritual or psychic. But the totality of the human person is the contemporary focus. Maurice Merleau-Ponty reflects that in today's thinking we do not have a body; we are our body. "To have" or "to be" is one of the deepest philosophical issues of human heritage, and when applied to our human bodily form it takes on enormous meaning.





Secondly, Martin Heidegger, for his part, engages in a detailed analysis of the *Dasein* and points out that we move from an ontic level to an ontological level to find meaning for human existence. The ontic is the surface, the everyday, the cosmetic fringe of our life; the ontological is the depth area, the rich sources of life, the hidden possibilities of human reality. All of this sets the stage for the framework of conversion language. There is not a conversion from our "bodiliness" to our "soulness" or a conversion from this earth to the heavenly realm. Rather, there is first and foremost a conversion from the ontic to the ontological level: a conversion of our total human composite, both the bodily and the intellectual dimension, from the surface of life to the hidden depths of human existence. There is a transcendence here, of course, but not a transcendence to another world; it is a transcendence of the ontic to the ontological.

Thirdly, we add to this the findings and the impact made by psychology, from Freud and Jung onwards, and particularly emphasized by Paul Ricoeur today. This addition is the area of the unconscious, so that the movement is from the conscious (which at times can be so ontic) to the unconscious (which with its universal archetypes is radically ontological). Just as there is not a separation between bodily and spiritual dimensions, so too there is not a separation between conscious and unconscious: we are singularly one, but this identity needs to be discovered by a constant conversion to the depths of our being.

A fourth aspect of this contemporary vision is the interrelational one. We are not simply a *Dasein*, as Heidegger would say; we are a *Mit-anderen-Dasein*: a being-there-with-others. The other is not someone who is simply over and against me; he or she simply over and against me; he or she is someone who at the rootage of being is also one in my world. We are ontologically united. Assuredly, some existentialist thought, such as found in Jean Paul Sartre, tends to be far more privatized, in the efforts to move from *pour soi* to *en soi*, but by

and large the interconnectedness of people characterizes the paradigmatic thought of our day. All the emphasis on personal relationships likewise bears this out, so much so that the primary category of current Anglo-Egyptian thought is no longer substance as in the days when Scholasticism, Cartesian and otherwise, abounded, but rather relationship is the dominant category of thinking.

This relationship theme leads us, however, to a fifth element of contemporary thought and language: viz., the relationship we have with the world about us, the ecosystem. To cite Heidegger again, we are not simply beings with other people, we are *In-der-Welt-mit-Anderen-Dasein*: beings with other people but in the world. Our inter-relatedness means that we cannot think of ourselves except within a framework of gravitation, electromagnetism, and thermonuclear activity. Our body does not end with our fingertips, but depends on atmospheric and thermal conditions, on chemical balances both within and without the human composite. We are inter- and intradependent beings. Conversion in this framework, again, moves us from the superficial appreciation of such relationships to the deeper, ontological, even unconscious area of such relational being. There is a transcendence not upwards and outwards, but a transcendence to depth.

Finally, there is the issue of history and temporality. No other age of human life has been so consciously and unconsciously historical. We think historically. As Johann Huizinga would express it: Historical thinking is part of our bloodstream. Historical thinking is temporal thinking, not eternal. No longer do we have the palliative of a so-called vision *sub specie aeternitatis*, a view of the eternal, unchanging plan. We are in a becoming world, not a being world. We move from one stage of our life to something different and new, and we are caught up within a world that is not ordered cosmos and static value, but evolutionary cosmogenesis and creative impulse. In this temporal, historical approach conversion is to the new from the old, to the future from the present. Even God, as Karl Rahner has often said, is the absolute future, the One who is yet to be discovered.

With all of this it would be foolish to say that conversion means . . . , and come up with some clear, defined, programmatic procedures and goals. Conversion involves depths of our being that we do not readily understand; it involves unconscious areas that in no way can be hauled into consciousness and thereby diagnosed and compartmentalized; it involves a movement along historical becoming which moves us into unexpected and uncharted futures. Eternal

verities no longer have meaning, and the relativization of so many landmarks which had been considered immovable and unchangeable leave us treading water for untouchable foundations.

We are indeed a long way from the world of St. Francis. Twelfth-century Assisi, though plagued with much that brought it into daily turmoil, still basked in the medieval view of a provident and unalterable God. One could read the Gospels and say, "This is it." One could speak of God as the All holy, the All powerful, the All merciful, the All everything, as though there was a rock of Gibraltar. How different that approach to God is from the approach to a God who is still the absolute future. The early Franciscans, Francis, Clare, and the others, remain, however, helpful to us today, since they provide us with a model of how conversion should take place; not *what* conversion is all about. This "how" is one that is wholehearted, total, uncompromising, involving one's complete life. We may find ourselves in a paradigmatically different world today, but these early Franciscans provoke us to move out of the ontic, out of the static, out of the comfortably historical now, into the uncharted ontological depths and the unmarked seas of the future, and to do this with gospel radicality. Ω

Coming next month:

"Franciscan Women"

Edited by Sister Madge Karecki, S.S.J.-T.O.S.F.

The Franciscan Sisters from Dillingen: Oldest Third
Order of Religious Women

By Sister M. Patricia Forrest, O.S.F.

The Founding of the Sisters of St. Joseph
A Franciscan Response

By Sister Josephine Marie Peplinski, S.S.J.-T.O.S.F.

A New Kind of Fool (1983)

By Sister Nancy Schreck, O.S.F.

International Franciscan Bureau

11 May 1983

To the Brothers and Sisters
of the Third Order Regular
of Saint Francis.

Brothers,
Sisters,

It is a great joy for us to announce that the Rule of the Brothers and Sisters of the Third Order Regular of Saint Francis has been promulgated on the 8th December 1982 by our Holy Father the Pope John Paul II, in *Franciscanum Vitae Propositum*, the text of which you will find enclosed.

With great happiness and haste, we transmit this good news to you, as we received it this very day.

In that love which is God, we beg and implore all those to whom this letter comes to welcome¹ our renewed Rule in a spirit of love, as being the sweet-smelling words of our Lord Jesus Christ and of our blessed Father Francis, and they are spirit and life,² for the Church, our Franciscan family, for the world and all mankind.

Let us give hearing with all our heart³ and receive the exhortation of our Father Saint Francis: In the name of God, I entreat the brothers and sisters to grasp the meaning of all that is written in this Rule, and recall it to mind again and again.⁴

Brothers and Sisters, great is our joy and thanksgiving for this precious gift of our Rule. *We must give all praise, all thanks, all honour, all blessing to the All-powerful, all holy, most high and supreme God, sovereign good, Father, Son, and Holy Ghost.⁵*

Our gratitude goes as well, with most filial devotion, to the Lord Pope,⁶ John Paul II, who welcomed us in such a fatherly way on March 8th, 1982, in an unforgettable audience. And, today, he gives us our renewed Rule on behalf of God and of Holy Church.

We are also pleased to express our thanks to his Eminence the Cardinal Prefect and the members of the S.C.R.I.S. who have favourably followed the work for fifteen years, unceasingly encouraging us.

¹EpFid I:2,19.

²RegNB 24:1.

³Cf. RegNB 2.

⁴EpFid I:2,21.

⁵Cf. LaudHor 11, and RegNB 23:1.

⁶EpOrd 6

John Paul II as a Perpetual Memorial

We do not wish to forget anyone in our thanks:

- the Ministers General of the First and the Third Orders who have followed our work and have allowed one of their definitors general to accompany us, in their name, during our research;
- all of you, Brothers of the T.O.R., and you, Brothers and Sisters of Congregations, institutes, and monasteries who are living under the same Rule;
- you, who have worked along with us, in whatever way it was, during the meetings or sessions of all kinds.

We have placed our renewed Rule, the fruit of so much work of interchange and collaboration, into the hands of our Holy Mother the Church and today, we receive it, *confirmed*⁷ by the Pope, as a precious gift, an inestimable treasure entrusted to our fidelity.

This text proposes to us a fundamental, poor, prayerful, missionary life, near to the humble and free from all will to domination, according to the Gospel of our Lord Jesus Christ.

Brothers, Sisters,

Praise and bless my Lord

and give him thanks

*and serve him with great humility.*⁸

On behalf of the International Franciscan Bureau,

Louise DENDOOVEN,
Coordinator

Elizabeth DELOR,
President

⁷Cf. Test 15.

⁸CantSol 14.

Editor's Note: We should have liked to publish in this issue, in addition to the letter from the International Franciscan Bureau and the Papal Approbation, the full text of the new Third Order Regular Rule. Space limitations have unfortunately prevented this. Readers may obtain published copies of the Rule, however, by addressing their requests to the Franciscan Federation, 146 Hawthorne Road, Pittsburgh, PA 15209.

MUCH AS IN PAST centuries, the Franciscan ideal of life even in our times continually draws many men and women desirous of evangelical perfection and thirsty for the kingdom of God. Inspired by the example of Saint Francis of Assisi, the members of the Third Order Regular set forth to follow Jesus Christ by living in fraternal communion, professing the observance of the evangelical counsels of obedience, poverty, and chastity in public vows, and by giving themselves to innumerable expressions of apostolic activity. To actualize in the best way possible their chosen way of life, they dedicate themselves unreservedly to prayer, strive to grow in fraternal love, live true penance, and cultivate Christian self-denial.

Since these very elements and motives for living the Franciscan ideal are clearly present in "The Rule and Life of the Brothers and Sisters of the Third Order Regular of Saint Francis" and since they are clearly in accord with the genuine Franciscan spirit, We, in the fullness of Our apostolic authority, determine, declare, and order that the present Rule have the force and importance to illustrate to the brothers and sisters this authentic meaning of the Franciscan life, while bearing in mind what Our Predecessors Leo X and Pius XI, with the Apostolic Constitutions "Inter cetera" and "Rerum condicio," presented on this matter in their own times.

Since we know how diligently and assiduously this "Rule and Life" has travelled its path of "aggiornamento" and how fortuitously it arrived at the desired convergence of different points of view through collegial discussion and consultation, proposals, and studied amendments, for this very reason with well founded hope we trust that the longed for fruits of renewal will be brought to full realization.

We decide, moreover, that this our decision have force from this moment on and be effectively binding both in the present and in the future, everything to the contrary notwithstanding.

Given at Rome at St. Peter's,
under the ring of the Fisherman,
on the 8th of December 1982,
the fifth year of Our pontificate.

Augustine Card. Casaroli
Prefect for the Public Affairs of the Church

Of Penance and the Townspeople: The Language of Francis

SISTER KATHLEEN MOFFATT, O.S.F.

THE BIRTH OF THE movement called "Franciscanism" must in its completeness reflect the townspeople's response to the pure and simple Gospel message brought to them by Francis. To do this we take a close look at his advice and encouragement to them in the Volterra Letter (formerly titled the Letter to the Faithful (I). This letter, the *recensio prior*, was probably dictated by Francis around 1213-1215. It gets its name from the place in Italy where the original manuscript is kept (see Esser, in *Analecta*, 45).

The sources provide ample testimony to the impact of the poor, little man's penitential life throughout the Umbrian Valley (RegNB 23:7; 1Cel 37; LM IV.vi.7; L3S 37, 36-37, 54; LP 34; Fioretti 16). It is obvious that the awareness of living simply, serving the Lord in prayer, fasting, and almsgiving as a penitent was not unknown to the people. The little brothers at the Portiuncula were one way, St. Damiano's Poor Ladies another; but the Gospel rebirth effected by Francis was meant truly for "all Christian religious: clergy and laity, men and women, and . . . all who live in the whole world" (EpFid II:1). And so it is to these "converted ones" that a guide and directive was given. This letter, today, forms the Prologue of both the Third Order Regular and the Third Order Secular Rules for all the descendants of Assisi's townspeople. It is alive with the Poverello's scriptural sense of spirituality and reflects easily his imaginative and enthusiastic preaching, the "truth of which was brought home by the simplicity of his way of life" (L3S 27).

General Councillor and Director of Ongoing Formation for the Sisters of St. Francis of Philadelphia. Sister Kathleen resides at the Generalate in Aston, Pennsylvania. She is also a Member of the Rule and Life Committee.

With faith and repentance as the underpinnings of the penitent's response to an all-good God, all else for Francis simply directs the way. Francis begins most biblically with a call for not less than a complete, wholehearted response to the Lord. He offers his followers the Shema (Dt. 6: 4-9), remembrance of the Covenant to love God and neighbor. With one's whole heart, soul, mind, and strength a penitent turns to God, proving his/her love in deeds of repentance (1.4), the greatest of which is charity (Mt. 22:39). This, for Francis, was the proper almsgiving, the grace of prayer, and the true reason for fasting (Is. 58: 5-7): customary signs of a penitential life. Plainly and simply in the words of the Gospel we have the first prerequisite of *facere poenitentiam*.

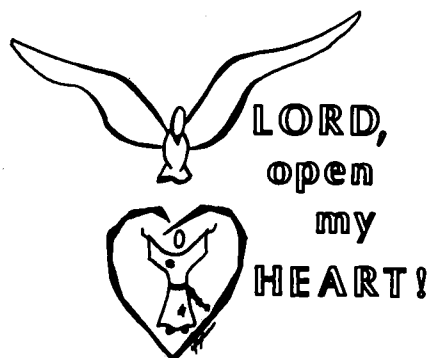
The call to faith and repentance
capsuled here is a welcomed summons
to revitalization for today's
descendants of Assisi's townspeople.

In the same opening paragraph we meet a Francis who is fully aware of his times' challenge to the genuine living of Catholic truths. He determinedly requires the humble recognition of sin and sincere faith in the Eucharist. Thaddee Matura, O.F.M., takes note of Francis' mode of response to recognized evils of his day:

One looks in vain at the writings of Francis and his biographers for traces of verbal criticism, threats, or violent gestures toward the church or toward society.... Energies were not used up in criticizing or destroying the obstacle. They were invested completely in the work at hand in the surging forth of a new sign [Matura, 22].

Francis is relentless in directing his followers to desire a heart that is free from self-interest (the tendency in our humanity to sin)" (EpFid I:2). This "fruit of true penance" opens one's heart to the recognition of the Goodness of the Father and leads the penitent, "happy and blessed," to adoration and gratitude (Leclerc, 1961, 78). Francis' Admonitions provide a keen tool for discerning between what we claim as "good" and what we substitute for the Lord's way. Eloi Leclerc, O.F.M., is masterful in his appraisal of our desire to appropriate. He

sees it at the base of every thwarted attempt toward peace and happiness (Leclerc, 1977, 46).



Moving through the Volterra directive to the penitents, it is delightful to observe Francis teaching his fundamental requisite for following in the footsteps of Jesus: openness to be led by the Spirit of the Lord. The awareness of the immediacy of God's grace in the ongoing conversion event of his own life left Francis in reverence

and awe before the work of the Spirit. He actually seems to celebrate this grace experience through the whole core of the letter, and can respond with no less sensitivity in calling others to such genuine openness (Esser, 1977, 71-72). The sources are rich with references to Francis' consistent stance and recognition of the operation of the Spirit of the Lord. The priceless Letter to Leo especially comes to mind as it reveals so poignantly Francis' remarkable regard in allowing another "to take whatever way best pleases the Lord" (EpLeo 3).

This same section of the penitents' letter contains one of the most beautiful mystical reflections of St. Francis (I:7). The faithful soul, surrendered in faith to the work of the Spirit, becomes for him a spouse, brother, and mother of our Lord Jesus Christ. As this letter is now the Prologue of the *Third Order Regular Rule*, recently approved by Pope John Paul II, it contains the kernel of the four fundamental values integral to the Order. It is here in paragraph three that the message is most evident.

The striving to acknowledge, adore, and serve the Lord in true faith and repentance characterizes the life of contemplation: the experience of being "seized by the Lord." Doing the will of the Father confirms in the penitent the image of the Son in whose footsteps one must follow. To be brother to Jesus meant for Francis the self-emptying way of poverty (RegB 6:4-5; EpFid II:5; EpOrd 29). It meant for him to accept without condition the message on the Mount, and as brother to the Lord to call for a radical rediscovery of the blessedness that this message promises (Horgan, 89). And in perhaps the most exquisite line of all, Francis teaches that the one turned to the Lord, totally conformed to the Gospel, is indeed mother of Jesus Christ, for the faithful

soul is as womb nurturing the Lord and giving him birth by doing good (I:10). There is a distinctive mark to this "doing good" in the spirit of Assisi's Saint: viz., *minority*, the gospel value fully at the service of love. Francis would have none of his followers seek domination or power, especially over one another (RegNB 5:9). To be happy in God, cheerful and truly gracious (RegNB 7:16) was to be their manner of going about the world; through the attitude of servanthood, God would be born in the hearts of others and proclaimed as GOOD (EpOrd 8). Francis is firm in his teachings on good example (RegNB 16:6; 17:3; LM 9:4; 2Cel 70), a conviction which significantly added to the note of simplicity and joy by which he wanted all service rendered (RegB 3:11). These values of contemplation, poverty, and minority characterize the specific spirit in which the penitent, yesterday and today, generously follows the Lord's lead in a life of continuous conversion.

In the Letter we move swiftly from the celebration of the Spirit life within the penitent to Francis' own trinitarian prayer of praise and thanksgiving:

Oh, how glorious it is, how holy and great, to have a Father in heaven!
Oh, how holy, consoling, beautiful and wondrous it is to have such a Spouse! Oh, how holy and how loving, pleasing, humble, peaceful, sweet, lovable, and desirable above all things to have such a Brother and such a Son: our Lord Jesus Christ [11-13].

Here, the central mysteries of Christian belief are presented in the clear, concrete, enthusiastic style of the Poverello. Commenting on these lines, Eric Doyle, O.F.M., and Damian McElrath note:

Through Jesus Christ every creature had already been endowed and blessed from before the foundation of the world, with the sacred name of brother and sister. And so beginning with Jesus Christ, Francis 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 [Doyle and McElrath, 10].

It is appropriate, once again, that the early penitents were the recipients of the Saint's *magnificat* for the gift of *fraternity*. Following his praise prayer, Francis calls the penitents to identification with the Lord's own disciples: full participation in the Paschal Mystery. He seems to invite them to the same intimacy and generous love known particularly by the Lord's own (14-19).

With this first chapter, then, of the Volterra Letter, the "norm of

life" for the first Brothers and Sisters of Penance, we are presented with the precise teachings of St. Francis at the very heart of his early movement. The scriptural sense of his spirituality is evident as he faithfully speaks of penance in covenant terms. It can be no mistake that this important document from the spirit and times of Francis of Assisi has found its way into the Rules of both the Third Order Secular and the Third Order Regular. The call to faith and repentance capsuled here is a welcomed summons to revitalization for today's descendants of Assisi's townspeople. Ω

References

- Doyle, Eric, O.F.M., and Damian McElrath, "St. Francis of Assisi and the Christocentric Character of Franciscan Life and Doctrine," *Franciscan Christology I*, ed. Damian McElrath (St. Bonaventure, New York: Franciscan Institute Publications, 1980).
- Esser, Cajetan, O.F.M., "A Forerunner of the 'Epistola ad Fideles' of St. Francis of Assisi," *Analecta TOR* 14 (n. 129).
- Esser, Cajetan, O.F.M., *The Rule and Testament of St. Francis* (Chicago: Franciscan Herald Press, 1977).
- Horgan, Thaddeus, S.A., "Prophetically Living Franciscan Penance," *The CORD* 27 (1977).
- Leclerc, Eloi, O.F.M., *The Song of the Dawn* (Chicago: Franciscan Herald Press, 1977), 46.
- Leclerc, Eloi, O.F.M., *Wisdom of the Poverello* (Chicago: Franciscan Herald Press, 1961).
- Matura, Thaddee, O.F.M., *The Gospel Life of Francis of Assisi Today* (Chicago: Franciscan Herald Press, 1979).

Behind the Cross

Murder for profit.
It is expedient that one
man die for the people.
What will my death gain?
Make believe . . .
hope bringing a
new structure:
from death, life
before death.
I thirst . . . of course,
this will never end.
Father, forgive them . . .
one more apology in
the distance.
Into thy hands I
commend . . . this will
never finish.
Mother . . . son . . .
unfinished business.
Today with me in
Paradise . . . who is
that on the other
side?
I wonder . . . is
"consummated" the
right word?
Has He really
forsaken me . . .
or . . . have I
given up?
One more
breath.



Patrick G. Leary, O.F.M.

Nesta de Robeck

IRIS ORIGO

THE LOSS OF NESTA DE ROBECK in Assisi on February 12, 1983, at the age of ninety-six, has been felt as a great loss by the whole Catholic world, at Assisi and elsewhere. Born in England, she was of Irish descent (her father, Major Charles A. de Robeck, ARRC, was ADC to the Viceroy of India for twenty years in the 3rd Battalion of the 60th Rifle Brigade, and her mother was Elinor Maude Perry-Okeden). Nesta, however, spent almost the whole of her life in Italy, first in Florence and then, after the death of her parents, in Assisi. Here she became the right hand of the bishop, and also wrote a number of important works on subjects connected with Franciscan history and music:

1. *St. Francis, Herald of the Great King, a Sketch* (Assisi, Casa Editrice Francescana, 1950).
2. *St. Clare of Assisi* (Milwaukee, 1951).
3. Translation of the *Legend of the Three Companions*. First published in the volume *St. Francis of Assisi, His Life and Love of Poverty* (Franciscan Herald Press, 1964), and repeated in *St. Francis of Assisi, English Omnibus of the Sources for the Life of St. Francis* (Chicago: Franciscan Herald Press, 1972).
4. *Among the Franciscan Spirituals* (J. Dent and Son, 1930).
5. *Music of the Italian Renaissance* (Medici Society, 1928).
6. *The Christmas Crib* (Published in a private edition for the Catholic Book Club, fully illustrated, 1937).
7. *Praise the Lord, an Anthology* (Franciscan Herald Press, 1957).
8. *St. Elizabeth of Hungary* (Translated into Italian, 1957, and into German).
9. *Padre Pio*.
10. *Vico Necchi* (1950).

Undoubtedly Nesta de Robeck's *Life of St. Clare* is the best biography in the English language, both as a biography, and because it includes a translation of the Canonization process, a very important source of Saint Clare's life.

Marchese Iris Origo, a close friend of Nesta de Robeck, is a well known writer who resides in Rome.

The translation of *The Legend of the Three Companions* is the most widely used translation in England.

As to her personal life, the present writer has known her for nearly seventy years and can testify to her innumerable works of charity (including her lessons in English to poor students) and to the serenity with which she bore the great pain that she suffered during her later years.

During her youth she had hoped to become a Benedictine nun (which would have given scope also to her great musical gifts) but felt that she could not leave her old parents—and after their death, she discovered that she was too old to be received into the Order. It was a bitter disappointment, but she made up for it by her work among the poor in Assisi, and the inspiration that she evoked in everyone who knew her.

During her later years she was cared for by her maid and friend, Maria Boenni, with complete devotion and self-effacement.

One may truly say of her, in the words of Saint Paul, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and in those of the Book of Proverbs, "In her tongue is the law of kindness." Ω

Stigmata

Fingertip to fingertip outstretched
So vulnerable, so loving
Windwhipped hair flowing
He whispers words ascending . . .
He reels, stumbles backwards
Crashing against mountainrock
His frail body tossing anguishracked
Eyes wide with pain
Gasping—no air without agony
He crumples to his knees
Heart, hands, feet, spirit searing
Halfformed prayers shattering against
Strange melting warmth of reality . . .
Joy one with pain—wondrous.

Alice Marie Orso

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Blessings for God's People: A Book of Blessings for All Occasions. By Thomas G. Simons. Notre Dame, IN: Ave Maria Press, 1983. Pp. 112. Paper, \$5.95.

This book gives what its subtitle promises. After an excellent introduction to the meaning of a blessing, the author gives some 38 blessings, including meal blessings, birthday blessings, school year blessings, and pet blessings, just to name some. Many of the blessings are not just simple prayers, but prayer services, consisting of a Call to Worship, Service of the Word, Intercessions, and Blessing Prayer. These blessings are not just the kind that can be done by priests, but are offered for the use of all believers. *Blessings for God's People* can be a blessing in any Christian household.

Words to Love By . . . Mother Teresa. Compiled and edited by Frank J. Cunningham. Photography by Rev. Patrick Delehanty. Notre Dame, IN: Ave Maria Press, 1983. Pp. 80. Paper, \$4.95.

After briefly detailing the facts about Mother Teresa, the book, using her words, elaborates on seven themes which are central to her spirituality: the Eucharist, Intention, the Family of God, Prayer, Family

Life, Suffering, and Love and Service. Mother Teresa often makes her point, in these interviews with Michael Nabicht and Gaynell Cronin, with a real life story from her experiences with the destitute dying. Her words are enhanced by photographs, including her sisters, her clients, and herself. All believers will be deeply moved by the faith which shines through these pages.

Seeking God's Face. By Joseph Cardinal Ratzinger. Trans. David Smith and Robert Cunningham. Chicago: Franciscan Herald Press, 1982. Pp. 104. Cloth, \$6.00.

Homilists looking for some fresh material and Christians looking for inspiration can turn to the brief yet profound meditations of Cardinal Ratzinger in this fine volume. Two reflections for each month, three Advent-Christmas sermons, and five meditations on Saint Francis' contribution of the Christmas crib constitute this small book. A special feature is the inclusion of a sermon on "The Legend of the Christmas Donkey," by Pope John Paul I. The donkey occurs in a number of the author's reflections on Christmas, too, for that animal symbolizes humility, poverty, and service—values the Lord and his follower Francis so well exemplified.

Radical Prayer: Creating a Welcome for God, Ourselves, Other People, and the World. By David J. Hassel, S.J. New York: Paulist Press, 1983. Pp. viii-145. Cloth, \$7.95.

The word radical in the title of this work does not mean "revolutionary" or "totally different." Rather, radical is taken in its etymological meaning of "root." In its depths prayer is a stance of welcome towards God, humans, and the world, an attitude due to the Divine Indwelling. To deepen this stance, the author proposes and discusses several types of praying which people who have been working at prayer for years may find helpful. These ways are Prayer of Personal Reminiscence, Prayer of Christ's Memories, Prayer of Listening-Watching, Prayer of Apostolic Contemplation-in-Action, and Prayer of the Indwelling Trinity.

The author's disclaimer to the contrary notwithstanding, *Radical Prayer* is in part a prayer manual. But it is also a carefully nuanced treatise on union with God through contemplative prayer. One of the most interesting theological points raised is the possibility of Christ's growing in his risen Humanity by his relationship to us. The brief remarks about the healing of the priest in his administration of the Sacrament of Reconciliation are also thought provoking.

The author's analysis of levels of experience (Chapter I), however, seems open to question—in particular, his connection between peace and the Divine Will, where he seems to have revised "His Will is our Peace" to "Our Peace is His Will."

Readers, after reading the careful Introduction, might well proceed to Chapter Two.

Although explicitly Ignatian in its inspiration, *Radical Prayer* offers to directors of Franciscans, and to all experienced religious, something worthwhile.

The Catholic Answer to the Jehovah's Witnesses: A Challenge Accepted. Meriden, CT: The Maryheart Crusaders, 1981. Pp. xx-177. Paper, no price given.

Few of us have not met a Witness on our doorstep. Yet few of us really know the teachings of that religion which refuses to call itself a religion, preferring instead to be known as an "organization." Witnesses do not believe that Jesus is God, that the soul is immortal, that there is a resurrection, that there is a Hell or Purgatory, or that any civil institution is other than evil. Central to the Witnesses' faith—a Bible only, the way our people read the Bible faith—is that very soon Armageddon will arrive, i.e., a destruction prophesied first for 1914, then 1925, then 1975, and now sometime in the year 2000. The author has amassed from Witness material contradiction after contradiction and clearly shows the human origin of this sect, a totally controlled New York corporation. Any library of religious could make good use of this book.

You can Help the Alcoholic: A Christian Plan for Intervention. By Jack

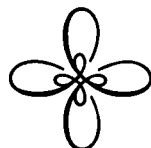
Marsh. Notre Dame, IN: Ave Maria Press, 1983. Pp. 88. Paper, \$2.95.

Families—including religious families—are often perplexed by alcoholics in their midst. "What can I do, besides pray?" is a frequent question. Father Marsh, a recovering alcoholic, after telling his story, points out that alcoholism is a disease, a curable, treatable disease. He then outlines a plan for intervention, with details, strategies, and sample cases. He concludes with a list of resources. I would like to have seen many more cases, and some fuller discussions; but as written the book is just right for a pamphlet rack. Furthermore, and importantly, it is in a style all can read and understand.

The First Human Right: A Pro-Life Primer. By Catherine and William Odell. Introduction by John Powell, S.J. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 92, including bibliography. Paper, \$4.95.

In question and answer format, the authors begin by treating the period in the life of the unborn from conception to birth, stating the facts of development and discussing the question of test-tube babies. In successive chapters the abortion question is discussed—from every angle: motives for abortion, techniques of abortion, after effects of abortion, abortion and women's rights, abor-

tion and birth control, abortion and religion, and abortion and the law. Final chapters discuss euthanasia and infanticide. A bibliography is included. *The First Human Right* is a practical and orthodox source book that every informed Christian should have and read.



Pope John Paul II in America: A Message of Peace. Edited, with an Introduction and Conclusion, by Lucius Annese, O.F.M. Andover, MA: Charisma Press, 1980. Pp. xii-80. Cloth, \$10.00; paper, \$4.95.

Although it is four years since John Paul II has come to America, his message is timely for Christians today. This volume has been published by the editor to bring out the themes he has discovered: the reason for the Pope's visit, the source of authority and location of spiritual power, the end results sought, and the means and manner by which these ends are to be attained. The speeches of the Pope are arranged according to the groups addressed: People of God, Ministers of the Church, U.S. Government, and the U.N. Alienation, Evangelization, Justice and Peace, Marriage and Family Life, Ecumenism, Prayer, and the Blessed Virgin Mary are just some of the topics whose elaboration by our Holy Father can help build up our faith.

Books Received

- Baur, Francis, O.F.M., *Life in Abundance: A Contemporary Spirituality*. New York: Paulist Press, 1983. Pp. vi-276. Paper, \$7.95.
- Bodo, Murray, Juniper: *Friend of Francis, Fool of God*. Cincinnati: St. Anthony Messenger Press, 1983. Pp. vi-90. Paper, \$3.25.
- Chirico, Peter, S.S., *Infallibility: The Crossroads of Doctrine*. Theology and Life Series, n. 1. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. xl-349, including Glossary and Indices. Paper, \$12.95.
- Flannery, Austin, O.P., and Laurence Collins, O.P., *Light for My Path: The New Code of Canon Law for Religious*. Digest, Source Material, Commentary. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 160, including Glossary and Index. Cloth, \$15.00; paper, \$10.00.
- Healy, Kilian, O.Carm., *The Assumption of Mary*. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 174, including Bibliography. Paper, \$5.95.
- Moran, Patrick, ed., *Day by Day with Mary*. Huntington, IN: Our Sunday Visitor Press, 1983. Not paginated. Paper, \$6.95.
- Murphy-O'Connor, Jerome, O.P., *St. Paul's Corinth: Texts and Archeology*. Good News Studies, n. 6. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. xxii-192, including Bibliography and Indices. Paper, \$7.95.
- Murray, Bishop Donal, *Life and Sacrament: Reflections on the Catholic Vision*. Theology and Life Series, n. 4. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 136. Paper, \$6.95.
- O'Carroll, Michael, C.S.Sp., *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary*. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. x-390, 8½"x11". Paper, \$19.95. For a review of the \$42.00 edition, cloth-bound but identical to this in every other way, see Vol. 33, n. 2 (Feb., 1983), pp. 63-64.
- O'Neill, Colman E., O.P., *Sacramental Realism: A General Theory of the Sacraments*. Theology and Life Series, n. 2. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 224, including Index. Paper, \$1.00.
- Reese, James M., O.S.F.S., *The Book of Wisdom; The Song of Songs*. OT Message Series, n. 20. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 255, including Bibliography. Cloth, \$12.95; paper, \$8.95.
- Roberts, William P., *Touchstones for Prayer: Abraham, Moses, Jeremiah, Jesus, Paul, Mary*. Cincinnati: St. Anthony Messenger Press, 1983. Pp. vi-98. Paper, \$2.95.
- Senior, Donald, C.P., and Carroll Stuhlmueller, C.P., *The Biblical Foundations for Mission*. Maryknoll, NY: Orbis Books, 1983. Pp. xii-371, including Indices. Paper, \$14.95.
- Stevens, Clifford, *A Life of Christ*. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. viii-106. Paper, \$5.95.
- Stuhlmueller, Carroll, C.P., *Psalms I*. OT Message Series, n. 21. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 322. Cloth, \$12.95; paper, \$9.95.
- Stuhlmueller, Carroll, C.P., *Psalms II*. OT Message Series, n. 22. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 226, including Bibliography. Cloth, \$12.95; paper, \$8.95.
- Ujka, Mary, *The Cross Gives Me Courage*. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 128. Paper, \$5.95.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

NOVEMBER, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW

Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.

Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778



ARTICLES

- FRANCISCAN SISTERS FROM DILLINGEN: OLDEST
THIRD ORDER OF RELIGIOUS WOMEN 299
Sister M. Patricia Forrest, O.S.F.
- THE FOUNDING OF THE SISTERS OF ST. JOSEPH—
A FRANCISCAN RESPONSE 307
Sister Josephine Marie Peplinski, S.S.J., T.O.S.F.
- A NEW KIND OF FOOL (1983) 316
Sister Nancy Schreck, O.S.F.

FEATURES

- EDITORIAL: FRANCISCAN WOMEN 297
Sister Madge Karecki, S.S.J.-T.O.S.F.
- POETRY:
- EARTHY FRIENDSHIP 298
Sister Mary Dorothy Siegrist, O.S.F.
- THE HIDDEN HEARTH 305
Sister Mary Agnes, P.C.C.
- THE CALL: IN RETROSPECT 306
Sister M. Colette Logue, O.S.F.
- THE SEA OF LONELINESS 315
Robert Barbato, O.F.M.Cap.
- BOOK REVIEWS 321

Volume 33, No. 10

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Sr. Ann Carville, O.S.F.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawings for our November issue have been furnished by Sister Helena Steffens-meier, O.S.F., who maintains a studio at 1501 South Layton Boulevard, Milwaukee. Her collection may be viewed at Alverno College, also in Milwaukee.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics
EpCust: Letter to Superiors
EpFid: Letter to All the Faithful
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life 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
'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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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 Commernium
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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL



Franciscan Women

THOUGH WE MAY HAVE different feelings about the feminist movement, all of us would agree that it cannot be ignored. We cannot just close our eyes and wish it away. We may question some of its philosophy and strategies for action, but we must acknowledge that it has raised our consciousness about the contribution women have made in history and continue to make in our own times.

As we look into Franciscan history we find that Franciscan women have made extraordinary contributions toward the upbuilding of the Church and the transformation of the world. Throughout the centuries Franciscan women have lived faithfully, trying in each era to translate the vision of Francis into meaningful ways of living and serving the people of God.

This month's issue of *The CORD* presents two articles which deal with two different Congregations of Franciscan women founded in two very different periods of history. One narrates the story of the Franciscan Sisters of Dillingen founded in 1241 in the midst of medieval life. The other, the story of the Sisters of St. Joseph, Third Order of St. Francis, relates the beginnings of a new Congregation in the context of the immigrant Church at the turn of the century.

These are two very different stories; yet each reveals Franciscan women deeply committed to the Church and her people. They acquaint us with Sisters who were serious about being faithful to Franciscan life as they knew it and show us that the Franciscan vision has found and will continue to find new expressions in a variety of Third Order Congregations.

The third article carries us into the present and challenges us to be people of the future, lest we imagine that all the challenges of Franciscan living have been met by our Franciscan ancestors. We sense again the urgency of grappling with the message of Francis as we endeavor to translate that message for our own times.

It is not enough to learn about the past; we need to reflect on it and find inspiration in it as we try to live faithfully and choose with integrity those ministries which are consistent with our Franciscan tradition and identity.

It is not enough to admire the Sisters of the past. We need to pray for the same kind of boldness that marked their lives and motivated them to give themselves to vibrant new forms of Franciscan life and work. It is not enough to be fascinated by Francis' radical response to the Gospel which has inspired our Sisters of the past. We must let it challenge us and move us to action. A faith response is called for; nothing less will be enough. Ω

Madge Karecki, SSJ-TOSF

Earthy Friendship

Silently, soberly awaking Mother Earth,
The first glimpse of light peeps through to see the world.
Tempting me as not to turn away
From God's re-creative rays . . .
I turn to see the magic of the darkened sky,
Absorbed now in the splendor of this new morn.
As rays of warmth from far away
Enflesh themselves into the sinews of my
Shadowed heart, I praise my Lord for Brother Sun . . . and thee.

Sister Mary Dorothy Siegrist, O.S.F.

The Franciscan Sisters from Dillingen: Oldest Third Order of Religious Women

SISTER M. PATRICIA FORREST, O.S.F.

AS WE CELEBRATED the 800th anniversary of the birth of St. Francis, we were reminded that our own history as the Franciscan Sisters from Dillingen spans most of those 800 years, dating back to 1241. The Centenary has been an impetus to look at our own past: where, when, and why we were founded, together with the providential circumstances of our coming to the United States. Our present and our future as the Franciscan Sisters of the Hankinson, North Dakota, Province are rooted in that past, which offers us strength and direction as we move toward the 21st century.

The first seven centuries of our Congregation stretch back in an unbroken line to Bavaria, Germany, in 1241. In that year, Graf Hartmann IV of Dillingen and Kyburg, Germany, and his son, Hartmann V, Bishop of Augsburg and Dillingen (1239-1286), endowed a church and convent for 15 women in Dillingen on the Danube River. A portion of that first convent wall still stands in the courtyard of our Foundation Motherhouse in Dillingen, mute evidence of the 742 years of continuous residence there of the Franciscan Sisters.

Whether these first "barefoot women" who began to lead a community life in 1241 were directly inspired by the Franciscan movement already astir in Germany remains an unanswered question. The Hartmanns themselves were probably well acquainted with the Friars Minor, who were by then settled in Nördlingen, Augsburg, Ulm, and Ingolstadt, all not far from Dillingen. In return for the Hartmanns' gift of the land and convent, the Sisters were instructed in the Deed of Foundation to serve "God our Creator peacefully, prayerfully, and zealously, praising and honoring Him to the consolation of all believing souls."

Sister M. Patricia Forrest, O.S.F., a member of the Hankinson Province of the Franciscan Sisters from Dillingen, teaches at Cardinal Muench Seminary, Fargo, North Dakota.

From our long tradition we have
learned to see prayerful contemplation
and apostolic work as two sides of the
same coin.

Bishop Degenhard of Augsburg (1303-1309), a nephew of Bishop Hartmann V, invited the Sisters to affiliate with the Friars Minor (c. 1303), which they agreed to do. The Sisters promised by an oath to obey in all spiritual matters the Provincial Superior of the Friars Minor in that part of Germany and the Custos in Bavaria, as well as their own elected Mother Superior. Bishop Degenhard gave them the Third Order Rule of 1289, approved by Pope Nicholas IV, the first Franciscan to be elected to the Papacy. In this way the Sisters in Dillingen became the oldest convent of the Franciscan Third Order Regular of Religious Women.

The history of the subsequent centuries reads like a historical novel. On Candlemas Day in 1438, the original convent burned to the ground. In 1464, Cardinal Peter von Schaumberg, Bishop of Augsburg, was finally able to furnish the means for having it rebuilt for the 15 to 30 Sisters who lived there from 1464 to 1500. When the Reformation swept Germany, Cardinal Otto Truchsess von Waldburg issued the Franciscan Sisters of Dillingen a Great Document of Reform in 1566, binding them to strict enclosure as a contemplative Order. Cardinal Otto saw this as one means of protecting them from the Lutheran influence, to which some of the Friars Minor in Augsburg had succumbed. During the Thirty Years War (1618-1648), the enclosure was fractured as the Sisters were forced to flee south to Tyrol. Five remained at the convent in Dillingen, but only one, a leper, survived. The other four died of starvation and plague. Several died in exile, but some returned.

After more than 200 years of strict enclosure, the Sisters were ordered by Bishop Clemens Wenceslaus in 1774 to open a girls' school in Dillingen. In the secularization of Religious Orders in 1803, the Sisters were forbidden to accept more candidates; they were, however, granted the use of their buildings until the last Sister's death. In 20 years, the Order dwindled to five Sisters. Then in 1827 King Ludwig of Bavaria issued them a Decree of Restoration because of their

past service in teaching. The 19th and 20th centuries were a period of flowering. Out of their contemplative-active past, the Sisters grew in numbers from 51 in 1857 to 2127 in 1949.

In the early 20th century, Mother General Innocentia Mussak (1899-1924) was in a position to think of establishing missions outside Germany. The first impetus for a foundation in the United States came from St. John's University, Collegeville, Minnesota. The Benedictines needed 24 Sisters to cook and to work in the dining rooms for the 100 Benedictine monks and 400 resident students at St. John's in 1913. German-born Abbot Michael Ott, O.S.B., of Saskatchewan, Canada, had as a child been taught in Germany by the Franciscan Sisters from Dillingen. He advised Abbot Peter Engel of St. John's to try to get Sisters from Dillingen for the domestic work at the University.

In 1912, Abbot Engel asked Mother Innocentia if she would send 24 Sisters to Collegeville. To the mission-minded Mother General, the invitation was attractive. There was a further factor: Europe was teetering on the brink of the first global war. Mother Innocentia remarked to Sister Fortuna Gunther, a future volunteer for Collegeville: "Yes, a house we should have, a branch of our Congregation transplanted into the New World; so in case something should happen to us here in Germany, we still would have Sisters to keep on serving in another land." The Bishop of Augsburg, Maximilian von Lingg, gave his approval to the Sisters' going to America, putting the seal of obedience upon the new venture.

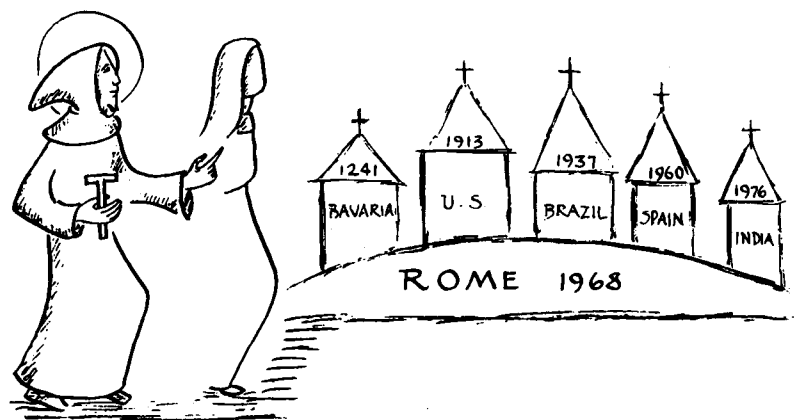
In 1913, Mother Innocentia sent out a general letter to the Sisters, asking for volunteers. The list of youthful volunteers, some of them just out of the novitiate, was soon complete. The Abbot of St. John's, en route to Rome, stopped in Dillingen to sign the contract. The Sisters were to be in Collegeville before September. After eleven days at sea and three days on a train from New York, they arrived in Collegeville on August 23, 1913. This first mission in North America was to last 45 years, until April, 1958.

World War I prevented more Sisters from coming to the United States until 1921. They were badly needed in Collegeville, where the Sisters, with characteristic initiative, had begun to think of the possibility of having a Motherhouse of their own in the Midwest, of staffing some schools, of recruiting new American members. Mother Innocentia sought twelve volunteers, three of them teachers, to go to America in 1921.

When Mother General Laurentia Meinberger visited Collegeville in June, 1926, the Sisters' most urgent question was that of building a

motherhouse in the Midwest. Father Alfred Mayer, O.S.B., the Prior of Collegeville, who had established a mission in Canada, was the Sisters' adviser in choosing a site. Ideally, this should be in a predominantly German Catholic farming area, close to a railroad, and at some distance from the motherhouse of another Congregation. Hankinson, North Dakota, seemed to be the most promising site in terms of the conditions sought. Reverend Joseph Studnicka, the Pastor of St. Philip's Church in Hankinson, invited Mother Laurentia to come and see the location in person. Bishop O'Reilley, the Local Ordinary, welcomed a new motherhouse in the Fargo Diocese. By the time Mother Laurentia left for Germany on September 3, 1926, things were well under way for the construction of the motherhouse in Hankinson. The Sisters were able to move into the building, still in the finishing stages of construction, on December 10, 1928. As part of the motherhouse, St. Francis Academy opened its grade school on September 9, 1929, with an enrollment of 142 in eight grades.

The next 50 years saw our ancient Bavarian Order reach out to the world, while the Hankinson Province grew to over 200 Sisters by 1954. With the closing of religious schools in Nazi Germany and the expulsion of religious teachers from the state schools in Germany, a group of Sisters left Dillingen for Cabo Frio, Brazil, in 1937. By 1964 the foundation in Brazil had grown to two provinces: a South Brazilian Province with a motherhouse in Duque de Caxias, a suburb of Rio de Janeiro, and a North Brazilian Province with a motherhouse in Areia. In 1960 our Congregation started its first local house in Spain; and in 1967, the first young women from India, after having received their professional education and religious formation in Ger-



many, professed their vows as Franciscan Sisters from Dillingen. Two of these returned to India in 1976 to begin a mission there. In 1983, we have 14 native Indian Sisters forming a region of our Congregation in the poverty-stricken area of Gandhi Nagar, Mangla Post, Bilaspur, North India.

Having become a Congregation of Papal Right in 1943, with Sisters now living on four continents, the Franciscan Sisters from Dillingen decided to transfer their general motherhouse from Dillingen to Rome. The General Council moved into a new generalate in La Storta, Rome in 1968. The large South German Province, numbering about 1800 Sisters, was divided into three provinces in 1973.

As a Congregation, each year we become more aware of our international character. The 1972-1973 General Chapter decided that the Superior General and her Council would meet annually with the six Provincial Superiors, each time in a different Province. Our Provincial Motherhouse in Hankinson hosted this international meeting on September 13-18, 1976, and again hosted the meeting in September of 1983. This annual meeting, together with a General Chapter every six years, keeps our Sisters united in spirit, close to our ancient Franciscan contemplative-active tradition, and alert to the needs of the Church throughout the world.

Although each Province has the autonomy to adjust to the needs and customs of its own people, as a Congregation we are united in many things. Our Constitutions, revised and enlarged by the General Chapter in August, 1981, and approved by the Sacred Congregation for Religious and Secular Institutes in January, 1982, spell out the Franciscan ideals we try to translate into our everyday lives.

Our history shows us that our Sisters survived through seven centuries largely because they were obedient to the Church, obeying their Bishops unconditionally, even when this meant radically altering their manner of life. At a Bishop's command, they changed from an active community to a cloistered Order; and 200 years later, in response to another Bishop's wishes, they began the teaching that led to their becoming an active apostolic Congregation. In all this, they accepted the circumstances of changing centuries as the sealed orders of God.

Today, too, we in the Hankinson Province try to respond wholeheartedly to the Holy Father's expressed wishes for the renewal of religious life, attempting to meet the needs of our rural area in a variety of ways: in teaching, in health care, in pastoral ministry, in serving one another. We try to live in Franciscan community in simplicity, joy, and hospitality, sharing what we save through hard

work and simple living with the poor in India and Brazil and other parts of the world.

Seeking to live the Gospel unconditionally, we give prayer and contemplation priority in our active apostolic life, with special devotion to our Lord's Presence in the Eucharist and in Sacred Scripture. We seek to respond to God's love by serving the poor—not only the materially poor, but also our own Sisters, often poor in their needs and limitations; as well as the handicapped, the ill, and the elderly; the unborn, the migrant, the separated, and the suffering. We seek to add beauty to the Liturgy by sewing liturgical vestments for many parishes and by composing music and growing flowers for our own liturgical celebrations. Living in a rural area, we stay close to the soil by gardening and by other manual labor outdoors. We try to make our motherhouse a house of hospitality for whoever comes, often inviting guests to participate in the Eucharistic Liturgy and to pray the Divine Office with us.

From our long tradition we have learned to see prayerful contemplation and apostolic work as two sides of the same coin, which we daily seek to render to "God our Creator peacefully, prayerfully, and zealously, praising and honoring Him to the consolation of all believing souls." His faithfulness is our assurance as we face the changing circumstances of coming centuries. Ω

Reference

Schreyer, Sister M. Lioba, O.S.F., *Geschichte der Dillinger Franziskanerinnen*. Reimlingen: Missionsdruckerei Mariannhill, 1982), 2 vols.

The Hidden Hearth

When six flickering flames
gradually hush the quiet noise of intellect,
beacon home the wandering heart
to rest in You;

when dawn-light eases dark from this room,
earnest with the stillness of prayer,
these walls become the walls of the world
over Your house of gold.

Listening, I know Your love is
greater far than our desire,
great enough to take the look
of bread and weakness
to be our food and power.

Godhead gazing from this open door,
You know what destinies hinge
on this hearth fire gathering,
what sparks fly to kindle new fire
across the face of earth.

What You do to unresisting
wheat and wine,
O, work in us.

Sister Mary Agnes, P.C.C.

The Call In Retrospect

Who nurtured the seed that was destined to grow
—deep in the soul of you?
Can anyone know?
An angel of Heaven with folded wings?
(Who can know the heart of things?)
Parent or teacher, pastor or friend?
What matter?
They served the great End:
To foster the love, full blossomed that day
at the altar of God!
—so still you lay
to offer your life in the service of Him
Whom we joyfully hail as Christ, our King!
Roll back the years and hear once again:
"Come, follow me"
Hark! the echo!
Here I am, Lord!
Amen!

Sister M. Colette Logue, O.S.F.

The Founding of the Sisters of St. Joseph—A Franciscan Response

SISTER JOSEPHINE MARIE PEPLINSKI, S.S.J.-T.O.S.F.

FRANCIS AND HIS early brothers and sisters can be understood only in the context of Assisian society at the turn of the thirteenth century. A strikingly original mystical genius (Underhill, 460), Francis expressed his response to the Transcendent-Immanent God through Gospel community lived in dialogue with society. Likewise, the pioneer Sisters of St. Joseph founding their congregation must be understood as a community responding to their experience of God through dialogue with their social milieu: the American Midwest at the turn of the century. In the founding event the Sisters sought to act in a Franciscan spirit. They could not define that spirit in words, but they lived it in action fitting for their times.

Francis in his mid-twenties emerged from imprisonment, sickness, and solitude a changed person. As he aspired to union with the Most High God, he experienced the sacred at the center of all being and the oneness of all creation in God. Moved to response, he cried out, "What will you have me do, Lord?" Embracing the crucifix at St. Damian's Church and the leper cast off by society, he discovered the poverty of the historical Jesus as love's reply to the Creator. And so he followed in the footsteps of the poor Jesus as he found them in the Gospel. Gospel poverty invalidated the values of possessiveness, privilege, and power of the Assisian commune, which Francis was being taught as an apprentice to his father. The group with Francis chose resocialization in accord with Gospel values.

Thus Francis and his followers became a sacrament of Gospel poverty and community to society. They disciplined themselves against the self-destructive practices of their culture. Seeing reality anew in love beyond the self-centered vision of their contemporaries, they refused social security that depended on exploitative relation-

Sister Josephine Marie Peplinski is the past President of the S.S.J.-T.O.S.F. Congregation and author of the history of the Congregation, A Fitting Response.

ships. In reflection and dialogue on their daily experiences, they learned concretely the way of Gospel poverty, minority, and servanthood that opened them to an ever deeper contemplative attitude. They created an alternative prosperity in a community of love where the sacredness of each creature was recognized and affirmed. All shared bread and life's necessities as gift rather than possession; the sick knew excellent care, like a mother's; and lepers were acknowledged brothers and sisters. Simplicity, peace, and joy characterized the Gospel communities. The Franciscans were marginalized as fools for determining an alternate humanizing social system, but their action made them heralds of the kingdom for their time and place.

The Sisters could not analyze their founding action, but they did not doubt that their response in the problematic social situation was truly Franciscan.

Likewise, in 1901, founding the Congregation of the Sisters of St. Joseph, the pioneer Sisters were inspired to make a response as Franciscans in poverty and servanthood to the God of History. The need for such a Congregation in the American Immigrant Church, specifically in the Polish-American Community, was urgent. A call to found one was inevitable. Like Francis, desiring greater union with God and His saving Will, the Sisters heard the call through the conditions of the social situation, and they followed it courageously.

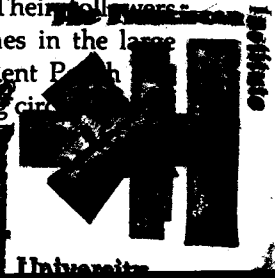
The founding Sisters of St. Joseph inherited many Franciscan characteristics from their ancestors. Francis had to make himself poor to learn the saving lessons taught by his Lady Poverty. The Sisters came of a poor immigrant people whose traditions rooted them in land, family, and Church. Their peasant heritage handed down in language patterns and customs included a sense of God's presence in creation, reverence for all life as gift, a desire to fulfill the Will of God and the laws of nature through mutual service marked by the name and cross of Jesus Christ, and a devotion to the Mother of God as giver and nurturer of life. From childhood, Polish peasants were train-

ed in habits of hard work, thrift, sharing responsibility, courtesy, and hospitality. Their heritage included a deep sense of family loyalty across generations, strength of spirit, concern for honor and equality within their underprivileged class, trust in God's Providence, and a love of freedom.

The nineteenth-century Polish immigrants suffered a unique poverty; they were a people without a native country. Late in the eighteenth century, Poland had been deleted from the maps of the world, having been partitioned by its neighbors: Prussia, Russia, and Austria. Most of the founding Sisters had emigrated as children or young adults from the Prussian (German) sector, where even their language and customs were being denied the Poles in a process of Germanization. Crowded off the land because of the nineteenth-century population explosion in Europe, many Poles sought new homes in the Midwest of the United States. Here they found themselves as an ethnic group among the least (the *minores*) of American society, in danger of losing their identity.

The immigrants from Poland had a twofold identity problem in the New World. A Slavic Catholic people, they needed to integrate into an English Protestant democracy, where Irish and German immigrants who preceded them were exercising economic, political, and ecclesial leadership. To complicate matters, Polish intellectual patriots followed the masses of uneducated immigrants to the large cities of the United States to continue a movement that had begun in the Polish partitions in the last third of the nineteenth century. The patriots came to America to instill in the masses Polish national consciousness and a sense of responsibility for Poland's resurrection as an independent European nation. To the immigrants whose ancestors had been predominantly of the peasantry, Poland had not been the nation as a whole but the vicinity of their village. Throughout centuries, the peasantry—the underprivileged 90%—had not been citizens of the nation. They had not developed a patriotic attitude based on Poland's national greatness before the seventeenth century nor its humiliation in the partitioning at the end of the eighteenth century. Their loyalty and their sense of history had been restricted to a local area. And now as Polish immigrants they were roused to develop a Polish national consciousness while they were being Americanized.

In this double process, conflict arose between the leadership groups: the intellectual patriotic laymen and the pastors. Their followers suffered confusion and even violence. Several parishes in the large cities moved to the extreme of forming an independent Polish national Church in the later 1890's. Under such distressing cir-

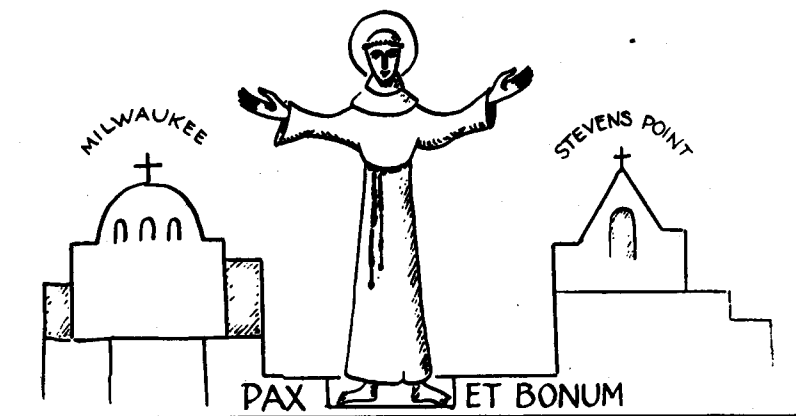


the immigrants worked out their definition of "Polishness" and a Polish-American ethnic consciousness. It is not surprising that they underwent a period of confusion.

The noted Chicago sociologist, William I. Thomas, who collaborated with Florian Znaniecki early in this century in writing his classic history (Thomas and Znaniecki), described his subjects thus: "They were the most incomprehensible and perhaps the most disorganized of all immigrant groups" (Blumer, 104). He predicted that the Polish-Americans would undergo widespread family disorganization. In mid-century, another Chicago sociologist concluded that "the predictions have not been realized primarily because of the efficiency of the Polish parish organization and the religious faith of the immigrants" (Thomas, 578).

Parishes were more than places of worship; they were primary communities for resocialization. In these parish communities the immigrants preserved their intrinsic basic identity in the process of extrinsic cultural assimilation. Affirming and supporting one another in the various parish organizations, they adapted norms of conduct, dress, language, and behavior patterns to their new environment while they recommitted themselves to their religious beliefs, practices, and ethical norms and retained certain customs. The parish schools cared for the second-generation Polish-Americans, many of whom were seriously alienated and drawn to crime. They had become too American for their homes while they remained too foreign for their social environment. Teachers were needed to help parents transmit values of their Old World heritage while cultivating understandings and skills necessary for moral, dignified life in the New World. The parish teacher was at the heart of the neighborhood Christian community building process.

The Third Plenary Council of Baltimore (1884) had decreed that within two years each parish was to establish a school for its children. Yet at the turn of the century a great majority of the Polish immigrant children attended no parish school and a relatively small number attended the public schools. According to a report given in 1905, only 70,000 of the 250,000 children were enrolled in parish schools (Kruszka, II, 10, 16). Far too few teachers were available for the Polish schools of the Midwest, particularly in central Wisconsin. Bishop Messmer of the Green Bay Diocese wrote in 1901 that there were more Polish parishes, especially poor rural ones, in his Diocese than in any other throughout the country. Religious women of other ethnic Congregations, notably German, offered their services. But the need was



urgent for a Polish-American Congregation of teaching Sisters who would attract vocations from the Midwest Polish parishes for this ministry and satisfy the growing demand for adequately prepared parish teachers.

The call to satisfy this need came in 1901 to a group of youthful Polish-American Sisters (temporary professed and novices) in the Milwaukee-based German-American Congregation of the School Sisters of St. Francis. When that Congregation began to accept Polish missions about 1890, it attracted many Polish postulants eager to dedicate themselves to God in prayer and service to the schools. After several years, however, problems emerged in the Congregation relative to the Polish members and the Polish school apostolate. Increasingly, the School Sisters of St. Francis, among them the Poles, were missioned to serve the middle class and the wealthy in sanatoria that were used also as vacation resorts. At the same time, as the Polish Sisters became more numerous, they suffered ethnic discrimination within the community and a lack of preparation for their special ministry. These Sisters began to feel that a branching off of their ethnic group would become necessary to promote their personal development and commitment to the Polish parish schools, especially the poor rural ones. Many were ready to give a positive response when invited to form a Polish teaching Congregation in central Wisconsin. The movement for the founding was initiated by the Rev. Luke Pescinski of Stevens Point and was supported by other Polish priests.

The pioneering era in the American Immigrant Church often called forth innovative responses to major pastoral problems. Bishop Sebastian Messmer of the Green Bay Diocese in Wisconsin, renowned

canon lawyer, seconded and advanced the project, creating a situation of decision and action for the Polish members of the School Sisters of St. Francis. He approved of their separating and forming an independent ethnic congregation as a just response to the "honest and legitimate aspirations" of the Polish people (Letter to Archbishop Katzer of Milwaukee, April 23, 1901). In founding an ethnic community they were seeking to establish the means for wholesome integration of the Polish immigrants into American society. The Sisters believed that God, manifesting Himself as Father of all nationalities, shaped this *καιρος* moment for them to act toward that goal.

Sister Clela (later known as Clara) Bialkowska, Superior and Principal at St. Mary of Perpetual Help Parish in Chicago, accepted the priests' invitation to organize the new Congregation of the Sisters of St. Joseph at St. Peter Parish convent in Stevens Point, Wisconsin. She chose as her companion Sister Felicia Jaskulska, who replied, "If we do not act, what will happen to the children?" The two were grateful, loving persons. They were pained to grieve the major superiors who were not open to what their Polish-American Sisters needed to do in faithfulness to their identity and their call to mission. This faithfulness demanded a great trust in Providence. The 46 pioneer Sisters had nothing to offer the cause but themselves. Penniless and in need of food and clothing during the summer months before the parish schools opened, some of the Sisters went out to beg among the parishioners.

Material want was not their greatest poverty. For over nine months after the founding on July 1, 1901, the pioneer Sisters were uncertain of their status within the Church. When the separation process began on April 23, 1901, neither Bishop Messmer nor the Polish priests and Sisters were aware of the papal approbation granted the School Sisters of St. Francis by the Sacred Congregation for the Propagation of the Faith in January, 1900. Because of the approbation, canon law did not recognize the approval of the bishop over the religious superiors' objection to the transfer of the Sisters. But too much was at stake for withdrawal from the project. Canonical approval of the separation and the new foundation eventually was granted through decrees from the Sacred Congregation for the Propagation of the Faith (February 15, 1902), the Apostolic Delegate in Washington D.C. (April 9, 1902), and the Ordinary of the Diocese of Green Bay, Wisconsin (May 1, 1902). During the insecurity of the waiting period, some people affirmed the members of the new Congregation; others denounced them as rebels and schismatic Independents. The Sisters experienced

the stigma of being considered fools for Christ. Meanwhile, they trusted more firmly in Providence as they set about becoming who in faith they said they were. While developing their Franciscan religious community life, they continued to serve with recognized zeal and enthusiasm in the six Polish parishes where they had been missioned as School Sisters of St. Francis: three in central Wisconsin (St. Peter in Stevens Point, Assumption of the Blessed Virgin Mary in Pulaski, and St. John the Baptist in Menasha), one in Chicago (St. Mary of Perpetual Help), and two in Detroit (Sweetest Heart of Mary and St. Francis of Assisi). Within the first three months, by September, 1901, the Lord sent the new community ten postulants.

Sisters Clela (Clara) and Felicia guided the Congregation safely through the difficulties of the first year—assisted by Rev. Luke Pescinski, who was assigned spiritual director pro tem, and their other Polish pastors. Bishop Messmer and the priests assumed responsibility in ecclesial and civic legal matters; the priests initiated the construction of the motherhouse in Stevens Point in January, 1902. It is not known which of the two Sisters was appointed major superior by Bishop Messmer on July 1, 1901. Together they directed the Congregation, Sister Felicia from Stevens Point and Sister Clela from Chicago, where she continued to be Principal until she moved to Stevens Point on April 9, 1902, when ground was broken for the motherhouse. The two in leadership complemented each other. Sister Clela, the taller and stronger, excelled in organizational and administrative tasks, which included begging among the poor and hard work with her hands such as supervising the building project, landscaping stumpy and rocky grounds, and gardening. Petite Sister Felicia devoted herself with simplicity and compassion to the more immediate needs of the Sisters.

On May 20, 1902, the cornerstone of St. Joseph Convent and Academy was laid. The Polish-American Community around Stevens Point came out two thousand strong to celebrate the hope and promise for their schools. About ten weeks later, in early August, all the Sisters of St. Joseph and the postulants came to St. Peter Parish in Stevens Point, gathering together as a community for the first time. They made a retreat preached in Polish by the Rev. Anthony Wisniewski, O.F.M., of Pulaski, Wisconsin. Then on August 13, 1902, Bishop Messmer admitted the Sisters to the next phases of religious life respectively: novitiate, first temporary vows, renewal of temporary vows, and perpetual profession. That afternoon the eight perpetually professed Sisters, each having active and passive voice, formed a Chapter to elect the first Superior General. Sister Clara, recognizing

the highest office in the Congregation as a mother-role, advised the others that, not she, but Sister Felicia was the more suited for that office. Neither of the two, who are called co-foundresses, sought recognition; both rejoiced in what God had wrought thus far. Now they were eager for the community to grow in holiness and in numbers to fulfill its mission under whatever leadership. The Chapter elected Mother Felicia Superior General and Mother Clara her Assistant. The two who had led the founding Sisters from the beginning were called to continue their service of leadership in the development of the Congregation.

While the Sisters of St. Joseph shared prayer, bread, and companionship in community for those two weeks in early August, 1902, they affirmed one another in their response to the God of history a year earlier. They were happy that through them He was manifesting Himself as the Father of all nations. And they were eager to be sent out again among the Polish-American people in the parishes to share and to facilitate the communal struggle to be faith-fully alive in the New World: true to themselves, to one another, to the Catholic Church, and to God. The Sisters could not analyze their founding action, but they did not doubt that their response in the problematic social situation was truly Franciscan. In truth, Franciscan conversion fits the needs of promoting the kingdom of God in one's time and place. Ω

References

- Blumer, Herbert, *Critiques of Research in the Social Sciences: Appraisal of Thomas and Znaniecki's The Polish Peasant in Europe and America*. New York: Social Science Research Council, 1939.
- Kruszka, Wacław, *Historia Polska w Ameryce*, 13 vols. Milwaukee: Drukiem Spolki Wydawniczej Kuryera, 1906.
- Thomas, John L., S.J., "Marriage Prediction in the Polish Peasant," *The American Journal of Sociology* 55 (May, 1950), 572-78.
- Thomas, William I, and Florian Znaniecki, *The Polish Peasant in Europe and America*, 2nd ed. New York: Dover Publications, 1958. The study was first published in five volumes in 1918-1920.
- Underhill, Evelyn, *Mysticism*. New York: E.P. Dutton and Co., Inc., 1961. The book was originally published in 1911.

The Sea of Loneliness

The stark land,
the loneliness,
the stretches of barren acres;
the ground hard,
unyielding,
made fruitful by a gentle rain from heaven,
and the touch
of a human hand.

The stark land,
the loneliness,
the stretches of barren faces;
the heart hard,
unyielding,
made fruitful by a gentle rain from heaven,
and the touch
of a human hand.

Robert Barbato, O.F.M. Cap.

A New Kind of Fool (1983)

SISTER NANCY SCHRECK, O.S.F.

"THE LORD HAS revealed to me to be a new kind of fool the likes of which this world has never seen."

Ages of Franciscan women have been living these words, sometimes spoken, mostly unsaid, as we sought to follow in the footprints of Jesus. They have meant for each generation redefinition, painful letting go, feelings of betrayal, exodus, new hope, and powerful witness. Both the accomplishments and the pains of the past, however, are little consolation in this day of new discovery. Stories about doing it before and doing it again wax pale in the face of questions about where this road will take us and how we can believe enough to create a new future. "God, rouse your power and come," we call feebly from our tents of uncertainty. Yet hope runs deep in us that feminine Franciscan presence has a place in the world of 1983.

What that place might be is the conjecture of this article. Based on the themes common to the Rule and the Testament, it is written to encourage other visions of the way Franciscan women are called.

The starting place and the primary gift of Franciscan women is their contemplation. To be a Franciscan woman today is to ponder the Christ, the revelation of God in one's own inner life as well as in all creation. It is to offer to each other, our Franciscan brothers, the Church, and the world the gift first given Clare and her sisters, the wisdom of our contemplation. For hundreds of years Franciscan women have been faithful stewards of this gift of contemplation, but the gift has been only partially given and received because the fruit of that contemplation has for the most part been silenced by our patriar-

Sister Nancy Schreck, O.S.F., is Director of Formation for the Sisters of St. Francis, Dubuque, Iowa.

chal Church. Words born of the deepest movements of God in women's hearts have been whispered, written in secret journals, or mostly left unsaid.

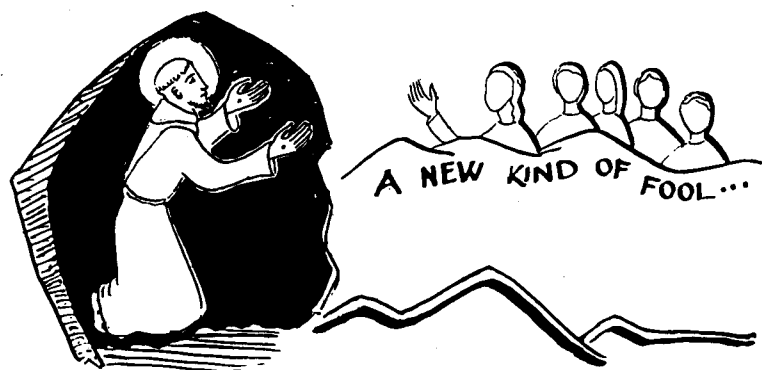
There is an urgent need for Franciscan women today to articulate what contemplation leads them to know.

There is an urgent need for Franciscan women today to articulate what contemplation leads them to know. There is need for Franciscan women, shaped and purified by their contemplation, to preach the Gospel, to do theology, to write, to speak, to make public the revelation they have received . . . to have the courage to proclaim, "The Lord has revealed to me. . . ." The Franciscan family needs to hear of a penance, conversion, peace, and poverty shaped by women's contemplative experience.

Francis, in the experience of embracing the leper and admonishing his followers to care for the sick, gives a second vision for Franciscan women today. Perhaps from their post as leprous in a male dominated world Franciscan women have another vantage point for noticing the lepers and finding the sick. In solidarity with other oppressed peoples Franciscan women find themselves in a unique situation of embracing the little people of our society and understanding their lot. Bonded together with others in oppression, women are close to lepers; so while embrace may not be easy, it is perhaps more accessible and clearly demanded.

To be able to speak the famous "Adoramus Te" ("We adore You, O God"), is also what it means to be a Franciscan woman today. Simple words perhaps, but they cannot be said faithfully until the false gods clouding the image of God are dispelled. Patriarchal interpretations of God's name and face need to be purified from their domination in our faith so we can more clearly know and thus more fully adore our God. Although both men and women need to set themselves to this task, it is often the women touched by another experience of God in their contemplation that speak this reminder.

Francis' devotion to the Eucharist cannot be ignored when discerning the charism of Franciscan women's lives today. Thus one of the



tasks for Franciscans is an exploration of what Eucharistic devotion based on sound theology means for 1983. It seems academically well founded that Francis' great love of the Eucharist was at least in part due to a faith supported by the common belief of the day that whoever looked at the Host would not lack food for the day, or die suddenly, and if he or she should, God would look at the person as having received the Eucharist (Esser, 32). "For Francis the visibility of the sacrament is the place where he meets his invisible Master and comes close to him" (ibid.). Francis was radically faithful to what he knew of the Eucharist, and Franciscan women have an obligation to the same kind of faithfulness. This means a faithfulness that is inventive, not only imitative. A faithfulness that asks of the believing community what Eucharist means and then responds with radical abandon. As we study Eucharistic theology today we are coming to an understanding that Eucharist has as much to do with rendering Christ present in pouring out our bread for the hungry as it does with Sunday morning prayer. Eucharist is the sign of the Kingdom where people gather in justice, recognizing one another, seeing to each other's need by giving their lives for one another, remembering Jesus with grateful hearts. What would we look like if the same passion Francis had for what he understood of Eucharistic presence pulsed through our veins?

Because Francis loved the Eucharist so much he had the deepest respect for the ministers of the Sacrament. Unlike other contemporary groups who rejected sinful priests and would not recognize the sacraments administered by them, Francis trusted in them. Who are the ministers of Eucharist today? Do we come to each of these people, be they Bishop or poor peasant sharing bread, with the same kind of reverence? As Eucharistic understanding today focuses less on the role of the presider and more on the believing community, a profound

respect for each member of the community becomes the hallmark of Franciscans faithful to the spirit of Francis' loyalty. Creating an environment of care for each member of the Eucharistic community becomes a way by which Franciscans keep alive Francis' great respect for the ministers of the Sacrament. Supporting each member's gifts for Eucharist, be they men's or women's, renews the care Francis had for those he knew made the Eucharistic Lord available to him.

As with Eucharist Francis understood the Word of God and the priests who spoke it as bearers of Christ in his life. Franciscan women in 1983 need to have the same concern that the Word of God be preached and the same devotion to listening. Both are fruitfully enhanced as we commit ourselves as theologians, scripture scholars, reflectors on, and preachers of the Word. Like Francis we have a raging desire that the truth of the Word of God be proclaimed and honored. Just as carelessness and lack of respect for the Word and priests threatened the availability of the Word for the people of Francis' time and caused a response in him, so today's Franciscan women faithful to reverence for the Word of God need to challenge anything that stands in the way of proclamation, be that sexism, clericalism, materialism, or carelessness.

A sixth issue: In the warlike times in which Francis lived he took a stance of speaking peace to those he met. Esser says that it seems Franciscans understand themselves as messengers of peace in a hostile world: "a world in which the great ones are pitted against the little people, the rich against the poor, city against city, country against country . . . the Friars Minor were to complete the work of reconciling enemies and their greeting was a constant reminder of their mission" (ibid., 58). What peace-making and reconciliation involve today seems both the same and radically different from Francis' time. But to the degree that peace words, peace alternatives, peaceful solutions, and peaceful resistance mark the lives of Franciscans, we will be faithful to the gift for the Church that the Spirit bestowed upon Francis.

Francis' exhortation to his followers to work but not for wages, and to avoid idleness has been a hallmark of Franciscan women throughout the ages. How else the hospitals and schools, the children taught, the sick healed, the food served, the mission roads trampled smooth? Would that we could follow his other words with such abandon! Perhaps these are days for a renewed understanding of work and wages. Questions about the truly mendicant nature of the Order as it might contrast with the minorite ideal of life cause a rethinking about

the nature and style of our ministry and what we do with what we have. The virtuous quality that Francis ascribed to poverty and begging make Franciscan women today ask questions about security and dependence. Coupled with the early emphasis on living in poor dwellings among the outcasts, the question of poverty explodes at the roots of the self image of Franciscan women today.

We are asking ourselves where we live both in terms of where our homes are located and in terms of the other dwellings we build for ourselves, be they houses of friendship, service, or personal security. Among what people, both literally and figuratively, are we making our homes? If they be castles among the poor or huts among the rich we are daring to play games with the charism. Poor dwellings among poor people. Seldom does a founder leave such a clear legacy for the followers. Franciscan women today grapple with our poverty in understanding of the Lady Francis was devoted to. We are about calling up our courage and struggling to know how to be poor.

There is an additional theme to be addressed here in regard to the life of Franciscan women today. Francis seemed to have a resistance to monasticism or the religious life as it was understood in his day. This was not because he rejected it as a way of responding, but simply because he envisioned another style. Franciscan women know the strain of monastic models imposed and chosen in our past. As we are set free by deepening knowledge of our founding experience, it is our lot to evolve a more truly authentic Franciscan model. Here it feels as if there are no roads trodden before us, for early Franciscan women were cloistered and more recent identities were merged with that of other Orders. It feels like the Spirit is doing something new among us. The way is not clear, the vision comes slowly, and we wait. But waiting with Franciscans and with women has never been merely passive.

There is much tending to the vision happening among us, and we believe that with God we are creating of ourselves a new kind of fool the likes of which this world has never seen. Ω

Reference

Esser, Cajetan, O.F.M., *The Testament of St. Francis*. Pulaski, WI: Franciscan Publishers, 1982.

Book Reviews

Sign of Reconciliation and Conversion: The Sacrament of Penance for Our Times. By Monika K. Hellwig. Message of the Sacraments Series, n. 4. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. x-152. Cloth, \$9.95; paper, \$6.95.

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

The fourth in a series entitled "Message of the Sacraments," this book attempts to respond to the challenge of the Church presented by the extraordinary number of Catholic people who absent themselves from the confessional. Monika K. Hellwig, the author, is the General Editor of the series and is Professor of Theology at Georgetown University.

In the Introduction, the author states what she considers the three basic reasons why people do not go to confession as frequently as they used to: the lack of a sense of sinfulness and need of reconciliation and conversion; the lack of an understanding of mediation and especially the role of the priest; and the lack of a perception and interpretation of the penitential rites themselves (p. 2).

In a series of chapters comprising a historical investigation, the author shows that the patristic age of the

Church featured public penance and public reconciliation for those who departed from the way of life embraced at Baptism. After the patristic age, there was a movement toward private confession and private reconciliation, beginning in the monastic communities and continuing, in the English and the Welsh Church, outside the monasteries. The merger of the two traditions: public penance and private confession, led to the penitential rite that has remained somewhat continuous up through the Council of Trent to the Second Vatican Council.

In the remaining chapters, Dr. Hellwig discusses "The Efficacy of the Sacrament: Reconciliation and Conversion," "Grace, Satisfaction, and the Problem of Indulgences," "The Ministry of the Sacrament: Role of the Confessor," and "The Worldly Dimension: Reconciliation and Social Justice." The author's inference from these four chapters seems to be stated in her sentence: "Sacramental reconciliation in the Church can never be an individual affair only, but must be a community experience with personal, ecclesial, and wider social dimensions" (p. 146).

Sign of Reconciliation and Conversion is an interesting and a challenging book. The author's explanation of the problem of fewer people going to confession is worth serious consideration. The historical development she traces of the Sacrament is most interesting. The ex-

planation of the theology of the Sacrament leaves a number of questions unanswered but gives much food for thought. This reviewer recommends the book to all who want to understand the Rite of Reconciliation as promulgated by the Church after the Second Vatican Council.

Light for My Path: The New Code of Canon Law for Religious. Digest, Source Material, Commentary. By Austin Flannery, O.P., and Laurence Collins, O.P. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 160, including Glossary and Index. Cloth, \$15.00; paper, \$10.00.

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

The very title of this brief publication signifies the contemporary theological approach to the role of law in the Church community. The title does not bespeak an arid juridicism but reflects the overall purpose of canon law—to be a guide, an aid; truly, "A Light for My Path," and, I might add, "for my ministry."

The authors begin with a succinct history of the revision of the religious law section of the Code; in doing so, they wisely include the special principles underlying the composition of the canons on religious life (these, in addition to the guidelines for the entire Code as formally approved by the 1967 Synod of Bishops). One such principle worth noting here: no

discrimination between male and female institutes. While the actual Code represents a vast improvement over the 1917 Code in this regard, there was a failure to apply this in the actual task of revision—no women religious sat on the subcommittee revising religious law.

The history section also relates the criticisms of the initial draft of 1977 (insufficient distinction between religious and secular institutes; the classification of the various types of religious communities; failure to respect the charism and nature of each institute; and an overly uniform approach reflected in the general norms applicable to all institutes).

At this juncture, it is helpful to note that the term *institutes of consecrated life* in the new Code includes both religious and secular institutes, while societies of apostolic life are treated separately—distinguishing them both from religious institutes properly so-called (absence of public vows) and from secular institutes (the observance of common life).

Another preliminary segment lists the principal conciliar and post-conciliar documents relevant to religious life which will be quoted in the course of the commentary itself.

There follows the body of the book—namely, canons 573–746 of the revised Code, with a very brief canonical commentary on selected canons. It was the explicit intention of the authors to leave a more in-depth, detailed study to others; likewise, much of what is worth commenting upon is found in the ecclesiastical documents often quoted after a given canon.

And this brings us to what, in my judgment, is the fundamental value

and contribution of the book: providing a theological, ecclesial, and ascetical context for many of the revised canons—a setting so necessary, if one is properly to understand, interpret, and live by the norms of the new Code, especially those laws guiding the living of religious life in the post-conciliar Church. Also of tremendous assistance is the system of cross-references, in the commentary, to other canons and documents that are linked to the canon under discussion.

Some highlights of the actual commentary: a succinct theological rationale of the relationship between Baptism and the profession of religious vows; the role of the Church in authoritatively interpreting the evangelical counsels and in regulating their practice; an interesting explanation for the different religious institutes: different gifts of the Spirit; a reiteration of the theory that the Pope may command a religious under the vow of obedience; preliminary discussion on candidates for office is not excluded, so as to ensure that the more qualified persons are elected; at a canonical visitation, a manifestation of conscience cannot be required by the visitor (i.e., a revelation of internal acts or acts not known to others, though external in nature); a concise explanation of the concept of alienation of property and occasions when permission of the Holy See is required; the competency of an institute to add its own requisites for valid admission (beyond those of common law) and also to append "conditions"—i.e., norms for licit admission.

There is an interesting excerpt from one of the ecclesiastical

documents on the power of religious superiors (cited under canon 569, ¶1): the role of the superior is likened to the threefold pastoral ministry of teaching, sanctifying, and governing (cf. the document of the Holy See, "Directives for Mutual Relations between Bishops and Religious in the Church," April 23, 1978).

I found it surprising that no commentary was offered on two topics in particular, given recent developments in these twin areas: the duration of novitiate (canon 648) and activities prohibited to religious (canon 672).

The book concludes with an Appendix, excerpting canons from other sections of the Code that are pertinent to religious life (elections and the general norms of ecclesiastical governance) and with a helpful glossary of technical canonical terms.

I feel obliged to raise a few minor criticisms of the work: the use of the term *Norms on Religious Life* instead of its more customary designation *Ecclesiae Sanctae* when referring to the 1966 *Motu Proprio* of Paul VI implementing four of the conciliar Decrees; the needless reduplication of quotations from the supplemental documentation within a few pages of each other (e.g., pp. 117 and 123). Finally, the American reader might be taken off guard by the use of some words common in the British Isles but rare in the U.S.: e.g., fortnight, visitate.

All in all, this book will be worthwhile for the ordinary reader (certainly not for the specialist), particularly for its English rendering of the canons on religious life and above all (as previously indicated) for the inclusion of background documenta-

tion. This is, indeed, a worthy first step in the on-going task of popularizing, interpreting, and understanding the role of religious life as reflected in the Code of 1983.

Walking with Loneliness. By Paula Ripple, R.S.P.A. Notre Dame, IN: Ave Maria Press, 1982. Pp. 159. Paper, \$4.95.

Reviewed by Father John C. Frambes, O.F.M., M.Div (Christ the King Seminary, East Aurora, NY), Vicar of the Siena College Community and Director of the Career Resources Center at Siena College.

Loneliness is a factor in every person's life. Given that, Paula Ripple invites her readers to receive loneliness as a mystery that calls each of us to personal growth. One expects that *Walking with Loneliness* will not describe loneliness as a brooding evil to be avoided at all costs, and it does not. Loneliness is more than a backdrop providing a contrast for good times and making us grateful; loneliness is rather a "demanding companion."

This companion on our journey is the sister of fidelity and responsibility. Without them the Christian does not grow in maturity. Loneliness demands an ever deepened commitment to our baptismal vocation. Baptism means not only that we are irrevocably embraced by the love of God, but also that we are ordained as companions to every person. This companionship is rooted in Christ.

Ripple does not dwell excessively on the theological or metaphysical, although her insights are clear and

pleasing in their simple expression. The real virtue of this book is its practicality. Ripple views the commonplace with a penetrating vision. Her experiences are common to us all, and her insights make us want to look deeper into the events of our own lives.

In recent years, storytelling has achieved new prominence as a didactic tool in spirituality and popular theology. Accordingly, Ripple's book is filled with anecdotes. Airport stories abound. Always to the point, they tend to be too perfect, like the stories provided by homiletic services. Despite this characteristic, *Walking with Loneliness* is worthwhile reading for those trying to understand the place of loneliness in their lives.

Day by Day: Reflections for Each Day of the Year. By Pope John Paul II. Edited by Angelo Pisani. New York: Paulist Press, 1982. Pp. vi-224, including index. Paper, \$5.95.

Reviewed by Friar Michael J. Taylor, O.F.M.Conv., a student for the priesthood at St. Anthony-on-Hudson, Rensselaer, New York.

In yet another publication, the public is treated to the intimate spiritual insights of Pope John Paul II. This collection of meditations for every day of the year was originally published in 1980 in the Italian language and translated into English in 1982. The majority of the meditations stem from the Holy Father's personal reflections, while in other parts of the book, the editor deemed

it appropriate to include parts of John Paul's addresses during his visits to Brazil, Germany, and the United States.

The strengths and richness of this book are various. The Holy Father draws on his experiences as pastor, scholar, and chief shepherd of the Church to give the reader a daily insight into the spiritual life from a variety of perspectives. A number of the meditations center directly on the liturgical seasons of the year, especially the seasons of Advent and Lent. Other meditations emerge in more of an extemporaneous fashion that keeps the reader alert to the varied facets of any person's spiritual journey through life.

Among the variety of themes that the Pope seems to be fond of reflecting upon are the primacy of Christ, the role of the Blessed Mother within the life of the Christian, the dignity of man, and the Eucharist. Some revelations and life experiences of John Paul shine forth in parts of the book, such as on February 26th as he writes of his love of song as a means of praising the Lord and on May 2nd as he shares some thoughts on motherhood from the cultural viewpoint of his native Poland.

Each meditation is written in a short, concise, and easy-to-read style. With a topical index in the back of the book, this work might prove to be helpful as a resource for weekday homilies or for those who are looking for a way to take a few moments out of a busy day to spend some reflective moments with the Lord.



Contemplation. By Francis Kelly Nemeck, O.M.I., and Maria Theresa Coombs, Hermit. Ways of Prayer Series, n. 5. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 151, including bibliography. Cloth, \$8.95; paper, \$4.95.

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.

Volume 5 in the "Ways of Prayer" series is an instructive and lucid account of the normal route to contemplative prayer. Beginning with the "Universal Call to Holiness," the authors discuss the spirit of prayer, progress in prayer, true and false contemplation, the role of the faculties of the soul, and principles of discernment (two chapters). After a pause to consider the question of the role of meditation in a prayer state that is habitually contemplative, the difficulties experienced by contemplatives undergoing the transition from discursive to contemplative prayer are described. Successive chapters take up the problem of reconciling the actual desire for solitude and achieving solitude in the light of responsibilities in community, the relation of contemplation to asceticism, the fruits of contemplation, the integration of prayer and life, and contemplation as ministry.

The authors draw heavily on John of the Cross and Thomas Merton, but their bibliography indicates that they have consulted a wide range of authors, including some in the Fran-

ciscan tradition. Spiritual directors can well profit from this work, as can many individuals aspiring to the call to holiness in the practice of contemplative prayer.

Addendum

In the review of *Call to Discipleship*, on page 253 of our September issue, the author's name was unfortunately omitted. The book was written by Father Augustine Stock, O.S.B.

Franciscan Prayer Life: The Franciscan Active-Contemplative Synthesis and the Role of Centers of Prayer. By Ronald M. Mrozinski, O.F.M. Conv. Chicago: Franciscan Herald Press, 1981. Pp. xv-186. Cloth, \$12.50.

Reviewed by Sister Mary Therese Sedlock, O.S.F., Director of Our Lady of Solitude, diocesan contemplative House of Prayer in Phoenix, Arizona.

After a period of shifting some externals, Vatican II's renewal of religious life has entered a cyclic inward movement, and words such as "integration" and "synthesis" have taken on new meaning not only as words but as life values. *Franciscan Prayer Life* investigates this call to a deeper life of prayer. Because this call is not restricted to Franciscans alone, this book has a quiet, impelling message which re-echoes the living Word praying within each of us. We,

like Francis, are called to adoration, praise of the All-Holy. We, like Francis, are called to that integration of allowing communion with the All-Good, All-Holy to flow into apostolic ministry: contemplation in that Mystery is the source and overflow of outreach to others.

Fr. Ronald wrote this book as a thesis for his doctorate of spiritual theology, but rather than appear as a dissertation readable only by scholars in the field, its structure makes for clear, thoughtful, and inspiring reading for all.

The first chapter or sector is "Francis of Assisi before the All-Holy God," a prayer-provoking exposé of Francis' life, his evangelical, incarnational spirituality. The next section, "The Notion of a 'Holy Place' as a Place in which to contact the All-Holy God and Its Importance to St. Francis of Assisi," researches what sacred space meant to the monk, canon and hermit, and compares that to Francis' conception of sacred space. Francis, the pilgrim, chose relative sacred space over the absolute, and thus the lifestyle of the early friars remained open to both the Holy and the world. This mobility enabled them to have the world as their cloister. Human nature being what it is, Francis himself founded over twenty hermitages for purposes of renewal and interiorization of the Gospel message, for fidelity to one's sacred space within.

The author then devotes some twenty pages to considering the role hermitages play in the active/contemplative synthesis, taking special care to elucidate Francis' Rule for Hermitages by an exegetical study of this "Rule." His strong thesis is

that the hermitage for the Friar Minor was not a place for a recluse life, but was still world-affirming. Within its womb of fraternity and love, "contemplative living" summed up the active/contemplative synthesis in the Franciscan tradition and gave new life to eremitical solitude and contemplation of the Word Incarnate in the marketplace. The hermitage had an important place in Francis' life, for it was the means to achieve that attitude of St. Francis: the contemplative approach to life, the milieu of communion with the Trinity for the sanctification of the world.

Not only Franciscans but all will find that link joining penance, prayer, and preaching characteristic of their own life with God which renders one pure of heart. This daily continual life of penance (*μετανοια*), Fr. Ronald writes, disposes one to becoming possessed by God in contemplative communion. This union overflows in preaching the Word and ministering Jesus to others, thereby calling for even deeper *μετανοια* and one's acknowledgment as sinful creature before the All-Holy. Living this way is contemplative living; activity is not in opposition but joins in the marriage of the active/contemplative synthesis.

The second half of the book deals with Franciscan houses of prayer (which the author prefers to call Centers of Prayer) and their fidelity to Francis' vision. In answer to the what, the why, of houses of prayer, he draws heavily from the first house of prayer movement in Monroe, Michigan, and Fr. Bernard Häring's writings on the matter. The theological perspective of Franciscan

Houses of Prayer should be trinitarian, incarnational, affective, he maintains, if it is to be true to Franciscan spirituality, which means an openness to and solidarity with the world. He then offers his first-hand observations as a past member of a Franciscan House of Prayer.

The concluding chapter, "Towards Franciscan Centers of Prayer," is quite in keeping with the Franciscan ideals set forth in the preceding pages. "Open," "closed" centers of prayer, "temporary," "permanent" types of Franciscan houses of prayer are evaluated. While Fr. Ronald acknowledges that these speculative ideas remain to be tested and while he maintains that permanent closed centers of prayer aid in the Franciscan active/contemplative synthesis, his research was limited by taking into consideration only the Friars Minor houses of prayer. Franciscan Sisters' houses of prayer in the "cloister of the world" are noticeably overlooked here, and thereby this research is impoverished.

This particular lacuna does not, however, take away from the fact that this book is an excellent and much-welcomed active/contemplative synthesis of Franciscan Prayer Life. For years Franciscans have been attempting to spell out the active-contemplative dimension of their lives. It is now here in a thought-provoking book which tends to call the reader to accountability and to call forth the enfleshing of its message in his or her own life/prayer. Fr. Ronald offers his "bit of research as the beginning to the renewal of Franciscan contemplative living in the world today," and he challenges us, in the words of Francis, "while we

have time let us do good, for up until now we have done nothing!" We are grateful for this invitation to a rediscovery of the Gospel-life of penance, prayer, preaching, and the integration of the active and contemplative dimensions of life with and in the All-Holy Triune God.

This is a worthwhile addition to all

libraries of Franciscan convents and friaries. Those not of the Franciscan family will also welcome the book because Francis' "spirituality" is so universal in its evangelical emphasis and Christocentrism, and because his charism of integrating the active and the contemplative is that for which all hearts thirst.

Books Received

- Bagiackas, Joseph, *The Future Glory: The Charismatic Renewal and the Implementation of Vatican II*. South Bend, IN: Charismatic Renewal Services, 1983. Pp. x-130. Paper, \$3.95.
- Bonansea, Bernardine M., O.F.M., *Man and His Approach to God in John Duns Scotus*. Lanham, MD: University Press of America, 1983. Pp. vii-249, including Appendix, Bibliography, and Index. Paper, no price given.
- Burke, John, O.P., ed., *A New Look at Preaching*. Good News Studies, n. 7. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 163. Paper, \$6.95.
- Crews, Clyde F., *Fundamental Things Apply: Reflecting on Christian Basics*. Foreword by Paula Ripple, F.S.P.A. Notre Dame, IN: Ave Maria Press, 1983. Pp. 104. Paper, \$3.95.
- Curran, Dolores, *Family Prayer*. Cincinnati: St. Anthony Messenger Press, 1983. Pp. vi-137, including Index. Paper, \$5.95.
- Fourez, Gerard, S.J., *Sacraments and Passages: Celebrating the Tensions of Modern Life*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 165, including Appendix. Paper, \$4.95.
- Hanley, Boniface F., O.F.M., *20th Century Christian Heroes: No Strangers to Violence, No Strangers to Love*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 224; photos. Paper, \$6.95.
- Hinwood, Bonaventure, O.F.M., *More Answers to Your Questions*. Cape Town, South Africa: Human and Rousseau, 1983. Pp. 119. Paper, no price given.
- O'Neill, Dennis, *Lazarus Interlude: A Story of God's Healing Love in a Moment of Ministry*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 80. Paper, \$2.95.
- Ranaghan, Kevin and Dorothy, *Catholic Pentecostals Today*. Revised ed. South Bend, IN: Charismatic Renewal Services, 1983. Pp. x-196. Paper, \$4.95.
- Tillard, J.M.R., O.P., *The Bishop of Rome*. Theology and Life Series, n. 5. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. xii-242, including Index. Cloth, \$17.95; paper, \$12.95.

Fool's White

by John Alexander Abucewicz

Fool's White is a lively novel describing the growth of a young woman's vocation of service to people and to religion. The story takes place in Lowell, a mill town of New England, during the 1930s, where the author was born and raised. Steffi Bicki, the daughter of a very close-knit family of Polish Americans, struggles through her high school years, goes into nursing, serves in the Navy during World War II, and then decides to become a religious Sister.



The author introduces to the reading public the Polish tradition of the Oplatek, the Christmas Wafer Dinner, of the Swienconka, the Easter Meal, and of the Polish Wedding, together with other religious and cultural niceties. A must for teenagers, *Fool's White* can really fascinate and inspire the reader with its good old-fashioned ideas and values.

236 pages

Cloth, \$10.00

Write and Publish

by Lucius Annese, M.Ed., M.A.

This book is a practical manual for the beginner and for the advanced writer. The author presents, step by step, the organizational skills involved in writing. This manual is the official text of The Charisma Institute which teaches would-be authors how to research, organize, and write their ideas in consistent patterns.

100 pages, bibliography and index

Cloth, \$10.00; paper, \$4.95.

Order from
The Charisma Press
P. O. Box 263
Andover, MA 01810

Correction

We regret the typographical error which, on our October cover, resulted in the substitution of Sister "Mary" Celaschi for the author's correct name, Sister Nancy Celaschi.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr.
Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul
Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the ar-
ticles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint.
\$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography
long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

DECEMBER, 1983

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

- THE PRIMACY OF CHRIST AND ITS IMPACT
ON FRANCISCAN SPIRITUALITY 330
Efrem Bettoni, O.F.M.
- THE SECOND ENCYCLICAL OF ST. BONAVENTURE 342
Translated by Regis J. Armstrong, O.F.M.Cap.,
and Gregory Shanahan, O.F.M.
- THE CONTEMPLATION OF CHRIST 347
Ignatius C. Brady, O.F.M.

FEATURES

- EDITORIAL: THE MINISTRY OF THE WORD 329
Julian A. Davies, O.F.M.
- POETRY:
- ADVENT SALUTATION 341
Sean Mary Fitzwater, T.O.R.
- THE COMET KOHOUTEK 351
Joyce Finnigan, O.F.M.
- BOOK REVIEWS 352
- INDEX TO The CORD—1983 357

Volume 33, No. 11

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Sr. Ann Carville, O.S.F.; Fr. Eric Doyle, O.F.M.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$10.00 a year; \$1.00 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawings for our December issue have been furnished by Sister Jane Madejczyk, O.S.F., a native of Chicago and Wheaton Franciscan who holds a Master of Fine Arts Degree from the University of Pennsylvania.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics
EpCust: Letter to Superiors
EpFid: Letter to All the Faithful
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDel: 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
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
CL: Legend of Saint Clare
CP: Process of Saint Clare
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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL



The Ministry of the Word

THIS PAST SUMMER, while praying the Office of Readings for Saint Lawrence, the following text leaped out at me: "It is not right for us to neglect the word of God in order to wait on tables" (Acts 6:2). The context, of course, is the appointment of the first deacons in the Church to take over the daily food distributions to the needy, so that the apostles, as Peter continues, might "concentrate on prayer and the ministry of the word."

I hear a reminder to myself that as an ordained priest I have a responsibility, a charism given to me, an office for which I have been set aside: the preaching of God's Word. That means that whether I am in the classroom teaching, at a bedside in the hospital consoling, or in the parlor counseling, I am offering to people the Good News of Jesus Christ, at least by my style if not by explicit content. It means, furthermore, that important as these other ministries are, they must not so absorb me that I have no time to preach a Day of Recollection, give a retreat, or prepare homilies.

If I take on service of the poor, whether by offering them lodging, or food, or comfort, I must not fail to deliver to them—and to all I can—"the Gospel of Salvation." A "preferential option for the poor," to which Franciscans are invited today more than ever, does not mean an option away from preaching, or even less an option away from administering the Sacraments, especially the Eucharist and Reconciliation, which sate the deepest hunger of man and alleviate the worst poverty, that of the spirit.

We friars need to remember that Francis put aside the service of lepers in order to be an itinerant preacher of the kingdom and part time contemplative as was Jesus Christ. And he wrote into his Rule a special chapter about preachers and preaching. Liberation from the

Continued on page 346

Duns Scotus' Doctrine on the Primacy of Christ and its Impact on Franciscan Spirituality

EFREM BETTONI, O.F.M.

THE INTENSE AND deep-rooted love for the God-man, which has played such an important role in Franciscan piety, reaches its summit, as well as its full expression, in Duns Scotus' doctrine on the primacy of Christ. It was logical, if not inevitable, that the sons of Saint Francis, after having devoted so much time to the discovery of the most fascinating aspects of the humanity of the Son of God to make them known to the Christian people, would rise, by a spontaneous movement of their souls, to ever more profound and daring reflections on the unfathomable mystery of Christ. This was the result of their Father's insistence on the need of focusing their lives, their preaching, and their devotion on the Incarnate Word. It was to be expected, in other words, that the Christocentric piety of Saint Francis and his immediate followers, expressed at first in the popular and refreshing poetry of the "Lauds," would become the source of constant theological meditations as soon as it had been implanted into the hearts of intensely intellectual men.

It is no surprise, therefore, that John Duns Scotus, who from an early age had been initiated into the Franciscan way of life and was endowed with a powerful speculative mind, took upon himself the task of developing to their ultimate consequences the religious intuitions that lay at the basis of the spiritual and theological tradition of his Order. In so doing, he arrived logically at the doctrine of the absolute predestination of Christ that sums up and justifies, on a theological level, all the Christocentric themes of Franciscan life and spirituality.

Father Bernardino M. Bonansea, O.F.M., translator of this essay, has taught philosophy, especially its theological aspects, for many years at Villanova University and at the Catholic University of America. His most recent books are *God and Atheism*, already reviewed in our pages, and *Man and His Approaches to God in John Duns Scotus*, recently received for review. This essay originally appeared in *Quaderni di spiritualità francescana*, vol. 12: "La vita spirituale nel pensiero di Giovanni Duns Scoto" (Assisi: Tipografia Porziuncola, 1966), 38-51. It is here reprinted in its entirety (except for two final paragraphs on Roger Bacon) with permission.

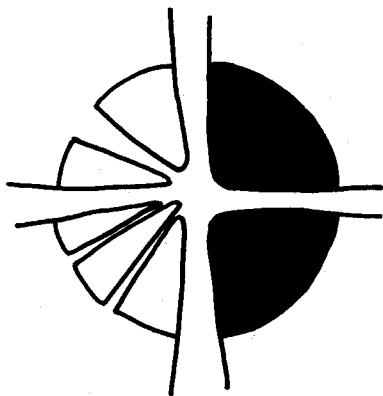
1. Christ at the Center of the Creative Plan

FOR THE BENEFIT of the reader, I would like to present a brief outline of the Scotistic thesis and illustrate some of its implications. As is well known, the principal novelty of this theological doctrine consists in dissociating the Incarnation of the Son of God from the unhappy event of original sin. At Duns Scotus' time, theologians used to present the question in the following terms: If Adam had not sinned, would the Son of God have become man? The answer to this question was, with few exceptions, in the negative. The principal argument advanced to justify such a position was that both Sacred Scripture and Patristic Tradition seem to indicate that the Incarnation is the way chosen by God to give man the means of offering him adequate reparation for the sin committed by his first progenitors. This, it was felt, was also the means by which, according to the original plan of the divine will, man could restore his friendship with God and show once more his love for him.

The Son of God, the Incarnate Word,
on whom the entire edifice of the
material and spiritual universe is built
as on its cornerstone, is present and
acts among us as a leaven that
permeates, saves, and transforms
everything.

This view of the mystery of the Incarnation has, in my opinion, several disadvantages. The first is the placing of man at the center of God's creative plan. In fact, in this conception God's operations "ad extra" would converge on man, who would thus not only sum up in himself and give meaning to all forms of life and all values within the sensible universe, but would also appear to be the point toward which the entire supernatural order would gravitate. Thus everything would have been disposed for the perfection and happiness of man. When Adam refused to cooperate with the plan of his Creator, God would have had recourse to the Incarnation and sacrifice of his only begotten

Son as a form of reparation for the infraction of his plan. In this view, the primary end of God's operations "ad extra" no longer seems to be the manifestation of the divine goodness but rather the salvation of mankind. In other words, God would have decided to achieve the end of creation, i.e., his own external glorification, only through the praise and love of human creatures.



Now if we consider the fact that no created good is comparable to the supreme work of God (*summum Opus Dei*) which is the Incarnate Word, and that the least act of love and adoration of Jesus Christ surpasses in merit and glory all the acts of praise and adoration that men and angels together could offer to God, then we will see that the hypothesis of the Incarnation as willed by God to repair the

damage caused by sin becomes altogether improbable. For, if that were the case, we would have to conclude that God subordinates a greater good to a lesser one and that the incommensurable good of the Incarnation—the supreme manifestation of God's infinite love—would have been occasioned by sin. Would not this be tantamount to saying that man, by sinning, instead of calling upon himself a punishment, would have merited not only a reward, but a reward of inestimable value?

There are many other incongruities that could be brought out in connection with a plan of salvation in which the predestination of Christ is subordinated to the reality of sin. Let us assume, with the common teaching of theologians, that the malice of sin is intrinsically infinite and that only a reparation of an infinite value could adequately atone for it. Then we may ask: How can God be called infinitely good if he subordinates the forgiveness of sin to the offering of a proportionate and perfectly adequate reparation? Is it not repugnant to our sensibility to say that God "gave to the world his only begotten Son" only to place him in the hands of his creatures as a victim to be offered in expiation for sin? Only on one condition, it seems to me, could the love that induced the Father to send his Son into the world be reconciled with his will to make it possible for a creature to offer him a valid and worthy sacrifice. And that is, if it were altogether evi-

dent that, in order not to forego any of his infinite perfections, God ought to demand of man an infinite reparation. But, to the best of my knowledge, no theologian has dared to advance such a theory.

He who properly evaluates the difficulties encountered by a theologian who, in his attempt to discover, as far as is possible for the human mind, the impenetrable harmony of the divine mysteries, weighs and considers all the implications of the traditional view of the mystery of Christ, will not be surprised to find out that in the course of the centuries some theologians have tried to rethink and perhaps to understand better the whole plan of salvation. This they did in a way that appears to be more acceptable to human reason and Christian sensibility. Among such attempts, the one by John Duns Scotus is particularly noticeable because of its impact on the history of theology, its exquisitely Franciscan inspiration, and, above all, because of the solidity of the theological principles on which it rests. Scotus' primary merit consists in his reformulation of the problem by shifting his attention from a purely hypothetical issue to a concrete, realistic one. Instead of asking, as was commonly done in his day, "Whether the Son of God would have become man if Adam had not sinned," he proposed the question in the following terms: "Why was the Incarnate Word, this masterpiece of the creative Wisdom, willed by God?" In his answer, Scotus looks at the issue from the point of view of the God of the Gospel, as a theologian should do, and not from the viewpoint of the God of philosophers. Now since the Gospel presents us with a concept of God as substantial and unfailing love, the answer to the question can be only this: Christ was willed by God because God is infinite love.

In fact, if we admit, on the one hand, that the end of all God's operations "ad extra" is the manifestation, on a level other than the Trinitarian, of the infinite plenitude and incommensurable fecundity of his essence; and if we admit, on the other hand, that God, in creating, could have no other objective than the bringing of other participants into the ecstatic dialogue of love that goes on from all eternity within the bosom of the most holy Trinity, it is absurd to think that in decreeing the Incarnation and predestination of Christ God could have had a different purpose.

The following reflection may help support this view. Christ, as the God-man—that is, as the human creature hypostatically united with the Divinity, realizes in himself two absolute and unrepeatable primacies. First, he is the creature to which the Divinity communicated itself in its fullness and in which the creative act of God

reaches its absolute summit. Secondly, he is the creature that, by virtue of the hypostatic union, is able to know and love God in the most fitting and perfect way possible. This double primacy seems to indicate that at the origin of Christ's predestination there was a decree of the divine will by which a being would be brought into existence that would, at one and the same time, be the supreme terminus of God's communications "ad extra" and the best interlocutor in the loving dialogue that, by creation, God intended to extend beyond the Trinitarian circle.

The certainty that God is love by his very essence forces us to admit not only that at the root of all divine operations there is always and solely a motive or intent of love, but also that God, precisely because he loves in a divine way, must love in a wise and orderly manner and with due consideration to the hierarchy of values. From this it seems to follow that God would not be *rationabilissime volens*, i.e., willing in a most reasonable way, and his love would not be in accord with the laws of his wisdom, if he had not willed and predestined Christ prior to and independently of any other creature; in other words, if Christ were not, as Saint Paul calls him "the Firstborn of all creation" (Col. 1:15).

Since Christ is as man the created being capable of loving God to the supreme degree and of glorifying the Father in an adequate, infinite manner, it is only logical to say that he occupies the first place among all creatures. He is thus the foundation and cornerstone of all creation and the very reason for the divine plan manifested in it. These are the reflections that led Duns Scotus to lay down with a certain audacity the decree of the divine love in a remarkable theological text that shows not only a profound insight but also a great synthetic power:

Therefore, I argue this way: First, God loves himself; in the second place, he loves himself in others, and this is pure love; in the third place, he wants to be loved by another who can love him to the highest degree, inasmuch as that is possible to a being outside himself; and finally, he foresees the [hypostatic] union of that nature which ought to love him to the highest degree even if man had not fallen.

This is then the order in the foreknowledge of God: First, God knows himself as the supreme good; secondly, he knows all other beings and creatures; thirdly, he predestines to glory and grace [those who are to be saved], while in a purely negative way he does not predestine the others; fourthly, he has foreknowledge of all those who would fall as a result of the sin of Adam; and finally, he foresees and preordains the

remedy [for sin], namely, that men would be redeemed through the passion of his Son. Thus the Christ-man, as well as all the elect, was foreseen and predestined to grace and glory even prior to foreseeing his passion as a remedy against the fall, just as a physician has a greater interest in the health of a patient than in prescribing medicine for him

Authorities [to the contrary] can all be explained in this sense: namely, that Christ would not have come as a Redeemer if man had not sinned. Perhaps, too, he would not have come in a body capable of suffering, since there would have been no need for his soul to be united to a passible body if no Redemption were necessary. The soul of Christ was, in effect, glorified from its very beginning and predestined by God not only to the highest glory but also to a glory that is coextensive with its existence [Scaramuzzi, 174-76].

In the Scotistic perspective of the two unshakable theological principles that God is love and is the most perfectly and orderly love, the Incarnate Word is willed directly and before everything else; he marks the beginning of God's operations "ad extra." He is the foundation of the creative and redeeming plan of God and the center on which both the natural and supernatural orders converge. Only of a Christ so understood can we truly say, with Paul, that he is "the only Mediator between God and man," "the Firstborn of all creation," and "the Head of the Body, i.e., the Church." Only of a Christ so understood can we affirm that "in him everything in heaven and on earth was created, things visible and invisible . . . ; everything was created through him and for him; he is before all else that is and in him everything continues in being" (Col. 1:16-17). Finally, only of a Christ so understood can it be said that God, in his infinite mercy, "chose us in him before the world began . . . , predestined us through him to be his adopted sons . . . , that all might praise the glorious favor he has bestowed on us in his beloved" (Eph. 1:4-6).



2. Theological Implications of the Christocentric Doctrine

THE DOCTRINE according to which God's manifestations "ad extra" are focused on the predestination of the Incarnate Word from whom and

through whom they irradiate over all other creatures, i.e., angels, men, and the infinite variety of the beings that make up the universe, has many and profound theological implications. Specifically, all the truths that we, as Christians, accept by revelation, when seen in this perspective, seem to acquire a new light and a greater degree of plausibility, because they appear to us as the moments of a coherent and unified plan. Some factual examples will help us explain my point.

On many occasions, when trying to explain that the existence of a multiplicity of beings distinct from God can be understood only in terms of an act by which God decides to share with others the joy of existing, knowing, and loving, I was asked this question: "If God creates out of love and in order to manifest his goodness outside of himself, how can you explain the existence of so many imperfections and so much unhappiness in the world? Why is man so limited, frail, and miserable to the point of falling victim to evil and sin?" This objection is not to be taken lightly. The experience of sin and suffering, as we all know, has always been a stumbling block to those who want to embrace the Christian faith. The objection loses its strength, however, once we accept the view that, according to the plan of God, creation is centered on the mystery of the Incarnation. What, indeed, is the meaning of the Incarnation? It means that God is so close to his creation and so much involved in it, that he shares the vicissitudes of the life of his creatures by offering to them, at the very moment in which, through creation, he sets them apart from himself, the means to overcome the ontological and moral deficiencies that result from their metaphysical distance from him. In other words, God offers his creatures the means to return, through a conscious and earnest desire, to the bosom of his beatifying Divinity.

Another consideration is in order. Christian revelation teaches us that God treats his creatures not only as a Creator but also as a Father. To know the extent of God's love and care for us, we must remember that, in Saint John's words, we are called and we really are children of God (*fili Dei nominamur et sumus*); we have been created for a supernatural end and, as Saint Peter says, we are destined to become sharers of the divine nature itself (*divinae consortes naturae*). Even this extreme condescension, by which God deigned to throw a bridge of grace across the infinite abyss that separates him from his creatures and willed to join man to himself by the most intimate bond that could possibly exist between the finite and the infinite, even this condescension, let me repeat, becomes much more understandable in the

perspective of the Scotistic doctrine.

The following statement by a prominent contemporary theologian will help illustrate this point.

God willed that the interior communication of His nature and essence should be projected and continued outside of Himself in all its infinity. He willed that a bearer of created nature, and in particular of human nature, which is the epitome of all others, should also be the bearer of His own divine nature and essence. Since this could be done in no other way than that the Son, who had received the divine nature from Him, should assume a human nature, He willed that a bearer of the divine nature should become also a bearer of human nature. Thus God extended to a man the relationship of natural fatherhood in which He stands to the Son of His bosom, in that He begot His Son not only in the interior of His bosom, but also in the outer world, in a created, human nature. . . .

But only the Son, identical in nature with the Father, is able to honor and glorify God in His entire greatness. He alone, as the Father's essential Word, can express the entire majesty of the Father; He alone, as the Father's substantial image, can manifest the Father; and He alone can return the Father's infinite love with equal love [Scheeben, 358].

Thus the Fatherhood of God becomes the foundation of the possibility of the supernatural order. From this truth another follows immediately: viz., that the carrying out or actualization of this supernatural design will have the same foundation. It will be the actual existence of a Son generated, not only within God's bosom but also in a created human nature, that will initiate that form of communication of the divine nature to creatures, in which God manifests the infinite generating fecundity that is being consumed within the mystery of the Trinity.

The reason why the miracle of the Incarnation has become the condition for our supernatural vocation has been made known by Christ himself when he said: "No one knows the Father except the Son and anyone to whom the Son wishes to reveal him" (Lk. 10:22); "No one comes to the Father but through me" (Jn. 14:6). What do these statements amount to? They amount to saying that our predestination to the sonship of God would have been ineffective, so to speak, (1) if the only-begotten Son of the Father had not become our brother and teacher, (2) if he had not come down from heaven to earth to disclose to us the loving plan of God and made us aware of our supernatural destiny; and (3) if he had not taught us, both by his example and by his word, the way to attain to heaven and thus to be united with him and his Father.

It must be admitted that many people, when confronted with this new and challenging theological perspective, are somewhat perplexed. They are afraid that the prominence given to the mystery of the Incarnation might diminish the importance of the redemptive sacrifice of Christ. Is not the commonly accepted thesis that Christ was sent by the Father to bring men back to the right path and offer himself as a victim of expiation for their sins a more comforting and inspiring doctrine? After all, do we not profess in the Creed: "Who for us men and for our salvation came down from heaven and became man"?

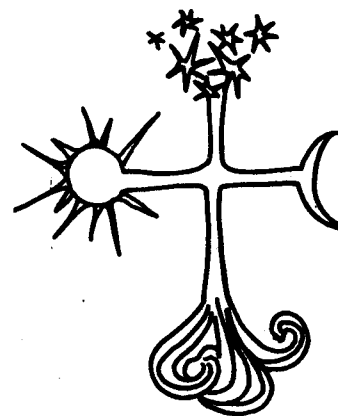
Yet, if we approach the mystery of the Redemption from the point of view of the Christocentric doctrine of Franciscan theology, we can see that, far from losing its appeal to the Christian and religious soul, the Redemption may have an even greater appeal. We must look at it, however, from a different perspective. Whereas, in the traditional view, the Redemption was considered primarily as a drama of justice, in this new theory it becomes a drama of the purest and most unselfish love. This means that, instead of a demanding God who, even in his love, does not hesitate to sacrifice his beloved Son in order to restore the rights of justice, we have now a Father who in his infinite wisdom devises a perfect plan of salvation that is not only unshakable but also impervious to any external influence. Likewise, instead of a Son who, out of love but also for reasons of justice, offers himself as a victim for the sins of the world to the point of seeing in it the only reason for his existence, we have a Son who, perfectly aware of the infinite goodness of his Father, endures the Cross freely to show his brothers the extent of his Father's love for them. In other words, Christ makes reparation for the sins of men by dying out of love and thus teaching them the incommensurable superiority of heavenly joys over earthly goods.

In this conception, we see the gradual disappearance of those aspects of the mystery of the Redemption that make it appear like the fulfillment of a reparation willed by divine justice, while those positive aspects are properly emphasized that turn the Redemption into a drama of love. We also see in it the meeting point of God's love for creatures and of the creatures' love for God, or, even better, the intertwining of two loves that, while equally free, absolute, beneficial, and universal, are mutually agreeable and combine to form a perfect unity.

3. Ascetical Implications of the Primacy of Christ

FOR A FRANCISCAN SOUL the program contained in Christ's

affirmation, "Only one is your teacher, the Messiah," has a permanent vitality, with all the implications that Saint Bonaventure has clearly pointed out in one of his sermons (cf. *Opera omnia* V, 567-74). But the last and definitive justification of the uninterrupted attention given to the mysteries of the life of Christ that so well characterizes Franciscan spirituality, is offered to us only by the Christocentric doctrine of Duns Scotus. In it the God-man becomes the center of the divine operations and the starting point for any attempt to understand the divine nature and "God's secret plan . . . unknown to men in former ages" (Eph. 3:3-5) that is being gradually unfolded in the universe and in history.



Christ is not only the model and inspiration for a pious person whose concern is the sanctification of every instant and every act of his or her everyday life. He is not only the interior teacher to whom every serious person, who wants to preserve the meaning of religious and moral values, must continuously listen. He is also the point of reference for philosophers and scientists who, in their quest for the meaning of the cosmos, are anxious

to know the ultimate reasons of the historical events in which we are all involved, as well as the ultimate purpose of our existence. Thus in the Scotistic theory the title of "medium scientiarum" (center of all sciences) that Saint Bonaventure attributed to Christ, acquires a new, unsuspected meaning that fits perfectly into the role of Christ as the center of the universe. And even Saint Francis' optimistic attitude toward creatures receives confirmation and strength in such a theory. Furthermore, the conviction that God's creative plan is centered on the absolute predestination of Christ, along with the certainty that the God-man controls, and is somehow responsible for, all events, cannot but inspire a high degree of confidence and joy and preserve us from discouragement and despair.

No matter how tortuous and devious human ways may appear, caught as we are in a social and political environment that can be very painful and confusing; no matter how dim the prospects may be for the future on account of widespread incomprehensions that, along with all forms of egoism and pride, obstruct the march of truth and

love, nothing will be able to extinguish the interior flame of our hope. We take comfort, in fact, in the firm belief that the power of God is, and always was, at work in creation; that the Son of God, the Incarnate Word, on whom the entire edifice of the material and spiritual universe is built as on its cornerstone, is present and acts among us as a leaven that permeates, saves, and transforms everything. We believe that the Father has given him power over all creatures, that he may bestow eternal life on all those who have been given to him (Jn. 17:2), just as we believe that there is in all things a kind of reflection of Christ's grace that needs only to be discovered and used for building up the kingdom of God.

It is precisely because of this conviction that, for us Franciscans, the invitation of the Second Vatican Council to look at the world with sympathy in the quest for the sacredness of all human values, is not so much a discovery as it is a confirmation. Indeed, not only the supernatural life, but all life, from that of man to that which manifests itself under different forms in other beings, is countersigned, as it were, by the God-man, consecrated by his presence and influenced by his power. Besides, the conviction that the whole of creation converges, by a kind of spiritual gravitation and in some mysterious way, toward Christ, makes it easier for us to feel and understand the ecumenical spirit that once more pervades the Church and all Christian consciences. He who shares this conviction has no difficulty in admitting, or, should I say, accepts as a matter of fact, the teaching that "whatever good or truth" is found among those who, through no fault of their own, do not know the Gospel of Christ or his Church, must be considered to be "a preparation for the Gospel and given by him who enlightens all men that they may at length have life" (*Lumen Gentium*, III.16).

The sons of Saint Francis cannot fail to notice that this newly revived ecumenical attitude has always been congenial to the Franciscan spirit. The apostolic zeal that drove Saint Francis and his Order to launch anew the missionary activity of the Church, could not have been kept alive except by a renewed mystical intuition of the intrinsic universality of Christianity and the firm conviction that all peoples are journeying toward Christ. It is Christ they expect to recognize in those who give witness to him through a humble, poor, and unselfish way of living, or, more simply, through a real and genuine evangelical life. Ω

References

- Scaramuzzi, Diomedes, O.F.M., *Duns Scotus: Summula*. Florence: Libreria Editrice Fiorentina, 1932.
 Scheeben, Matthias J. *The Mysteries of Christianity*. Saint Louis: B. Herder Book Co., 1966.

Advent Salutation

Rejoice, Mary, full of grace!
 The Lord is with you!
 Your blessed children greet you.
 The hallowed ancient promise of a Saviour
 Has long kept our hopes alive.
 In the secret chambers of your love
 He has forever reigned.
 Hidden now in the gleam of your eyes,
 His splendor brightly shines.
 The warm delight of your smile assures our weary hearts,
 As we stand in the advent of His great love.
 Your whispered "Yes" to Gabriel's prayer
 Has given voice to His heart's unending hymn.
 Blessed are you among women.
 Blessed is the fruit of your womb.
 O Daughter of Sion, you have given breath and life
 To the very dreams of God—EMMANUEL!

Sean Mary Fitzwater, T.O.R.

The Second Encyclical Letter of Saint Bonaventure

TRANSLATED BY

REGIS J. ARMSTRONG, O.F.M.CAP., AND GREGORY SHANAHAN, O.F.M.

Translators' Introduction

THERE IS A SPAN of nine years which exists between the first and second letters of the Minister General, Saint Bonaventure. During those nine years, three General Chapters had taken place: Narbonne (1260), Pisa (1263), and Paris (1266). Throughout these years, Bonaventure had traveled extensively throughout France, Italy, and Germany. He had also written some of his most important works: *Itinerarium mentis in Deum* (1259), *Legenda major* and *Legenda minor* (1263), and, with the cooperation of the friars, the *Constitutions of Narbonne* (1260).

Throughout the writings and sermons of these years, Bonaventure emerges as a friar eager to see the spirit of the charismatic Founder of the Order of Friars Minor strengthened and extended in his brothers. The renewal and reform of the Order was a constant preoccupation of the Minister General, as this text manifests.

Although some of the measures which Bonaventure suggests as remedies for abuses seem harsh, e.g., chains, prison, expulsion from the brotherhood, these must be understood against the backdrop of religious communities of this period. Such disciplinary actions were accepted as common procedure for such intransigence. Nonetheless, the tools of renewal cherished by Bonaventure are easily discerned: prayer, poverty, respect for the clergy, and consciousness of the great tradition entrusted to the brotherhood.

Fathers Regis and Gregory are Consulting Editors of this Review. The former teaches at the Antonianum in Rome; and the latter, specializes in retreats to religious and mission preaching in Ireland and Britain.

1. Brother Bonaventure, Minister General and servant of the Order of Friars Minor [sends greetings of] health and eternal peace in the Lord to his dearly beloved in Christ, Brother B. de la Saucelle, Minister of the Province of N.¹

A prelate's anxious task of caring should attend above all to the flock in his charge, so that he prompts worthy virtue to grow, prevents the entrance of vice, and gives instruction in correct conduct. After careful deliberation, the definitors of the General Chapter and myself thought that I should send letters to each of the Ministers on certain matters [which were] examined and discussed at the Chapter. The idea was that I should draw their attention especially to some abuses that must be obliterated, abuses that are spoiling the Order's integrity, lowering high standards of perfection, and clouding the splendor of holy living.

Study these things, dear Brother, and carry them out. . . . And I, surely, will be able to praise your prompt obedience, your watchful care, and your zeal for this holy Order.

Until now, the height of the evangelical perfection [which] we practiced captured the hearts and the attention of the world and won for us every respect and honor. But now, what do we see? Vast numbers of a downward trend, an ever greater laxity in the behavior of those in charge, ugly defects springing up like briars. These are the things that cause many, to whom we have become an object of dislike and a burden, to despise this holy and respectable fraternity, and that turn into a scandal what should be a pattern for all to follow.

2. Now, too much running about and importunate begging are making us cheap and base. Because, you see, when we are no longer content with few things and start erecting costly buildings, what we are doing is setting our whole mind on the worthless, while carelessly missing out on the truly superior things. The obtrusive construction of

¹Written after the Pentecost Chapter of 1266, which was held in Paris, this letter was sent to all the provincials, each with his own title.

walls brings about the destruction of morals.² Raising houses on high causes souls to lie in the dust.

I shudder at the audacity and insolence of certain friars who, contrary to the teaching of our holy Father, get up before lay people to preach against the bishops of the Church.³ By taunting the behavior of prelates, they are only sowing the seeds of scandal, ill-will, and strife. They thus incur the anger, not of the prelates only, but of God Himself; for the divine law forbids us to speak evil of the deaf or put a stumbling-block before the blind (Lev. 19:14).

A quarrelsome and greedy trespassing in the area of burials and legacies amounts to a hindrance to those to whom the care of souls properly belongs, and has made us rather hateful to all clergy. Personal experience has shown us that this is true; and His Holiness himself, the supreme pontiff Pope Clement, has expressed the wish to warn all friars, through me, to be on their guard in this matter.⁴

3. The chief reason and underlying cause of all this is, in my opinion, that what was laid down by the General Chapter, as it sought to provide for the needs of the whole Order, is being minimized and ignored by the friars. Yet the transgressors are not being punished in the proper manner; and so, the divine judgment has its way with them: for, *little things despise and little by little you shall come to ruin* (Sir. 19:1). If discipline is neglected, insubordination increases. This is followed by the interior neglect of the practice of virtues, resulting in the open scandal and fall of those whom people considered upright. And so it happens that the shining splendor of religious life pales, and beauty of its holy state fades, the fragrance of its reputation stinks, and the very name of God becomes a reproach (Rom. 2:24).

Those souls that have been committed to our care, and all others, tread the way of salvation that leads to the light of holy religion. Let us not, then, be called to account for their undoing. Insofar as I am able, I have attempted in this letter to rouse the ardor of your charity, by issuing a stronger type of command: I solemnly entreat you by the blood of the Crucified and the marks of his passion—which, in the sacred body of our holy father, shone out in undoubtable brilliance—that like a wise and faithful servant of Christ, you gather every ounce of energy you have, to root out the pernicious abuses mentioned above. Enkindle all your fervor of spirit, and attend to this

²Literally: "mural construction brings moral destruction."

³Cf. Test 6–10.

⁴Pope Clement IV (†1268).

with all your mind.

4. The first thing to do is urge the friars in your care to apply themselves to prayer. Use inducement as well as constraint to bring them to a pure observance of the Rule they have promised to keep. Do not be afraid of those who are detrimental and insubordinate. It is for you to root up and pull down, to waste and destroy (Jer. 1:10). You may have to put them in chains and lock them up in prison. You may have to expel them from the community of holy brotherhood. Both kindness and justice demand this. For it is a cruel pity that spares a rotten member, while corruption is allowed to spread and infect the welfare of the whole body.

And since poverty is the great prerogative of our Order, let us not allow this precious pearl to be cheaply exposed and trampled under foot by swine (cf. Mt. 7:6). The cause of all this running about begging is the high costs incurred by buildings, books, clothes, and food. Try to curtail this, so that the way we live is not out of harmony with the high profession we have made. Ugly, common, and fallacious it is for one who voluntarily professes the highest poverty not to be willing to put up with want; who at home enjoys the affluence of the rich, and still goes out to beg as poor people do.



You should forbid strictly and in the strongest terms the friars to criticize before the people the lives of the prelates. This is something prohibited by divine and canon law. Rather, they should show all respect, not only to those who are kind and considerate, but to those who are hard to please (1 Pt. 2:18). This is also called for by their sacramental anointing. You are also to order all the friars to maintain all possible peaceful relations with all the clergy over legacies and burials, so that they may not have occasion to enter into disputes with us; and that the whole world may see clearly that our interests lie, not in any earthly commodities, but in gaining souls.

5. Finally, since the passing of these and many other ordinances through the Order's Constitutions is now precluded, I want you carefully to put them down in writing for the various friaries, have them read aloud, and have them preserved. So may we, who are regarded as foremost practitioners of the virtuous life, never be dubbed the ultimate in disordered conduct.

Study these things, then, dear Brother, and carry them out. God will be pleased with that. And I, surely, will be able to praise your prompt obedience, your watchful care, and your zeal for this holy Order. That this may be all the better achieved, I wish the contents of this letter to be explained, by yourself or by the Custodians, as often as it is opportune, to all the friars of your Province. Ω

The Staff of the Franciscan Institute joins the Editors in wishing you a very blessed Christmas and every grace and good from our heavenly Father throughout the new year.

The Ministry of the Word

(Continued from page 329)

chains of ignorance and vice was a liberation Francis saw that he could bring to people by delivering to them what Jesus did and taught. Do we think we can do better some other way?

Given the proper distinctions, the point I am making applies, not just to priests, but to most religious in an active ministry. Religious formation has equipped, and should equip, all to minister God's Word at least at a person to person level, to share with others their faith perspective on events, and to explain to them the basics of the Catholic religion: the life, death, and Resurrection of Jesus, the Creed, the Sacraments. Contemporary spirituality encourages us to share our humanity with others, to let them see that we feel, hope, and fear like the rest of humanity even as the Incarnate Lord did. Since faith is a gift that is given to us in our humanity, then sharing of ourselves ought to mean sharing of the faith that nourishes our practice of love. Ω

Fr. Julian Davis OFM

The Contemplation of Christ

IGNATIUS C. BRADY, O.F.M.

WHEN I LOOK BACK over fifty and more years of Franciscan life, I thank the Lord for what the Holy Spirit has done in the Church and in the Order—i.e., in all three Franciscan Orders—in guiding us to a much more spiritual approach to our Way and Life than we had when I made profession.

Bluntly, our novitiate training (at least in the classroom) consisted in a long study of the law of Church and Order, in a kind of catechism of questions and answers drawn up by past Novice Masters of the Province, on do's and don'ts, with all too little on the spirit of the Order or the role of the Spirit in our lives. Alternating with such an array of legalism was a handbook, the *Tyrocinium Religiosum*, which was to form us in asceticism according to monastic tradition (as I remember it), with nary a word on the Franciscan way or the ideals of St. Francis. Without doubt we imbibed something along the way, even if in the refectory we were treated for part of the year to the Latin texts of papal documents and decrees on the Order from ages past.

As a result, perhaps, we turned out to be legalists at a moment in our lives when we needed much more of "the Spirit of the Lord and His work in us," which Saint Francis so ardently bids us pursue, in his Rule, chapter X:

Above all else the Brothers are to desire to have the Spirit of the Lord and His holy presence in us and His action upon us, to pray always to Him with a pure heart, and to have humility, patience in the face of opposition and our own weakness, and to love and pray for those who may persecute or ridicule us.

But enough of that. We somehow managed to survive because the Spirit dwells where He wills, His graces to bestow. Yet hardly a word was said of the writings of Saint Francis, though a copy or two was to

Fr. Ignatius C. Brady, O.F.M., is well known throughout the Franciscan world for his teaching and research, earlier at The Franciscan Institute (St. Bonaventure, New York), and later at the Collegio S. Antonio in Rome. His series of conferences on St. Clare, originally published in the early volumes of this review, have been reprinted and are still available in paperback from The Franciscan Institute. The present article is a meditation on Article 8 of the General Constitutions of the Order of St. Clare.

be found in the library. Later, in the clericate, we discovered the writings of the Benedictine, Dom Columba Marmion (half Irish, half French). His writings, somewhat the rage at the time, truly answered our needs for positive ideals and especially for a deeper understanding of Christ in our lives. Add to this, thank God, the beginnings of a deeper knowledge of Saint Francis and his tremendous insights, by the grace of God, into the meaning of the Incarnation of the Son of God, His life, His teaching by action and by word. Thus, by the grace of the Spirit He became alive, so to speak, in our human lives as the Way, the Truth, and the Life, in Himself and for us.

Let us begin . . . with swift pace and
light step, that we may arrive at
intimate union with Christ and the
delights He holds out for us.

On my own part I thank the Lord that He revealed Himself by such means and still does; and that He used and uses our Holy Father Saint Francis as a model, our model, teacher, and guide in knowing and contemplating Christ and growing in Christ! Indeed, more than that! With Saint Paul we are to put on, be clothed in, the Lord Jesus Christ (Rom. 13:14; Eph. 4:24; Col. 3:10, 12; Gal. 3:26-27). This is true from our very Baptism: "Each one of you is a son of God because of your faith in Christ Jesus. All of you who have been baptized into Christ have clothed yourselves with Him" (Gal. 3:26-27). We have cast aside the old self, the old rags, to put on a new garment as the sign of a new self and of our duty to acquire a fresh, spiritual way of thinking that marks the new man (cf. Eph. 4:22-23).

With all believers, then, we know Christ as truly the Way and the Truth and the Life (Jn. 14:6). All schools of spirituality emphasize this threefold role of Christ as basic to Christian thought, prayer, and action.

Yet we can claim without a doubt that there is something special and perhaps more human in the Franciscan outlook than in other spiritual traditions, something more concrete at least in the acts and aspects of Christ's life in which Saint Francis, and therefore Saint Clare, took great delight; and far more than that, took greater care to imitate.

Concretely, as is evident from his writings and sayings, Saint Francis took great delight in the Crib, the Cross, and the Eucharist.

The Crib

THE MARVEL OF THE Incarnation and of the Life of the Son of God on earth never ceased to move Francis. His constant (or at least his frequent) prayer, one might say, was for the grace to be inwardly cleansed, inwardly enlightened and set afire by the Holy Spirit that we (Francis and all of us) may follow the footsteps of the Beloved Son of the Father, and so by the grace of God come ourselves to the Most High in Perfect Trinity and undivided Unity (cf. the prayer after EpOrd).

What is this, from our human viewpoint, save a cry of love and petition that we be faithful in emptying ourselves of our own self-will, our self-love, our very self-centeredness, that with Christ as He came into the world at the Incarnation we too will cry: *Behold, I come to do Your Will, O God!* (cf. Ps. 39:7-9; Hbr. 10:7, 9). May I with Christ do always the things that please the Father!

The Cross

IF I THUS PLEASE the Father, I will have life and have it to the full (Jn. 10:10). Yes, but that life comes to us only because Christ died on the Cross that we might live with Him unto the Father. To please the Father as Christ Jesus did, meant for Saint Francis the daily acceptance, in joy of spirit, of the Cross of Christ: because the Lord Himself demands it of us, according to Saint Luke's version: "Whoever wishes to be My follower must deny his very self, take up his cross each day, and follow in My steps" (Lk. 9:23).

Hence Saint Bonaventure can say, in commenting on this verse: "Christ says: Take up the Cross *daily*, because *daily* the penance of the Cross must be *nova et recens*, ever new, ever fresh" (In Luc., Opera omnia VII, 228a). He goes on to tell us that this was the thought and counsel of Saint Francis: "Brothers, let us begin and go forward, for up to now we have done but very little" (cf. LM I.xiv.1; 1Cel 103; and the Legend of Julian of Speyer, 67).

The Tabernacle

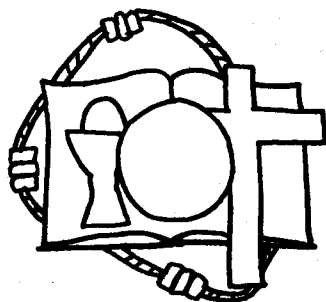
MOST APPROPRIATELY the Constitutions go on to speak of the Most Holy Eucharist as of great concern for Saint Francis. There is more history behind this than we can speak of here. Suffice it to say that his great faith in the Eucharist coupled with some decrees of the Fourth

Lateran Council (1216) on reverence and care of the Blessed Sacrament, decrees which Pope Honorius III (1219) commanded to be observed, led Francis to form, if you will, a crusade of his own on behalf of the Eucharist.

More than one letter to his friars and lay followers, to Christians, to Rulers, repeats and emphasizes what the Council and the Pope had said, but also reveals to us his lively faith and deep love and reverence for the gift of the Body and Blood of the Lord, a faith and love he sought to inspire in others and to carry out himself in practice: cleaning churches, putting the Mass books in fitting places (and not on the floor), and preaching, no doubt, to make others, priests and laity, conscious of their frequent neglect of the precious gift of the Eucharist. (Sometimes I think Francis should come back and renew that crusade, starting with the friars themselves, at least in Italy. But let that be!)

* * *

ON THE PART of Brother Francis and Sister Lady Clare there is still more to say on our contemplation of Christ. Without a doubt, other schools of spirituality also emphasize the need to look at Jesus Christ, the Way, the Truth, and the Life. Indeed, can there be a school of Christian life that could or would do otherwise? I shall not attempt a survey of other schools, for I cannot claim any great familiarity with them. Happily, by example even more than by word our Seraphic Father and our Mother Saint Clare have put their stamp on our Franciscan way; or, to phrase that thought more justly: they have been and are today living examples and models of what we must strive to be.



The second paragraph of Article 8 adequately, or rather, abundantly and clearly describes the goal of our desires. I as a friar can and should likewise make my own the ideals set before us in the text. (I have combined the two versions of the Constitutions):

Our contemplation of Christ should rouse us to imitate His life, especially by those virtues which our Father Francis and our Mother Clare cherished (and cultivated) as particularly their own (as examples to us!): seraphic love, the spirit of prayer and devotedness (=dedication), a deep sense of fraternity, zeal for souls, poverty, simplicity, penance, until we come (with swift pace and light step

[Letter II to Bl. Agnes]) to intimate union with Him and the delights He holds out to us.

In brief, our two great guides, Francis and Clare, are living examples and models of our goal: to follow Christ and His holy Mother, our Lady, as they did. Their every action, their every deed, is in some way our guide, our norm, our ideal. To be truthful, I am here accommodating to them what Saint Bonaventure says of our Lord (following a phrase of St. Augustine): *Omnis eius actio est nostra instructio*: His every action is a lesson (and model) for us. Whether Francis and Clare ever heard of this axiom, I know not, but it was carried out to the letter by them, so that they are truly guides for us in our own Franciscan imitation of Christ: a great seraphic love of God; a deep spirit of prayer and utter devotedness (whence, let us hope, a true and faithful intimacy with Christ in the Spirit); a genuine self assessment ("What a man is before God, that he is and nothing more"—St. Francis, Adm 19/20, acc. to different editions); a great zeal to bring all men to God, by prayer, penance, example, humility, kindness, and charity; and to have in our own lives a constant spirit of *μετανοια*, of daily renewal: "Brothers, Sisters," Saint Francis says to us today, "Let us begin to serve the Lord our God, for up till now we have done little or nothing (1Cel 103; LM I.xiv.1).

Let us begin indeed with swift pace and light step, that we may arrive at intimate union with Christ and the delights He holds out for us. Ω

The Comet Kohoutek

I dreamed that you would be for me
A Christmas tree of brilliant light,
To shone upon an aging world,
Dispelling darkness and the fright.
But softly glows your spectral form,
A secret wonder in the sky,
A pilgrim to some far-off world;
A pilgrim, too, O Lord, am I.

Joyce Finnigan, O.F.M.

Book Reviews

Francis and Clare: The Complete Works. Translated, with an Introduction, by Regis J. Armstrong, O.F.M. Cap., and Ignatius Brady, O.F.M. Preface by John Vaughn, O.F.M. New York: Paulist Press, 1982. Pp. xvi-256, including Appendix, Bibliography, and Index. Paper, \$7.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (English, University of London), Co-ordinator of Adult Education at Saint Anthony Shrine, Boston.

Readers of *The CORD* continue to be grateful to the Paulist Press for including important Franciscan writings in their series *The Classics of Western Spirituality*. So far we have been provided with superb editions of Saint Bonaventure's *The Soul's Journey into God*, *The Tree of Life*, and *The Life of Saint Francis*; Jacopone da Todi's *The Lauds*; *The Franciscan Spirituals*; and now *The Complete Writings of Francis and Clare*. This latest addition maintains the same high standards of scholarship and readability which we have come to expect from this series as a whole.

This volume represents the first attempt in the English-speaking world to combine the writings of both Saint Francis and Saint Clare in one volume. It is our hope that this presentation will deepen the appreciation of the spiritual vision of both saints and will enable readers to perceive the penetrating depths of their love of

God. A study of the writings of these two saints of Assisi, presented in such close proximity, will provide tools for demythologizing many of the popular stories that have developed concerning their relationship [p. xvi].

This reviewer applauds that intention and hopes that a careful, meditative reading of these two saints' writings will show how Franciscan spirituality rests upon a solid double pillar which sustains a holistic approach embracing both masculine and feminine.

The present translation is based upon the scholarly texts assembled by Fr. Kajetan Esser, O.F.M. (Saint Francis) and Fr. Ignatio Omaechevaria, O.F.M. (Saint Clare). The introductions that precede each text reflect the scholarship of these two as well as many other friars who have been studying the writings of these saints "with a renewed enthusiasm within the past few years." The footnotes are succinct and informative without being ponderous or distracting.

With Fr. John Vaughn, O.F.M., Minister General of the Order of Friars Minor, one hopes that this handy volume "will be a means whereby both Francis and Clare will bring many today closer to Christ and to His Church" (p. xiii).

The Assumption of Mary. By Kilian Healy, O.Carm. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 174. Paper, \$5.95.

Reviewed by Father Valentine Long, O.F.M., a member of Holy Name

Province and well known author of books on the spiritual life.

This is the fourth book so far, and a competent one, in *The Marian Library*. It joins the worthwhile company of *Mary Immaculate in the Divine Plan*, by Michael Meilach, O.F.M.; *Life in the Spirit and Mary*, by Christopher O'Donnell, O.Carm.; and *Understanding the Mother of Jesus*, by Eamon R. Carroll, O.Carm., the general editor of the growing series.

In his ten chapters, Father Healy treats of the Assumption of Mary as a revealed truth in Scripture and Tradition, taking plenty of time to explain its meaning, its theology, and its relevancy to the Pilgrim Church, the Suffering Church, and the Heavenly Church. Before Vatican II, the author points out, we used different terms: the Church Militant, the Church Suffering, the Church Triumphant. Call it by whatever terms, however, it remains the same Mystical Body of Christ, the same unified Church on earth, in purgatory, in heaven. Its threefold unification in all the genuine catechisms is still described as the Communion of Saints, an article from the Apostles' Creed.

Throughout the book, Father Healy keeps in mind its prospective non-Catholic readers and admirably avoids offending their sensibilities without, at the same time, playing down the full beauty and significance of the dogma. For example, he quotes Martin Luther and John Calvin in their praise of Mary, praising them in turn for praising her: and if they stop short of allowing her assumption into heaven, body and soul, it is because

they think the doctrine would transform this blessed creature into an adorable goddess, all but an intruder into the closed membership of the Holy Trinity. The doctrine does nothing of the kind. It abhors idolatry. And the book, knowing this, makes it clear beyond any misunderstanding that the divinely chosen Mother of the Incarnate Son of God has received her glorification—not from the Church—from indeed the Holy Trinity.

Nor is that the end of it. The later chapters have much to say of a further ordinance from her Divine Son, whereby Mary became the spiritual mother of the whole human race and in heaven uses her unique influence to intercede for even those of her children who do not know her, who in their misunderstanding begrudge God's supreme creature her due prerogative. Deny Mary what God has bestowed on her, what God has given her, and you insult the Giver.

Let any non-Catholic read the book with an open mind, and I dare say the reaction will be one of happy surprise. The educated Catholic who would rather die than surrender a single truth of the Faith will find in the familiar material of *The Assumption of Mary*—no surprise, certainly, but a happy reassurance.

The book has its shortcomings, but they are few. "When God chose to reveal his plan of salvation he did not speak in words; he sent his Son, Jesus Christ"—this statement on page 47 strikes one as a glaring half truth. Surely God first sent his prophets into the world to speak indeed of the coming Savior. Again, to say that we look in vain to unaided philosophy

for a proof of human life after death, as it says on page 124, is to ignore Aristotle's as well as Plato's proof for the soul's immortality. Then, having cited the common opinion that Mary's indeed sacred body suffered a brief death but no corruption in the tomb, the author draws attention to the unsettled dispute as to whether her tomb stood in the area of Jerusalem or of Ephesus. Whereupon Father Healy produces two pages of evidence in favor of the former, yet none whatever of the evidence in favor of the latter, site.

Such incidental flaws cannot destroy the general excellence of the book. It has many qualities to recommend it. Perhaps it attains its strongest appeal when explaining the Assumption in a way likely to endear the dogma to the reluctant non-Catholic reader. May I here slip in a final example? To the objection that Pope Pius XII defines the dogma in words not easy for the modern mind to grasp, Father Healy does not lose his temper to blurt out: "Well, suppose you look up the words in the dictionary. They and their meanings are all there." Instead, with cool benevolence, he replies that it is what words mean that counts, not how they sound to the contemporary ear. One must be careful in formulating a dogma, he playfully cautions nobody in particular, "lest the unchanging truth itself be distorted."

The book deserves a wide reading from Catholics and non-Catholics alike. It appeals to the humanity of both. After all, the holy angels had to come to our earth to find and take with them their chosen queen, one of our race, God's own mother.

Becoming Human Together: The Pastoral Anthropology of Saint Paul. By Jerome Murphy-O'Connor, O.P. Good News Studies, n. 2. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 224, including index. Paper, \$6.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., L.S.S., S.T.D., Professor of Sacred Scripture at the Washington (D.C.) Theological Union.

This is a fascinating book. It presents the theology of Paul with several contemporary examples and existential theological terms. The Pauline concepts that this book highlights challenge anyone who takes his or her Christian faith seriously. "The purpose of the book," Murphy-O'Connor affirms, "is to show that community is the key element in [Paul's] thought" (p. 13). This goal is achieved through a consideration of three topics: Human Being, Society, and Community.

The first topic, Human Being, focuses on anthropology and, among other questions, brings up the issue of the divinity of Jesus. One of the weaknesses of this book is exemplified in the manner in which Jesus' divinity is handled. In the Preface, Murphy-O'Connor states that the book is a second edition resulting from his research and detailed studies that have appeared in scientific biblical journals. *Becoming Human Together*, therefore, is a synthesis or an abridgment of the author's scholarship. For example, Jesus' divinity is discussed in terms of titles such as "Son of God" (pp.

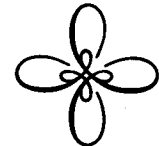
62-64), "Lord" (pp. 64-65), and "Wisdom" (pp. 65-68). Each of these titles needs further theological clarification with respect to the way in which the theology of these terms relates to the divinity of Jesus as Paul understands it. Since the book is a popularization of profound Pauline theology, and considering the importance of the divinity of Jesus, the presentation of this subject is curt and might leave some readers questioning rather than being confirmed in their faith in this basic article of Christian Faith.

The second topic of major consequence is Society. Here one sees the relevance of the problems of Paul's world with respect to the human situation of contemporary times. Sin, alienation, and egocentric isolation are discussed in existential terms, and helpful suggestions are given in formulating a Christian attitude and vision of life. The presentation is scholarly and clear, centering around the meaning of inauthentic person.

The third and final major topic of this book comprises an explanation of how in Paul's mind freedom is the fundamental characteristic and linchpin of an authentic Christian Community. The insistence that women have a place equal with men in Paul's vision of authentic Christian community is one example that shows the contemporary character and interest of this book.

There is a misspelling on page 66, line 15, where one reads "though" instead of "thought." The book, however, written by an internationally acknowledged and honored biblical scholar, is a well thought out analysis and presentation of Pauline theology and has an engaging style.

It is, moreover, thought provoking and will spur a serious reader to search for more. Above all, it provides sound guidelines and mature Christian ideas from which one can form a pattern of authentic gospel living.



Blessed and Broken: An Exploration of the Contemporary Experience of God in Eucharistic Celebration. By Ralph A. Keifer. Message of the Sacraments Series, n. 3. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. viii-148. Cloth, \$9.95; paper, \$6.95.

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

Dr. Ralph A. Keifer is on the faculty of the Catholic Theological Union in Chicago. With this book he intends to relate traditional Eucharistic doctrine to the everyday living experience of people (p. 4). He does so, after giving some historical information on the development of Eucharistic doctrine, by relating what people believe about the Eucharist to what they experience in their everyday relationships with one another.

In the chapter entitled "Blessing and Breaking," the author compares the Eucharistic experience of today with that of the pre-Vatican II period

of the Church. The basic difference as revealed in the Eucharistic rites (pre- and post-Vatican II) is the mindset taken for granted on the part of the people. The earlier rite emphasized that the priest and people approached the Eucharist from the viewpoint of sinners begging mercy from a just God. The present rite has the priest and people approach God as "lover and friend and companion of the Human race" (p. 19).

In the second chapter, "Before an Empty Sky," the author describes our experience of God as different now from what it used to be. Formerly, God was viewed as separate from the world and we called upon him to intervene, to come into the world from wherever he is and to help us. Today, the experience of God expresses the union between God and ourselves.

In subsequent chapters, Dr. Keifer explains the changing attitude of the people toward God and toward the Eucharist. The whole "ecology" of faith is changing. Salvation tends to be seen more in terms of coming to full human wholeness, as original sin is seen less as an act than as a condition which militates against that wholeness (p. 48). The author refers to the General Instruction on the Order of the Mass: "The celebration of the Mass is the action of Christ and the people of God hierarchically assembled . . ." (p. 59). The author cites the writers of Scripture for this point: "For New Testament writers . . . the eucharist is simply a meal with sacrificial significance. To share in the eucharistic meal is to share in the sacrificial event of Christ's death . . ." (p. 71). Again, the writer goes back to the General Instruction on the Order of the Mass:

"The meaning of the eucharistic prayer is that the whole assembly offers the sacrifice" (p. 80).

A realization of the "new" attitude of God's people toward the Eucharist helps one to understand many of the changes in the Mass since the Second Vatican Council. The changed attitude toward God and toward the Eucharist accounts for the "reforms" in the Eucharistic rite. The separation of the Liturgy of the Word from the Liturgy of the Eucharist emphasizes the Scriptural content of the Eucharist as a "remembering" of the action of Christ. The use of lay readers stresses the fact that the action is that of the whole assembly. The changed position of the priest at the altar (facing the people) accentuates the oneness of all those assembled for the Eucharistic action. The use of the vernacular language allows all present to understand the words of the liturgical action. The fact that there are several Eucharistic prayers permits some adaptation to different circumstances of coming together for the Eucharistic action.

Blessed and Broken is a book that will prove most helpful for an understanding of the Eucharist today. This reviewer found the presentation clear and direct. He takes some exception to what he considers a polemical approach to the subject, an approach that might offend those who hold onto a devotional attitude toward the Eucharistic Presence. On the whole, however, the reviewer liked the book and feels that this book will be welcomed and appreciated by all those interested in understanding the changes in the Eucharistic rite and the basic reasons behind such changes.

Index to The CORD—1983

I. Index of Authors

- Agnes, Sr. Mary, P.C.C.
The Hidden Hearth 305; Saint Colette 194;
This Day 122.
- Anthony of Padua, St.
Sermon on the Annunciation of the Blessed Virgin Mary, 66-73.
- Armstrong, Regis J., O.F.M.Cap., trans.
First Encyclical Letter of St. Bonaventure, 179-83.
Second Encyclical Letter of St. Bonaventure, 342-46.
- Barbato, Robert, O.F.M.Cap.
Poem: The Sea of Loneliness 315.
- Beha, Sr. Marie, O.S.C.
"The Richness of a Father," 195-204.
- Bettoni, Efrem, O.F.M.
"Duns Scotus' Doctrine on the Primacy of Christ and Its Impact on Franciscan Spirituality," 330-40.
- Blowey, David, O.F.M.Conv., trans.
Anthony of Padua, Sermon on the Annunciation, 66-73.
- Bonansea, Bernardino M., O.F.M., trans.
"Duns Scotus' Doctrine on the Primacy of Christ and Its Impact on Franciscan Spirituality," 330-40.
- Bonaventure, St.
First Encyclical Letter, 179-83.
Second Encyclical Letter, 342-46.
Letter to the Poor Clares, 215-16.
- Brady, Ignatius C., O.F.M.
"The Contemplation of Christ," 347-51.
- Brown, Raphael, S.F.O.
"Meet and Love Fra Jacopone da Todi" (review article), 163-69.
(trans.), Jacopone da Todi, "Seven Crosses and Five Wounds," 10-12.
Poems: Formation 248; Pilgrimage to a Hermitage 126; Prayer for Good Will 169.
- Campbell, Sr. Janice, O.S.F.
Poem: Call to Conversion 273-77.
- Cantalupo, Charles.
Poems: The Anniversary 192; Spring and Lent 141.
- Carville, Sr. Ann, O.S.F.
Editorial: "Affective Conversion and the Evangelical Life," 257-58.
- Cavanaugh, Theodore, O.F.M.
Book Review: Gathering God's People, 30.
- Celaschi, Sr. Nancy, O.S.F., & Bernard Tickerhoof, T.O.R.
"The Biblical Language of Penance," 259-70.
- Conzemius, Sr. Jeanne, S.S.J.,-T.O.S.F.
"Peacemakers of the New World Order," 154-57.
- Cook, William R.
"Beatus Pacificus: Francis of Assisi as Peacemaker," 130-36.
- Corcoran, Cassian F., O.F.M.
Book Reviews: Amos, Hosea, Micah, 29; Jeremiah, 29; Becoming Human Together, 354.
- Davies, Julian A., O.F.M.
Editorials:
"Fidelity," 65.
"Love Doesn't Set Terms," 1.
"The Ministry of the Word," 329.
"One Is Your Teacher—One Your Magisterium," 161.
"The Optimism of Easter," 97.
Book Reviews:
Contemplation, 325.
The Gospel in Word and Power, 159.
The New Enthusiasts and What They Are Doing to the Catholic Church, 61.
Shorter Book Notices:
Blessings for God's People, 294.
The Catholic Answer to the Jehovah's Witnesses, 295.
Challenges in Prayer, 127.
The First Human Right: A Pro-Life Primer, 296.
Pope John Paul II in America, 296.
Prayer-Talk, 128.
Radical Prayer, 295.
Seeking God's Face, 294.
Tomorrow's Church, 127.
The Words of St. Francis, 128.
Words to Love By: Mother Teresa, 294.
You Can Help the Alcoholic, 295.
- De Ruijter, Francis, O.F.M.
Book Reviews: Alone with the Alone, 26; Original Unity of Man and Woman, 61.
- Devlin, Vianney M., O.F.M.
Book Review: Francis and Clare: The Complete Writings, 352.

- Eckler, Paul C., O.F.M.
Book Reviews: *Centering on the Lord Jesus*, 159; *Politics and the State: The Catholic View*, 124.
- Fehlner, Peter D., O.F.M.Conv.
Editorial: "The Conventual Ideal and Franciscanism," 225-26; 256.
- Finnigan, Joyce, O.F.M.
Poems: *The Comet Kohoutek* 351; *The Mass Is Ended* 2.
- Fitzwater, Sean Mary, T.O.R.
Poem: *Advent Salutation* 341.
- Forrest, Sr. M. Patricia, O.S.F.
"The Franciscan Sisters from Dillingen: Oldest Third Order of Religious Women," 299-304.
- Frambes, John C., O.F.M.
Book Review: *Walking with Loneliness*, 324.
- Gangloff, Sr. Mary Francis, O.S.F.
Poem: *Sine Proprio* 142-44.
- Grady, Thomas, O.S.F.
"A Franciscan Peace Movement," 149-53.
- Grogan, Vincent B., O.F.M.
Book Review: *Light for My Path: The New Code of Canon Law for Religious*, 322.
- Hayes, Bonaventure F., O.F.M.
Book Review: *Call to Discipleship: A Literary Study of Mark's Gospel*, 253.
- Hellmann, Wayne, O.F.M.Conv.
"Conventual Values in Franciscan Formation," 239-48.
- Hinwood, Bonaventure, O.F.M.
"The Apostolate of Worship according to St. Bonaventure," 85-93; 98-108.
- Hone, Sr. Mary Francis, O.S.C.
"Woman Most Powerful," 206-14.
- Hurley, Daniel A., O.F.M.
Book Reviews: *Blessed and Broken: An Exploration of the Contemporary Experience of God in Eucharistic Celebration*, 355; *Sign of Reconciliation and Conversion: The Sacrament of Penance for Our Times*, 321.
- John-Charles, Brother, S.S.F.
Book Reviews: *The Franciscan Revival in the Anglican Communion*, 96; *The Franciscans in England—1224-1982*, 63; *St. Francis of Assisi: Essays in Commemoration*, 94; *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary*, 62.
- Karecki, Sr. Madge, S.S.J.—T.O.S.F.
Editorials: "Franciscan Women," 297; "Justice and Peace," 129.
- Kreeft, Peter.
"A Philosophy of Poverty," 13-23.
- Lanham, Sr. Barbara Mary, O.S.F.
Poem: *Love's Feast* 191.
- Leary, Patrick G., O.F.M.
Poems: *Behind the Cross* 291; *Three Crosses* 50.
- Logue, Sr. M. Colette, O.S.F.
Poems: *The Assumption* 205; *The Call* 306.
- Lorscheider, Aloisio Cardinal.
"Franciscan Spirituality," 170-78.
- Lynch, Sr. Rosemary, O.S.F.
"Lenten Desert Experience: Las Vegas, Nevada, Feb. 24-Apr. 11, 1982," 138-41.
- Macaluso, Peter F.
Book Review: *A Guide to American Catholic History*, 123.
- Macklin, Eckley.
Poem: *Many an Evening* 137.
- Malkiewicz, Stephen, O.F.M.
Cassette Review: *St. Francis: Model of Wholeness*, 95.
- McCurry, James, O.F.M.Conv.
"Maximilian Kolbe and the Franciscan Marian Tradition," 227-38.
- McDonnell, Sr. Jeanette Clare, O.S.F.
Poem: *Lament for Mother Francis Bachman*, O.S.F. 184.
- Meilach, Michael D., O.F.M.
Review Editorial: "What Difference Does Jesus Make?" 33.
- Mercedes, Sr. Mary, P.C.C.
Poem: *Word and Music for Good Friday* 93.
- Moffatt, Sr. Kathleen, O.S.F.
"Of Penance and the Townspeople: The Language of Francis," 286-90.
- Mucowski, Richard J., O.F.M.
Book Review: *Ministry Burnout*, 125.
- O'Brien, Michael.
"Icon of St. Francis of Assisi," 24-25.
- O'Connor, Charles J., O.F.M.
Book Review: *Great Themes from the Old Testament*, 27.
- Origo, Iris.
"In Memoriam: Nesta de Robeck," 292-93.
- Orso, Alice Marie.
Poem: *Stigmata* 293.
- Osborne, Kenan B., O.F.M.
"Contemporary Conversion Language," 278-82.
- Peplinski, Sr. Josephine Marie, S.S.J.—T.O.S.F.
"The Founding of the Sisters of St. Joseph—A Franciscan Response," 307-14.
- Roche, Evan, O.F.M.
Book Review: *Rediscovering Fatima*, 158.
- Ruyter, Knut Willem, O.F.M.
"Bible Interpretation by Francis and His Followers," 74-84; 109-21.
- Schreck, Sr. Nancy, O.S.F.
"A New Kind of Fool," 316-20.
- Scotto, Dominic F., T.O.R.
Book Review: *Liturgy: Our School of Faith*, 252.
- Sedlock, Sr. Mary Therese, O.S.F.
Book Review: *Franciscan Prayer Life: The*

- Franciscan Active-Contemplative Synthesis and the Role of Centers of Prayer*, 326.
- Seethaler, Scott, O.F.M.Cap.
"Franciscan Prayer: A Creative Adventure," 56-60.
- Seraphim, Sr. Mary, P.C.P.A.
"See How They Loved One Another," 217-24.
- Shanahan, Gregory, O.F.M.
"The Reality of St. Francis," 3-9. (trans.):
The Second Encyclical Letter of St. Bonaventure, 342-46.
The Letter of St. Bonaventure to the Poor Clares, 215-16.
- Shreenan, Timothy J., O.F.M.
Record Review: *Every Stone Shall Cry and Path of Life*, 251.
- Siegrist, Sr. M. Dorothy, O.S.F.
Poem: *Earthy Friendship* 298.
- Smith, Sr. Maureen, O.S.F.
"Ecology Crisis," 40-49.
- Smith, Maury, O.F.M.
Book Review: *Christotherapy II*, 250.
- Spencer, Thomas T.
"Irenaeus Herscher, O.F.M.: An Appreciation," 34-38.
- Stets, Sr. Edmund Marie, O.S.B.
Poems: *Hosanna* 55; *When the Green Comes* 84.
- Stuhlmiller, Peter James.
"A Franciscan Approach to Education: A

- Personal-Theological Reflection*," 185-91.
- Taylor, Michael J., O.F.M.Conv.
Book Reviews: *Day by Day: Reflections for Each Day of the Year*, 324; *Maximilian Kolbe: No Greater Love*, 30.
- Teresa of the Trinity, Mother, O.C.D.
Poem: *Francis: Troubadour of Joy* 272.
- Thom, Sr. Frances Ann, O.S.C.
Editorial: "Existence through Paradox," 193.
- Book Review: *St. Clare of Assisi*, 255.
- Poems: *Gospel Nourishment* 271; *Soft Footsteps* 224.
- Tickerhoof, Bernard, T.O.R., and Sr. Nancy Celaschi, O.S.F.
"The Biblical Language of Penance," 259-70.
- Van de Vyver, Sr. M. Francilene, C.S.S.F.
Poem: *Ash Wednesday* 39.
- Wesolowski, Sr. Lorraine, O.S.F.
"801: After the Party, Now What?" 52-54.
- Book Review: *In the Womb of the Cave*, 123.
- Poem: *Francis* 108.
- Wroblewski, Sergius, O.F.M.
"Social Justice on Location," 145-48.
- Wyse, Alexander, O.F.M., trans.
Aloisio Cardinal Lorscheider, "Franciscan Spirituality," 170-78.
- Zoltowski, Gregory, O.F.M.
Book Review: *Francis: The Poor Man of Assisi*, 260.

II. Index of Subjects

- Bible—see Sacred Scripture.
Contemplation—see Prayer.
Clare of Assisi, Saint, 193-94; 206-14. and Francis, 217-24.
Conventual Friars, and formation, 239-48. and Franciscanism, 225-26. and Marian Devotion, 227-38.
Conversion—see Penance.
De Robeck, Nesta—*In memoriam*, 292-93.
Duns Scotus, John, doctrine of, on the Primacy of Christ, 330-41.
Easter, 97.
Ecology, 40-49.
Education, Franciscan Spirit of—, 185-91.
800th Anniversary of Saint Francis, 52-54.
Formation, 239-48.
Fidelity, 65.
Francis of Assisi, Saint and Ecology, 40-49. and Scripture, 74-84; 198-21. and Saint Clare, 193-94; 206-14.
authentic reality of—, 3-9.
800th Anniversary of—, 52-54.
and peacemaking, 130-36; 149-53.
language of, and penance, 286-90.
poems about—, 10-12.
poverty and—, 13-23.
Franciscan
Charism, 225-26.
Education, 185-91.
Prayer, 54-60.
Women, November issue, *passim*.
Franciscan Sisters
from Dillingen, 299-304.
of Saint Joseph, 307-14.
Franciscan Spirituality, 52-54; 170-78; 227-38; 239-48; 330-41; 347-51.
Franciscanism, contemporary, 170-78; 316-20.
Herscher, Fr. Irenaeus, O.F.M., 34-38.
Jacopone da Todi, 163-69.
Jesus Christ,
Primacy of—, and Franciscan Spirituality, 330-41.

- Reality of—, 33.
 John Paul II, Pope—approves Third Order Regular Rule, 283-84.
 Justice, social, 129; 145-48.
 Kolbe, Saint Maximilian, 227-38.
 Liturgy, 85-93; 98-108.
 Love, 1-2.
 Magisterium, 161-62.
 Ministry of the Word, 329, 346.
 Mary, Blessed Virgin,
 and the Franciscan tradition, 227-38.
 Annunciation of—, 66-73.
 Nuclear Armament, protest against, 138-41.
 Optimism, 97.
 Peace, 54-57; 129; 130-36; 138-41; 149-53.
 Penance, 257-58; 259-70; 273-77; 279-82; 286-90.
 Poverty,
 contemplative, 195-205.
 philosophy of—, 13-23.
 Prayer, 56-60; 316-20; 347-51.
 Rule of the Third Order Regular—
 Documentation, 283-84.
 Sacred Scripture, 74-84.
 and Francis, 109-21.
 and language of penance, 259-70.
 Serenity Prayer, the—, 25.
 Third Order Regular,
 Rule approved, 285-86.
 Spirituality of—, October issue, *passim*.
 Women (see also Franciscan Sisters), 297-98; 316-20.
 Worship, 85-93; 98-108.

III. Index of Books Reviewed (SN = Shorter Book Notice)

- Annese, Lucius, O.F.M., ed., *Pope John Paul II in America* (SN, J.A. Davies), 296.
 Armstrong, Regis J., O.F.M.Cap., and Ignatius C. Brady, O.F.M., trans. & introd., *Francis and Clare: The Complete Works* (V.M. Devlin), 352.
 Boadt, Lawrence, C.S.P., *Jeremiah 1-25* (C.F. Corcoran), 29.
 Buono, Anthony M., *Liturgy: Our School of Faith* (D.F. Scotto), 252.
 Cirino, Andre, O.F.M., ed. *In the Womb of the Cave* (Sr. L. Wesolowski), 123.
 Coleman, William V., *Prayer-Talk: Casual Conversations with God* (SN, J.A. Davies), 128.
 Cunningham, Frank J., comp. & ed., *Words to Love By . . . Mother Teresa* (SN, J.A. Davies), 294.
 Dameans, The, *Path of Life* (12" LP) (T.J. Shreenan), 251.
 D'Angelo, Louise, *The Catholic Answer to the Jehovah's Witnesses* (SN, J.A. Davies), 295.
 DePaola, Tomie, *Francis: The Poor Man of Assisi* (G. Zoltowski), 26.
 De Robeck, Nesta, St. Clare of Assisi (Sr. F.A. Thom), 255.
 Doyle, Stephen C., O.F.M., *The Gospel in Word and Power: The Biblical Liturgical Homily* (J.A. Davies), 159.
 Ellis, John Tracy, and Robert Trisco, *A Guide to American Catholic History*, 2nd ed. (P.F. Macaluso), 123.
 Flannery, Austin, O.P., & Lawrence Collins, O.P., *Light for My Path: The New Code of Canon Law for Religious* (V.B. Grogan), 322.
 Fox, Robert J., *Rediscovering Fatima* (E. Roche), 158.
 Hanley, Boniface F., O.F.M., *Maximilian Kolbe: No Greater Love* (M.J. Taylor), 30.
 Hassel, David J., S.J., *Radical Prayer: Creating a Welcome for God, Ourselves, Other People, and the World* (SN, J.A. Davies), 295.
 Healy, Kilian, O.Carm., *The Assumption of Mary* (V. Long), 352.
 Hellwig, Monika K., *Sign of Reconciliation and Conversion: The Sacrament of Penance for Our Times* (D.A. Hurley), 321.
 Herr, Edward C., ed., *Tomorrow's Church: What's Ahead for American Catholics* (SN, J.A. Davies), 127.
 Hitchcock, James, *The New Enthusiasts and What They are Doing to the Catholic Church* (J.A. Davies), 61.
 Hughes, Serge and Elizabeth, trans., *Jacopone da Todi: The Lauds* (rev. art., R. Brown), 163.
 John Paul II, Pope, *Day by Day: Reflections for Each Day of the Year*, ed. Angelo Pisani (M.J. Taylor), 324.
 John Paul II, Pope, *Original Unity of Man and Woman: Catechesis on the Book of Genesis* (F. de Ruijter), 61.
 Joncas, Michael, *Every Stone Shall Cry* (12" LP) (T.J. Shreenan), 251.
 Keifer, Ralph A., *Blessed and Broken: An Exploration of the Contemporary Experience of God in Eucharistic Celebration* (D.A. Hurley), 355.
 Lohfink, Norbert, S.J., *Great Themes from the Old Testament* (C.J. O'Connor), 27.

- Maloney, George A., S.J., *Alone with the Alone: An Eight-Day Retreat* (F. de Ruijter), 26.
 Maloney, George A., S.J., *Centering on the Lord Jesus* (P.C. Eckler), 159.
 Marsh, Jack, *You Can Help the Alcoholic: A Christian Plan for Intervention* (SN, J.A. Davies), 295.
 Meyer, James, O.F.M., ed., *The Words of St. Francis*, rev. ed. (SN, J.A. Davies), 128.
 Molnar, Thomas, *Politics and the State: The Catholic View* (P.C. Eckler), 124.
 Moorman, John R.H., *The Franciscans in England 1224-1982* (John-Charles, S.S.F.), 62.
 Mrozinski, Ronald M., O.F.M.Conv., *Franciscan Prayer Life: The Franciscan Active-Contemplative Synthesis and the Role of Centers of Prayer* (Sr. M.T. Sedlock), 326.
 Murphy-O'Connor, Jerome, O.P., *St. Paul's Corinth: Texts and Archeology* (C.F. Corcoran), 354.
 Nemeck, Francis Kelly, O.M.I., & Maria Theresa Coombs, *Contemplation* (J.A. Davies), 325.
 O'Brien, J. Stephen, ed., *Gathering God's People: Signs of a Successful Parish* (T. Cavanaugh), 30.
 O'Carroll, Michael, C.S.Sp., *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary* (John-Charles, S.S.F.), 63.
 Odell, Catherine and William, *The First Human Right: A Pro-Life Primer* (SN, J.A. Davies), 296.
 Peck, George T., *The Fool of God: Jacopone da Todi* (rev. art., R. Brown), 163.
 Pennington, Basil, O.C.S.O., *Challenges in Prayer* (SN, J.A. Davies), 127.
 Pilch, John, St. Francis: *Model of Wholeness* (5 cassettes) (S. Malkiewicz), 95.
 Ratzinger, Joseph Cardinal, *Seeking God's Face* (SN, J.A. Davies), 294.
 Ripple, Paula, R.S.P.A., *Walking with Loneliness* (J.C. Frambes), 324.
 Sanford, John A., *Ministry Burnout* (R.J. Mucowski), 125.
 Sheed, Frank, *What Difference Does Jesus Make?* (rev. ed., M.D. Meilach), 33.
 Sheehan, Maurice W., O.F.M.Cap., ed., *St. Francis of Assisi: Essays in Commemoration, 1982* (John-Charles, S.S.F.), 95.
 Simons, Thomas G., *Blessings for God's People: A Book of Blessings for All Occasions* (SN, J.A. Davies), 294.
 Stock, Augustine, O.S.B., *Call to Discipleship: A Literary Study of Mark's Gospel* (B.F. Hayes), 253.
 Tyrrell, Bernard J., S.J., *Christotherapy II: A New Horizon for Counselors, Spiritual Directors, and Seekers of Healing and Growth in Christ* (M. Smith), 250.
 Vawter, Bruce, C.M., *Amos, Hosea, Micah* (C.F. Corcoran), 29.
 Williams, Barrie, *The Franciscan Revival in the Anglican Communion* (John-Charles, S.S.F.), 96.

Books Received

- Dalrymple, John, *Living the Richness of the Cross*. Notre Dame, IN: Ave Maria Press, 1983. Pp. 128. Paper, \$3.95.
 DeGidio, Sandra, O.S.M., *Re-Treat Your Family to Lent*. Cincinnati: Saint Anthony Messenger Press, 1983. Pp. vi-50. Paper, \$1.95.
 Gilles, Anthony E., *The People of the Book: The Story behind the Old Testament*. Cincinnati: Saint Anthony Messenger Press, 1983. Pp. xiv-178, including Index. Paper, \$5.95.
 Hughes, John J., *Homilies for the 'A' Cycle*. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 216, including Index. Cloth, \$14.95.
 Madsen, Norman, Lord, *Teach Us to Pray*. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 111, including Biblical Index. Paper, \$3.95.
 Mayer-Skumanz, Lene, *The Story of Brother Francis*. Trans. Hildegard Bomer; art by Alicia Sancha. Notre Dame, IN: Ave Maria Press, 1983. Pp. 54. Cloth, \$6.95.
 McDonnell, Thomas P., *Saints in Due Season: Essays on the Art of Christian Aging*. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. vi-147. Paper, \$5.95.
 Walters, Clem J., *To Serve as Jesus Served: A Guide to Servanthood*. South Bend, IN: Charismatic Renewal Services, 1983. Pp. viii-128. Paper, \$3.95.