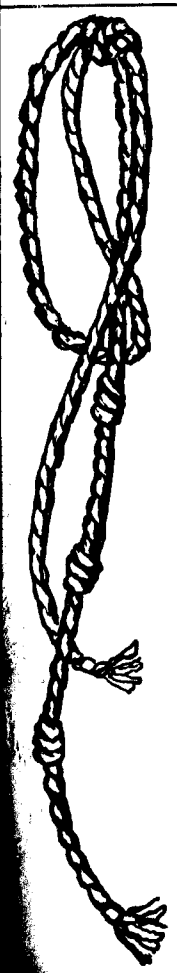
JANUARY, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

FEATURES

Volume 34, No. 1

The CORD

A Monthly Franciscan Spiritual Review

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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 January issue have been furnished by Sister M. De Padua Antl, O.S.F., of Joliet, Illinois.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFld: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

[illegible]: Celano, First Life of Francis
[illegible]: Celano, Second Life of Francis
[illegible]: Celano, Treatise on Miracles
[illegible] of Saint Clare
[illegible] Saint Clare
[illegible]s 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

[illegible] 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).

[illegible] Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL

1984

SEVERAL YEARS AGO, while riding on a bus, I overheard some young people talking about the coming world disaster—the date was to be 1984. *1984* is also the title of a novel describing the loss of freedom in America, particularly through the manipulation of the communications media. 1984 is also an election year, and it is a "leap year" and, no doubt, the centennial year of several political, social, and religious events. For most of us, it will be "just another year." And that is what it should be.

Our Lord indicated to us that we should not worry about when he was coming again, and advised us to live life one day at a time: "Sufficient for the day is its own trouble." There is in us, however, a fascination with the future and its secrets. Not only do horoscopes and psychics flourish in our country, but religions with defined claims about the end being in sight seem to attract many. Psychologists would say that the preoccupation with a defined future is a mark of intolerance for ambiguity, and likely a mark of immaturity. Adults know that whatever comes along can be handled—with the help of some friends. From the faith perspective, we need the same conviction. "My grace is sufficient for thee" is a revelation to all of us. Why not take God at his word?

Faithless fear of the future isn't the only thing a New Year's resolution should counter. Faithless fretting about the past is something else we all could do without. Try as we might, we can't take back the stupid, mean, or silly words we have spoken, or rewrite the incidents of our lives when we were less than we wanted to be. Nor will going to confession less frequently or excusing ourselves on the ground that "it was only human" assuage the intelligent and faith-lighted judgment: "we have sinned." But if the "mercy of God" is to be anything more to us personally than an

empty phrase, we have to believe that the words "I absolve you," when we hear them, are *God's* words. And we have to believe that if we have the ability to forget what it was that we were fighting about with our friends, so does God. Jesus did say, too, that those who put their hand to the plow and look back are unfit for the kingdom of God.

"Who then can be saved?" For don't we all tend to fear the future and fret about the past? Have we no faith? We do have faith; we ask Jesus to "increase our faith." We can't change our temperaments by a word or even by lots of words, but that doesn't mean we have to surrender to our tendencies. God already has transformed us a great deal by his graces. He changes hearts. Let 1984 mark the rededication of ourselves to Jesus' comforting invitation and command: "Seek first the kingdom of heaven and its justice, and all other things will be given you besides." Ω

Fr Julian Davies ofm

The Magi

Brass would not do; it must be gold.
A real king would surely know the difference.
Wise men would not risk scorned gifts.

Strong camels, packed, stood patient in the starlight.
Burdened with wealth, they gazed at the quiet night.
They were ready for a long journey.

Through bitter nights and burning days
they dreamed of opulent welcome;
watching the star, speculating without end.

Now they lurk like sheep by the stable.
They have nothing to say,
while the shepherds, the poor, are at home.

Sister Edmund Marie Stets, C.S.B.

The Eradication of Avarice:
A Way of Liberation according to Saint Francis—I

ROBERT STEWART, O.F.M.

The Emergence of Avarice as the Cardinal Vice during the "Commercial Revolution"[1] (A.D. 1050–1300)

PATRISTIC THEOLOGIANS, who were to a great extent biblical commentators, taught that either pride or avarice was the chief cardinal vice from which all others flowed. They based themselves on the scriptural texts: "Pride is the beginning of all sin" (Ecclus. 10:13), or "Cupidity is the root of all evil" (1 Tim. 6:10). The Greek term φιλαργυρια is rendered by Jerome as *cupiditas*, but the majority of medieval commentators used the word *avaritia*.

Most early medieval writers, following Cassian and the Benedictine tradition, asserted that pride was the greatest vice. This tradition was best expressed by Gregory the Great, who wrote in the *Moralia in Job*: "The root of all evil is pride, of which it is said, as scripture bears witness: 'Pride is the beginning of all sin.' But seven principal vices, as its first progeny, spring from this poisonous root, namely: vainglory, envy, anger, melancholy, avarice, gluttony, and lust."[2]

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[1]The term "Commercial Revolution" is used to identify the period between 1000 and 1350, when virtually all the basic structures of Europe's commercial economy developed. It is marked by the renewal of the phenomena of living among strangers and using money. Cf. R. S. Lopez, *Cambridge Economic History*, II, 289–93.

[2]*Moralia in Job* 31:45; *PL* 76:620–21.

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Pride is given priority of place because it is the sin of rebellion against God, the sin of exaggerated individualism. "In a disciplined and corporate society which the middle ages held as ideal, exaggerated individualism, rebellion against the will of God, was considered particularly heinous."[3]

But from the eleventh to the fourteenth century there is a shift of emphasis from pride to avarice. Hurzinga has observed "a furious chorus of invectives against cupidity and avarice" in the literature of the expiring Middle Ages.[4] He traces this indignant attitude back to the twelfth century, when people began to find the principle of evil in avarice rather than pride. The latter was the characteristic sin of the feudal age, when property was for the most part not liquid and power was not yet predominantly associated with money. Starting in the twelfth century some fortunes were rooted in money. But by the thirteenth century the radical transformation is more marked: "The pace of trade and business was rapidly accelerating a development which was accompanied by the reintroduction of money as the common medium of exchange and the revival of urban society."[5]

Nakedness, which is a symbol of being totally denuded, of having a completely non-avaricious attitude, was to mark the beginning and end of Francis' life.

Avarice also becomes more and more widely depicted in art.[6] It is

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[3]Morton W. Bloomfield, *The Seven Deadly Sins: An Introduction to the History of a Religious Concept with Special Reference to Medieval English Literature* (East Lansing, 1952), 74–75.

[4]Johan Hurzinga, *The Waning of the Middle Ages*, tr. F. Hopman (Garden City, 1954), 27–28.

[5]Damian Lynch, O.F.M., "Thoughts on Poverty in an Age of Reform," The Cord 22 (1972), 22–29.

[6]Adolf Katzenellenbogen, *Allegories of the Virtues and Vices in Medieval Art: From Early Christian Times to the Thirteenth Century* (London, 1939).

personified and shown at a counting table placing the coins in sacks and chests. The chest often belongs to the rich man in the Lazarus scene or to the vilest of all merchants, Judas. Avarice is a compulsive accumulator; he clutches his sacks with tight fists and with an attitude of grim desperation. Later he is symbolically presented as an alimentary canal, open at the receiving end and closed at the other. By the later eleventh century attacks on simony came to include, and eventually to concentrate upon, attacks against money and avarice.[7]

With the appearance of hermits in Italy at the start of the eleventh century there began a movement that was to pass through numerous eremitic, monastic, clerical, and evangelical poor brotherhoods, until it blossomed into the mendicant orders of the thirteenth century. This movement stressed as the chief virtue total and literal poverty as the antidote to the avarice of society.

The total impression is that during this period, when the foundations of our modern society were being established, avarice replaces pride as the principal cardinal vice. This change is natural, for the change in economic values from agrarian to mercantile and the increase in total national income would lead to a mounting appearance of avarice. Avarice could now be measured. This acceptance of avarice as *the* cardinal sin is expressed by the great English thirteenth-century Franciscan and scholastic, Roger Bacon, who lists the cardinal sins in an unusual order with avarice at their head and traces them all, except anger, to avarice.[8]

The Challenge to Avarice of Biblical Poverty[9]

ON THE EVIDENCE of the Judeo-Christian tradition as culled from the scriptures, it appears that as a basic principle those with means at their disposal should share them with others. Care of the needy members of the community is important. Exploitation of the poor by the rich is openly attacked. But ultimately poverty is a question of God being God: that he should be acknowledged as God. "No man can serve two masters; you cannot serve God and Mammon" (Lk. 16:13). The

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Cf. Rosemond Tuve, "Notes on the Virtues and Vices," *Journal of the Warburg and Courtauld Institutes* 31 (1964), 148–58.

[7]This development is traced by Jean Leclercq, "Simoniaca heresis," *Studi Gregoriani* 1 (1947), 523–30.

[8]Roger Bacon, *Opus Majus*, ed. John Henry Bridges (Oxford, 1907), II, 266.

[9]Marc Bloch, *Feudal Society*, tr. L. A. Manyon (Chicago, 1964), 60–71.

crucial question is to know in whom, absolutely and ultimately, one puts one's trust. Since the avaricious man trusts in his wealth, he is an enemy of God. He has failed to put to death, therefore, what is earthly: πλεονεξια, the desire to have more), which is idolatry (Col. 3:5). He has excluded himself from the Kingdom, for as Paul says, "Be sure of this, that no fornicator or impure man, or one who is covetous (πλεονεκτης, one who always wants more) has any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

The absolute model of the non-avaricious, worshipful man is Jesus Christ. Jesus always said that everything was due to his Father: "My teaching is not mine, but his who sent me" (Jn. 7:16). This attitude is also the basis of the κενοσις expressed by Saint Paul in his letter to the Philippians (2:6–11). In his life Jesus was born poor; he often had not even a place to lay his head. He died on the Cross, thus completing a life of self-abnegation, which was as total as it was unselfish.

The cause of poverty was never called into being, beyond the bold statement that "the love of money [φιλαργυρια] is the root of all evils" (Col. 3:5), while the poor are called blessed (Lk. 6:20–26; Mt. 5:3–12). The people who first heard this proclamation of the gospel were probably simple people from Galilee, lacking in many things and so awaiting the Messiah of the poor (Is. 61:1; 58:6). They knew that they could trust in God and call on him for support (Is. 25:4; Ps. 69:34; 72:4). They are blessed because the God of the poor has come to transform their poverty with a gift of the Kingdom. Their present situation may be characterized by poverty, oppression, and persecution; but as long as they trust God and not Mammon, their situation will be reversed sometime.

While Jesus addressed the poor as blessed, he taught that the love of possessions is destructive because it leads to a state of blind acquisitiveness which smothers true life. The good seed of the Kingdom of God is crowded out by worldly cares (Lk. 16:13; Mt. 13:22; Mk. 4:19). The Kingdom of God cannot enter into the lives of the rich. Their wealth separates them from the poor. They concentrate on amassing possessions in this world instead of giving alms which would build up treasure for them in heaven (Lk. 12:15--21). They put wealth before humane considerations and as such stand to lose their eternal salvation (Lk. 16:19–31). The only legitimate application of wealth seems to be its use for charitable purposes (Lk. 16:12; 12:33; 11:41).

Jesus felt himself compelled to preach the Gospel to the poor (Lk. 4:17, 19). He sent out his disciples empty handed to proclaim the good news to the poor (Lk. 9:1–6).

In the early Church the Christians shared their belongings or placed them at the disposal of all (Acts 2:44–45; 4:32–34). There was not a needy person among them (Acts 4:34). James issues a reprimand to those who judge a person by what he has and not by what he is (Jas. 2:1–4). He issues strong warnings to the rich and censures them for exploiting the poor (Jas. 5:1–3). Nevertheless he calls upon the poor to be patient and wait upon the Lord rather than taking things into their own hands (Jas. 5:7–10). Paul constantly calls upon the faithful to overcome covetousness and be responsible, for all those who are avaricious are excluded from the Kingdom (Col. 3:5; Eph. 5:5; 1 Cor 5:10–14; 1 Thess. 4:6–11).

The key, then, to understand biblical poverty lies in Matthew 6:19–21: "Remember, where your treasure is there your heart is also." It is a question of "where is your heart?" not "who has money?" Nevertheless there are dangers in riches, in ambition: above all, possessiveness destroys while there are the poor, the afflicted, the marginal people with whom those who have been gifted by God must share. The first beatitude and the allegory of the camel and the eye of the needle must not be explained away. Above all, biblical poverty is a worshipful acknowledgement of the good God, who has blessed us with so many goods that we may administer them to build up his Kingdom.

Francis' Own Experience of the Effects of Avarice

MARC BLOCH MAINTAINS[10] that there were two "feudal ages," the first from A.D. 800 to 1050 and the second from A.D. 1050 to 1300. He characterizes the first of these ages as having a low density of population which was relatively stable, with poor means of intercommunication and a trade that was "irregular in the extreme" and small in volume. The second, he describes as the "economic revolution," a period marked by an intensive movement of repopulation, a closer association of human groups, an accelerated rhythm of circulation, and an overall revival of commerce. The result was that the cities with

[10]Cf. Saint Jerome in *PL* 22:10815.

their distinctive merchant middle class cash economy took shape and a new spiritual crisis occurred as a gulf emerged between the new economic and social realities and the traditional values.

This second period was the milieu in which John Bernadone, nicknamed Francis or "Frenchie" by his father, was born. He grew up within the cadre of the distinctive merchant middle class cash economy, as his father Peter Bernadone was a cloth merchant in the city of Assisi. "He was brought up by his parents proud of spirit, in accordance with the vanity of the world; and imitating their wretched life and habits for a long time, he became even more vain and proud" (1Cel 1). "When he entered his father's cloth business he learned the pressing ambitions of trade. His father and many others sought to impress upon him the near sacredness of money, which might legitimately be spent on a gentleman's pleasures but never squandered on poor churches and despised paupers" (1Cel 2).

There was a time during which Francis had to struggle to find a norm, "for he was very rich, not however avaricious but prodigal, not a hoarder of money but a squanderer of his possessions, a cautious business man but a very unreliable steward" (1Cel 2). He was not avaricious, but he was living in a society where money was used as a universal norm of value. Money was fast becoming the basis of power and security, and the "nouveaux riches" were clamoring to replace the aristocracy. Money was the key to happiness and success and was the way to power.

Gradually under "divine inspiration" Francis came to see that the pursuit of money and of the prestige and power it could buy was an empty ambition. He took some bales of cloth and sold them in Foligno. Then, leaving behind even the horse he was riding, he returned to Assisi a poor man, thinking only of how he could rid himself of this money, "considering the advantage he might get from it as so much sand" (1Cel 4). When he finally returned to the city after his sojourn with the poor priest, the citizens "reviled him miserably." His father, hearing the noise and shouting and being informed that it was at his son who was dressed as a beggar, rushed to the place, not to free him from the mob but rather to destroy him" (1Cel 5). He imprisoned him, "thinking to bend his spirit to his own will" (ibid.).

The conflict of values, between the father who valued money, prestige, and power and the son who had learned to despise money, reached its climax in the scene before the Bishop of Assisi. First, his father, realizing that he could not draw Francis back to the avaricious ways of the new economy, settled for the return of his money. Then he

publicly repudiated his son for love of money. Francis returned the money, and "the thrust of his avarice was somewhat allayed." But still his father demanded more. He wanted everything, and Francis responded with that marvellous, dramatic gesture. There, before the Bishop and all the people, he stripped. "Naked to follow the Naked Christ."[11] He expressed his disgust at the avariciousness of his father. Nakedness, which is a symbol of being totally denuded, of having a completely non-avaricious attitude, was to mark the beginning and end of Francis' life. Here he repudiated his father's goods and thenceforth would have only his Father in heaven in whom to trust and on whom to rely (1Cel 15). At the end of his life he asked his companions to strip him so that he could face death unclothed, lying naked on the naked earth (1Cel 214; 2Cel 217).

Francis' life between those two naked moments was one that was lived joyously in that total poverty of absolute worshipful dependence on God. Ω

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[11]Bruce Malina, "Saint Francis of Assisi's Attitude toward Money," **The CORD** 12 (1962), 53–58.

New Year's Eve

I must not stand remembering
Each painful loss of now-gone year;
I should not stand dismembering
Each throbbing pain and tiny fear.
Tomorrow life is born again;
This is no time for silent tear;
Tomorrow at the stroke of twelve
Beings a bright and hope-filled year.

Joyce Finnigan, O.F.M.

Gifts for the Magi

His Only Begotten given
in marriage to mankind
the Eternal Father looks afar to find
men of faith on earth
that He might kindle fire in their hearts
to celebrate this humble birth.

From Orient He calls His guests,
Come, come to the wedding feast.

The firmament He sets ablaze,
speaks within of mysteries
hidden from the wise;
a new star their sacrament
in the skies.

Toward Israel—
O quick to believe—
seek the young Emmanuel.

What prize blest
yours who leave each familiar thing
on mad search for a poor Jew King?
The awful, fled Face of every man's quest,
waiting, small on His Mother's breast,
and brighter than your star!
O drink the wine of Mary's liquid lullaby.

Her Son adore,
breathless telling pour
into wondering heart for store
only briefest rest.

Then across the sands'
Back to your oblivion,
for escort—indelible vision,
remembered feel of God in hands,
soft pulsing through swaddling bands;
a woman's song to buoy the years;
taste of His Name
under salt of tears
in homelands
never quite the same.

Sister Mary Agnes, P.C.C.

Prayer and Community Life

JOHN C. FRAMBES, O.F.M.

PRAYER AND COMMUNITY are inseparable if we are to be true Franciscans, true Catholics, true Christians. Through faith and baptism, we are "one body, one spirit in Christ." The Mystical Body is a reality . . . or we are, sadly, very much alone. None of us approaches God without carrying his brother along.

The Sacred Heart of Jesus is the meeting place of the entire human race. Whether we pray alone or in a formal liturgical and communal way, we are joined in the Sacred Heart, and our prayer has a communal character. We would, then, be well aware of the importance of community prayer even if we did not have the many explicit exhortations we do have available to us in the writings of our holy Father Francis.

As friars, moreover, we are a commonwealth, not only of goods, but of spirit.

> Whenever the friars meet one another, they should show that they are members of the same family. And they should have no hesitation in making their needs known to one another. For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly [RegB 6].

What is our greatest need? What is our greatest wealth? What is most precious to each of us? I hope the answer for each to this question is our faith—our life with God. We share our faith, our life, especially when we pray. As we read in chapter 2 of our General Constitutions, "The experience of faith in God in the personal encounter with Jesus Christ is central to Franciscan life."

To recapitulate, prayer and fraternity are mutually dependent. Each may exist separately, but it will in that event be neither Franciscan nor Christian.

In a discussion like this we need to work to find a common ground. We have had different experiences of formation and theological train-

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ing, different experiences of Liturgy and prayer. We have grown up in different milieus. We have different ideas, therefore, of what is normative for community life and Liturgy. If that is a weakness, we can make it a strength by sharing what is important to each of us.

Our life is one of *commitment* to prayer and brotherhood based on the Gospel, rather than a life of dreary obligation.

The obvious place to start is a frank and emphatic insistence that as in everything else so here, as regards prayer and community, the divine initiative precedes anything we can say or do. God speaks to us and gives us life in the Liturgy and the sacraments. It is important to stress this precisely because it is not what I intend to concentrate on in the following reflections, and it would not do to infer from this emphasis that I intend in any way to minimize the primacy and priority of the divine initiative. I want, at any rate, to concentrate here on our human response to that initiative.

A Sign to Ourselves: Liturgical Prayer

OUR LITURGICAL PRAYER (Office and Mass) is a sign of what we are as a community, as a fraternity. You may find it helpful to use this, or a similar, list to check on what is and what is not important to you in this context: fidelity, charity, joy, tradition, peace, piety. Also: convenience, time, routine (as contrasted with creativity), fatigue, obligation (or the lack of it).

The Liturgy is, or certainly ought to be, a rich human experience of ourselves as Church. This is, of course, not all that it should be, but I am trying in these reflections to avoid dichotomies and every sort of exclusivism. "Both-and" is the ideal, rather than "either-or."

Anything we do will have a human quality about it if we give reasonable attention to it, but I am concerned here with Liturgy as a rich human experience. Let me suggest four levels, each touched by grace in its own way, which should be considered (this is not intended to be a complete anthropology). First, the objective/intellectual level. Words and matter lead us to a human understanding of the grace communicated by God. This level is satisfied by the words and gestures prescribed in the liturgical books.

The other three levels are not so precisely articulated. There is, in the second place, the emotional level. Gestures, drama, color, music, and light all affect our emotional involvement in Liturgy. To exclude either emotion or intellect or to overemphasize either is to slight an important part of our nature in one of our most important human activities: worship. The third level may be termed the poetic; it is the level of intuitive analogy, where the meanings of words and symbols deepen beyond what is at first apparent. This is the level of beauty. Finally, there is what may be termed the mystical level—a level beyond our control since it belongs in the realm of grace.

These levels are not intended to be a completely elaborated synthesis; omitted, e.g., is the physical level. I want only to show that Liturgy should appeal to the whole person. That, of course, takes effort. "You shall love the Lord your God . . . with your whole self." I am against artificially induced religious experiences, but Liturgy is a kind of dance with God, and being a wallflower just won't do.

Liturgy is, then, a richly *human* activity. But it is also an experience of Church: a communal activity. As a fraternity we are a "little church." The way we pray should show that we are a community in the mainstream of the larger community, the Church. The following prescriptions of the General Constitutions (O.F.M.) may cast some light on this point:

> The Eucharist, the Liturgy of the Hours and other celebrations, following the directions set by both the Church and the Order, should be celebrated by the friars together, and with the People of God wherever this is possible [Art. 16].
>
> §1. All the friars shall celebrate the Liturgy of the Hours as the Rule enjoins.
>
> §2. The Liturgy of the Hours is the common prayer of the friars. Ordinarily it should be recited in common wherever the friars live together or whenever the friars get together. . . .
>
> §3. The common celebration of the Liturgy of the Hours is not attached to a specific place but to the brotherhood. Still, a church or oratory is ordinarily to be preferred both because it is a holy place and because in it the witness of prayer is better given the People of God [Art. 17].

Common celebration of the Hours and Mass is the norm, not the exception. Without prejudice to a priest's right to say Mass or belittling the private recitation of the breviary, we must admit that the norm for Liturgy is communal celebration.

In the Letter to a General Chapter (*Omnibus*, 106), we find Francis saying, "And so this is my advice, this is my earnest request in the Lord: That in places where the friars live only one Mass a day be said in the rite of the holy Church. If there are several priests in a place, each should be glad for the love of charity to have assisted at the celebration of the other." (There is a long footnote to this, explaining that Francis means one Mass should be celebrated according to the more elaborate Roman ritual, but in light of modern liturgical ideals, may we not discern here a broader exhortation of real value for us today?)

In addition to the communal celebration, the ecclesial nature of our liturgical prayer is shown by a diversity of ministries. There are readers, servers, cantors, presiders; there are ordained and other ministries, which ought to be seen when we pray together as brothers.

Obstacles to Community, Obstacles to Prayer

THERE ARE PROBABLY many obstacles to community[1] and prayer. In some way they all can damage our life together and lead to formalism and dehumanizing routine in our prayer.

Mobility, first of all, is a convenient escape. We can easily be away from one another, from fraternal gatherings, from prayer—and for very good reasons. I sometimes think: Take away my money, but keep your hands off my transportation.

Then there is privacy. Not only do we not want anyone to tell us what to do, but we even feel that what we do is no one's business but our own. Despite electronic invasions of our privacy we maintain it as a strong value. In this country religion has been privatized.[2] Faith is not something people readily discuss. The prevailing attitude is "Do what works for you, just don't impose it on me." This toleration has made it generally easier to be a Catholic in today's society, but you see the reaction provoked by a strong stand on the pro-life issues of abortion, capital punishment, and nuclear arms. I am afraid that we may too easily accept the notion of privatized religion. In fact, we usually bring in an outsider to talk to us because once he is gone we can be private again. Excuse the exaggeration; the fact remains: when our

[1]Some of these obstacles to community were discussed at the Formation Jamboree held at Siena College in August, 1982.

[2]Cf. Bishop Roger Mahoney, "The Catholic Conscience and Nuclear War," *Commonweal*, March 12, 1982.

prayer is privatized, the fraternity suffers. The same holds true for the rest of our lives.

Convenience is a third factor here. We live in the land of fast food. We get it when we want it and how we want it. (At least they do it our way at Burger King!) Needless to say, community and Liturgy are not matters of convenience, but of love. We need to question ourselves about this.

There is also the "ideal" of economy. I am all for economy of motion, but economy of time often seems to influence us too much when we pray. At Mass, for example, the celebrant sometimes does everything. More properly, another should read the first and second readings, and a deacon or another priest the Gospel. Again, we can leave the altar bare during the Liturgy of the Word and then let an assistant "set the table." Who has gone to a banquet where food is on the table when you walk in the front door? Is this "important"? Objectively, no. But it does symbolize a change in activity, it heightens drama, and it calls attention to what we are doing—not to mention the fact that it complies with the rubrics. The exhortation of *Sacrosanctum Concilium*, §11, seems relevant here: "Pastors must realize that, when the Liturgy is celebrated, more is required than the mere observance of laws governing valid and licit celebration. It is their duty also to ensure that the faithful take part knowingly, actively, and fruitfully."

Respect—or rather the lack of it—is another obstacle. I think we do respect one another. We are individuals with many gifts, with different styles. If we were all identical, it really would make for a boring life together. But it is no less true that we need to make some effort, at times, to respect these differences in the context of liturgical celebration.

Work—our obligations and duties of all kinds—is a real obstacle, and it is made all the more difficult by our placing upon it the premium we do. It is the best excuse most of us have for not praying with the fraternity. The Constitutions are also concerned about work interfering with *mental* prayer:

> Superiors have the duty to provide each friar with books, time, and whatever else is necessary for mental prayer. Moreover, they must see to it that the activity of the friars is so scheduled that the life of prayer suffers no harm because of an overactive life [Ch. II, Art. 20, §2].

"Individualism" may summarize all these obstacles. It may be a rugged American virtue, but in religion it is a hallmark of extremism in the Protestant movement.

What are we to do? A deepened commitment to fraternal life is something we already profess to have made, as is also the case with a rededication to communal prayer. Yet we could just be spinning our wheels in this effort, unless this renewal is accompanied by solitary, wordless prayer in the presence of God. This is where love of God and love of brother grow.

I like to think of the words in the Liturgy as rain. The silence which ought to be a part of the rhythm of worship is like the rain sinking into the earth. Without time spent alone in contemplative prayer, however, we cannot receive the rain of God's Word. We will be like hard, parched earth that rain cannot penetrate.

Contemplative prayer demands discipline and a kind of death. So does fraternal life. Are we ready to accept that demand? When we feel we have met the demand, then we have fallen short. Recall Paul's admonition: "Beware, you righteous, lest you fall!"

* * *

TO TALK OF FRATERNITY and the fraternity's prayer is to speak of love. It is the love of Christ that binds us to one another. Remember Paul's hymn to love. Love is not hard to see, but it must keep growing, or it will die. As we grow in the love of Christ, we live in the Spirit rather than under the Law. Our life is one of *commitment* to prayer and brotherhood based on the Gospel, rather than a life of dreary obligation. That is the conversion we undertake. Ω

The Saint and Scholars:

How Chesterton, Joergensen, and Others Approached Saint Francis

LIAM BROPHY

IT WAS SAID of Francis Bacon that he moved the intellects that moved the world. The same might be justly said of Saint Francis of Assisi: he moved the intellects that moved the world of spirit. His spiritual power and vitality, his creative energy, reach into innumerable minds, not only in the obvious sphere of religion, but in literature and the arts. Dante in a deep metaphor likened him to a rising sun, and all the strength and beauty we associate with a glorious dawn: the light, the freshness, the air of hope and stimulation, cling to his memory still. Thus Dante himself, as the English poet-scholar Matthew Arnold noted a century ago, was directly influenced by the saint and initiated a magnificent era in Italian literature, while Giotto, the Tertiary artist, began a whole new age in art with his frescoes of the saint in the Basilica of Assisi.

That this benign influence continues to our own time can be shown in the works of two poet-authors, which had profound influences on their compatriots: Johannes Jorgensen in Denmark, and G. K. Chesterton in England. Of both writers it could be said that they were naturally Franciscan souls. They were poets of distinction, with all the poet's yearning for beauty and vitality; they had a warm love of humanity; they appealed especially to youth, and they were confirmed optimists. Their very attraction to Saint Francis, and ultimately to the Church, of which Chesterton said that Francis was "a living pillar," stemmed from their reaction against the drab, dreary, and devitalized forms of reformed Christianity into which they were born.

Liam Brophy, a civil servant in his native Dublin, is a prolific writer of essays and articles for periodicals in Ireland, England, the United States, Canada, and Australia. He is also a n established poet, having been honored by membership in the Catholic Poetry Society of America.

Joergensen was born in Denmark fifty years after the death of Kierkegaard (which in Danish means "Churchyard"). The Scandinavian countries just then were being swept by the chill winds of Existentialism and austere Rationalism. Ibsen, Strindberg, and Georg Brandes were exercising a strong malevolent influence on the minds of the young, urging them towards an atheistic neo-paganism in reaction against the harsh intellectual climate and the unlovely mercantile ethics of Lutheranism. The young Joergensen joined the intellectual élite of Denmark, searching for fullness of life, but found the neo-pagans plied him with stones instead of bread. After much internal conflict and long supplications to Heaven for direction, a friend and painter, lately converted to Catholicism, Verkade, destined to become a Benedictine monk, invited him to join him and a group of fellow writers and artists who were planning a tour of Southern Germany and Italy. It was to prove for Joergensen the spiritual path to Rome, via Assisi. He later wrote a glowing account of that tour in his *Livre de la Route*, which ranks with Belloc's delightful *Path to Rome*, and in his autobiography, which ought to be included in every library of Franciscan classics.

To our Protestant friends I would say, for your love of Saint Francis to be consistent and complete you should love the things he loved, and he loved the Catholic Church and its Supreme Pontiffs most ardently.

Almost every potential convert has a stumbling block, the "one thing necessary," which he must overcome before he romps home to Rome. With many it is the Real Presence, with others it is papal infallibility, with Joergensen it was the fear of having to renounce poetry, the light of his life. His friends had little trouble in convincing him that poetry and prayer went together, that close to Assisi in particular, poetry was lived. "You thought you were giving up poetry, Giovanni," he heard a voice say. "Behold, she is coming towards you fairer than ever before!" He began to attend Mass in the Church of Santa Maria degli Angeli in Assisi.

It took time for the seed of faith to mature in Joergensen's soul. Meanwhile he returned to Denmark, where his literary friends expected a witty and flippant travel book from him in the epigramatic manner of Oscar Wilde, who, incidentally, was buried in Paris with a picture of Saint Francis placed, at his request, in the coffin with him. He told his friends that in their search for truth, happiness, and liberty they were on the wrong track. He sought those too, but did not find them until he returned to the fullness of the Christian Faith. He offered to show them the way to the sunlight of the mind.

Joy of the Seraphic kind seems always to bring an air of vitality and creativity with it. It is said of English converts in particular that they turn to writing comic verse as soon as they get Home. Certain it is that Joergensen poured out a vast quantity of literature after his conversion, much of it aimed at misguided youth and persuading them that the cult of aesthetic beauty finds its highest expression in Christianity. Beauty lovers like himself need not fear that Catholicism, unlike Calvinism, would deprive them of the beauty they sought. Instead, they would find, in the words of Francis Thompson:

> All which thy child's mistake fancies as lost
> I have stored for thee at home.

Joergensen entered that Catholic Church in 1896, persuaded that he had been drawn there by the stigmatized hands of his favorite Saint. In gratitude he wrote what has proved to be one of the most popular of the many "Lives" of Saint Francis, as well as a literary masterpiece called "Franciscan Pilgrimage," telling of the journey of body and soul towards the Church. Joergensen had hoped to be buried in Assisi, where he spent much of his time, but the hounds of war chased him, not for the first time in his life, till he lay down for his last long rest in his native Svebdborj, where he died in 1956 at the age of 90.

G. K. CHESTERTON WAS ONE of the most brilliant stars which formed the constellation of Catholic writers in England at the beginning of the century, and which included such shining geniuses as Francis Thompson, Hilaire Belloc, Alice Meynell, Maurice Baring, and Ernest Dowson. Students of English literature will be aware of how frequently they refer to Saint Francis in their work, especially Francis Thompson.

It is difficult to realize that Chesterton's truly delightful "Life" of Saint Francis was written while he was still an Anglican. Doubtless poetic intuition had a lot to do with it, added to a sunniness of nature.

It is obvious from these words in the first chapter of his book that Chesterton had been attracted to the saint a while before the book was published in 1915:

> Long ago in those days of boyhood my fancy first caught fire with the glory of Francis of Assisi. . . . The figure in the brown habit stands above the hearth in the room where I write, and alone among many such images, at no stage of my pilgrimage did he ever seem a stranger to me. . . . His figure stands on a sort of bridge connecting my boyhood with my conversion to many other things; for the romance of his religion had penetrated even the Rationalism of that vague Victorian time.

The romance of Saint Francis' Religion had indeed penetrated the chill fogs of Victorian England, beginning with the famous essay of Matthew Arnold entitled "Religious Sentiment." What renders that essay remarkable is its intuitive appreciation of Saint Francis' influence, and the fact that the saint was almost totally unknown to non-Catholics in England. Arnold corresponded with Cardinal Newman for years, and a brother of his, under the Cardinal's direction, entered the Church. The essay begins thus:

> In the beginning of the thirteenth century, when the clouds and storms had come, when the gay sensuous pagan life was gone, when men were not living by the senses and understanding, when they were looking for the speedy coming of Antichrist, there appeared in Italy, to the north of Rome, in the beautiful Umbrian country, at the foot of the Apennines, a figure of most magical power and charm, Saint Francis. His century is, I think, the most interesting in the history of Christianity after its primitive age . . . and one of the chief figures, perhaps the very chief, to which interest attaches itself, is Saint Francis.

John Ruskin, Arnold's friend, also a professor at Oxford, was most enthusiastic about Saint Francis. He came to know the saint through his art criticisms, for which he became so famous. He realized what a profound influence the saint had on the art of the Renaissance, starting with Giotto, and reacing against the lusterless Puritanism in which he was reared and of which he had some harsh things to say, he clung avidly to the memory of Saint Francis, whose Religion, as he saw, had all the warmth and creative energies which satisfied an artist and lover of beauty. He spent his vacations with the friars at Fiesole, treasured a piece of the saint's habit, and thought of entering the Church for the express purpose of becoming a Franciscan Tertiary.

Thus began what might be called the modern secular interest in Saint Francis. On the Continent of Europe a similar interest had begun with the work of two non-Catholics: Karl Hesse's "Life" of the saint with the significant sub-title Ein Troubadour, a sign again of the reaction against the dourness of Lutheranism, and Paul Sabatier's "Life" published in France at a later date. As Sabatier was a scholar of note and wrote in a most attractive style, like Renan, he had a deep influence on non-Catholic attitudes to Saint Francis. But he perpetrated one grave heresy against which the Saint would have protested vigorously. He depicted him as the forerunner of the Reformation, the spiritual ancestor of Luther. This, we know, is not merely ironic but truly preposterous, for the *vir Catholicus et totus Apostolicus* was one of the most loyal sons of the Church and a staunch supporter of the papacy. It is curious that a scholar so deeply versed in Franciscan sources should have missed the many appeals Francis made to his followers to be ever submissive at the feet of the Holy See. The "incredulous Saint Francis," as Pope Pius XI called this caricature of the saint, was ably refuted by that eminent American friar, former journalist, and later Apostolic Nuncio to Ireland, Pascal Robinson, in his essay "The Real Saint Francis."

These brief comments on the non-Catholic attitudes to Saint Francis were necessary for the proper understanding of Chesterton's conversion by the saint. To this false picture of the saint we might add the polite caricature on the part of those who set up little statues of him in boudoirs and on bird baths, adopting him as their pet and the patron of all pets. There is an element of worth in this, and the writer, who is a patron of the Catholic Study Group for Animal Welfare, is happy to applaud all attempts to combat cruelty to animals. But to our Protestant friends I would say, for your love of Saint Francis to be consistent and complete you should love the things he loved, and he loved the

Catholic Church and its Supreme Pontiffs most ardently. Then I would ask them to realize that he "looked through Nature up to Nature's God" and his top priority was the salvation of the souls of men. It would be well if our kind hearted non-Catholic friends could be persuaded to read Pope Pius XI's Encyclical *Rite Expiatis*, which puts the saint in perfect perspective.

Chesterton saw these inconsistencies, and few writers have used such incisive wit or clear logic to expose all forms of falsehood. Here is one example out of many. It occurs in his essay, *Lunacy and Letters*: "Francis must not be exhibited to the modern world as a sort of modern aesthete, with garments of a Rosetti picture and the ethics of a vegetarian restaurant." Whenever the occasion arose Chesterton defended Saint Francis against his attackers and those who falsified his image and message. To the fastidious, he addressed his pointed verse:

> If Brother Francis pardoned Brother Flea,
> There still seems need for such strange charity,
> Seeing he is, for all his gay good will,
> Bitten by funny little creatures still.

There was a striking similarity of spirit between the English poet-journalist and the poet-saint of Assisi. It was noted by Karl Pfleger in his book *Die Geister die um Christus ringen*, translated into English under the title *Wrestlers with Christ*:

> If he [Chesterton] had any definite ambition it is, if I read aright between the lines of his "Saint Francis," this: to be like the Poverello, God's fool, and on his own initiative; and in his own way to praise the work of His omnipotence, the permanent miracle of the world. Ω

The Universal Prayer of Jesus

SISTER EDMUND MARIE STETS, C.S.B.

ONE COOL SUMMER evening, when the day's work had been put aside, I decided to take a walk with another sister along the quiet paths of our campus. The news that evening had been pretty grim; so our conversation picked up on that theme.

"What do you think will happen," I said, "to all the people who do not know Christ, do not believe in God, and seem destined to be 'lost souls' at the end?"

"I don't know," she said.

"Think of all the derelicts and criminals who are, even now, living out their days ignorant of the real true purpose of life, ignorant of salvation and the mercy of God. Is there any hope for these people? How can they be reached?"

"I don't know," she said again, not without interest, but with a kind of patient resignation.

"The conversation went on like this a few minutes longer, rather one-sided, as we tried to grapple with mysteries beyond our understanding. But it was obvious that I was searching for answers without knowing the real questions.

Later that evening, praying the Scriptures, I opened to Luke, Chapter 11:1-4. I reflected that perhaps the Apostles had experienced exactly the same kind of frustrating conversation, and were just emerging from the thick of their conclusions, when they met the Lord returning from prayer. At once, they recognized how he dealt with these mysteries, and they turned to him for instruction.

"Lord, teach us to pray, just as John taught his disciples."

The words of Jesus to his Apostles were:

Sister Edmund Marie Stets, C.S.B., who has often contributed poetry to our pages, teaches English at Alvernia College, Reading, Pennsylvania.

Father, may your name be held holy.
Your kingdom come;
Give us each day our daily bread,
and forgive us our sins,
for we ourselves forgive each one who is in debt to us.
And do not put us to the test.

This was the Lord's response to the needs of all men everywhere, his universal prayer for humanity. It is a prayer of absolute trust, faith, and surrender to the Father as he offered himself for the salvation of man. Christ prayed for us, and with us, then and now, and especially for those who can't, who won't, who don't know how to pray. When I unite with Christ in praying the Our Father, my prayer assumes his universal dimension, and I too pray that the Father be loved and adored by every heart in every age. I pray for the kingdom to be accomplished for which Christ gave his very life, for the daily needs of the poor, the homeless and forsaken, especially their need of Jesus, the Bread of Life. I ask forgiveness for the whole world, crimes of nations and of individual hearts, especially my own sins, and I personally forgive all men for their hurts to me, as I am, in the Mystical Body of Christ, hurt by their sins. I pray to be delivered from the sin that controls the evil in the world, as Christ struggled with the evil powers of his world, and I pray for the coming of his kingdom as he promised, and as it will be.

The universal prayer of Jesus, in the words of the Our Father, is a gift to all men for all time. It is more than a prayer; it is the answer to the questions which remain unsolved for us because of the ignorance of sin. The universal prayer of Jesus is the flickering light in a darkened world, as steady as a star in the night sky, shining until the end of time, and we are never more consoled, never more humbly certain, than when we pray with the words that Jesus taught us. Ω

Book Reviews

Twentieth Century Christian Heroes: No Strangers to Violence, No Strangers to Love. By Boniface F. Hanley, O.F.M. Notre Dame, IN: Ave Maria Press, 1983. Pp. 224; photos. Paper, $6.95.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (English), a member of the campus ministry team at Saint Bonaventure University.

In this book Franciscan Father Boniface Hanley writes about eight Christians who lived in our own century and whose lives "became for us a source of hope and joy" (p. 8). These eight men and women experienced great pain and sorrow, but they not only endured such experiences, but used them to grow in their love of God. We can call these men and women Christian heroes and heroines because they lived heroic Christian lives. A hero is called "a person of distinguished valor and fortitude," and all of these persons exhibited strength of character and faith in God that make them worthy of our admiration and, in some respects, of our imitation.

Thomas Dooley was a doctor and an officer in the United States Air Force who courageously ministered to the poor and war-afflicted people of Laos, both during and after his period in service, until he died of cancer at the age of thirty-three. Edith Stein was a brilliant German Jewish philosopher, who became a Catholic and a Carmelite nun. She was put to death in a gas chamber at Auschwitz. Charles de Foucauld was a French soldier, engineer, and Trappist, who became a hermit in the Sahara and was murdered by Moslem tribesmen of the desert. Vincent Lebbe was a Belgian Vincentian missionary in China. In an unpopular fashion, he constantly advocated a native Chinese clergy and happily saw the first native Chinese bishops consecrated by Pope Pius XI in 1926. Worn out by his labors and by his suffering at the hands of the Communists, he died in China in 1940.

Franz Jaegerstaetter was an Austrian farmer who refused to accept the domination of the Nazi regime in Austria. He was imprisoned and condemned to death as an enemy of the State for his refusal to enter the military service. Eva Lavalliere was a popular French actress who endured a painful childhood and early adulthood that led her to give up her practice of the faith. Through the grace of God, she returned to the faith, gave up the theater, and became a member of the Third Order of Saint Francis and a lay volunteer in Africa. Her intense suffering during a lingering illness she offered to God in reparation for the sins of her early life, and she died peacefully in the Lord. A scholarly Dutch Carmelite educator and administrator, Titus Brandsma became spokesman for the Dutch Bishops in protesting the anti-Catholic and anti-Semitic actions of the occupying German Nazi regime. He was put to death in the concentration camp at Dachau.

The final report in this volume is

about Miguel Pro, a Mexican Jesuit priest who, despite warnings from the government, continued to minister to the spiritual needs of the people in opposition to the anti-Catholic constitution of the Mexican government. His dying words before a firing squad of Mexican police were, "Long live Christ the King."

All the men and women whose stories are told in this book were victims of misunderstanding, injustice, and persecution. Father Hanley presents the account of each of them in a direct and personal way. Photographs of persons and places make the accounts all the more interesting to the reader. "Finding God, they came to love themselves and to forgive and even to love their persecutors and murderers" (p. 8). All of us can be edified and encouraged in our own lives by the stories of these eight Christian men and women. This reviewer recommends Father Hanley's book to anyone seeking to lead a God-fearing, Christian life. He considers the present volume the equal of *Ten Christians*, an earlier work by the same author.

The Ideals of Saint Francis of Assisi. By Hilarin Felder, O.F.M.Cap. Translated by Berchmans Bittle, O.F.M.Cap. 800th Anniversary Reprint Edition. Chicago: Franciscan Herald Press, 1982. Pp. xvi–518, including Index. Cloth, $12.50.

One view, by Terry McCook, S.F.O., M.A. (Education, The American University), a businessman and formation director for Saint Peter's S.F.O. fraternity in Richmond Virginia, who maintains a special interest in the history of Franciscan spirituality.

Among other contributions to the 800th Anniversary celebration of the birth of Saint Francis of Assisi, this book is perhaps the singular reminder to modern day Franciscans that there are unique and essential characteristics that define the Franciscan way of life, and a periodic reflection on these definitive characteristics is necessary to revitalize the vocation of "littleness" that serves to "rebuild the Church."

The use of the word *Ideals* in the title may appear a little confusing to the general reader. Common language and conventional understanding probably attach an abstract meaning to the term *ideal* as that which essentially defines what human life is, yet is removed or stands apart from lived experience. The situation is similar to Jesus telling the rich man, who was a righteous and upstanding individual, to sell all he had and to follow Him. There was no argument that this was the "ideal" thing to do, but the rich man's actual circumstances dictated that this was not a practical thing to do. The common person may be able to accept that there is an impractical dimension to an ideal, but the attempt to describe several ideals that compose a single way of life may appear totally unrealistic. Father Felder is not always careful whether he is attempting to discover the essential ideal of Franciscanism or to describe a variety of ideals that have been ascribed to the Franciscan way of life over the course of nearly 800 years.

Early in the book Father Felder writes, "The IDEAL of Francis was therefore a life 'ACCORDING TO THE GOSPEL,' 'AFTER THE MANNER OF THE GOSPEL,' 'ACCORDING TO THE PERFECTION OF THE GOSPEL' (p. 11). The friars were consequently to observe exactly all those things which the Saviour demanded of His apostles, and all of those who are called to evangelical perfection" (p. 12). He seems to suggest that the Ideal (singular) of Franciscan living is imitation of the Gospel life of Jesus which is manifested in the living out of certain evangelical ideals (plural). If this is an accurate assessment, *The Ideals of Saint Francis of Assisi* is an invaluable resource for all Franciscans. We have in one volume a concentrated attempt to define the essential Ideal of Franciscan living and the ideals that serve as benchmarks to indicate what progress is being made in moving closer to the essential Ideal. This general approach is confirmed by the layout of the book. Chapter One is "Francis and the Gospel," Chapter Two is "Francis and Christ," and the remaining chapters use the foundation of Gospel and Jesus to discuss Eucharist, Church, Poverty, Humility, Simplicity, Penance, etc., as unique, evangelical ideals in the life of a Franciscan.

The book is noticeably written from a "First Order" perspective. This reviewer gets the impression that the Gospel life of Jesus, according to Father Felder, is most clearly expressed in the life of a Friar Minor. Father Augustine Donegan, T.O.R., recently told a group of Third Order Franciscans, "A father makes a family, not households." Father Felder leaves one with the impression that our holy Father Francis was in the business of making households instead of a family. The "First Order" perspective militates against current efforts to present Jesus and Francis to the world as brothers to all regardless of rank or position. The family nature of Franciscanism is briefly and succinctly declared in the recently revised rules for the Secular Franciscan Order and the Third Order Regular.

Every committed Franciscan should have access to a copy of *The Ideals of Saint Francis of Assisi*. A Franciscan who seeks a valuable resource that contains many references to a wide variety of Franciscan scholarship will find it in this book. A Franciscan who is willing to be challenged in his/her own understanding of what Gospel living really means will be stimulated by this book. A Franciscan who wants to grow in his or her vocation will find guidance and encouragement in *The Ideals of Saint Francis of Assisi*.

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Another view, by Father Stephen Malkiewicz, O.F.M., M.A. (Liturgics, University of Notre Dame), Guardian and Associate Director of Formation at Holy Name Friary in Chicago, post-novitiate student friary of the Assumption Province.

To those of us who became interested in Francis of Assisi before Vatican II, *The Ideals of Saint Francis of Assisi* was a well known and read map in identifying the Franciscan charism. It was interesting to read the book again after nearly twenty years. Much water has passed beneath the bridge, including the work of Felder's

fellow German scholars (Kajetan Esser, Englebert Grau, Oktavian Schmucki, to name a few) and the momentous event that was Vatican II.

Originally written in 1923 and first published in an English translation in 1925 by Benziger, *The Ideals* has been reprinted in 1982 by the Francisan Herald Press to commemorate the 800th anniversary of the birth of Saint Francis. Hilarin Felder, like many before and after him, has attempted to delineate and apply the Franciscan charism to contemporary followers of the Poor Man from Assisi. The author puts it well in the Preface: "My entire and sole endeavor was to portray quietly, respectfully and lovingly the Ideals of Saint Francis in the light of available sources, and to give these ideals their proper place in the frame of his environment and time (p. x). The question is not how well the author has accomplished his task, but rather, for whom? The proof of the pudding, as concerns the first question, is that the book helped form innumerable followers of Francis. In terms of the second question, I wonder why the book was reprinted. After all, it is readily available on library shelves for research purposes. Who is the intended reader?

In terms of Felder's *Ideals*, one has only to look over the Table of Contents to recognize topics easily identifiable with the Franciscan charism: Gospel living, imitation of Christ, obedience to the hierarchical Church, poverty, fraternity, the peace movement, etc. Realizing that the book was originally published in 1923, one is likewise amazed at the author's marshalling of sources. Obviously, the "Quest for the Historical Jesus" left its mark on Felder's scholarship. Each chapter largely amounts to a composite of texts written either by Francis, by his early biographers, or by contemporary or later sources. On the other hand, the critical value of discerning the bias of different sources (Celano, the Three Companions, the *Speculum Perfectionis*, Bonaventure, Matthew of Pisa, etc.) is not yet raised.

Two principal difficulties that I encountered rereading the book in 1983 had to do with the language and the theological bias of the author. Both are the result of the fact that this book was written in 1923! The contemporary Franciscan might have difficulty with language such as "Under the impulse of divine grace his [Francis'] innate tenderness now rises to the heroic heights of Christian charity" (p. 6). Yet, more troubling to the modern reader are the theological categories that formed Hilarin Felder's questions. Thus, in the third chapter, "Francis and the Eucharist," Eucharist is understood and consequently read into the texts as localized presence. No attention is paid to the performative verbs used by Francis (consecrate, celebrate, administer, sacrifice, receive, etc.). Of course, this is a contemporary observation and not entirely valid in relationship to Felder's book. The point is, however, that it *is* our observation. Felder can then write: "The faith of Francis beholds behind the crystal of the monstrance, on the linen of the altar, and on the tongue of the communicant, the hands and feet, the eyes and mouth, the flowing blood and throbbing heart, the majestic personality and saving grace of Him who once walked the fields of Galilee and Judea, and to whom he himself had sworn allegiance as a knight of the Cross" (p. 44). The author presents Francis' ideal in terms of his own (1920's) theology: tabernacle, monstrance, and devotion. He could not do otherwise. For a book printed in 1982 there are three different theological agendas operative: the medieval (Francis), the late tridentine (Felder), and the post-conciliar (the contemporary reader). My impression is that in terms of specifically ecclesiological and sacramental theology the author reads the medieval Francis in terms of his late tridentine categories. Thus the ideals, as presented by Felder in terms of Eucharist, might turn out as medieval and/or late tridentine rather than specifically Franciscan.

Catholic Social Thought and the Teaching of John Paul II. Proceedings of the Fifth Convention (1982) of the Fellowship of Catholic Scholars. Edited by Paul L. Williams. Scranton, PA: Northeast Books, 1983. Pp. 107. 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 Holy Name Provincial Committee on Peace and Justice.

This volume is the collection of major papers, workshops, and speeches of the fifth convention of the Fellowship of Catholic Scholars, held in March of 1982. As such it contains wide variations in the quality of its scholarship. For example, Rev. Ronald Lawler, O.F.M.Cap., provides some valuable background material on the Personalist themes in the social encyclicals and oral statements of the Holy Father. Regis Martin, on the other hand, offers some literary reflections on work in the world that do a disservice to C.S. Lewis (his primary subject) by doing little more than bemoaning the shortcomings of contemporary fiction found in the *New York Times Book Review*. Especially well done is a short piece by Maura A. Daly on Eric Gill. Gill's sculpture and essays on contemporary man and the morass of modern society offered a reflection on the working world that is downright insightful.

One shortcoming in the entire project is the quality (quite absent) in the final production of the book. Pages are out of place, typographical errors abound, etc. This carelessness in the printing process detracts from the depth of scholarship in this otherwise well done collection.

Living Divine Love: Transformation, the Goal of Christian Life. By Dominic M. Hoffman, O.P. Staten Island, NY: Alba House, 1982. Pp. xiii–200. Paper, $7.95.

Reviewed by Father Placid Stroik, O.F.M., Director of Post Novitiate Formation for the Assumption Province.

This book by Father Hoffman is principally an explanation of the spiritual life as seen from the point of view of its perfection. It is not intended as a detailed description of the

person in the transforming union, but rather as an attempt to establish a few central ideas and give some practical advice.

For example, Father Hoffman clearly and with frequent repetition explains that the goal of Christian life is to come to want God for His own sake and not for self-glorification or self-adulation. This theme is picked up to stress that as transformation takes place, God comes more boldly to the fore as the one sought. Less emphasis is on union with one's neighbor, yet not to the neglect of love for and duty to one's neighbor.

Transforming Union is a synonym for the journey into God, desired by the human person; and God's love alone brings about that transformation. It is love, trust, and dependence. Its essence is the heroic degree of virtue, especially love of God and neighbor. Mystical prayer, constant contemplation, and desirable familiarity with God are not essential characteristics of Transforming Union, but they may accompany those characteristics.

Father Hoffman has a fine discussion on ecstasy and rapture, highlighting the distinguishing qualities of intensity of presence and the reaction of the person on the spiritual, psychological, and physiological levels. He also puts to rest the thought that sexual passion and hysteria could be the cause of contemplation.

This is a fine book for the seriously minded person seeking to grow spiritually. It makes concepts and experiences understandable. Above all, it keeps the focus on God as the goal of the spiritual adventure. For us, Father Hoffman says, it means total and complete giving of ourselves to God, understanding that we give "all" we can give and are. In this sense we give infinitely.

Saint Francis: A Model for Human Liberation. By Leonardo Boff, O.F.M. Trans. John W. Diercksmeier. New York: Crossroad Books, 1983. Pp. viii–178. Cloth, $12.50.

Reviewed by Father Joseph Kiernan, O.F.M., Executive Secretary of the Justice and Peace Committee of Holy Name Province.

Father Leonardo Boff has written a challenging book, especially for the followers of Saint Francis living in the developed nations of the First World.

As he tells us in the Introduction, the book's five chapters are like concentric circles moving inward from the more general to the particular. Thus he starts with the notion of system and moves through society and the Church to the individual. The entire process is read from the perspective of the poor, since they are the ones most interested in qualitative change in society, and because Francis tried to read the Gospel and all reality from the same perspective (p. 2).

The author addresses three major questions. First, he is engaged in social analysis. What is the present structure of global society with its underlying dynamisms, and what has been (should be) the Church's role in society? Second, what is the essence of Francis' charism, and what resources does he provide us in helping meet society's needs? Third, how may we tap these resources in our own attempts to minister to today's social situation?

Father Boff reads the social situation from the "underside of history," from the side of the poor. Since the author comes from the Third World and is steeped in liberation theology, this is to be expected. His analytical framework is Marxian, in which the underlying cause of social evil is seen as capitalism, which fuels the sharp social divisions between the numerous poor and the minority rich. The battle lines are clear and sharply drawn.

This Marxian critique is difficult to swallow for someone living, like myself, in the First World. I do not doubt that capitalism is seriously flawed in theory and practice, but to see it as the cause of all social evil seems simplistic. In addition, the historical incarnations of Marxism up to the present, i.e., totalitarian communism, offer little hope as an alternative. This is not to say that Boff is suggesting as his own solution totalitarian communism as such.

He states that liberation is the strongest impulse in modern culture, citing among its most significant promoters Marx and Freud (p. 82). The first may be questioned for the reason stated above. Freud may have helped liberate the psyche from interior bonds of neurosis and psychosis, but at least some Freudians have promoted something Boff is trying to overcome, i.e., a narcissistic preoccupation with oneself. Some Freudians would see some of the social evils which he decries as mere symptoms of sickness and therefore non-culpable.

The author is much more successful in explicating the charism of Francis. Compassion, gentleness, humility, joy, prayer, love for the poor and the poor Christ, the ability to see all creatures as sacraments of the loving and merciful God, and stress on communal living, are all qualities we have come to know and admire in the life of Francis. They are his legacy to us. Boff does a good job of exploring these qualities in Francis and of pointing out their timeliness for all ages, especially our own.

Boff does not give a clear blueprint for how modern Franciscans are to help transform the world and Church. He does, however, give a good portrait of Francis, and he shows skillfully how Francis' charism can energize us at the deepest levels

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Statement of Ownership, Management and Circulation

Title of Publication: *The Cord*. Publication No. 563640. Date of Filing: September 26, 1983. Frequency: Monthly, except July-August combined. No. of issues per year: 11. Annual subscription price: $11.00. Office of publication, Headquarters of the publishers, and Publisher: The Franciscan Institute, Saint Bonaventure, Cattaraugus Co., NY 14778. Editor: Fr. Michael D. Meilach, O.F.M., Siena College Friary, Loudonville, Albany Co., NY 12211. Managing Editor: Fr. Bernard R. Creighton, O.F.M., The Franciscan Institute, Saint Bonaventure, Cattaraugus Co., NY 14778. Owner: The Franciscan Institute, Saint Boanventure, Cattaraugus Co., NY 14778. Known bondholders, etc.: None. The purpose, function, and nonprofit status have not changed during the preceding 12 months. Total copies printed: avg. 1800; last issue 1800. Paid circulation thru dealers: avg. 30; last issue 30. Mail subscriptions: avg. 1685; last issue 1648. Total paid circ.: avg. 1715; last issue 1678. Free dist.: avg. 56; last issue 56. Total dist: avg. 1771; last issue 1734. Left over, etc.: avg. 29; last issue 66. Returns: none. Total: avg. 1800; last issue 1800. I certify that the statements made by me above are correct and complete.

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

of our being to minister to a troubled world. Particularly helpful is his exploration of the centrality of poverty in the life of Francis. "Poverty is never for Francis an end in itself or a purely ascetical path to be followed. It is the means to an incomparable good: union and fraternity with the forgotten and with the suffering servant, Jesus Christ" (p. 72). Such poverty leads to true freedom, joy, and unselfish service.

We need to hear from someone like Father Boff, to be shaken from our lethargy. Our first impulse may be defensiveness and the feeling that yet another Third World spokesman is laying a guilt trip on us comfortable First World Christians. This is not his intent. Rather, as he notes in the last chapter, all believers must acknowledge their sinfulness and frailty. We have no better model for this than Francis himself. If we can bring our wounded selves before the merciful Lord and believe that we are truly forgiven, then we are free to be about his ministry. In quoting an aged confrere, Boff says:

> . . . if in the end, you can be neither holy, nor perfect, nor good, nor wise because of the weight of your sins, then carry this weight before God and surrender your life to His divine mercy.
>
> If you do this, without bitterness, with all humility, and with a joyous spirit due to the tenderness of a God who loves the sinful and ungrateful, then you will begin to feel what it is to be wise, you will learn what it is to be good, you will slowly aspire to be perfect, and finally you will long to be holy [p. 130].

Books Received

Carberry, John Cardinal, *The Book of the Rosary*. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 120. Paper, $4.50.

Iriarte de Aspurz, Lazaro, O.F.M.Cap., *Franciscan History: The Three Orders of Saint Francis of Assisi*. Trans. Patricia Ross. Chicago: Franciscan Herald Press, 1982. Pp. xl–603, including Index. Cloth, $25.00.

[illegible] Valentine, O.F.M., *Upon This Rock*. Chicago: Franciscan Herald Press, [illegible]. Pp. 255, including Index. Cloth, $12.00.

[illegible] F., *The Parish Help Book: A Guide to Social Ministry in the [illegible]*. Introd. Philip J. Murnion. Notre Dame, IN: Ave Maria Press, [illegible]. Paper, $3.95.

[illegible] price of Fr. Bonaventure Hinwood's book, *More Answers to [illegible]* listed on page 328 of last November's issue, is R8,40, [illegible] without postage.

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.

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FEBRUARY, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

FEATURES

Volume 34, No. 2

The CORD

A Monthly Franciscan Spiritual Review

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The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at Saint Bonaventure University, Saint Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: $11.00 a year; $1.10 a copy. Second class postage paid at Saint Bonaventure, NY 14778, and at additional mailing office.

The drawings for our February issue have been furnished by Sister Nancy Earle, S.M.I.C., who holds a Master's degree in art and maintains a studio in Bucksport, Maine.

Standard Abbreviations used in **The CORD** for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFld: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
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).

The Way of the Cross

DEVOTION TO CHRIST crucified has been one of the hinges of Franciscan spiritual life for centuries. About 250 years ago the Franciscan Leonard of Port Maurice found a way to focus such devotion when he developed the Way of the Cross. Few Catholic churches or chapels are without at least the 14 (now sometimes 15) little crosses which can help our minds and memories wing their way to Jerusalem, where Jesus walked calmly and bravely to his death on the cross for us.

Saint Leonard wrote of the advantages of contemplating Christ's sufferings: "lives are changed for the better . . . there is given an incentive to virtue and holiness of life . . . we will be urged on to repay such great love with our own love, or at least to bear willingly the misfortunes that from time to time in every walk of life fall to our lot." Back in the 1950's the making of the Stations of the Cross both in community and privately were a feature of all Franciscan communities, and many others. The 1974 Constitutions dropped the prescription for a weekly community making of the Stations, and do not mention explicitly the value of meditation on the sufferings of the Lord, nor the value of suffering in union with the Lord.

Why these omissions? It looks as if the Order felt it could be Franciscan and Christian by calling attention to the Gospels and the Liturgy *in general*, even though it might appear, in so doing, that it was setting aside "just one more devotion," which had become for many an exercise in purely vocal prayer and in standing and kneeling.

The obvious result of these omissions, on the *personal*, individual, level, is a serious pedagogical mistake. For what is not spoken about tends to be ignored, and an important feature of authentic Franciscan contemplative life—the thought of Jesus' sufferings and his love for us which prompted his free embrace of them—is being lost. If I am at all typical, then my own neglect of thinking of Christ's sufferings leads me to reverse the requests of Francis in his peace prayer: to be understood rather than to understand, to be loved rather than to love, to be pardoned rather than to pardon. I tend, that is, to look for "strokes" in ministry and community, and to feel sorry for myself when it seems like the only way one can be recognized in community is to make a blooper or two.

(Continued on page 42)

The Eradication of Avarice:
A Way of Liberation according to Saint Francis—II

ROBERT STEWART, O.F.M.

Francis Challenges Avarice with Poverty in the Light of the Gospel and the Signs of the Times

A. Poverty and Avarice in the Writings of Francis

THE EMOTIONAL TRAUMA of the moment when he repudiated his father's goods led Francis always to associate avarice and poverty, so that these became for him the cardinal vice and virtue. Poverty became for Francis an absolute dependence on the Father who cares for man, flowers, and animals, while avarice was seen as corrupting the human heart and destroying the truth of fraternal feelings and the spirit of praise and devotion.

In his Admonitions, where he treats of "How Virtue Drives out Vice," he writes:

> Where there is poverty with joy
> there is neither covetousness nor avarice [Adm 27].

In joyous poverty Francis found true liberation. For poverty meant a release from the confused longings and the worldly encumbrances that had so marked his life before his total renunciation of all things (1Cel 15). Then he could better direct his mind to God (1Cel 71). So he left his clothes before his father's feet and joyfully went into the world singing; for now, undisturbed by outward clamor, he could concentrate on being with God (1Cel 39). Francis did not set out to be the judge or critic of the existing social systems but rather to be free from avarice, which had caused so much pain in his own life and such destruction in society. His poverty was not a deliberate response to the historical situation but rather a whole-hearted response to Christ. It

Father Robert Stewart, O.F.M., M.A. (Formative Spirituality, Duquesne University), is a member of the English Province who has worked for fifteen years in formation in South Africa, first as Novice Master and now as Director of Formation in the house of studies of the Federation of Southern Africa. He is also a lecturer in spirituality at the National Seminary in Pretoria.

was the answer of a creature who was completely aware of his dependence on his Father in heaven and of his own sinfulness. It was Francis' recognition of the constant danger of losing his new found freedom by being ensnared by avarice that led him to stress in his Rule the danger of associating with the commercial world of his time.

The Rule of 1221, taken as a whole, gives the impression that Francis wished his friars to cut adrift entirely from the commercial systems of the world. He is insistent, for example, that the need for giving advice to postulants about the disposal of their goods should not involve the brothers in secular business (RegNB 2). He insists that his friars receive no money at all; neither themselves nor through anyone else, basing this prohibition on the gospel prohibition to beware of avarice (RegNB 8). "This chapter indicates that poverty, as Francis understood it, rejects money as a sign of a person's drive to possess things, the drive to security through avarice."[12] Finally, in the last chapter, he speaks of the world as one of the snares set by Satan and reminds the brothers that they "should wish for nothing else and have no other desire" (RegNB 22) than God alone. The poverty that Francis is advocating means a lack of avarice and the contentment with living always with the recognition that God is Lord of all. This implies a lack of ownership, since ownership involves the danger of making oneself Lord.

> By being poor we can stimulate the poor to dream the impossible dream of a non-avaricious society.

Again in the definitive Rule of 1223 Francis admonishes and exhorts the friars in the Lord Jesus Christ that they beware of avarice, cares, and the worries of this world (RegB 10). This advice he repeats in the form of life he prepared for the Poor Clares (FormViv 10).

In his Salutation of the Virtues he again juxtaposes poverty and avarice: "Holy Poverty destroys the desires of riches and avarice and the cares of this world" (SalVirt 2).

[12]Bruce Malina, "Saint Francis of Assisi's Attitude toward Money," **The CORD** 12 (1962), 53–58.

Finally, in the fourth Admonition, Francis demands that his friars not be avaricious in regard to spiritual things as well as material things.

B. The Struggle to Avoid Avarice in the Life of Francis and the Early Franciscans according to the Early Biographers

FRANCIS EMBARKED on a life of poverty and manual work and a renunciation of worldly goods. He attracted to himself many of the noble and important people of Assisi, who joined him in the life of evangelical poverty. The voluntary poverty of the Franciscans implied a turning away from social respectability, a renouncing of possessions and prestige to witness to the gospel ideal of total trust and dependence on the Father. Who better than the aristocracy and the important to make this gesture against avarice in a society which was highly competitive, socially conscious, and "money-minded"?

> Without money and without regular support from outside, the means of accumulating a surplus of material goods were greatly restricted. The normal sources for the maintenance of life were of a deliberately transient and insecure nature: they consisted in rewards in kind for menial labor outside the settlements, eked out with the products of begging expeditions.[13]

These early Franciscans lived, as described above, making poverty applicable not merely to the individual but to the group as well (RegNB 1–2). In this way they avoided the avarice of the institution that had become the affliction of many of the monastic communities. "Money, revenue, lands, fixed habitation, store provisions and all but the minimum use of things were the object of their voluntary poverty."[14]

They were seeking to reincarnate the life style of the early Christian community, developing a joyful poverty as an alternative to obsessive riches that were so desired in their times. Like Francis, they desired above all to conform themselves to the Christ of the gospel and to the communal poverty of the primitive Church of Jerusalem.

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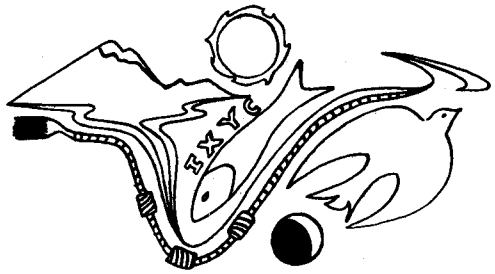
[13]Malcolm D. Lambert, *Franciscan Poverty: The Doctrine of Absolute Poverty of Christ and the Apostles in the Franciscan Order 1210-1323* (London, 1961), 41.

[14]Ray C. Petry, *Francis of Assisi, Apostle of Poverty* (Durham, 1941), 30. Cf. 1Cel 34–44; SP II–XXXVI.



Within this community Francis was always on the lookout for any indication of avarice in himself or the community. His primary concern was not with social action which would eradicate poverty but with the struggle against avarice, acquisitiveness, and greed. So we see Francis opposed to vain learning (LM VII; 2Cel 194). He embraced the leper to show his esteem for the poverty of the afflicted (Test). He reacted with extreme behavior to an unwitting remark of a friar who spoke of Francis' cell, sensing that there was still a latent sense of proprietorship, the malignant potentialities of which he must expose without further delay (2Cel 58). He proclaimed, "Blessed was the servant who attributed all his goods to the Lord his God" (Adm 19). He reminded his friars that they were not to ask for any privileges (Test). Their heritage leading to the land of the living was to be their poverty (RegB 6). Their mission was one of poverty in an avaricious world. He was determined that his brethren, like himself, should have nothing in the way of property, although the Rivo Torto incident revealed that he recognized that they could not live without shelter. As Francis replied to the Bishop, however, the friars would not possess even simple dwellings: "My Lord, if we had any possessions we should also be forced to have arms to protect them, since possessions are a cause of dispute and strife, and in many ways we should be hindered from loving God and our neighbor. Therefore in this life we wish to have no temporal possessions" (L3S 35). A lust for property and possessions: this was the destroyer of fraternity, peace, and love of God; so Francis would have no part of it. Πλεονεξια, the always wanting more, is the alienating element. Francis therefore scorned the avarice and greed of Sylvester (L3S 30; 2Cel 109), foretold the sad end of the greedy, larger bird (2Cel 47), and constantly enjoined his brothers to live a totally non-avaricious life, being humble and submissive to all (RegNB 16).

C. Rivalry between Lady Poverty and Avarice in the Sacrum Commercium

FRANCIS CHOSE FOR HIMSELF and his followers a way of life that was to be free of avarice and totally dedicated to evangelical poverty. This

poverty he personified in the Lady Poverty to whom he faithfully espoused himself. But Lady Poverty had a rival: Avarice. Under her own name as well as under the disguise of discretion and providence she tries to lure the friars away from devotion to Lady Poverty. Finally she makes a pact with Sloth to win over for herself these suitors of Lady Poverty.

The *Sacrum Commercium* shows in a marvelous poetic allegory the excellence and pre-eminence of poverty, "the foundation of all other values and their guardian" (Prologue) and clearly indicates that poverty's greatest rival is avarice. To reach the nuptial banquet and celebrate the mystical union with Lady Poverty the friars, like Francis, have to persevere in fidelity to her by rejecting all the seductive and deceitful ways of Avarice.

Saint Francis has pledged himself and his friars to be wedded to Lady Poverty. But her rival, avarice, is trying to seduce these followers by calling Lady Poverty lazy, rough, uncultured, unfeeling, and dead; and those who espouse themselves to her, indiscreet, unmerciful, and cruel (SC 4:38).

"This rival, Avarice, which is said to be the immoderate desire to obtain and retain riches" (SC 4:39), has wooed to herself some followers who profess poverty but do not live it. Lady Poverty sees through these false followers and says, "They spoke civil words to me, but they thought treacherously of me" (SC 4:39). She begs them not to follow avarice and become entangled in worldly affairs, for such a path can lead only to misery and destruction. Most again begin to walk in the fervor of love for Christ who had emptied himself of heavenly riches to pursue a life of union with Lady Poverty.

But Avarice is not to be outdone and, taking the name of discretion, she again tries to lure the friars away from Lady Poverty, this time through a love of prestige and honor. "It is good," she says, "to have the friendship of kings, acquaintance with princes and familiarity with the great, for when they honor and revere you, when they rise and come to meet you, many who see this will be the more easily turned to God by their example" (SC 4:43). Again, by widening her appeal from a desire for things to a lust for prestige and power, she appears to triumph in this rivalry.

Still, many remained faithful; so Avarice took on another disguise, appearing as Providence. In this guise she challenged them to provide for the future and to have all the necessities of life: "You would be able to work out your own salvation and the salvation of others with greater peace and quiet, if everything you really need were immediately at hand" (SC 4:44).

Finding her arguments refuted by testimony from the Scriptures, Avarice entered into a pact with Sloth so that together they might wreak havoc on the brethren, bringing them eventually "to fawn upon men of the world . . . extend their own buildings and multiply the very things they had completely renounced" (SC 4:49).

But finally, as Francis promised that "Unto eternity and for all ages we resolve and swear to keep your just ordinances" (SC 5:57), Lady Poverty embraced all the friars and led them into the nuptial banquet.

Francis and his friars were wedded to Lady Poverty. They were to live in union with her for evermore. Their role was to be poor, and as such to witness to the joy of poverty, expressed in absolute trust in God, the giver of all good things.

The Freedom that Flows from Poverty

THE VICTORY OVER Avarice and the espousal of Lady Poverty allows the friar to be totally free. With God, the poor person feels comfortable since he can accept himself as a gift of Love. Even though he recognizes his sinfulness, he is able to receive salvation as a gift to be received rather than anxiously trying to possess salvation by his own frantic efforts.

The object of poverty is total submission to God. To make this act of worship a person must divest himself of all earthly goods. Possessions all too easily cause one to forget God's absolute dominion and one's total dependence on him. Francis wished to give a concrete expression of his belief in God's paternal domination by an almost reckless declaration of his dependence on him, in a life lived in complete solidarity with the poor of Yahweh.

The poor person is able to relax with others because he is not trying to use them, dominate or manipulate them for his own gain. He does not have to estimate their worth avariciously; rather he can rejoice in their originality and their unique gifts. Every encounter with others becomes a gracious moment as they receive in them the gift-of-love of our Father.

Since the evangelically poor person desires neither to accumulate nor to possess goods for himself, he is free to bring a meditative rather than a calculative presence to them. He is free to let them be themselves rather than estimate what they are worth in relation to himself. Only in such a stance will reality unveil itself.

Only when emptied of all avarice can a person surrender to the love of God as He gives himself in every person, event, and thing. Poverty

is the way of surrender to the divine embrace rather than seeking to dominate, possess, and change the face of the earth. Poverty is the way that enables the creature to share in the mystery of Christ.

"The poor man is wise because he despises the world, in the sense of preferring God absolutely, who counts absolutely" (LM).

Conclusion

FROM THE FOREGOING study it appears that the Franciscans have a unique message to the world. This message is that at the heart of true liberation is evangelical poverty. This study has tried to show, from the life and writings of Francis and the early Franciscan writings, that poverty is concerned above all with the eradication of the cardinal vice of avarice that has dominated the "commercial revolution" during which was laid the foundation of our modern society.

It is undeniable that throughout history the Church has shown great concern for the afflicted, the deprived, the poor, but most of these were not liberated by this largesse; rather they were sometimes demeaned and enslaved by it. "Charles Dickens began his literary career with the sentence, 'How much is conveyed in these two short words—The Parish.' "[15] He then goes on to describe the conditions of poverty and squalor, of ill-usage and cruelty that were associated with the parish. For many, charity became associated with the Poor Law and the beadle. It is sad to reflect that *parochial* became a pejorative word in English meaning narrow minded, mean, unimaginative, and self-centered. Of course this was not always the case, as often the poor became the objects of much praiseworthy charity; but their dignity, freedom, and rights as children of God were seldom respected.

The Franciscan vision gave to these deprived people a hope, a model of joyous freedom that flows from a life of evangelical poverty. The foundation of this model is the personal appreciation of the destructive power of avarice which Francis so vividly experienced in his own life. It grows by a rejection of the seductive charm of avarice which is so often disguised by the garb of security, discretion, and providence. It is followed by a wholehearted espousal of evangelical poverty. This espousal will be marked by a liberation from material attachment. Then this first detachment is followed by a deeper one when a person replaces the search for prestige and power with humble service. This humble service allows a person's worth to be measured

[15] Alan Ecclestone, *A Staircase for Silence* (London, 1977), 70.

by what he is rather than by what he has. Finally, it demands a release from every person, event, or thing that impedes the soul's journey intc God, the very raison d'être of existence. It leads a person to cry out with Francis, "My God and my All." Such a life manifests the blessedness, the βασιλει of being poor, as did Francis' life.

All this development, apart from a worldly life with its concomitant attraction to possessiveness, power, prestige, self-security, and self-fulfillment to a new life of poverty, humble service, humility, and being fulfilled in Christ, is the work of the Spirit (Test). It was the Spirit that led Francis to embrace the afflicted and assert the worth of the poor. It was the same Spirit that led him to embrace the Lady Poverty and reject entirely her rival, avarice.

William James wrote, in his monumental work *The Varieties of Religious Experience*:

> We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and part with the money-making street we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealization of poverty could have meant: the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are or do and not by what we have, the right to fling away our life at any moment irresponsibly—the more athletic trim, in short, the moral fighting shape.

What is required today, then, is that we allow ourselves to be led by the Spirit, as was Francis. This Spirit will cast out fear, above all the fear of being poor. But the Spirit can lead us only when we have acquired a spirit of non-attachment to anything but himself, who is the Spirit of the Lord. As long as avarice is not rooted out of our lives, as long as we try to serve two masters, God and Mammon, there is no room for Lady Poverty in our lives. If we embrace this Lady Poverty we are able to serve the poor by being poor. We can offer an alternative model to those being built in avarice and presented to us by the world. By being poor we can stimulate the poor to dream the impossible dream of a non-avaricious society. We can inspire this dream in hope and the security of knowledge that with God all things are possible.

The renowned Franciscan scholar Agostino Gemelli said, "The spirit of poverty frees man of all concern for money, of jealousy for what is 'mine,' of envy for what is 'thine,' of softness, laziness, and of

embarrassing complications. It refines the soul, steels character, stimulates energies, and simplifies life."[16] What finer contribution have we to offer than to be poor, to be totally non-avaricious, rejoicing in God alone? Ω

[16]Agostino Gemelli, *The Message of Saint Francis*, tr. Paul J. Oligny (Chicago, 1963), 105.

Footnote corrections for Part I of this article

We regret the erroneous footnotes furnishing for the last few pages of this article in last month's issue. The indicators are all positioned correctly, but the notes themselves should read as follows.

[9]This section is based on *La Pauvreté evangélique* (Paris, 1971); Eng. tr. *Gospel Poverty: Essays in Biblical Theology*, ed. Michael Guinan (Chicago, 1977). The five essays in this work are as follows: A. George, "Poverty in the Old Testament"; J. Dupont, "The Poor and Poverty in the Gospel and Acts"; S. Legasse, "The Call of the Rich Man"; P. Seidensticker, "Saint Paul and Poverty"; and B. Rigaux, "The Radicalism of the Kingdom."

[10]Marc Bloch, *Feudal Society*, tr. L. A. Manyon (Chicago, 1964), 60–71.

[11]Cf. Saint Jerome in *PL* 22:10815.

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The Way of the Cross

(Continued from page 33)

On a community level, neglect of thinking about Jesus, the Suffering Servant, removes another faith support to life in community, with the result that we are psychologized or meetingized to distraction in the vain effort to resolve all problems, and to resolve them on a feeling level. Such efforts furthermore continue to build up false hope and expectations for the life of faith: namely, that it can be one without suffering and the Cross, suffering which will most likely come from those one loves (as many of Jesus' non-physical pains did).

The upshot? The Way of the Cross, as a meditative immersion in the sufferings of Christ, ought to be at least a monthly community service, and at least a weekly personal commitment. Lent is the traditional time for the Stations. If we have let this [illegible] fade out of our lives, let's bring it back. If it is still there, let us keep it up. [illegible] has never been there, put it there, for Jesus' sufferings have a lot to say [illegible], and love is the real key to happiness. Ω

Fr Julian Davies ofm

The Office of the Passion: Francis' Soteriology

SERGIUS WROBLEWSKI, O.F.M.

THIS ARTICLE is an attempt to explain how Francis understood Christ's redemptive work. It is based mainly on the Saint's Office of the Passion, and a large debt is owed to the commentary on that Office by the late Capuchin scholar, Dominique Gagnan, O.F.M.Cap.[1] Saint Francis' comprehension of the paschal mystery turns out to be surprisingly different from what we would expect. We who were brought up to meditate on the Passion by making the Way of the Cross probably assume that Francis, who himself received the stigmata, was preoccupied with the wounds of Jesus. But a careful reading of the Office of the Passion will disabuse us of that impression.

The Office[2] is a collection of seven prayers comprising Old Testament psalm citations exclusively. A rubricist introduces us to its makeup thus:

> Here are the psalms arranged by our blessed father Francis designated for the veneration, the memory and praise of the Savior's passion. . . . It begins with compline of Thursday on the eve of the Passion because on that night our Savior Jesus Christ was betrayed and arrested.[3]

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[1]Cf. Dominique Gagnan, O.F.M.Cap., "Office de la Passion, Prière quotidienne de Saint François d'Assise," *Antonianum* 55 (1980), 3–83.

[2]For the text of the Office of the Passion, cf. *Omnibus*, 140–55.

[3]Cf. K. Esser, O.F.M., *Opuscula sancti patris Francisci Assisiensis* (Grottaferrata: Collegii S. Bonaventurae, 1978), 19ff.

Father Sergius Wroblewski, O.F.M., started an inner city community in Chicago, and for the last 14 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 Saint Francis, Get Together *(1981), both published by the Franciscan Press, Pulaski, WI.*

Hence, the Passion begins with the arrest of Jesus on Thursday evening and ends with the crucifixion commemorated at None on the following day, Good Friday. Accordingly, the Office has seven hours that correspond to seven liturgical hours.

It seems likely that Francis did not compose this Office at some precise moment. Rather the composition matured over a long period of time, after prolonged and repeated revisions. It may have been inspired in the first place by a devotional practice of the time: recitation of the five prayers in honor of the five wounds of the Savior. In his biography of Saint Clare, Celano associated the two: the Office of the Passion and devotion to the five wounds:

> To feed her mind unceasingly on the delights of the Crucified, she would frequently recite with great attention a prayer on the Five Wounds of Our Lord. She learned the Office of the Cross as Francis, the lover of the Cross, had composed it, and prayed it often with like affection.[4]

The Office and the five prayers gradually coalesced from about 1215 to 1224, the year of Francis' stigmatization.

Gagnon has given us a new insight into Francis' soteriology which is a "coincidence of opposites," a sorrow endured with the hope of glory. . . .

Two things characterize the structure of the Office that need explanation: one is the use of the psalms, and the other is the connection between a particular liturgical hour and some episode of the Passion. As to the use of the psalms, Francis brought out their Christian meaning in using them. He employed them to depict "the mind that was in Christ Jesus" (Phil. 2:5) during the Passion because Christ himself used them during that ordeal; e.g., Psalm 22 on the Cross and Psalm 42 at the Last Supper. For Jesus himself, the Psalms were prophetic utterances that made predictions and saw their fulfillment in the

[illegible]

[illegible] Ignatius Brady, O.F.M., ed., *The Legends and Writings of Saint Clare of Assisi: Introduction, Translation, Studies* (Saint Bonaventure, NY: The Franciscan Institute, 1953), 40.

episodes of the Passion. Thus, without any explanatory comments Francis brought out the Christian meaning of the Psalms by his choice, selection, and arrangement of psalm verses. So there is nothing better than the Office for introducing someone to the Christian understanding of the Psalms and to the role the Church accords them in her Liturgy.

The other problem is Francis' linking certain Passion incidents to certain liturgical hours. In this matter Francis was following an ancient custom. For a thousand years before his time it had been customary to link incidents of the Passion with the liturgical hours. Tertullian was the first witness to a reflection that tried to detail the diverse acts of redemption and to attach them to the hours of prayer. This passage from Alain de Lille (†1203) is a good example of how the ancients associated the liturgical hours with Passion events:

> Similarly, the first hour of the day is consecrated to prayer because it was then that Christ was handed over to Pilate by the Jews; also because at that same hour he rose from the dead . . . likewise, the third hour is consecrated to prayer because Christ was condemned through the cries of the Jews to be crucified and then scourged. . . . Equally, the sixth hour in which Christ was crucified and ate with his disciples on the day of his Ascension (Acts 1:4). Likewise, the ninth hour because at that hour he gave up his spirit as he cried out, and the blood poured out from his side. At Vespers, he was taken down from the Cross. . . . For all these reasons, these aforesaid hours are specially consecrated to prayer.[5]

Accordingly, Francis remembered Jesus' prayer in Gethsemane at Compline; the judgment before Pilate at Prime, the cries of the Jewish leaders for his crucifixion at Terce, the motivations for his immolation at Sext, and his sufferings and death at None. At Vespers Francis anticipated Christ's resurrection and the restoration of the whole universe. This correlation between a liturgical hour and a Passion incident was not arbitrary on Francis' part, but both a patristic and a medieval practice.

The whole Office is one long dialogue in which Jesus addresses his Father. Sometimes he calls him "my holy Father," and at other times, "Our Father." "My very holy Father" occurs at Matins (1), Prime (3), and Sext (15), and we find "Holy Father" used four times (Compline [9], Terce [9], Sext [9], and None [12]).

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[5]Alain de Lille, *Contra Haereticos* I.70 (*PL* 210:372).

The subject of the dialogue is the trial Jesus had to endure from his enemies. These were Judas, who betrayed him; the High Priest and the Sanhedrin; and the multitude—all influenced by the father of lies, Satan. In the face of the accumulated hatred of his enemies, Jesus expressed perfect confidence in his Father. Indeed, the expectation of imminent tribulation filled his heart with fear. In the face of savage evil forces, his anguish was extreme, as is shown by his bloody sweat. And yet Jesus affirmed unshakable confidence in his Father and knew that the enemy would be routed.

Compline alludes to the arrest when an armed band with Judas as guide advanced to arrest Jesus while his apostles fled and "all his acquaintances stood at a distance and saw these things." Thus, Jesus' combat was endured in loneliness. In the face of such an ordeal the God-Man could count only on the support of the Father. That is why Francis repeated four times, like a refrain, "Holy Father, be not far from me; O my God, hasten to aid me" (Compline 9).

But why was the Son left to the mercy of his enemies? Since God did not abandon creation on account of sin but rather took sin seriously, the original one and the sins of humanity that are a part of it, he willed that his Son, the Word-Creator made man, should undo the power of evil and its effects in human hearts: hatred, betrayal, loneliness, anguish, suffering, and death in order to save his creation, that is, to restore his sovereignty on earth destroyed by sin.

Sin is, according to the second Admonition,[6] the appropriation of Good: the sinner claims ownership of Good which is a divine right. To "eat of the fruit" in order to become "as gods" is an affront to the divine sovereignty. This invasion of the divine prerogative, inspired by Satan, was an assault on God's sovereignty over creation. Now the Son was called to rout the enemy by obedience so that his cosmic sovereignty would again be established on the earth.

In Matins the Son's cry of anguish continued because of the expectation of the imminent tribulation: "O God, the haughty have risen up against me, and the company of fierce men seeks my life" (Matins 9). The haughty are the high priest and the synagogue, who during the night carried out an informal investigation and then pronounced the sentence of death against him: "I am numbered with those who go down into the pit" (Matins 10).

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[6]Cf. *Omnibus*,, p. 79.

At Prime, however, Jesus struck a different note: victory over the enemy. Jesus had such confidence in his Father that he was sure of victory: "He rescued me from my mighty enemy and from my foes, who were too powerful for me" (Prime 5). Jesus would be the Firstborn from among the dead and rise and come to life: "Awake, O my soul . . . I will wake the dawn" (Prime 9). Radiant in his glorious Body, he would bring liberation to all peoples from suffering and death: "I will chant your praise among the nations" (Prime 10). Thus, at the break of day Jesus justified his confidence by declaring that his Father would deliver him from his enemies and that this salvation would resound in the heart of humanity and the world: "For your kindness reaches toward the heavens and your faithfulness to the skies" (Prime 11).

At the beginning of Terce Jesus returned to the mood of Compline. Face to face with his enemies, he implored the Father's mercy anew: "Have pity on me, O God, for men trample upon me; all day they press their attack against me" (Terce 1). At this point Jesus would recall the sufferings he would endure from the hours Terce up to None, the daylight hours.

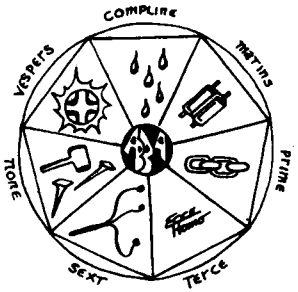
At this hour of Terce the traditional theme was the multitude's demand for Christ's crucifixion before Pilate. Francis alluded to that in the words, "They mock me with parted lips, they wag their heads" (Terce 6). The priests incited the multitude to condemn Jesus: "Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus" (Mt. 27:20).

After this "condemnation with the mouth," Jesus experienced the ecce homo as Pilate presented him to the multitude: "But I am a worm and not a man: the scorn of men, despised by the people" (Terce 7).

The next two hours, Sext and None, are associated with the last moments of the life of Christ. The dramatic intensity is increased as the anguish, the loneliness, the proximity of death, and the perversity of the enemy are taken up with great feeling. In his complaint Jesus gathered in three verses of the hour of Sext the reason for his immolation: viz., "Zeal for your house consumes me" (Sext 9). Jesus endured the spittle, the blows, the insults of those who wished them upon God his Father. Jesus consented to accept all this from those who refused to belong in spirit to the Royal House of the Father. He accepted the humiliations because he was full of zeal for the House of his Father. Francis understandably grasped this, for his own vocation was to "repair the House."

Then Jesus recalled concretely the humiliation he endured for the

Father: viz., the scourging: "They gathered together striking me unawares" (Sext 10). It was through his trial of suffering and death that Jesus the Son of God paid off a debt he did not owe. Hatred and calumny wrought the injury to Jesus.



After the hour of Sext which had a meditative character, the hour of None was more descriptive. In a succession of verses Jesus described his own immolation. His garments were gambled away: "They divide my garments among them and for my vesture they cast lots" (None 3). Then he was nailed to the cross: "They have pierced my hands and my feet" (None 4). Those who surrounded him abused him: "They open their mouths against me like ravening and roaring lions" (None 5). When his throat dried up ("My throat is dried up like baked clay"—None 8), they gave him a drink: "Vinegar to drink" (None 9).

At last death came to him: "To the dust of death you have brought me down" (None 10). Moreover, with death scarcely announced, the Son was "being taken in hand" by the Father so that at the moment of death he was assured of victory over death: "When I lay down in sleep, I wake again, and my Father, most holy, has raised me up in glory" (None 11). Trusting obedience to the will of the Father procured this for him: "And in the end you will receive me in glory" (None 12).

Next, addressing the entire universe, Jesus finished by proclaiming his exaltation over all creation: "Desist, and confess that I am God exalted among the nations, exalted upon the earth" (None 14). In other words, the fatherly reception exalted Christ over the world so that he recovered his first glory at the moment of his death: "He comes to rule the world with justice and the peoples with his constancy" (None 16).

The hour of Vespers has a cosmic ring and reverberates with the final restoration of all things. In the first six hours of the Office, Francis contemplated the Passion by dwelling on Christ's sentiments within the framework of the Passion narrative from Gethsemane to Calvary. In the seventh hour, Vespers, Francis drew attention to the Cross and refashioning of the cosmos.

In the beginning the whole cosmic order of creation was subject to divine sovereignty. The Temptation and the Fall disoriented creation. So to reconquer the cosmos the Father sent his Son to perform the work of salvation "in the middle of the earth." The Cross planted at the center of the earth restored it to its rightful position so that

humanity could realize its destiny, the praise of divine love.

Like the Canticle of the Sun these Vespers invite all creation to praise God. Although all the cosmic elements are not yet named and designated within their cosmic fraternity, still the song invites all creation to praise the Lord according to a certain cosmic order: the heavens, the earth and its fecundity, the waters and what they contain: "Let the heavens be glad and the earth rejoice; let the sea and what fills it resound: let the plains be joyful and all that is in them" (Vespers 4).

Human beings, above all, are called upon to praise because they are the only created beings capable of expressing love and truth: "Give the Lord, you families of nations; give to the Lord glory and praise" (Vespers 7). But for this invitation to be taken seriously it ought to be understood as a call to sanctity, a call to sing in common with the obedient Son, Jesus Christ: "Prepare your hearts and take up his holy Cross; live by his holy commandments to the last" (Vespers 8). They sing praise to the Lord who recognize the Son's victory over sin and follow him in filial and radical obedience to the will of the Father. For to carry the cross means imposing on our body the yoke of the discipline of Christ so that the body is submissive to the spirit, and the spirit submissive to God. In the measure that we harness the body to the yoke of Christ, to that extent the whole being is raised and sings praise for which it was created. Thus, the faithful contribute to the victory of Christ by carrying the cross of Christ with him. They hasten the coming of the Kingdom at the End Time.

Such is Gagnan's interpretation of the Office of the Passion. It is obvious that, if Gagnan is correct, Francis' soteriology is a big surprise. The Poverello is not preoccupied exclusively with the wounded and bleeding Jesus—that is, with the physical impact of the crucifixion. Rather he has a total view of the Passion event. He sees it from the height of the Ascension as a Passover that includes the whole movement from Christ's Incarnation to his Second Coming.

The most difficult part of Gagnan's commentary is the linkage of Vespers with the Canticle to Brother Sun. Gagnan shows that Francis saw the Passion and Death as a saving event which not only culminated in the recreation of the New Man, Christ, and his Body, but would bring about the restoration of the whole cosmos. Hence, Francis sang, in Vespers, not only the praises of Jesus the Redeemer, but those also of a new heaven and a new earth. Now the Canticle to Brother Sun is comparable to the Vespers-Canticle, Gagnan contends, except that the former focuses on creation and the latter on redemp-

tion. The two go together, and that is why Francis sang both together in his last years.

Whatever merit there is in this contention, Gagnan has given us a new insight into Francis' soteriology which is a "coincidence of opposites," a sorrow endured with the hope of glory, in line with the passage in Hebrews: "Jesus . . . for the sake of the joy that lay ahead of him, endured the Cross, making light of its disgrace, and has taken his seat at the right hand of the throne of God" Heb. 12:2) Ω

This Man from Assisi

800 years ago
a young man kept turning,
turning,
turning
until face to face
with GOD
he emptied himself
of his own dreams and goods.
He cut family ties.
It wasn't as if it did not hurt.
He was loving, sensitive, and
felt the separation.
But once he was touched by GOD
there was no turning back.
He was on FIRE—
It burned and seared him
until scars appeared on his hands
and feet
and heart.
He was a man on FIRE—
like a giant leading others
charmed by the light glowing in him
and by his living—
This man from Assisi

Sister Thomasine Schmolke, O.S.F.

The Liturgy: Source of Franciscan Penitential Life

DOMINIC F. SCOTTO, T.O.R.

WHEN ON JANUARY 25, 1959, Pope John XXIII called for the convocation of the Second Vatican Council, he did so because of ever pressing needs within the Church, needs which were primarily pastoral in thrust. These needs had been manifesting themselves for many years and were magnified by the trauma of two great and catastrophic wars which had devastated mankind. In response to these pastoral exigencies and fundamental to them was the urgent necessity, as declared by Vatican II, of imparting an ever increasing vigor to the Christian life of the faithful. In view of all this, it is most significant that the very first document promulgated by the Council on December 4, 1963, was the Constitution on the Sacred Liturgy.

Why was this the first document to be promulgated by the Council? There are several reasons that can be advanced in answer to this question. First of all, the principles expounded in the Constitution on the Sacred Liturgy had already undergone a great degree of development and refinement long before the convocation of Vatican II. These principles had been well known within the Church, having progressed gradually through the development of the modern liturgical movement and the labors of the dedicated and learned individuals who had inspired and carried this great movement forward. Such a great personality was Pope Pius X with his deep pastoral concerns, as exemplified by his urging for the more frequent reception of the Eucharist by the faithful[1] and his pleas, as contained in his Motu Proprio on the Restoration of Church Music,[2] that the faithful once again be allowed to participate actively and fully in all the public and solemn liturgies of the Church. These great pastoral initiatives were

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[1] "Sacra Tridentina Synodus," *Acta Sanctae Sedis* 37 (1905), 400–06.

[2] "Tra le sollecitudine," *Acta Sanctae Sedis* 36 (1903), 32–339.

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followed up and carried forward by the work of such committed men as Dom Lambert Beauduin of the Benedictine Abbey of Mont-César; Dom Herwegen and Odo Casel of Maria Laach in Germany, and so many others who saw the Liturgy as the principal means of rejuvenating the spiritual life of the Church.

But another, and more important, factor for the initial promulgation of the Constitution on the Sacred Liturgy was that the Council Fathers realized only too well that it was first necessary to undertake the reform and promotion of the Liturgy in order to clarify and provide a solid basis for the dogmatic and pastoral goals of the Council. In other words, the Liturgy was seen as a necessary foundation and springboard for all the other reforms which were to take place within the Church. While all the reforms and documents of the Council were to a great degree to be interrelated, the discussions, debates, and documents which followed the Constitution on the Sacred Liturgy were given their theological and pastoral cast by that very same Constitution.

Fidelity to the liturgical life of the Church . . . assures our fidelity to the faithful living out of our religious lives as Franciscans in the richest, most joyful, and most meaningful way possible.

This initial development is very important for us to consider, for if the Church viewed the Liturgy as the basis for any effort to rejuvenate the spiritual life of the faithful, then she certainly saw the Liturgy as the principal means for the revitalization of religious life as well. This is clearly borne out when we examine the interrelationship between the Constitution on the Sacred Liturgy and the Decree on the Renewal of Religious Life promulgated by Pope Paul VI on October 28, 1965. Among the general principles put forth by this Decree on Religious Life were the following:

> A. All institutes should share in the life of the Church. They should make their own and should foster to the best of their ability, in a manner consistent with their own natures, her initiatives and plans in biblical, liturgical, dogmatic, pastoral, ecumenical, missionary, and social matters.
>
> B. And finally, before all else, religious life is ordered to the following of Christ by its members and to their becoming united with God by the profession of the evangelical counsels. For this reason, it must be seriously and carefully considered that even the best contrived adaptations to the needs of our time will be of no avail unless they are animated by a spiritual renewal which must always be assigned primary importance even in the active ministry [*Perfectae Caritatis*, ¶2].

Having made this last essential point, the Decree goes on to elaborate on this prime importance given to the spiritual life of the religious, concluding with this significant exhortation:

> Members of institutes should always assiduously cultivate the spirit of prayer and prayer itself, drawing on the authentic sources of Christian spirituality. They should perform the sacred liturgy, especially the holy mystery of the Eucharist, with their hearts and their lips, according to the mind of the Church, and they should nourish their spiritual lives from this richest of sources. Thus, refreshed at the table of the divine law and of the sacred altar, let them love the members of Christ as brothers; let them more and more live and think with the Church and let them dedicate themselves wholly to her mission [*Perfectae Caritatis*, ¶6].

Therefore, in the entire process of the renewal of religious life, the Council Fathers state quite clearly that even the best thought out reform would be useless, unless it were first animated by a spiritual renewal, rooted in prayer, and centered in the Liturgy, which it characterizes as the richest source of its nourishment.

What exactly is this thing called Liturgy, this richest source of nourishment for the renewal of religious life? Because of the vastness and complexity of this topic, let us necessarily oversimplify by stating that on the eve of the modern liturgical movement—that is, at about the turn of this century—official Church leadership had no clear understanding of the Liturgy and its implications for the life of the Church. Most commonly, it was held to mean the rubrical dimensions or the ornamental, outward trappings of worship. It was through the work of such men as Odo Casel that an entirely new concept of the Liturgy began to emerge. Because of his background in Church history and his firm foundations in ecclesiology, Casel envisioned the Liturgy, not as the rubrical end of worship, but rather as the ritualization of the actual saving mysteries of our Redemption: viz., the Paschal Mystery

of Christ.[3] Dom Odo Casel removed the Liturgy from the aspect of a purely commemorative event by viewing the ritual reenactment of the saving mysteries of Christ as an actual insertion into the very Passion, Death, and Resurrection of Christ, here and now made truly present to us, mysteriously and sacramentally, in the liturgical worship of the Church, primarily in the Eucharist. Although this view caused a great deal of controversy at the time, it was the view which was eventually adopted by Pope Pius XII as the official view of the Church in his encyclical letter *Mediator Dei*.[4] In this encyclical letter Pope Pius XII states:

> In every liturgical action, therefore, the Church has her Divine Founder present writh her: Christ is present in the august sacrifice of the altar both in the person of his minister and above all under the Eucharistic species. He is present in the Sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present finally in the prayer of praise and petition we direct to God, as it is written: "Where two or three are gathered in my name, there am I in the midst of them" [Mt. 18:20]. The sacred liturgy is consequently the public worship which our Redeemer as Head of the Church renders to the Father as well as the worship which the community of the faithful renders to its Founder, and through him to the heavenly Father. It is, in short, the integral public worship rendered by the Mystical Body of Christ in the entirety of its Head and members [¶20].

Within this definition, the constant union of Christ and his members in the liturgical mysteries is fundamental. The Liturgy, then, is the making present in word, symbol, and sacrament of the Paschal Mystery of Christ, so that through its celebration in the Church the men and women of today may have a saving encounter with God in, with, and through Christ.

The Constitution on the Sacred Liturgy merely elaborates upon this very same concept when it states:

> Rightly, then, the Liturgy is considered as an exercise of the priestly office of Jesus Christ. In the Liturgy the sanctification of men is signified by signs perceptible to the senses and is effected in a way which corresponds with each of these signs; in the Liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, i.e., by the Head and his members.

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[3]Cf. O. Casel, *The Mystery of Christian Worship*, ed. B. Neunheuser, trans. I.T. Hall (Westminster: The Newman Press, 1963).

[4]Pope Pius XII, *Mediator Dei*, *Acta Apostolicae Sedis* 39 (1947).

> From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree [Constitution on the Sacred Liturgy, ¶7].

In the light of this deepened understanding of the Liturgy let us now paraphrase once again what the Decree on the Renewal of Religious Life said in regard to the revitalization of religious life. The Liturgy, at the heart of which is the Eucharist, is to be the richest source of nourishment for the spiritual life of the religious, without which the rest of his/her life would be meaningless. This concept should have great relevance, not only for the living of religious life in general, but for the living of our religious lives as Franciscans in particular.

It is amazing to note that in his own day and age, centuries before the enlightenment of the modern liturgical movement and Vatican II, Saint Francis of Assisi possessed a deep prophetic insight and understanding of the mystery and power of the Liturgy and its absolute necessity for his own spiritual life as well as for that of his followers.

In the early Rule of 1221 he states that "all the friars, both clerics and lay brothers, must say the Divine Office with the praises and prayers, as they are obliged to." While in the language of that day the Divine Office could be interpreted as embracing both the Mass and the Canonical hours,[5] nevertheless there is no doubt that it was the Eucharist which was to be the central act of the prayer life of the friars and the source from which all their activities must flow.

In all the writings that Saint Francis has left us, the major portion concerns the centrality of the Liturgy, primarily the Eucharist, in the lives of the friars. For example, it is the Eucharist which is the main topic of Saint Francis' concern in his Letter to a General Chapter. In this letter he expresses in beautiful terms not only his concern for the proper celebration of Holy Mass and the Divine Office, but also his fervent desire that all liturgical functions be celebrated with a pure intention, one that is free of any ulterior motive and rooted purely in the desire to give proper praise and honor to God.

This favorite theme of Saint Francis is repeated over and over again, in his Letter to All Clerics, in his Letter to All Superiors of the Friars Minor, in his Letter to All the Rulers of the People, and in the Ad-

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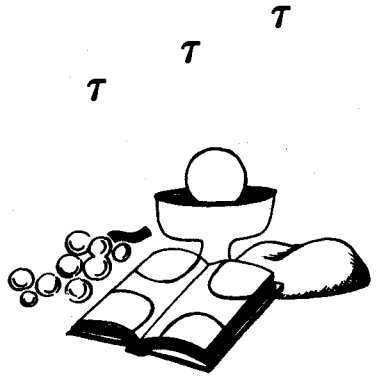
[5]Ignatius Brady, trans. and ed., *The Marrow of the Gospel* (Chicago: Franciscan Herald Press, 1958), 130ff.

monitions as well. In the Letter to all the Faithful, Francis earnestly appeals to all believers to sanctify themselves through assiduous devotion to prayer and to the Eucharist.

The word *Eucharist* literally means thanksgiving, and Saint Francis could never perform a sufficient thanksgiving for the gift of the Eucharist. He spent a lifetime walking the world and continually expressing his thankfulness for all God's creation, an attitude constantly springing from and always directed back to the Eucharist. Therefore, we can readily see how Saint Francis' love of the Liturgy, as primarily exemplified in his love for the Eucharist, was legendary.



At the very heart of his own personal piety was his all consuming love for the Christ of the Gospel, sacramentally present in the Eucharist, to whom he wished to conform himself completely. But Francis viewed the Eucharist not only as the inspiration and nourishment of his own personal piety, but also as the spirit and heart of the Christian life itself. With great devotion, awe, and wonder he contemplated Christ, as both priest and sacrificial victim, in the Eucharist. It was this vision of Christ totally and continually giving himself in sacrifice as a holocaust for the salvation of all mankind that caused Francis' heart to overflow with love and sorrow for his suffering and crucified Lord. And it was to this vision of Christ that Francis sought to conform his own life most faithfully. Out of this devotion to the suffering Christ in the Eucharist flowed Francis' authentic spirit of penance and poverty. United with the Christ who had given all for the love of mankind, Francis viewed himself as being constantly poor and small before God and man. And it is this imitation of Christ, so beautifully witnessed in the life of Saint Francis, that is so closely allied to the heart of the liturgical life of the Church; for it is in the Eucharist, through sacramental signs, that the sacrifice of the Cross is made efficacious.

As Franciscans we know this is central to our rich patrimony. Fidelity to this heritage is what the Church has asked of us when in the Decree on the Renewal of Religious Life she has stated:

> Since the final norm of religious life is the following of Christ as he is put before us in the Gospel, this must be taken by all institutes as the supreme rule. It is to the benefit of the Church herself that institutes should have their own proper characters and functions. Therefore, the spirit and aims of each founder should be clearly recognized and faithfully preserved, as indeed each institute's sound traditions, for all of these constitute the patrimony of an institute [*Perfectae Caritatis*, ¶2].

Consequently, each Franciscan community must seek to preserve this special patrimony, not merely out of respect for the past, but primarily out of a deep conviction that without it there would be no future.

The clearest manifestation of the Church here on earth is the Christian community gathered together as a community of believers worshipping and praising the Father in, with, and through Christ. As far as the laity is concerned this is certainly true but with some very real and practical limitations. They are normally not able to dispose themselves totally to worship because of their daily social commitments. Therefore, ideally it is the religious community, but only one that truly understands and lives its role, that can be and should be the most authentic, complete, and faithful expression of the Church and its clearest manifestation to the world.

The Church, however, in the fullness of her holiness, is a holocaust, a living sacrifice, sanctified in the Holy Spirit and offered by Christ in a perpetual Liturgy to the glory of the Father. The individual Franciscan as the image of the Church and as a sacramental sign of the Kingdom, is such an offering as well. Following the example of Saint Francis in the imitation of Christ in the Eucharist, he or she should be a living perpetuation of the Church's liturgical sacrifice, the Mass, in his or her whole being and in the living of it. The Franciscan's life of penance must flow from the complete offering of self as a spiritual holocaust in union with Christ, the divine Victim. Lived in this manner, the Franciscan life can be truly a supremely perfect liturgical participation in the sacrifice of Christ wherein the immaculate victim is not only offered through the hands of a priest, but also with him. Therefore, the totality of religious life is a perfect participation in the sacred Liturgy of the Mass; it is a striking sign manifesting the true nature of the Church, as a living sacrifice offered to the glory of God.

Let us now look briefly at some other ways in which the Liturgy can serve as a means of deepening, renewing, and revitalizing our religious life. Once again let us recall that it is the richest source of vitality upon

which the religious life must draw. In his participation in the Liturgy properly understood, the religious must see therein a clear reflection of his own religious life and the source for his entire life of prayer.

The Liturgy embodies the Paschal Mystery of Christ, the Mystery wherein Christ suffered and died in his total dedication and commitment to the will of the Father for the redemption of all mankind. The Franciscan must find in his/her own participation in the Liturgy a model, a source of nourishment and strength for his/her own dedication to the will of the Father, and a commitment to the service of other human beings. The Paschal Mystery of central here, and the life of penance is a means by which we can in some way share more intimately in the suffering and death of Christ.

In the Liturgy, we are made to realize and to experience in the clearest, most efficacious way possible, the absolute poverty of Christ who emptied himself completely, submitting to death on the Cross for the love of all mankind (Phil. 2:5–11). This total impoverishment of Jesus was that aspect above all others which impressed Francis and which should be the basis of our own spirit of poverty. We must seek to imitate Christ through our own life of penance and renunciation, through our own dying to self for the sake of the Kingdom. As we participate in the Liturgy, let us realize this, and let us use the occasion to review our own life of poverty by reflecting more deeply upon our whole life of penance and self-denial in the light of the total renunciation and poverty of Christ.

The Liturgy as the ritualization of the saving mysteries of God makes manifest in the most effective way possible the universal love of God for all people. "Greater love than this no one has, that he lay down his life for his fellow man" (Jn. 15:13). In the celebration of the Liturgy, we are actually being inserted into this very same act of love. Does our love truly find resonance there? Is my life of consecrated chastity truly a means through which I am freed for a universal love expressed in a life of conversion and dedication to God and service to my fellow man? I can make it that if I truly make the Liturgy an act not only of my lips but especially of my heart (Mk. 7:6).

As embodied in the Eucharist, the Paschal Mystery represents the total submission of Christ to the will of the Father. He did this willingly for love of us. No one took his life from him; he gladly laid it down: "thy will, but thine be done" (Lk. 22:42–43). As we celebrate the Liturgy let us take the occasion to review our own spirit of obedience to the will of the Father as reflected through his Church, in the light of the obedience of Christ, even unto death. Is the Liturgy we are

celebrating merely an empty symbolism, or is it indeed a true reflection of my own total and joyful submission to the will of God in my life as expressed through the Church, legitimate authority, and my Franciscan charism?

Throughout the Liturgy, therefore, and primarily in the Eucharist, we can find the clearest meaning for our religious lives and in particular for our Franciscan lives. However, it is not only the clearest reflection of what we ought to be, but it is also the greatest source of strength and vitality by which we are able to achieve the goals we set for ourselves through our religious profession (Constitution on the Sacred Liturgy, ¶¶9–10). The implications for us are only too obvious. Fidelity to the liturgical life of the Church and of our community, especially as it is embodied and centralized in the Holy Eucharist, assures our fidelity to the faithful living out of our religious lives as Franciscans in the richest, most joyful, and most meaningful way possible.

This is what Saint Francis had in mind when he exhorted his followers in the first Chapter of the Admonitions in the following manner:

> It is the Most High Himself who has told us, this is my Body and Blood of the new covenant (Mk. 14:22–24), and "he who eats my flesh and drinks my blood has life everlasting" (Jn. 6:55).
>
> And so it is really the Spirit of God who dwells in his faithful who receive the most holy Body and Blood of our Lord. Anyone who does not have this Spirit and presumes to receive him "eats and drinks judgment of himself" (1 Cor. 11:29). And so we may ask in the words of Scripture, "Men of rank, how long will you be dull of heart?" (Ps. 4:3). Why do you refuse to recognize the truth and believe in the Son of God? (Jn. 9:35). Every day he humbles himself just as he did when he came from his heavenly throne (Wis. 18:15) into the Virgin's womb; every day he comes to us and lets us see him in subjection, when he descends from the bosom of the Father into the hands of the priest at the altar. He shows himself to us in this sacred bread just as he once appeared to his apostles in real flesh. With their own eyes they saw only his flesh, but they believed that he was God, because they contemplated him with the eyes of the Spirit. We, too, with our own eyes see only bread and wine, but we must see further and firmly believe that this is his most holy Body and Blood, living and true. In this way our Lord remains continually with his followers, as he promised. Behold, I am with you all days, even unto the consummation of the world (Mt. 28:20). Ω

Dark Night

Inevitable night divining darkness,
Let me not shrink
Nor seek surcease,
While fingers grasp at nothingness.

Let no feculent earth jeopardize
Mystical acclivities,
Nor forfeitures falsely fascinate.
"O Lord, that I may see!"

Stygian darkness discerning dereliction,
Let me not regress
Nor repent reform,
While the soul free-wills oblation.

Let no jaded satiety dispel
Divine allurements,
Nor fears falsely fabricate.
"O Lord, that I may see!"

Pathless night resisting reason,
Let me not falter
Nor fancy fame,
While pride's absurdity accepts affliction.

Let no tear quench Love's flame
Secretly searing,
Nor self's ashes smolder unavailingly.
"O Lord, that I may see!"

Sister Mary of the Angels Moore, O.S.F.

Book Reviews

Prayer: An Adventure in Living. By Bishop B. C. Butler. Ways of Prayer Series, n. 10. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 144. Cloth, $8.95; paper, $4.95.

The Holy Mountain: Approaches to the Mystery of Prayer. By Noel Dermot O'Donoghue, O.C.D. Ways of Prayer Series, n. 6. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 192. Cloth, $9.95; paper, $6.95.

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.

These two superbly written books are part of Michael Glazier's timely series, Ways of Prayer. Felicity of style, practical advice, common sense coupled with spiritual insight, and a descriptive skill which can become lyrical without becoming "so heavenly-minded as to be of no earthly use," are the characteristics of both authors.

* * *

Bishop Butler, after the flurry of novelty which has so characterized recent years, recalls us to the great Tradition. He does so without gainsaying the positive advances which have been made since Vatican II. His book is a fine example of English spiritual writing: felicitous in its language and without "gobbledygook."

He shows us how form and freedom can belong together. With ample awareness of individual needs he stresses the place of structures, of well-tried patterns and models in the Christian's life of prayer. His book abounds with gems of spiritual wisdom. His skill in opening up the treasures to be found in the familiar will be, for many, a rescue from tedium.

After sketching the groundwork by elaborating the presuppositions which underlie his approach, he gives us sensible advice on a rule of prayer, followed by an invitation to enter more fully into the riches of corporate worship. It is a considerable merit of this book that it is meant to be helpful to all sorts of Christians as well as to non-believers. The bishop, therefore, notes those chapters and practices which apply more specifically to Catholics.

Prayer is explained as an adventure, one which is all the more exciting as it is related to life as the pray-er has to live it. The crises of the spiritual life, the use of books as

guides (with reference to some of the great teachers), and the use of spiritual direction, are all touched on with a sensitive and competent authority. The theme of the whole book is summed up in the chapter "Life as Prayer," which is a concise distillation of the heart of true religion.

In an Appendix there is a more theological treatment of mystical prayer. This was a paper originally delivered to a conference of priests in England; it presupposes a familiarity with dogmatic theology which many laity will not possess. The substance of this is, however, treated in some of the earlier chapters.

* * *

Father O'Donoghue's work is some of the most creative writing I have ever read. It is spiritual writing in the great classical tradition; something seldom seen these days. It is prose poetry. It sings with all the haunting melodies of the author's Celtic inheritance. There is a lilt here which carries the heart up and away.

In this book we share in a vision of glory which mingles with, and triumphs over, the reality of darkness: a reality which the author does not ignore.

It is quite impossible to do justice to the depth with which a variety of topics is compassed in the eleven chapters. The theme is prayer: what it is and what can enrich and enable it. There are wise comments on contemplatioin and sound understandings of prayer in the priestly and religious vocations.

Particularly moving are his treatment of prayer and forgiveness, prayer and peace, the place of the angels in our life and devotion, and the mystery of "Sister Death."

Two other elements in this book so rich in converting power call for comment. The first is the magisterial analysis of spiritual freedom as it is disclosed in the writings of the anonymous fourteenth century English mystic who gave us The Cloud of Unknowing; and the second is an effective and challenging reflection on the future of academic theology. This is one of the finest books I have ever read.

* * *

Both books, and indeed, the whole of this series, are highly recommended. I have greatly enjoyed the privilege of reading them.

A Life of Christ. By Clifford Stevens. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. viii–106. Paper, $5.95.

Reviewed by Father Robert Gavin, O.F.M., Associate Pastor at Saint Francis of Assisi Church, 31st Street, New York City.

Father Clifford Stevens presents his seventh book, a new life of Christ. It consists of a Life proper and five Postscripts presented in a simple, clear, and direct style, sometimes so much so, that one reads too quickly.

Stevens presents Christ against the cultural, geographical, and emotional background in which He lived, worked, and preached. In this he is reminiscent of Shusaku Endo's *A Life of Christ* (Paulist Press, 1973). Both attempt to bring out the impact of Christ on the human beings who lived at that time. This is precisely their value, for in turn we should try to glean fresh glimpses into this familiar yet inexhaustible story.

Stevens opens with a description of the world into which Jesus came and moves to ours: "The Palestinian people of Jesus' time saw and heard Him as someone of their own time and place; and we have to see Him as such also, if we are to understand the divine drama that His life unfolds" (p. 5). He goes on to describe Jesus as a worker of miracles but primarily filled with "deep compassion for all people" (p. 25). Christ spoke "in a new way about the identity of Israel" (p. 27), and in Him "prophecy was reborn in Israel . . . giving insight into the mind and heart of God as well as insight into deep moral questions at the heart of the human religious drama" (p. 28). The different critics whom Jesus had to face are described as theological, political, and powerful (p. 31), and Stevens emphasizes the continuing challenges Christ had to endure (p. 67). He brings out the puzzlement of the disciples which culminated in their terrible dilemma of having "no idea what they would do next" (p. 78) before the "unexpected event" of His Resurrection.

I recommend this book to all for meditation material and as an "update." Discussion leaders can use its thought-provoking insights, e.g., Mary's silence as her "most marked characteristic" and how she "is somehow bound up with the very meaning of human and historic events" (pp. 90–91). This Life can serve as an excellent introduction to Christ for adolescents and converts.

My main reaction to this book is delight with the way in which it bears out the claim expressed in that memorable passage from Saint Augustine's *Confessions*: "We might have thought that your Word was too remote from any union with man and so have despaired of ourselves had not this Word 'become flesh and dwelt among us' " (X. 43).

Infallibility: The Crossroads of Doctrine. Theology and Life Series, No. 1. By Peter Chirico, S.S. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. xl–349, including Glossary and Indices. Paper, $12.95.

Reviewed by Father Gabriel Scarfia, O.F.M., S.T.D., Associate Professor of Systematic Theology, Christ the King Seminary, East Aurora, New York.

This book is a second printing of the original (1977) publication by Sheed Andrews & McMeel. Its only new features are a Foreword (by Bishop B.C. Butler) and a slightly revised Introduction in one section of which the author responds to criticisms addressed to him in certain book reviews.

What Father Chirico offers here is a lengthy philosophical reflection upon the doctrine of infallibility from the perspective of the cognitional theory of Bernard Lonergan, S.J., whom the author acknowledges as the most significant influence upon his book (p. 298). Accepting completely the teaching of the First Vatican Council on infallibility and joining to this the Vatican II insight that all revelation is in Christ and that no revelation is not

reflected in his humanity, the author presents an "extended unifying hypothesis which envisions infallibility as a recurring generic process by which the Church, because of the nature of the witnessed saving reality which dogmatic statements express, can come to certitude in judgment about that reality" (p. xvi). What he strives to achieve is a fresh and positive view of the doctine of infallibility which frees it from restrictive and excessively juridical categories and allows it to be appreciated in the following ways: (1) primarily as an act of judging by an individual or group, and only secondarily as a quality of a dogmatic statement, (2) as organically related to the same cognitional activities by which all true and certain (and infallible) judgments are achieved, and (3) as a process contributing to human self-appreciation and development. Fundamental to to his entire theory is the claim that infallibility can involve only universal, and therefore transcultural, Christian meanings; four chapters are spent on this point. Such meanings are grasped in an act of ecclesial understanding; they then can become objects of an act of infallible judgment on the part of a pope or council, and finally, they can be expressed in a doctrinal statement. Another crucial part of the author's position is his insistence that the possibility of infallibility begins with the resurrection of Jesus, since his risen humanity establishes and mediates universal salvation for all time, and it is precisely this saving reality which comprises the object of infallibility.

In the Foreword, Bishop Butler repeats a remark previously made in his review of the first edition of the book: "At last someone has written an intelligent book on the subject of infallibility." I certainly concur with this appraisal, even if I am unable to accept all the author's positions and concepts. His presentation combines in an admirable way balanced interpretation of dogma and ecumenical sensitivity with the consistent use of the main lines of Lonergan's model of the self-actualizing subject. A major ambiguity in the book could be clarified, however, if Father Chirico would discuss infallibility more adequately in the context of the types of true and certain knowledge, showing exactly how infallibility is realized analogously in the areas of human knowledge (based upon verifiable evidence), of Christian faith (based upon reliable and authorized eyewitnesses), and of the Church's developing understanding of the Word of God entrusted to her. Although its stated genre is that of a philosophical reflection, the book could have benefited much from a more extensive consideration of pertinent teachings of Vatican II (both from the Constitution on Revelation and from that on the Church). For to assert that "the official Church teaching [on infallibility was] enunciated at Vatican I and prolonged with little amplification at Vatican II" (p. 140) is to make a true assessment but to bypass important though less dramatic nuances and clarifications. Nonetheless, here is a stimulating book that will well reward a persevering reader.

Books Received

Amaldas, Swami, *Christian Yogic Meditation*. Ways of Prayer Series, n. 8. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 162. Paper, $5.95.

Conroy, Charles, M.S.C., *1-2 Samuel; 1-2 Kings*. Old Testament Message Series, n. 6. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 270, including Chronology, Bibliography, and Maps. Cloth, $12.95; paper, $8.95.

Corsini, Eugenio, *The Apocalypse: The Perennial Revelation of Jesus Christ*. Good News Studies, n. 5. Trans. and ed. Francis J. Moloney, S.D.B. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 425, including Bibliography. Paper, $12.95.

Faricy, Robert, S.J., *Seeking Jesus in Contemplation and Discernment*. Ways of Prayer Series, n. 7. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 132. Paper, $4.95.

Hellwig, Monika K., *Jesus: The Compassion of God*. Theology and Life Series, n. 9. Wilmington, DE: Michael Glazier, 1983. Pp. 159, including Bibliography. Cloth, $12.95; paper, $6.95.

MacKenzie, R.A.F., S.J., *Sirach*. Old Testament Message Series, n. 19. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 193, including Appendices and Bibliography. Cloth, $12.95; paper, $7.95.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

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

MARCH, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

Volume 34, No. 3

The CORD

A Monthly Franciscan Spiritual Review

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The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at Saint Bonaventure University, Saint Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: $11.00 a year; $1.10 a copy. Second class postage paid at Saint Bonaventure, NY 14778, and at additional mailing office.

The two major articles in this issue, edited by Father Gregory Shanahan, O.F.M., have been illustrated by Father Robert Pawell, O.F.M., of Tau House in New Orleans. The remaining drawing is by Sister Laetitia Meyer, O.S.F.

Standard Abbreviations used in **The CORD** for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to Saint Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for Saint 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 Saint Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

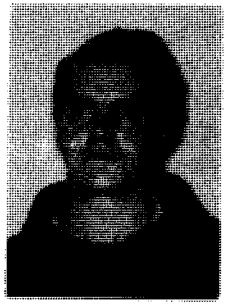
[1] I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of Saint 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., *Saint Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of Saint 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

What Does Observance Mean Today?

WE HAVE SEEN in these pages (September, 1983) an impressive appraisal of the Conventual tradition and its contribution to Franciscan spirituality, thought, and activity. This made one ask, What then of "observance" and all of those, saints and sinners, to whom in the past this term was more than a shibboleth? The Oxford Dictionary might give only one meaning for the noun "observant," namely, "member of stricter branch of Franciscans"; but at the end of the last century, when that larger group of friars which descended from the Observance enfolded in its bosom the remaining smaller reform groups, it was decided to drop labels that suggested particular expressions of strictness (as that term had been understood). There was to be just the Order of Friars Minor which, with the Conventuals and Capuchins, would go to form the First Order in its three branches. It is a moot point whether people are either to regard as regrettable the continuing threefold division of the friars, or to applaud it as a situation which preserves a healthy tension and occasions mutual enrichment. It might also be asked whether in the present climate, taking due account of the historical circumstances, the jurisdictional separation ought not to be viewed as a viable form of Franciscan pluralism.

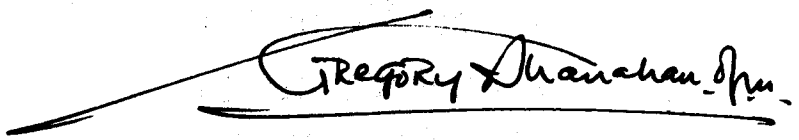
More relevant is whether friars (of whichever or each branch) still possess a "reform consciousness." The Conventuals, after all, would attest to a progressiveness and development on their part, stressing the "community charism," and significantly transfusing the cultural domain with Franciscan ideas. Capuchins would agree that an eremitical-apostolic thrust of a peculiar brand is in their spiritual blood-stream. Development there has always been; and closely allied to development is the notion of renewal. Analogous to the ecclesiological axiom, *ecclesia semper reformanda*, is the keep-

ing alive by Franciscans of the consideration that the Order ought never to rest on its oars, but rather to be constantly undergoing renewal; we also need *experience* and *expression*. Experience has been at least one of our best teachers. Expression through vital activities or life forms has always been a charismatic compulsion with us. Many have been at pains to explain this last point, which hinges of course on our special contribution to Christian spirituality and our part in the Church's mission.

Everybody in recent times, from Paul VI, through Constantine Koser and Eloi Leclerc, to Leonardo Boff, has been telling us we must (all of us or some of us?) insert ourselves into neighborhoods of the poor, actively concern ourselves with the marginalized. This, if our renewing, our reappraisals, and our reform notions are to be anything more than exercises in self-contemplation. That this is easier to proclaim in words than to universally implement in practice, even our mentors would not deny. But it means thinking in terms of being *sent* to bring *good news to the poor*. It is implied that formation (and re-formation) in the Order's charism must now, as it did in the best periods of the past, dovetail with the Church's evangelization and mission. This, surely, is to *observe*—in the double sense of *to keep* and *to perceive*.

Generous, and risky, involvement with all those starved of good news characterized the historic Observance at its peak. Few would disclaim that there we had a bold enterprise which sought an honest marriage between fidelity to the Rule's simplicity and austerity and a venturing on to new levels of evangelical influence. One has but to think of the inspiring zeal of such characters as Bernardine, Capistran, James of the Marches, Albert of Sarteano. But one should also recall the many who were neither priests nor preachers, but whose life and deeds were so full of robust humility.

As for today, strictly speaking (!), we do not need to elaborate a liberation theology for our own use; what we must do is live our *minority* in a style that is significantly simple, our *fraternity* so that it is not a secure and comfortable corporation, but a swarm of mutual service and charity, of healing and gladness. It is *the life* that matters, in this as in every century. In this issue, two friars address themselves from different angles to the problems of Franciscan identity. They examine our sources and the way we must look at them if they are to help the friar with his role in the modern world and be an essential part of formation, continuing education, and personal and corporate renewal. Confusing self-appreciation with spiritual chauvinism lulls too many of us into a conformism that blunts the edge on Franciscan living and working today. To be sure, in the realm of action we cannot claim to be able to go it alone, particularly in the pastoral and missionary fields, for now no Order is a perfect island. But surely our existence in the Church as a distinct religious family is justified only if we bring our unique charism to bear on all we do, either on our own or in cooperation with others. It is, however, in regard to our *life*, including our education and formation, that we ourselves have a duty not to neglect its special qualities: should we neglect them, nobody else may feel bound to succor our deficiencies. Ω



Hymn for Lent

Forty days is a long time to go without bread.
In forty days, a man could be dead
if he had nothing to live on.

I am the Bread of Life . . . .

In Ireland, there were men who embraced starvation
like a wounded comrade, like an old friend
come back from the grave.

He who comes to me shall not hunger . . . .

In the desert of the heart, the spirit wrestles death.
In the shadow of the cross, the tomb beckons;
draw on the darkness of the night.

And I will raise Him up . . . .

Sister Edmund Marie Stets, C.S.B.

Twisted Roots and Muddied Sources

COLIN GARVEY, O.F.M.

"OH, SAINT FRANCIS! He's the saint who used to wander through the woods, and preach to the birds, and talk to the animals. There is a story about the wolf, isn't there? And he called the sun and moon his brother and sister. But you're not like him. You're not like him at all."

How often have we heard such things! How often have we been measured against the image of the *Fioretti* Saint Francis, and found disappointing! How often have we had to hear ourselves dismissed as the people who betrayed Saint Francis, and benefited from a travesty of his life.

In the heady days of *Aggiornamento*, we were all being told to go back to our roots, to discover again the charism of our founder, and to make it present once more in our world. There was nothing new about the idea, of course. In the 1950's, when I was in what is called "formation," such thoughts were common. We were being encouraged to go back to our roots, to study the writings of Saint Francis and the history of the Order, and to draw therefrom inspiration and encouragement for the task we would have to undertake.

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In fact, this movement of going back to the sources was well under way in the late nineteenth and early twentieth centuries. The Franciscans made a great effort in this area, and produced some of the very best scholarly work ever done on the period of their medieval forebears. In our own days, the late Father Kajetan Esser and his associates made an extremely important contribution. So going back to the roots was not a new idea for Franciscans in those days of Vatican II.

Problems: Saint Francis

BUT PERHAPS we did not appreciate sufficiently the problems of going back to the beginning, to find the original charism of the founder. The idea people had of this was of going back to a pure and clear fountain and using that as a source for renewal, and a standard by which to measure what we were doing. This would work very well for an order whose founder was a man who had set out his ideas clearly and copiously, and had embodied them in laws and structures which were comprehensive, and had been carefully supervised by himself. Saint Ignatius did this, and from what I hear, Mother Teresa of Calcutta seems to be trying to do the same today.

The simple formula of going back to the sources to renew the life of the Friars Minor is not so clear as many suppose.

But Saint Francis, even though he may have been a better organizer than he has been given credit for, was a very different kind of person. He started the Order, and presided over its development for the first few years, probably in a fairly hit or miss way, because he had nothing of the bureaucrat about him, and had a keen desire to be on the move himself with the message of the Gospel. He was more concerned with living the Gospel than with organizing others to live it. At first, it seems he accepted followers into the movement without any probation, until the Holy See insisted very wisely on a novitiate. It is all very well for a man to give away all he owns to the poor, but if it happens that he is found unsuitable for Francis' society, after some time, his last state will be very much worse than his first.

Francis' personal influence was of paramount importance, and remained so, but when the order grew rapidly, Francis was, it seems, unable to grasp the need for a change in his style of governing it. He was like a man whose family business had mushroomed into a chain store, but was still trying to run it as if it were a small family business. His personal style was autocratic, volatile, harshly ascetic, tender and loving, and above all marked by a charm and inspiration and transparent sincerity that overcame all opposition to him. It was, one might feel, an insidious gift, because it left too many issues unresolved.

At any rate, he lost control of the movement. His saying, "Would that there were fewer friars minor," seems to indicate the anguish he felt.[1] He got a bad shock when he learned what was happening while he was away in the Holy Land, and the Order was in the hands of the ministers, Gregory and Matthew. When he returned, he handed over the government of the Order to Peter Catanii.[2] It is to be doubted whether Peter had any greater success in shaping the development of the movement. In any case, he had very little time, for he died soon after. He was followed by Elias, who does seem to have taken control more firmly, and to have managed the affairs of the Order very efficiently, negotiating with the Holy See, the bishops, and the able men of the Order who had come to the fore in different regions of the Order, the people who are known in the early sources as "the ministers."

Founder versus Followers

A SIGN OF THE WAY things were is the incident of Francis setting aside and disobeying the decree of the ministers about not eating meat on Fridays, even if it were Christmas Day. Here was the founder of the movement subverting lawful authority in the movement, and giving the dangerous precedent to future generations of setting up the charism of the founder against this lawful authority.

The estrangement of Francis from aspects of the movement he had begun was not healed but rather developed in the last years. Thus we have the stories of the conflict between himself and the ministers over

[1]2Cel 70: "Paupertati cavens homo Dei multitudinem metuebat." This is in the context of poverty and reveals the Saint's fear lest uncontrolled numbers and visibility might give the impression of being well off.

[2]This appears to have happened in 1220, although earlier dates are not impossible. Peter died in March, 1221.

the writing of the Rule (cf., e.g., LP 113). And we have the Testament in which in one paragraph he proclaims his utter submission to the Minister General and whatever guardian is set over him, and then blithely goes on to give commands in virtue of obedience, as if he were still General.[3]

Francis seems to have surrounded himself in the last years with a band of like-minded disciples, Leo, Angelo, Ruffino, and others, and to have formed a kind of enclave within the Order. When in due course their stories were written down, they became the prime source for information about Francis and his outlook and inspirations. And the tension between the wishes and interests of Francis and what was actually happening in the Order was not concealed. Indeed, Rosalind Brooke in her fine book on the writings of the early companions suggests that Leo may have invented some details of the encounter between Francis and the ministers about the Rule at Fonte Columbo.[4]

Development of the Movement

THE FRANCISCAN MOVEMENT was, of course, developing in its own way. It was a very successful movement, and it attracted great numbers of men, some very able, and others, as one would expect, half mad. A good number seem to have joined the movement, not because of Saint Francis, but rather because it was new and exciting, and held promise of accomplishing great things. As evidence of this, one could cite Jordan of Giano, who in his chronicle makes it clear that he was not at all overawed or even impressed by Francis at the beginning, and only much later, after his death, realized how great he was (Jordan of Giano, *Chronicle*, 59). By then he had become the crucified Seraph of Assisi. Others who joined the Order, like Haymo of Faversham in Paris, may have been moved by the reputation of Francis, but would probably have had no desire to imitate his rather eccentric life-style.

The movement of the Friars Minor was a great movement of renewal and regeneration of Christian life in the 13th Century, and the Holy See was quick to see the potential of what Saint Francis had

[3]Cf., e.g., Test 27: "And I firmly wish to obey the minister general of this fraternity and any other guardian whom it might please him to give me"; and Test 38: "And I through obedience strictly command. . . ."

[4]Rosalind B. Brooke, ed., *Scripta Leonis, Angeli, et Rufini* (Oxford: Oxford Medieval Texts, 1970), 66.

started. Possibly, no one ever thought that the movement should be modeled on Francis' own life-style, though Francis himself in his later years seems to have become more and more obsessed with his role as "*forma et exemplar*" for the friars. Anyhow, the brethren undertook the task of renewing and transforming the whole Christian life of the 13th Century, and very soon outgrew the humble life of labor and witness in the hillside towns of Umbria and Tuscany. They were to be found at the papal Curia, in the episcopal sees, crowding into the universities, undertaking diplomatic missions, preaching, teaching, organizing, administering and doing every task to which they were called.

Contradictions

IT WAS A FAR CRY from the simplicity of the early days, when Francis wandered about preaching and singing along the roads of Italy, begging his way and spending days and nights in prayer. The contrast or contradiction between the two ways of life was highlighted in a few areas in particular.

There was, for example, the contrast between the simplicity and indeed ignorance of the first friars, and the learning of those who went to the universities. There was the contrast between the dwellings of the early friars, Rivo Torto and the Porziuncula, and the solid and even splendid buildings the friars had now. The spectacle of the Porziuncula inside the great Basilica makes this point rather too obviously today. And there was the contrast between the little man Francis, living a simple humble life with his brethren, and the Minister General of the Friars Minor, who lived near the Pope, was a reliable and trusted assistant in managing church affairs, and had at his disposal a supply of energetic, able, and obedient friars who could be relied on to carry out the designs of the Holy See. Such a position gave power and influence, and the Minister General had a place in the company of the great prelates who administered the affairs of the Church. To suppose that such a man should be "simple and subject to all," as Francis wanted his friars to be, would be absurd. He was responsible for a great number of his brethren, and his task was to act with wisdom and prudence, and to take care of their interests.

There was a contrast, too, between the simple life in the towns and villages of Umbria, and the vast multi-national organization whose operations reached all over the Christian world and out beyond its borders. The friars would know what was happening in England and Ireland, in Spain, France, Germany, Poland, Hungary, and Greece, in

Morocco, Algiers, Palestine, Egypt, and even in Cathay and Mongolia, as they travelled, reported, sent messages, conducted negotiations, and tried to spread the Gospel. They were a force to be reckoned with.

And, of course, there was the contrast between the poverty of the early days, and the way of life of the friars who joined the large, successful, and influential organization that arose from those humble beginnings. This organization had grown up very speedily, and had acquired the basic skill of providing for itself by its labors and the help and support of those who believed in what the friars were doing. People who are genuinely detached from wealth and avoid accumulating it, attract wealth more than anyone else, and their credit rating is very high.

Contradictions in Saint Francis

THE ORIGINS OF THESE contradictions can be seen easily enough in Francis himself. For example, he wanted his brethren not to have any house or place or anything else. But on May 8, 1213, he accepted a whole mountain as a gift from Count Orlando. One wonders if he realized that his followers, when pressed hard by nobles and city councils and even kings to accept places and houses which they had built for the friars, might not follow his own example in this, particularly if they occupied them without formally owning them.[5]

Again, as regards poverty, Francis never ceased to live a poor and ascetic life. But when his Order developed, he was no longer really poor or at risk. For example, when his health broke down, he could get the best medical care available. God knows, Francis might have been better off without it. But it was available to him. Nowadays he would have been flown to the States, to be treated at the best clinic in the world, and probably get it free. Mother Teresa could get the same, couldn't she?

By the end of his life, Francis was surrounded by admirers and devotees who counted it an honor to care for him and serve him—this man who was a friend of popes, who was admired and sometimes followed by the nobility of Europe, who impressed the Sultan and was the talk of Europe. He was no longer one of the poor, living from hand to mouth, not knowing where the next meal would come from. The detachment and the asceticism were as great as ever, but the poverty

[5]Cf. 2Cel 57–58. The arrangement may be thought to encourage doublethink.

was already a fiction. If wealth equals credit, Francis of Assisi was a multi-millionaire.

As already mentioned, Francis wanted his friars to be "simple and subject to all," in exemplary obedience. But Francis himself never really had to live under obedience from the time he left his father's shop and home. He had absolute authority over his followers, who willingly accepted his dictatorship, capricious and harsh as it was at times.[6] And even though he was under total obedience to the Pope, he had no hesitation about offering the most stubborn resistance when he wanted to control the writing of the Rule. At the end of his life, his prestige was such that he could make the most extravagant protestations of obedience, but be in fact completely outside obedience and impose commands under obedience on others without authority to do so.

Again, Francis was anxious that his friars avoid seeking favors at the Roman Curia, in the form of privileges or briefs. But was he not the one who set the example of going right to the top to look for papal approval at the very beginning? And didn't he have influential friends among the cardinals? And didn't he ask for a special cardinal of his own, to govern, protect, and correct the friars? Provided, of course, he did it the way Francis wanted it! He seems to have wanted to be a humble outsider and a privileged insider at one and the same time. And being inside implied, whether he realized it or not, influence and power and opportunity for men of ability and intelligence and ambition.

Implications of these Contradictions

IF THE FRANCISCANS are to go back to their roots, the question arises immediately: "What roots?" Are they to try to recapture the life-style of Francis and his first followers, from about 1209 to 1219, setting themselves up in abandoned sheds and churches, which are not so plentiful in our overcrowded world, anyhow? Are they to become beggars and laborers, living out in the woods and the wilds? Perhaps a few people could do that again, but not in the context of the Franciscan Order as it is. What should they do, then? Adopt the life-style of the 1220's, and try to reproduce that? Does that mean the personal life-style of Francis and his friends, who seem to have withdrawn more and more from the general development of the Order? Or the

[6]Cf. Fior 30: the incident where Rufino is sent to preach half-naked, without his habit.

life-style of the main body, as it was developing under the leadership of the "ministers"?

A simple—too simple—answer would be, "Why not try living the Rule approved by Pope Honorius? The question still remains: Does one live it as Saint Francis seems to have wanted and indicated in the Testament, or does one live it in the way the Friars Minor interpreted it? Are we supposed to be Franciscans or Friars Minor? Are the two compatible?

One thing is reasonably sure: there won't be another Francis Bernardone, that irritating, inspiring, exasperating, lovable, unpredictable, harsh, and wonderful man. His personal magnetism and inspiration, which could make acceptable the most bizarre and eccentric practices, will not be around again. And his personal style of living can be followed only at great risk, and certaiinly not within the movement he founded.

Implications of the Primitive Life Style

FOR MANY FRIARS TODAY, the only honest way to follow Francis is to adopt the life-style of the early friars, the golden years of the movement, roughly from 1209 to 1219, recounted so memorably in the *Fioretti* and their sources, the *Legend of Perugia* and so on. Life in the *Fioretti* is exciting, full of marvels and adventures, heroic journeys to exotic places, and wonderful encounters with popes and princes, with robbers and bandits and heretics. And above all, there is the magnetic, dynamic, and inspiring personality of Francis, and the quasi-divine seal placed on his life and work by the stigmata.

If the authentic way to follow Francis is to adopt that life style, I think one should be logical about it, and accept that the kind of life envisaged is one of a predominantly lay brotherhood, uneducated for the most part, and being content with a very simple preaching, a simple life of labor and humble witness among simple people. Such a way of life would be harsh and monotonous, requiring great powers of physical and psychological endurance, without the excitement of rapid expansion, or the presence of great princes and prelates to provide stimulation or encouragement, or the magical personality of Francis to lead and inspire. It would be a very cramping way of life, and allow very little scope for development. A person of great intellectual gifts, for instance, would have no opportunity to develop them, and an illiterate person would get no encouragement to learn to read and write. There would be no opportunity to develop on the higher levels of musics or art, science or literature. A person of ad-

ministrative gifts would get very little opportunity to use them. It would be a narrow, close-knit community, living a simple and harsh life, playing no part in, and ignored by the great world of popes and princes, devoted strictly to maintaining the purity and rigor of its way of life, settling in poor and abandoned places, and content with hard labor, poverty, and ignorance.

Even to maintain such a community would require a great deal of skill and luck. One of the hazards of a community of ignorant and uneducated people, is that they tend to produce from time to time very forceful people with strange ideas. I think we tend to underestimate the difficulties the early Franciscans had with such characters. The first friars tended to be pretty undiscerning about their recruiting, and to have had more than their share of crackpots.[7] There was, for instance, Fra Giovanni di Cappella, who left the Order and hanged himself. The *Fioretti* compare him to Judas Iscariot, but one supposes the poor fellow was "of unsound mind."

With luck, that kind of organization might have lasted a few generations in the villages and towns of Umbria, and even further afield. It would have preserved to some extent the charism of Francis, and done good work in reminding the people of God of the Gospel. It might also have come to grief, like so many of the other popular movements of the time, and ended up in heresy and opposition to the Holy See.

The Order Which Developed

THE ORDER OF FRIARS MINOR, however, turned out to be something quite different. Francis started the movement, and formed and directed its early development. But, as he ruefully acknowledged once, he didn't own it, and it soon took on a life of its own, and developed a scope and a comprehensiveness that far exceeded Francis' own personal vision, and that also developed his ideals in ways he found hard to accept (See LP 86, quoted at the end of this article). His last years were saddened by the way his offspring developed, but it was obvious that, for all his greatness, the movement had outgrown him. The Friars Minor have never ceased to venerate him and love him as their founder, but they could not accept his limits to their development.

The Holy See was, of course, a main agent in this. Francis' success

[7]See Chapter III of K. Esser's *Origins of the Franciscan Order*, for difficulties of the early days.

was due mainly to the support ot the Holy See, whose approval meant that it was safe to join him. Francis promised obedience and reverence for himself and his successors, and when the Holy See took up that obedience, and asked the friars to cooperate in the plans of the Holy See, by entering the world of learning, becoming competent to preach and teach the faith, to go on missions, to negotiate, to administer and to take positions of leadership, the ministers were bound to obey and cooperate, and that obedience and cooperation shaped the destiny of the Order.

That is the Order that has played a distinguished and often heroic part in the history of Europe. It produced great philosophers and theologians, lawyers, scientists, mathematicians, musicians, missionaries, bishops, cardinals and popes, artists, sculptors, architects, and, above all, saints, in an astonishing variety and abundance.

Saint Bonaventure's Role

SAINT BONAVENTURE IS often credited, and more often blamed, as the man who shaped the Order in the way it developed. People have often made the contrast between the Order of Bonaventure and that of Francis—indeed, I heard this when I was only a novice. Bonaventure has often been called the second founder of the Order.[8] He has even been called the founder of a second Order, by J. H. Moorman. Such descriptions would have been utterly repugnant, and even perhaps incomprehensible to Bonaventure himself. He was very clearly aware of the development of the Order, from the simplicity and poverty of the early days, to the later developments. It was, he wrote, one of the things which attracted him to the Order, that like the Church, which had started from a group of humble fishermen and became the great organization of later times, so the Order had grown from the primitive simplicity of the first friars to the great organization it later became (Cf. *Opera Omnia*, VIII, 336).

In fact, as Rosalind Brooke has shown very well in her excellent book on *Early Franciscan Government*, Bonaventure's achievement was nothing like a new foundation of the Order, but rather the culmination of a process that was happening from Francis' own lifetime, a process that had been notably furthered by the great hero of the Spirituals, Blessed John of Parma, who himself proposed Bonaven-

[8]He is thus described in a hymn of the Office for his Feast. I once heard that very fine scholar, Father Ignatius Brady, say that he regarded this expression as inaccurate, although he himself once used it.

ture to the General Chapter of 1257 as a successor, saying that he knew no better man in the Order.

I was rather shocked one day, many years ago, when a rather scholarly confrere declared, "I hate Saint Bonaventure." I asked him why, and he said it was the burning of the books. After he had written the *Legenda Maior*, he ordered all the other Lives to be destroyed, so that his own version would prevail. It was a shrewd move, not unprecedented in his time, and it was designed presumably to prevent something he feared, namely the entrenchment of a group within the Order who saw the developments that had taken place since the death of Francis as a travesty and a betrayal of everything Francis had stood for. Bonaventure knew who they were well enough, and had presumably spoken to them. He feared they would divide the Order, and prudently decided he would forestall that development.

He had a great measure of success. Most of the mansucripts were destroyed, and the rest disappeared underground, so to speak, for a long time. Under Bonaventure's leadership, the Order was going from success to success. He was obviously a great man, intellectually brilliant, very able in administration, and outstanding in holiness. The Order was attracting some of the greatest talent of the age, and it basked in the approval of the Holy See.

But the problem of the Order's identity remained, and the little band of Saint Francis' companions and their followers kept alive the founder's wish for a poor, humble, and unlearned following of Christ, led by simple laymen living in small hermitages and poor dwellings, preaching penance and giving witness, eschewing learning and the wealth it required and the power it brought. And perhaps the suppression of the manuscripts was not such a good idea either, because although they nearly disappeared in their original form, they flourished in a transmuted form in the *Fioretti*, for example, and in *The Mirror of Perfection*. The terrible chapter on Bonaventure in the *Fioretti* is, one may suppose, a kind of revenge of history (Fior 48). But, of course, it is absurd to personify history in this way, as the Marxists do.

* * *

IN BRIEF, THEN, Francis of Assisi started a movement which rapidly outgrew him in vision, in scope, and in life-style. He was bewildered by what was happening, tried to halt it, and when he saw that he was failing and his health was collapsing, he seems to have withdrawn into a kind of exile with a few chosen companions, and to have fought a kind of rear-guard action against the developments that were taking place.[9] The *Testament* has to be seen as a last desperate effort, but when Francis wrote it, it was already an anachronism. He was no longer in charge.

After his death, respect and veneration for Francis increased and multiplied, and the new movement spread like wildfire through the whole world, untrammeled by Francis' opposition. This is not to say that the friars ignored his ideals. Far from it. But they did translate them into new and original forms that Francis never envisaged. The Order continued to cherish poverty and simplicity and the observance of the Holy Gospel, especially in the hermitages and poor remote places which still exist today. But now it found expression in the world of learning, popular missions, foreign missions, trades, professions, music, painting, the arts, and even in credit unions and other areas of life. And this, as I said already, is the Franciscan movement that has played such a large part in the culture of Europe.

A Possibility Unrealized

THE CONFLICT BETWEEN the life-style Saint Francis wanted, and the life-style of the Order as it developed might have been averted if it had been accepted that both were real ways of following Francis. Wouldn't it have been fine if it had been accepted that those who wanted to live in hermitages and caves and poor and abandoned churches, and wanted to live a life of witness, and engage in a simple preaching of penance could do so, while those who wanted to serve the Church and

[9]2Cel 157: "Mainly on this account [the bad example of bad brothers] did Francis withdraw himself from the company of the brothers, lest it happen that he hear anything evil of anyone unto the renewal of his grief."

transform the world by cultivating learning and undertaking pastoral work on a higher level, particularly as priests, were allowed to do that? In fact, the solution seems to have occurred to Francis himself in the "conscience clause," as we may call it, in the 10th chapter of the 1223 Rule: "The friars who are convinced that they cannot observe the Rule spiritually, wherever they may be, can and must have recourse to their ministers" (RegB X, 4). The translation is somewhat misleading here. The point of the sentence is that friars who find themselves in places where they cannot observe the Rule spiritually, presumably because of the life-style of the brethren, are entitled to have recourse to their ministers, presumably to request a transfer to a place where they can observe it.

What is the minister supposed to do? Receive them kindly and charitably, and talk to them sympathetically as if they were servants of the friars, rather than masters whom the friars had vowed to obey. That is all. He is not bound to give them the transfer they request.

This sentence of the Rule, which is distorted by most of the commentators for obvious reasons, clearly envisages conflict between the two life-styles, and tries to maintain the right of the primitive and simple life-style. Why would it not have been possible for the two kinds of life to develop side by side, so that each could be nourished by the other, and both could live in harmony?

As a matter of historical fact, reforms in the Order have mainly come from people who tried to go back to the primitive ascetical life of the first Franciscans, e.g., the Observantine reform of the 15th Century, and the Capuchin reform of the next century, and later reforms. But it is also a matter of historical fact that these reform movements went in for learning and their leaders had friends in very high places, and their great men became doctors, bishops, cardinals, and so on. The same patterns emerged as before.

Why didn't the brotherhood develop the two life-styles in peaceful difference? The difficulty seems to come again from Francis. He begins his Rule by promising obedience and reverence to the Lord Pope, and then he insists that the other brothers are bound to obey Brother Francis and his successors. The structure of the Order was totally centralized in himself and his successors, and there was no provision for autonomy at any level. The "knights" of Saint Francis' Round Table were bound by strict obedience, and they were to be trained in this. They were always men under orders. Saint Francis' provision for brothers who cannot live the Rule spiritually in a particular place, was subversive of this, and this is why the commentators have fudged it.

Thus a provincial who is looking for a man to fill a gap in a busy friary or a demanding mission is quite likely to ignore the wishes of a friar who wants to live in a hermitage, and put him under orders to go where he wants him. To the provincial the friar in question might be a spineless craw-thumper or a lazy dreamer: the friar, on the other hand, might see himself as trying to live an authentic Franciscan life. And it might not be so easy to decide who is right. But, at any rate, the people at the top have the power and authority, and everybody is bound to obey them. If they have little interest in, or concern about authentic Franciscan living, then so much the worse for it. They will see to it that people concerned about such things are neutralized, and, in particular, that formation is freed from their contamination, since formation is the chief means of reform in the Order—and, indeed, in any self-respecting institution.

In this event, there would appear to be four major possibilities. It could happen that those concerned about an authentic life lose heart and conform to the rest. Or they may go into a sort of internal exile from the movement—which is, after all, what Saint Francis did. Or they may abandon the movement altogether, disillusioned with its hypocrisy. This would appear to have happened with some of the advocates of the primitive life in our own times. Or they may lead a movement of reform, which must, more or less inevitably, lead to secession because of the highly centralized organization of the Order. This possibility, however, requires very extraordinary pesonalities, which are very rare. A last possiblity, which may be mentioned in passing, is that the reformers get control of the levers of power at the top.

It is interesting to compare reform in the Franciscan movement with monastic reform, which works quite differently. The Cluniac reform, and other reforms, could be carried out simply by a few reformers managing to take over a monastery and setting up their regime. If support were forthcoming for their efforts, further foundations could be made, each one independent, but in communication with the mother house. This cannot be done in the Franciscan Order because of the high degree of centralization of authority in the Order.

Conclusion

I HAVE BEEN CONCERNED in this article with some of the problems involved in *aggiornamento*, and going back to the roots. There are, as I have tried to show, several contradictions at the heart of the Franciscan movement. The great development of Franciscan studies in our

time has made it easier for us to appreciate these, and to present them clearly.

The Franciscan ideal has continued to appeal to people in generation after generation, and it is not dead. There are obvious impracticabilities and absurdities in trying to resurrect Francis' own life-style, as I have tried to show. There are also absurdities in canonizing and sacralizing the *status quo*, which is often the reaction of authority under question. It is a reaction which solves problems by putting people under obedience.

The task facing the Franciscans is to construct a world of meanings, a universe of discourse, so to speak, in which all can share, and to which all can consent. Perhaps one element would be to allow a quasi-autonomous movement of return to primitive observance within the provinces. It would be necessary to re-examine the idea of the Franciscan life as the *vita mixta*, involving action and contemplation, the value of regular observance, and the place of the Liturgy, the role of learning and studies, the willingness of the Order to cooperate with the Holy See in its endeavors, etc. There is a great potential contradiction there: do the Franciscans do their own thing, or are they to be really subject and subservient at the feet of the Holy Father? Francis was treated very leniently and considerately by his popes, and had not the experience of later generals who had to deal with a pope bent on the destruction of the movement.

It seems to me that there is an enormous task to be accomplished of constructing an image, a world of meaning, and a life-style that will mediate between the extremes of "back to Francis" primitive observance people, on the one hand; and the "liberals" and pragmatists, on the other, who have no interest in such things and act in terms of functions and operations and the use of authority to solve all problems. Between them, they can wreck the Franciscan movement.

To end this way would, however, be rather negative. My argument has been that the simple formula of going back to the sources to renew the life of the Friars Minor is not so clear as many suppose, and that there are ambiguities and even contradictions there. This does not mean that we ignore the sources, or that we cannot draw nourishment from them. They will always remain an inspiration and a challenge to us, and Saint Francis will always be at the center of our way of life. But there is a great danger of oversimplifying his situation, and of ignoring the complexities and ambiguities of the early years of the movement he founded.

The Franciscan movement still has the power of attracting many followers, and leading to great holiness. This power operates, not mainly through ancient medieval texts, studied and interpreted by learned schollars, but through the living witness of men and women whose rule and life is the holy Gospel, as it was for Francis. Francis is present to the modern world through the book of *their* lives.

Worth remembering and pondering are the lines of the *Legend of Perugia* in which the Lord speaks to Francis who was painfully moved to the depths of his heart over what was happening in the Order:

> Tell me, why are you so sad when a brother leaves the Order or when others do not walk in the way I have shown you? Tell me, who planted the Order of the brothers? Who converts men and urges them to enter it to do penance? Who gives them the strength to persevere? Is it not I? . . . In you I did not choose a scholar nor an orator to govern my religious family, but I wanted a simple man so that you and the others may know that I am the one who watches over my flock. I placed you in their midst as a sign, so that they may see the works that I accomplish in you and so that they in turn may accomplish them. . . . That is why I tell you not to be saddened by this; do what you have to do and do it well; apply yourself to your work, for I have planted the Order of the brothers in an everlasting charity [LP 86]. Ω

Cross-Eyed

Staring at you, Lord,
fixing my eyes on you
as your hands and feet
are fixed to wood,
as your eyes have found your Father's.

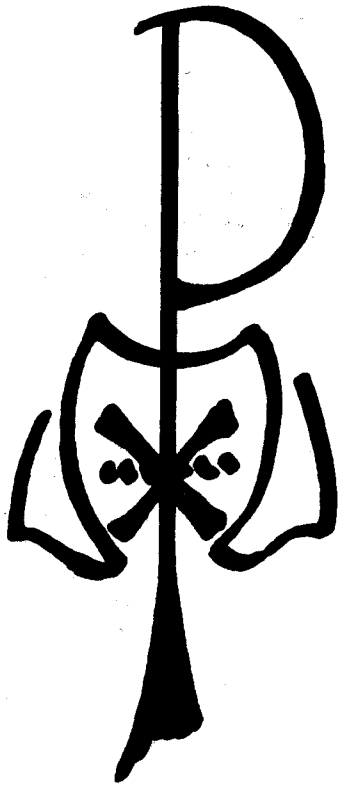
Three hours is forever, Lord,
immobile, transfixed, horrified,
unable to wrench my glance away:
while wood becomes blood-sodden
I would become sanguine.

Sister M. Felicity Dorsett, O.S.F.

The Cave

Most call it "tomb,"
for me, my rest.
Some call it "shroud,"
for me, my protection
. . . from damp night air.
I call it "clothing,"
some say a "loin cloth"
to soothe museum crowds.
I hope they wash my body
before the anointing
which preserves not
three days but
thirty-six hours.
Scripture is so inaccurate
. . . Last Supper not last
for us,
. . . meal two nights ere Pasch
. . . remember, Passover
is Saturday our Sabbath.
I inhabit my dead body,
and visit the tomb-livers.
Guards roll back stone,
dumbfounded.
Tomb for me is cave.
Will the shepherds
come again?

Patrick G. Leary, O.F.M.



The Franciscan Charism

BONAVENTURE HINWOOD, O.F.M.

"A THING'S ACTIONS FLOW from what it is," says an adage dear to the hearts of scholastic philosophers. So genuinely Franciscan activity is most likely to flow from a person who is a genuine Franciscan. But there's the rub: what does it mean to be a genuine Franciscan?

From the use of the word in the documents of the Order, "charism" is the quality which defines a genuine Franciscan. The 1981 Plenary Council of the Order of Friars Minor in its document on formation, for example, tells us that "our Franciscan charism should be given priority in our life and activities" (§12). Yet nowhere does it say exactly in what that charism consists.

The reason for this probably lies with the preparatory committee, which worked through the preliminary responses from the whole Order. It considered that the Medellin (1971) and Madrid (1973) General Chapters had said enough about the Franciscan charism.[1]

The Problem of the Franciscan Charism

IF YOU LOOK AT THESE two documents, however, they describe what appear to me to be various forms of Franciscan activity, rather than the central core from which these spring. They mention activities such as brotherliness, living like little ones, apostolic outreach, faithfulness to the Church, joyful self-giving, obedience, poverty, chastity, undiscriminating love, working among others, and promoting peace.

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[1]Medellin, *In Pursuit of a Vision: Vocation and Formation in the Franciscan Order.*

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The 1981 formation document picks up many of these in by-the-way remarks like "the search for God, fraternal life, availability to others, poverty, the refusal to dominate" (§12); "final commitment, fraternity, obedience, poverty, chastity, and work" (§27); "it is our life in fraternity and minority which constitutes our primary and fundamental means of announcing the Gospel" (§7).

Now, enlightening as these descriptions of how a Franciscan should behave may be, they still look to me like a list of manifestations, symptoms, or what I have previously called "activities." They do not get down to the spring of the life which expresses itself in these ways.

We need to take our heritage, try to discern its essential intuitions through its western cultural embodiment, and then find ways of expressing it adequately in other cultural circumstances.

A description of Franciscan life in terms of certain behaviors has the further drawback that it is endlessly complicated when you try to apply it in practice. A call to make a special effort at fraternity makes sense in the context of western individualism and the nuclear family; but how far do you go with fraternity in third world societies, which already live the fraternity of the extended family, without making religious life impossible? It is good to emphasize availability in the first world, where everyone is rushing around doing his/her own thing; but, when you have work to be done, what do you do about it in African societies which have a tradition of leisurely encounters, because they rate personal relationships higher than achievement in the work area?

Most Franciscans in Europe and America, and their offshoots, have a standard of living which looks like comfortable middle class to even the poor of their own countries, let alone the poor of Asia or South America. So how are we today to live out the poverty to which the Franciscan sources give such prominence? What does our profession of poverty mean in an African situation, in which even the minimum

facilities needed for a student house or for a priest to function look to many people like luxury?

The technological society all over the world is moving into the phase in which not the possession of capital, but access to information, is the main form of power. How do you exercise minority when your mere education as a religious or a priest equips you above the average to handle information, and so puts you among the elite?

Like myself, you have almost certainly been involved in many discussions about these and similar questions without being much the wiser. Do we, then, just give up in despair and muddle along as best we can, doing a spot of patchwork here and making the odd gesture there? I would like to suggest not.

It is my growing conviction that all the elements of Franciscan life already mentioned are secondary, that is to say derivatives or practical conclusions from a more central intuition. The nearest that our recent documents get to this core occurs in phrases like: "the Friar Minor promises constantly to compare his life to the Gospel" (Medellin, *In pursuit of a vision*, §24); "the newness and joy of the Gospel" (Madrid, *The vocation of the Order*, §3); "the Gospel life according to Saint Francis" (1981 Plenary Council, *Formation*, §25).

The Problem of Interpretation

SAINT FRANCIS LIVED eight centuries ago in central Italy, in a period of changeover from a feudal, largely subsistence and barter based lifestyle, to an industrial and commercial economy in which money played a decisive role. His foundational inspiration and his lived experience of it took place in that particular situation. Two things flow from this.

It is first and foremost necessary to discern the essential principles of Saint Francis' basic intuition from the experiences and behavior patterns in which they manifested themselves in the particular circumstances of his time. Without this we cannot find appropriate forms for expressing Saint Francis' essential vision in the very varied situations in which we, as members of the Franciscan family, have to live in the closing decades of the twentieth century.

From its very beginning the Franciscan movement has been bedevilled by desires to reproduce literally Saint Francis' life-style or that of the early members of his family. If we wish to be loyal to our founder, we dare not act like unthinking fundamentalists and simply take outward forms, in which Saint Francis realized his charism in practice in the thirteenth century, and try with cosmetic adaptations

to make them our practical norms today. We need rather to see through the outward forms of his life to its essential inspiration and embody this in the various social, cultural, and economic circumstances in which we live and work in different parts of the world.

The immediate consequence of this is that Franciscan Orders will have to tolerate a wide variety of expressions of Saint Francis' foundational inspiration (Ibid., §11). It is already evident that general chapters and ministers general can no longer effectively regulate the life of the Orders on the level of behavior patterns. Unity will remain possibly only if a definite common vision serves as a coherent wellspring of all the outward manifestations.

The second source of difficulty lies in the "sources." The documents in which Saint Francis expressed himself, and the early documents about him, are also the product of the particular thirteenth-century culture of central Italy in which they originated. In addition many of these "sources" are tendentious, if not polemical writings. They stand in need of thorough and scholarly exegesis before we can have any degree of certainty about various aspects of Saint Francis' life-style and thinking.

The final step following on such an exegesis must be to interpret the vision which inspired Saint Francis' life-style and thinking in practical terms for people today who live in cultures other than his and have mentalities differing from his own. This is the essential condition for an authentic application of Saint Francis' foundational inspiration to our own situations.

The Franciscan Charism in Essence

AS I UNDERSTAND IT at this juncture, Saint Francis' central intuition would seem to have been that he had a Father in heaven, as he declared before the Bishop of Assisi,[2] a Father who is the Creator of all things, and of all people (RegNB XXIII; Adm V, VII, VIII [*Omnibus*, 50, 80–82]. This Father is all loving, provident, reconciling, and forgiving (RegNB XXIII [*Omnibus*, 50, 52]; EpFid I [*Omnibus*, 97]); hence he can be relied on and trusted utterly at all times (RegNB XXIII [*Omnibus*, 52]).

This, after all, is the core of the Gospel. Jesus lived his whole life in relation to, and in terms of, the One he called "Abba." He told his

[2]The references to Saint Francis' writings are not intended to be exhaustive. Equally valid or even more pointed references can be found in sources other than his own writings: e.g., 2Cel 12 (*Omnibus*, 372).

followers that this One was their Father too (Jn. 20:17), on whose way of acting they had to pattern their lives (Mt. 5:45) so that they could mirror him to people just as Jesus himself did (Jn. 14:9–13). The Holy Spirit whom Jesus gives to his followers will enable them to share in something of what Jesus as the eternal Son has (Jn. 16:13–15), because he is the Spirit of sonship who makes them cry out, "Abba, Father!" (Rom. 8:14–17). This Father is always with them providing for all their needs in every situation (Lk. 12:22–32; Mt. 10:19–20).

For Saint Francis our model of how to be in this relation of sons to the Father is Jesus Christ, his only Son and our Mediator with the Father (RegNB XXII, XXIII; EpOrd [*Omnibus*, 49, 51, 103–04]). In this relationship, which lifts us far beyond the limits of our own resources, we can love, adore, and thank the Father and the Son, together with the Holy Spirit at all times (RegNB XVII, XXI, XXII, XXIII; EpFid I [*Omnibus*, 45–52, 94]).

Jesus showed his love and trust for the Father in complete self-emptying, self-giving, and self-abandonment to the Father, as well as in openness to the Father and to all his self-communication (RegNB XXII; Adm I and VI [*Omnibus*, 47, 50, 78, 81]). Jesus expected everything from the Father and waited on his good pleasure (EpFid I [*Omnibus*, 93]). This manifested itself for Saint Francis above all in Jesus' prayer, obedience, humility, poverty, purity, and preparedness to suffer (RegNB IX [*Omnibus*, 39]).

For Saint Francis, then, the way to a filial love of the Father was union with Jesus expressing itself in an exact living out of the essential meaning of Jesus' confident abandonment to the Father's care (RegNB XVI, XXII [*Omnibus*, 44, 49]; UltVol [*Omnibus*, 76]; EpFid, EpOrd, EpLeo [*Omnibus*, 96, 108, 118]). The mature liberty which this attitude gives Saint Francis was realized in his own life by his faith, self-emptying, continual conversion, penance, contemplation, simplicity, creatively critical attitude towards accepted norms, and openness to new possibilities (RegNB I, XVI, XVII, XXII [*Omnibus*, 31, 43–47]; RegB III, X [*Omnibus*, 60, 64]; Adm III, V [*Omnibus*, 79, 81]).

Jesus' self-giving to the Father was simultaneously a love for all people and all creatures, and a pouring out of himself for and to others (RegNB IV [*Omnibus*, 35]; Adm IV [*Omnibus*, 80]). For Saint Francis expressing this in his own life took on the form of generous service, characterized by brotherliness, availability, minority, detachment from possessions with the status, power, comfort, and pleasure which they can bring (RegNB VII, VIII, IX, XIV, XVII [*Omnibus*, 38–44]; RegB VI, X [*Omnibus*, 61–63]; Test [*Omnibus*, 68]). To his mind this

spirit of service took five main forms: mutual care within the fraternity (RegNB V, VI, IX, X, XI [*Omnibus*, 36–41]; RegB VI [*Omnibus*, 61]; Adm XXV [*Omnibus*, 67]), sharing the faith with and administering the sacraments to the faithful (RegNB XVII, XXI [*Omnibus*, 44–47]; RegB IX [*Omnibus*, 63]; Test [*Omnibus*, 67]), working along with other people (RegNB VII; Test [*Omnibus*, 37, 68]), caring for the needy and outcast (RegNB IX; Test [*Omnibus*, 39, 67]), and taking the Gospel to those who do not know Christ even at the peril of one's life (RegNB XVI, RegB XII [*Omnibus*, 43, 64]).

For Saint Francis, we meet and know Jesus in the tangible ways in which he continues to live and operate among us in his body, the Church (EpCler [*Omnibus*, 101]).

He is present and active in the Church's hierarchical ministers, whom the genuine Franciscan will love, venerate, and defer to, because Christ has chosen to make them channels through which to communicate himself and enable his members to live in submission to the Father (RegNB introd. [*Omnibus*, 31]; RegB I, IX, XII, Test [*Omnibus*, 57, 63, 64, 67]). Loyalty and obedience to the pope and bishops was Saint Francis' safeguard against the pride, self-will, and delusion which lead to heresy and schism.

Christ is heard in accepting the Church's teaching (RegNB XIX; RegB II, XII; Test [*Omnibus*, 46, 58, 64, 69]), which is why Saint Francis insisted that his friars be Catholics and not off on some deviant line. By participating in the Liturgy we join Christ in worshiping the Father (RegNB III; RegB III; Test [*Omnibus*, 33, 59, 68–69]). Christ is among the members of his body through the written word of the Scriptures (Test, EpCust [*Omnibus*, 67, 113]; as also his constant use of biblical texts), in his Eucharistic presence (RegNB XX; Test; Adm I; EpFid I; EpCler; EpOrd; EpCust [*Omnibus*, 46, 67, 78, 94–95, 101, 104, 113]), and in the sacrament of reconciliation (RegNB XX; RegB VII; EpFid I [*Omnibus*, 46, 62, 94]).

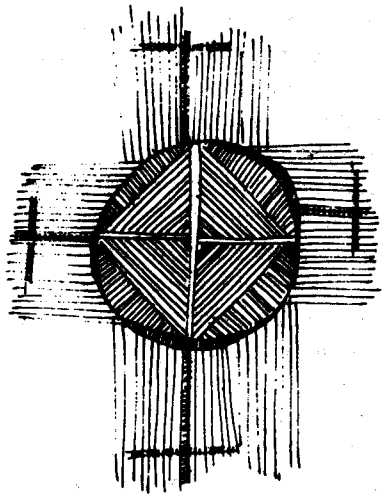
The Church's Head and Lord, by whom she has access to the Father, is the glorified Christ. Hence for Francis the Church must not be viewed only in its earthly dimensions. We must live at one with the community which enjoys the fullness of life in the glorified Lord. This expresses itself in devotion to Mary, the Mother who in her own way so perfectly lived out Jesus' own model of self-giving to the Father, and whom he gave to be our mother also. Saint Francis further enjoyed the company of and relied on the help of the angels and saints, because they are members of the same family sharing a common Father with us (RegNB XXIII; EpOrd; OffPass, Compline [*Omnibus*, 51, 105, 142]).

For the same reason he was concerned to offer prayers and sacrifices for the departed (RegNB III; RegB III [*Omnibus*, 34, 60]).

The Franciscan Charism in Practice

IF THE ANALYSIS just presented is correct, then being a Franciscan means to live in loving and confident self-giving to the Father in the awareness of being his child in Christ. All the various behavior patterns and activities in which Franciscan life is expressed should spring from this dynamic intuition of sonship.

Living in terms of the Fatherhood of God means cultivating the intimate relation to the Father, in union with Jesus through the Holy Spirit, which is God's gift to us in baptism. This will include, as it did for Jesus and for Saint Francis in dependence on him, time spent alone with the Father in prayer, enjoying an intimacy which overflows into daily living and activity. It will mean a growing oneness with Jesus as the Way to the Father, and an openness to the Spirit, grounded in Jesus' own availability to the Spirit (FormViv; EpOrd [*Omnibus*, 76, 108]).



This intimacy with the Father developed in prayer will further enable the Franciscan to speak with the conviction of experience rather than of merely repeating what he has read, according to the tradition of *contemplata tradere*. Jesus shared with others what his human consciousness knew from his experience of the Father through the loving action of the Holy Spirit, a consciousness largely acquired during the times he spent in private prayer, as Saint Luke so often reminds us. The Franciscan becomes like the One who sends him, if the source of his mission is that conscious union with the Father, which Jesus shows continuously in his own mission. As Father Adolfo Nicholas, S.J., puts it: "Contemplation is mission at its source: it is the possibility of a true Christian mission, one which comes from the Father himself."[3]

[3] "Formation and Spirituality for Mission," *East Asian Pastoral Review* 17 (1980), 105.

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A life of intimacy with the Father through union with the Son in the love communicated by the Holy Spirit shows itself in a family attitude towards all creatures which the Creator has fathered forth. It involves a deep commitment to other members of the Franciscan family: just think of Saint Francis' many references to the friars as fathers, mothers, children, and brothers in relation to one another (RegNB IX; RegB VI; RegEr [*Omnibus*, 40, 61, 72]). It involves a sense of belonging to the other members of Christ's body, the Church, and towards all fellow human beings of whom Jesus is the prototype Image in whose likeness they are created (RegNB XXIII; EpFid I; EpRect [*Omnibus*, 51, 93, 115]). It involves a sense of brotherly love and concern for all the Father's other creatures (CantSol [*Omnibus*, 130–31]).

Several consequences follow immediately from such an understanding of life; and we will look at them one by one.

Dedication

LIFE LIVED IN THE consciousness of being a member of the Father's family issues first and foremost in a total dedication to Christ's social body, in which we encounter him in the Church's visible unity and especially in her Godward activity of liturgical worship, in those whom he has placed in positions of leadership, in the Gospel which she safeguards and preaches, in the sacraments by which Christ communicates himself to his members with special intensity, in the devotions which express the Church's response to her Head and Lord. Such a dedication shows itself by a generous and active sharing in the Church's mission of building up the body to full maturity of life in Christ and to its full dimensions in mankind as a whole, so that it can truly be a sacrament and sign of that unity in Christ which is the Father's will for his human children (cf. Vatican II, *Lumen Gentium*, 1).

Dedication of this kind also involves taking part in that other dimension of the Church's mission indicated by Vatican II as making this world a home more fit for God's children to live in (Vatican II, *Gaudium et Spes*, 57; cf. also 9, 26, 30, 55). So, with the Church the Franciscan shares in Jesus' compassion for the harrassed and dejected, the poor and needy, the sick and suffering. He shares with the Church, too, in Jesus' concern for the dignity of those destined by the Father to be his brothers by promoting human rights and encouraging people to fulfil their duties and social obligations.

Freedom

THIS FILIAL spirituality next means going ahead in loving trust in the Father and his providential care, both in our individual lives as Franciscans, and in our provinces and communities. This, as I understand it, is the essence of Saint Francis' concern with poverty. He wanted to avoid at all costs a worldly security based on assets, possessions, status, and fixed tenure of occupation, because the desire for security grounded in such things is an effective denial of the Father's solicitude for his children.

It is confidence in their Father which should give Franciscans a special characteristic of mobility: social mobility to be able to move freely among people irrespective of their class, culture, race, social position, education, or other distinguishing characteristics; occupational mobility to do whatever the Church, universal or local, requires of us at any time; geographical mobility to go where the Church needs us, without being held back by attachment to country, culture, climate, family, or standard of living.

The reason for this is that we, as Franciscans, have no mission except the Church's mission, which is an extension of Christ's mission, about which he himself said: "As the Father sent me, so I am sending you" (Jn. 20:21); "It is to the glory of my Father that you should bear much fruit" (Jn. 15:8). It is good to remind ourselves that we have the unique distinction of being the only Order founded without a purpose of its own. It would never have occurred to Saint Francis to have a purpose other than that of the Church.

Work

AS ALREADY MENTIONED, one of Saint Francis' most characteristic attitudes was his sense of belonging to the material world, which meant that other creatures had the same Father as himself, and hence were his brothers and sisters. His attitude was the direct opposite of the consumerist exploitation of nature for comfort and pleasure. The Father's creatures, for him, are to be cherished, and Sister Earth, our mother, be assisted to feed and provide for her children.

It seems most likely that this dimension of a life lived in awareness of the Father motivated Saint Francis' concern that the friars work, and the way he speaks about it in various places suggests that he had manual work in mind. So he exhorts his brothers to "work hard doing good" (RegNB VII [*Omnibus*, 37–38]) and wants those who do not know how, to learn (Test [*Omnibus*, 68]).

It is interesting to note that the preparatory committee for the 1981 Plenary Council was unanimous that all friars be formed to do at least a minimum of manual work as a regular part of their life. This is reflected in the mild statement in the Plenary Council's document on formation to the effect that "all the friars should be taught to be willingly and actively interested in the care and maintenance of the house, as a necessary part of fraternal life" (§21).

Wherever the Franciscan family finds itself this is equally applicable. The unwillingness of western Europeans to do the more menial forms of manual labor, e.g., has been one of the reasons for migrant workers being brought in. In many third world countries there is a tendency to associate manual labor with being uneducated. In societies where education is the status symbol, a stigma of inferiority easily attaches to those who earn their livelihood by the sweat of their brow. This syndrome is not uncommon among religious, and it is aggravated by the fact that in third world countries unskilled and semi-skilled labor is in abundant supply, so that it is easy for religious to have servants to do the dirty work for them. As a matter of fact it can even take on the appearance of virtue: out of charity providing a servant with a job and enabling him or her to earn a living.

In this whole white-collar world it is important that every Franciscan give practical witness to the fact that it is not below any man's dignity to work with his Father's material creatures and to let his material brothers and sisters dirty his hands. Even friars, and other members of the Franciscan family, who are earmarked for the clerical state or an academic or professional career should acquire the domestic skills necessary to keep a household running, and preferably a few extra ones as well. They should do this, as Saint Francis would say, "not from the desire to make a profit out of it, but for the sake of giving good example" (Test [*Omnibus*, 68]).

The other side of the coin, about friars who do not know how, being taught to work with their hands, is this. A friar, or other Franciscan religious, who is not going to be a priest, or else be specifically trained for a white-collar job like a business manager of an institution or a librarian, a teacher or a psychologist, should be formally trained for some quite definite manual task. Carpentry, auto repair work, tailoring, gardening, and catering are a few which come immediately to mind. In other words, every Franciscan religious should have some task for which he or she has been trained, and which is his or her particular contribution to the Franciscan family and the wider community. For this reason it is desirable that the basic training period after the

novitiate should be the same for all, whether they are destined for the priesthood or a profession or some other occupation.

I find this thought neatly reflected by the Medellin General Chapter in the words:

> The fundamental formation which we give to all friars must be thoroughly human, Christian, and Franciscan. But it can also vary according to the tasks each candidate is preparing for. Nonetheless we must take care to ensure that all the friars receive the spiritual, academic, and professional instruction they need [*In pursuit of a vision*, §4].

Lest we lose Saint Francis' balance, it is well to remind ourselves that, for him, all those who belong to his movement are to be involved in making the Gospel better known and more faithfully practiced by people, as an aspect of their brotherly concern for them. So all Franciscans should be able to share their faith with others. For this reason an introduction to theology and catechetics at an appropriate level should be part of the training of any Franciscan not called to the priesthood.

Thought

SAINT FRANCIS' AWARENESS of Jesus as the way and the model for living as a son of the Father provided the special perspective which has permeated the philosophical, theological, and spiritual thinking of his Orders from their earliest years. Perhaps "radical Christocentrism" best describes it. This tradition continues on today, even after Vatican II, as a characteristic of Franciscan writers. Perhaps today it is less distinctive than in the centuries before 1950, but that is only because with Vatican II the Church's thinking as a whole has moved in that direction.

In the maelstrom of the Church's intellectual life today this Franciscan understanding of reality can become submerged. This is why the 1981 Plenary Council document insists that our Franciscan charism dominate a person's entire formation from the postulancy to the grave (§12). Our philosophical and theological heritage should be just as much to the forefront in this as our spirituality and way of life. Indeed, our spirituality and way of life will make sense and be consequential only if they are rooted in a theology which expresses Saint Francis' foundational inspiration. Such a theology can be constructed only out of a total understanding of reality in terms of the Father mediating himself to us in and through Jesus, and drawing us back to union with himself in and through Jesus. This vision enables the

theologian to make a comprehensive synthesis of our Franciscan perspective on revelation.

Ideally the entire curriculum of academic and pastoral training of members of the Franciscan Orders should be inspired by the philosophy and theology which arises out of our unique spirit. In many places, however, there is no option but to send our students to institutions not run by Franciscans. In these cases some other provision must be made for their thinking to become thoroughly impregnated with the Franciscan tradition (1981 Plenary Council, *Document on Formation*, §31).

Various means may be used to achieve such a goal. I immediately think of regular talks or projects, guided reading courses, or an annual workshop week. Being initiated into the tradition is not something important only for future priests. It is essential for every member of the Franciscan movement according to his or her situation and capacity.

True enough, the Franciscan tradition to date is a western, largely European, product. Members of our Orders from other cultures may perhaps be tempted to think that it is for that reason not applicable to them. This is not so. What is needed is to take this heritage, try to discern its essential intuitions through its western cultural embodiment, and then find ways of expressing it adequately in other cultural circumstances.

In this way Saint Francis' foundational inspiration of our being children of our heavenly Father in the Son, expanded upon and enriched by the experience and genius of generations of his followers, will continue to be the charism forming the personalities of those who make profession of the way of life bequeathed to the Church by the Poor Man of Assisi. Ω

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APRIL, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

FEATURES

Volume 34, No. 4

The CORD

A Monthly Franciscan Spiritual Review

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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: $11.00 a year; $1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustration for Father Thomas Murphy's article has been drawn by Sister Christine Therese Schneider, S.S.J.-T.O.S.F.; the one for Father Robert Stewart's is by Sister Kay Francis Berger, O.S.F.

Standard Abbreviations used in **The CORD** for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucif
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis
LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

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

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).

Little Things Mean a Lot

"LITTLE THINGS," according to a song popular a few decades ago, "mean a lot." Without the "little things" furnished to the plants sown in this beautiful Spring season, e.g., there will be no "great thing" later on, when we expect blossoms, fruit, the harvest. Little things—moderate amounts of moisture, warmth, sunlight; a certain minimum of attention from the farmer or gardener: these will ensure a healthy and robust plant later on.

The notice on the last page of this issue, about the Beatification Cause of Zélie and Louis Martin, prompts thoughts about how important the "little things" must have been in their household. Grace, we know, builds on nature; and it takes very little imagination to realize what the Little Flower's childhood must have been like for her to have adopted so resolutely and persevered so steadfastly in her "little way" of perfection.

One need not exaggerate the "family model" of religious life in community (now regarded in some quarters as inadequate and outmoded), to see that there are *some* important parallels between the nuclear family and a religious community. One of these is surely the need for attention to "the little things": details of daily life that are surely tiny, trivial, and insignificant taken in themselves, but that add up over a period of time to a major difference in attitude.

If one individual does not replace the cap on the mustard or ketchup, well, yes, someone else will; and the latter may even replace the bottle itself into the cabinet where it belongs. If one individual does not refill the wine and water cruets after celebrating Mass, then, yes, someone else will; and the latter may even put the refilled cruets back into the refrigerator. If one sister or friar does not put the Scotch tape or stapler back where it belongs in the mail

room after using it, all right, yes, another will eventually do so. But what is lost when individuals of the first type predominate in a community is much more important than recapped condiment bottles, refilled cruets, or neatly arranged mail rooms. What is lost is the sense that the community members really care about one another—want to provide a pleasant, livable atmosphere for one another.

Easter is, of course, not a "little thing." Nor, surely, is Good Friday a "little thing." But do you think events would ever have gotten to that point in the Lord's life, if there had been no attention, throughout its course, to the "little things" that proved his love for the Father and for us? Easter, at any rate, like the Spring season in which it occurs, speaks of new life. That new life, consisting as it does in a truly radical transformation and rising to a share in the divine life itself, is surely no "little thing." But then, neither was the celebration in the courts of heaven when Saint Thérèse entered; and for that matter, neither is the towering cornstalk at harvest time.

Little things mean a lot. Ω

Fr. Michael D. Meilach, Jr.

Night Scene

Chips of stars, like casual diamonds,
  errant on black velvet;
a slice of winter moon
  slightly dipped—a touch of class;
pale yellow light, sauterne mellow,
  poured through lattice-branching sycamores . . .
the night is rich
  with treasures for the poor.

Sister Edmund Marie Stets, C.S.B.

Sing to the Lord a New Song—I

THOMAS K. MURPHY, O.F.M.

THE ORIGIN OF THE Lord's Prayer is described in the Gospel according to Luke as follows:

> One day he was praying in a certain place. When he had finished, one of his disciples asked him, "Lord, teach us to pray as John taught his disciples." He said to them, "When you pray say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we too forgive all who do us wrong; and subject us not to the trial" [Lk. 11:1–4].

The location of this memorable teaching is given only in the vaguest terms: "in a certain place." This episode, however, follows immediately in the Gospel upon a visit by Jesus to Martha and Mary in Bethany, a village on the eastern side of the Mount of Olives "just under two miles from Jerusalem" (cf. Jn. 11:18).

The ancient road between Bethany and Jerusalem passed over the top of the Mount of Olives. About one mile from Bethany on the top of this mount there is a certain cave which since the third century has been revered by Christians as a place where Jesus taught his disciples. So significant was this cave to the Christians of the early fourth century that the Emperor Constantine erected a church over this cave in addition to the two other churches he erected in the Holy Land, one over the cave of Jesus' birth in Bethlehem and the other over the tomb of his burial and resurrection next to the hill of Calvary. The structure which stands today over this cave on the Mount of Olives is known as the Church of the Pater Noster (Our Father) because of a venerable tradition that at this place Jesus taught his disciples that prayer. On its walls, tiled panels present the words of the Our Father in 62 languages.

Father Thomas K. Murphy writes from Saint Joseph's Friary, the House of Prayer for Holy Name Province. *This is the first in a series of three articles discussing the relationship between the Psalms and the Our Father.*

In the Book of Psalms we have two rich veins of material which can help us to appreciate the holiness, goodness, and generosity of the LORD: the hymns of praise and the psalms of thanksgiving.

From the Church of the Pater Noster one can look off about one-half mile to the west and see another hill which is separated from the Mount of Olives by the Kedron Valley. This nearby hill, called the Ridge of Ophel, was the heart of the ancient city of Jerusalem. To Jewish people this hill is the most sacred place in the Holy Land. On its lower reaches, a few hundred yards to the south, was the original Mount Zion where David led the people in worship as he brought the Tabernacle to its new home in Jerusalem. Just to the north of David's city, directly across from the cave of the Pater Noster, Solomon constructed the magnificent Temple of Jerusalem where the worship of the Jewish people reached its culmination in the tenth century B.C. Many modern scholars, following the renowned twentieth-century scholar Sigmund Mowinckel, believe that it was from the splendid Temple cult that flourished for centuries on the Ridge of Ophel that the venerable prayer book of the Jewish people, the Book of Psalms, originated (Sabourin, 35).

Using the language of Luke's account of the Lord's Prayer, we could stretch our imagination very extensively and say that generation after generation of pious Jewish people as they gathered for worship on the Temple Mount during the millenium between King David and his descendant Jesus the Christ, had been asking the Lord their God, "Lord, teach us to pray." To this figurative request of his people we can imagine the response of the LORD, "Say this when you pray," as through the Spirit he gave them psalm after psalm until the collection of psalms known as the Book of Psalms was completed. Through the 150 psalms the LORD provided his people with a marvelous instruction which has enabled so many of his people to draw close to him in worship.

So, it is possible that on these two hills of Jerusalem, the Mount of Olives and the Ridge of Ophel, God's people were provided with the two principal biblical formularies of prayer: the Book of Psalms and the Lord's prayer.

Whether or not the Lord's Prayer and the Book of Psalms were formulated on these parallel hills in Jerusalem, and whether or not they were developed in parallel fashion as we have imagined in this "midrashic" introduction, today it can still be said in truth of both of these widely used prayer forms that "through all the earth their voice resounds and to the ends of the world their message" (Ps. 19:5).

If some contemporary Christians have allowed the Psalms to be eclipsed from their prayer life by other prayer methods, it is evident from the Gospels that the author of the Lord's Prayer remained thoroughly imbued with the words of the Psalmist, so often traditionally identified as his ancestor King David. During the course of the last week of Jesus' life, we find in the Gospels no fewer than six direct quotations from the Book of Psalms on the lips of Jesus.

Psalm 8:3. On Palm Sunday as he entered the Temple precincts:

The chief priests and the scribes became indignant when they observed the wonders he worked, and how the children were shouting out in the Temple precincts, "Hosanna to the Son of David!" "Do you hear what they are saying?" they asked him. Jesus said to them, "Of course I do! Did you never read this:

From the speech of infants and children
you have framed a hymn of praise? [Mt. 21:15–16].

Psalm 118:22. On the following day, after he related the parable of the tenants in the same place:

Jesus said to them, "Did you never read in the Scriptures,

The stone which the builders rejected has
become the keystone of the structure? [Mt.21:42].

Psalm 110:1. On perhaps the same day, as he parried with the Sadducees and Pharisees in the Temple precincts:

In turn Jesus put a question to the assembled Pharisees, "What is your opinion about the Messiah? Whose son is he?" "David's," they answered. He said to them, "Then how is it that David under the Spirit's influence calls him 'lord,' as he does:

The Lord said to my lord, Sit at my right hand,
until I humble your enemies beneath your feet?

If David calls him 'lord,' how can he be his son?" No one could give him an answer; therefore, no one dared, from that day on, to ask him any questions [Mt. 22:41–46].

Psalm 41:10. At the Last Supper in reference to Judas:

What I say is not said of all, for I know the kind of men I chose. My purpose here is the fulfillment of Scripture:

He who partook of bread with me
has raised his heel against me [Jn. 13:18].

Psalm 22:2. On Good Friday, from the cross:

Eli, Eli, lema sabachthani?—that is,
My God, my God, why have you forsaken me? [Mt. 27:46].

Psalm 31:6. On Good Friday, also from the cross:

Jesus uttered a loud cry and said:

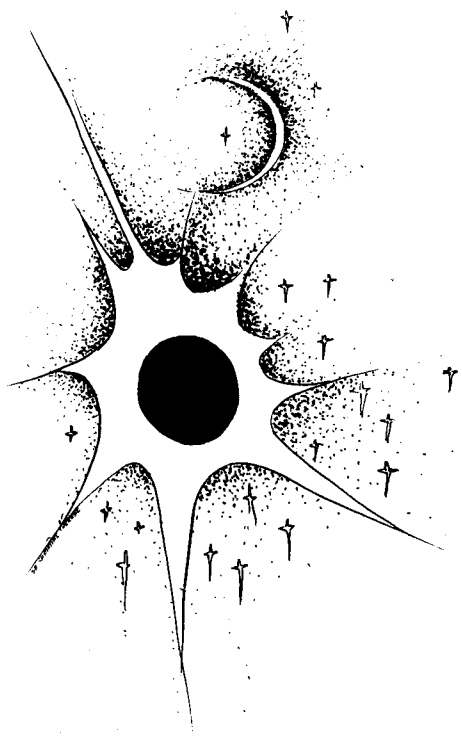
Father, into your hands I commend my spirit.

After he had said this, he expired [Lk. 23:46].

Like Jesus Christ its Founder, the Church has always used the Book of Psalms in its prayer before God. Thomas Merton, an ardent twentieth-century disciple of the Lord, has well stated the secret of the revelatory power and eternal freshness of the Psalms:

> . . . the Psalms are the songs of men *who knew who God was*. If we are to pray well, we too must discover the Lord to whom we speak, and if we use the Psalms in our prayer we will stand a better chance of sharing in the discovery which lies hidden in their words for all generations. For God has willed to make himself known to us in the mystery of the Psalms. . . . God has given himself to [the Church] in [the Psalms], as though in a sacrament. The Church loves to sing over and over again the songs of the old psalmists because in them she is singing of her knowledge of God, of her union with him [*Praying the Psalms*, 3–4].

Several years ago as an assistant in a parish I was teaching an informal Bible class on the Psalms. In my own preparations for these classes I became acquainted with the various literary types of psalms into which modern scholars have come to classify the ancient psalms: e.g., hymns, laments, psalms of confidence, songs of thanksgiving, royal psalms, didactic psalms. As I studied the psalms according to the categories of the modern scholars, the thought occurred to me that there might be some connection between the various types of psalms and the Lord's prayer. The psalms and the Lord's prayer were both the inspired Word of God teaching his People how to pray. Perhaps there was some correlation between them.



Over a period of several days I made the exciting discovery that, in an impressionistic way, each of the phrases of the Lord's Prayer could be readily matched with one of the literary types of psalms determined by the modern scholars. The matching arrangement which I have chosen between the phrases of the Lord's Prayer and the literary forms found in the Book of Psalms is shown in the table on the following page. The list of literary forms of the psalms is taken basically from Sabourin, p. 443. The form of the Lord's prayer is that of the International Committee on English in the Liturgy.

I have found by comparing the Psalms and the Lord's Prayer as indicated in the above chart that each of these formularies of prayer can be viewed in a new way from a vantage point provided by the other. For example, the lapidary phrases of the Lord's Prayer can be enlivened and expanded by the rich poetic imagery found throughout the Psalms. At the same time, the very welter of poetic imagery in the Psalms can be brought into focus and tamed by the profound and concise expressions of the Lord's Prayer.

I believe, too, that such an interaction between these two scriptural sources of prayer could act as a kind of cross pollination bringing together the best strains of the two biblical prayer traditions to produce in time in our personal prayer life a "hybrid vigor" which will enable us to withstand the many modern pressures in our lives which ever threaten to "extinguish the spirit of holy prayer and devotion to which all created things are meant to contribute" (RegB 5).

The Lord's Prayer	Literary Type of Psalms	Psalm Numbers
Our Father in heaven	Psalms of Confidence (12)	3, 4, 11, 16, 23, 27, 62, 115, 121, 125, 129, 131
Hallowed be your name	Hymns (19)	8, 919, 29, 33, 100, 103, 104, 111, 113, 114, 117, 135, 136, 145, 146, 147, 148, 149, 150
	Psalms of Thanksgiving (16)	9, 10, 30, 34, 40, 41, 65, 66, 67, 68, 92, 107, 116, 118, 124, 138
Your kingdom come	Royal Psalms (11)	2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144
	Canticles of Zion (6)	46, 48, 76, 84, 87, 122
	Hymns of Yahweh's Kingship (6)	47, 93, 96, 97, 98, 99
Your will be done on earth as it is in heaven	Wisdom Psalms(11)	1, 37, 49, 73, 91, 112, 119, 127, 128, 133, 139
	Liturgical Psalms (3)	15, 24, 134
	Prophetic Exhortations (6)	14, 52, 53, 75, 81, 95
	Historical Psalms (2)	78, 105
Give us today our daily bread	Psalms of Supplication (9)	28, 36, 42, 43, 54, 61, 63, 86, 123
Forgive us our sins, as we forgive those who sin against us	Penitential Psalms (11)	6, 25, 32, 38, 39, 50, 51, 102, 106, 130, 143
Save us from the time of trial and deliver us from evil	Psalms of Deliverance (38)	5, 7, 12, 13, 17, 22, 26, 31, 35, 44, 55, 56, 57, 58, 59, 60, 64, 69, 70, 71, 74, 77, 79, 80, 82, 83, 85, 88, 90, 94, 108, 109, 120, 126, 137, 140, 141, 142

Our Father in Heaven

PERHAPS THE DEEPEST human need is the need to "belong," the need to know our roots, the need to receive acceptance and love, the need to have confidence in our identity. The extent to which this basic need so often goes unsatisfied in human society is poignantly described in the Gospels. On one occasion when a vast crowd assembled to see and

hear Jesus, the Evangelist reports that Jesus "pitied them, for they were like sheep without a shepherd; and he began to teach them at great length" (Mk. 6:34). We naturally wonder what the Anointed One of the LORD taught those people on that occasion. The Evangelist fails to supply any account at all of the teaching that followed. Some time later, however, one of those somewhat bewildered sheep, an intimate disciple of Jesus, did a wonderful favor to all of us later disciples. He asked the Teacher for help in finding our proper place before our divine Shepherd. In the first phrase of the Lord's Prayer we have the teaching which unlocks the mystery of human identity and points out where alone the needs of the human heart can be satisfied.

This teaching of Jesus is not human speculation on how we might establish noble goals for the species. His teaching is the Word of God bringing divine light on the great question of the origin and destiny of humankind. The testimony of God is not merely that God is a shepherd who for his own reasons watches over and guides humankind. The divine testimony given to the disciples of Jesus in this prayer is that we whom God made originally in his own image and likeness (Gen. 1:26) are now adopted as his children in his Son Jesus Christ.

> This is how you are to pray:
> "Our Father in heaven" [Mt. 6:9].
>
> He . . . predestined us through Christ Jesus to be his adopted sons—such was his will and pleasure . . . [Eph. 1:5].

At last, through the Messiah, the LORD God is able to announce glad tidings to the lowly:

> He raises up the lowly from the dust;
> from the dunghill he lifts up the poor
> to seat them with princes,
> with the princes of his own people [Ps. 113:7].

The glad tidings that the Savior heard on the occasion of his baptism are now glad tidings for all who are baptized in the name of Jesus: "You are my beloved son (daughter). On you my favor rests" (Cf. Mk. 1:11).

When Saint Francis of Assisi as a young man was brought before the local bishop by his father to be disinherited and stripped of all the paternal resources which he was lavishing on his project of restoring the church of San Damiano, Francis used these first words of the Lord's Prayer in his dramatic retort to the charges of his father:

Listen all of you, to what I have to say! Hitherto I have called Pietro di Bernardone father. Now I return to him his money and all the clothes I got from him, so that hereafter I shall not say: Father Pietro di Bernardone, but *Our Father who art in heaven*! [Jorgensen, 49].

With these words of the Lord's Prayer Francis declared to his father, to the citizens of Assisi, and indeed to the whole world his new-found identity as a child of God in Christ and his firm determination to follow the ways of the heavenly Father within his Church, completely entrusting his future welfare to the benevolent Providence of his heavenly Father.

Centuries before the words of Jesus invited us to approach God confidently as our Father, the psalmist had prepared the way for this bold confidence in approaching the LORD God of Israel. Relying on his promised loving-kindness, they expressed their own confidence in God in a great variety of images.

In military images perhaps David himself describes his boundless confidence in the care and protection of the LORD God:

But you, O LORD, are *my shield;*
my glory, you lift up my head! [Ps. 3:4].

The LORD is *my life's refuge* . . .
Though *an army encamp* against me,
my heart will not fear;
Though *war be waged* upon me,
even then will I trust [Ps. 27:1–3].

In the 23rd Psalm wherein God is pictured as the shepherd watching over his flock, the confidence of the sheep remains undaunted in the midst of danger.

The LORD is my shepherd . . .
Even though I walk in the dark valley
I fear no evil; for you are *at my side*
With your rod and your staff
that give me courage [Ps. 23:1, 4].

The psalmist's experience of the all-knowing and all-loving presence of God is also described in more personal images, more personal on God's part as well as ours:

The LORD's throne is in heaven.
His eyes behold,
his searching glance is on mankind.
. . . for the LORD is just, he loves just deeds;
the upright shall see his face [Ps. 11:4, 7].

Trust in him at all times, O my people!
Pour out your hearts before him [Ps. 62:9].

Psalm 27, already quoted above, continues in a daring vein that approaches closely the image of deep intimacy of the first verse of the Lord's Prayer:

Of you my heart speaks;
you my glance seeks;
your presence, O LORD, I seek. . . . *Though my father and mother forsake me,*
yet will the *LORD receive me* [Ps. 27:8, 10].

It would be a mistake to think that expressions of trust are limited to the confidence psalms. Some of the most consoling expressions of confidence burst forth like sudden rays of sunshine from the darkest psalms of lament.

The psalmist who begins, "My God, my God, why have you deserted me," is able upon reflection on his membership in the Covenant with the LORD suddenly to experience hope in his trials:

Yet you drew me out of the womb,
you entrusted me to my mother's breasts;
placed on your lap from my birth,
from my mother's womb you have been my God [Ps. 22:9 10—Jerusalem Bible].

The psalmist who begins, "God of vengeance, LORD, God of vengeance, show yourself," soon confesses his faith in the presence of the LORD's covenanted love amidst the trials of his life:

When I say, "My foot is slipping,"
your kindness, O LORD, sustains me;
When cares abound within me,
your comfort gladdens my soul [Ps. 94:1, 18—19].

Often it is very difficult for us human beings to accept the urgings of the Word of God to draw near in confidence to the heavenly Father. The care of the loving heavenly Father may be far from evident to us. From our life experience we may feel that we are all alone with our fears and doubts, that no one understands our plight or can satisfy our needs.

Once, when all of us were infants, we went through similarly perplexing situations when we found ourselves in need with no one immediately present to take care of our needs. We have to learn to trust in the love and care of our parents. Also we had to begin the long

and arduous process of learning the language of communication used by our family. We had to listen to the words pronounced in our ears and had to struggle to form these same sounds on our own lips and tongues. In time we learned to employ the language and attained a new and more satisfying level of communication and understanding with those around us.

In the Lord's Prayer and the psalms, the Holy Spirit of God speaks to us his language of communication with the human family. If we accept him as our Teacher, and faithfully make our own the prayer language he provides us, we can indeed learn how to pray, how to enter into a fuller relationship with the LORD God. Through regular efforts at prayer by the grace of God we can learn to trust in the LORD God as our loving Father, to enjoy and celebrate his name, to familiarize ourselves with his ways, to discern his will, and to call upon his infinite goodness and power in all of our needs, in our failures and in our trials.

Hallowed Be Your Name

PERHAPS NO PHRASE of the Lord's Prayer is in greater need of elucidation for twentieth-century Americans than this phrase. "Hallowed be your name" remains a treasured phrase in our vocabulary; but even if we were to use the translation offered by *The Twentieth Century New Testament*, "May your name be held holy," most of us would be hard pressed to elaborate on its meaning in a paragraph of our own thoughts.

We can be very demonstrative in our praise and adulation of our latest heroes with ticker tape parades and marching bands. We become ecstatic in praising the dazzling feats of accurate quarterbacks and powerful home run hitters. But the same ardent admirers of our current secular heroes, when we gather in the pews of our churches, appear to be much less enthusiastic admirers of the LORD of the heavens, of the earth, and of the seas and all that dwell therein.

C. S. Lewis, in his book *Reflections on the Psalms*, shares his own experience of this inconsistency and shows us that perhaps only the psalmists are indeed able to teach us how to appreciate and enjoy God as we ought.

> I had never noticed that all enjoyment spontaneously overflows into praise. . . . The world rings with praise . . . readers their poet, walkers praising the countryside, players praising their favourite game—praise of weather, wines, dishes, actors, motors, horses. . . . historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicans. . . . I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it, "Isn't she lovely? Wasn't it glorious? Don't you think that magnificent?" The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. My whole, more general, difficulty about the praise of God depended on my absurdly denying to us, as regards the supremely Valuable, what we delight to do, what indeed we can't help doing, about everything else we value. I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation [pp. 94–95].

In the Book of Psalms we have two rich veins of material which can help us to appreciate and express the holiness, goodness, and generosity of the LORD: the hymns of praise and the psalms of thanksgiving.

Sabourin quotes an author who brings out the fine distinction between these two similar categories of psalms:

> The difference between the "hymns" and the "songs of thanks" . . . lies in the fact that the so-called hymn praises God for his actions and his being as a whole (*descriptive* praise), while the so-called song of thanks praises God for a specific deed, which the one who has been delivered recounts or reports in his song (*confessional* praise) [pp. 277–78].

First let us look at the hymns of praise, the songs which praise God's actions and his own being. The hymn is the culmination of all prayer in the Psalter. The pre-eminence of praise is evident from the very structure of the Psalter. The Book as a whole is divided into five sections. The first four conclude with a brief doxology (word of praise): Ps. 41:14, Ps. 72:18–199, Ps. 89:53, Ps. 106:48. The fifth and final section closes with a glorious chorus of "Alleluia," the beautiful Hebrew expression for "Praise the LORD" (Psalms 146–150). This final chorus of "Praise the LORD" reaches its crescendo in a grand symphony of praise lifted up to the soverign LORD by all animate creation in Psalm 150:

> *Alleluia. Praise the LORD* in his sanctuary,
> *praise him* in the firmament of his strength.
> *Praise him* for his mighty deeds,
> *praise him* for his sovereign majesty.
> *Praise him* with the blast of the trumpet,
> *praise him* with lyre and harp,
> *praise him* with the timbrel and dance,
> *praise him* with strings and pipe.

praise him with sounding cymbals,
praise him with clanging cymbals.
Let everything that has breath *praise the* LORD! Alleluia.

Some of the most beautiful poetry of the Psalter is found in hymns which praise the beauty of creation, as in Psalms 8, 19, 29, and 104. Humans alone of all creatures on earth are capable of appreciating the marvels of order and beauty in creation. Our adult minds can grow dull to the wonder of the universe, but the mouths of innocent children continually call us back to a dutiful recognition of our primal calling to be the liturgists (priestly leaders of worship) of creation by leading all creation to acknowledge and praise the Creator. In this context Jesus himself quoted Psalm 8:

O LORD, our Lord, how glorious is your name over all the earth!
You have exalted your majesty above the heavens.
Out of the mouths of babes and sucklings
you have fashioned praise because of your foes,
to silence the hostile and the vengeful [Ps. 8:2–3; cf. Mt. 21:16].

Some of the psalms of praise pierce beyond the magnificence of creation to the very attributes of God himself. The attributes of God which enjoy special emphasis in the hymns are his "hesed" (loving-kindness) and "emet" (fidelity or truth). Nowhere in the Psalter are these divine attributes more clearly highlighted for our praise than in the briefest psalm of the whole collection

Praise the LORD, all you nations;
glorify him, all you peoples!
For steadfast is his *kindness* toward us,
and the *fidelity* of the LORD endures forever [Ps. 117].

We Americans have not been so backward in our expression of thanksgiving to God. The pious custom of the first white settlers of celebrating public days of thanksgiving to God is well known. Well known presidents of our nation continued this practice. For many years Thanksgiving Day has been one of our nation's major family holidays.

The technical term for Catholic worship is the "Eucharistic" celebration. The term *Eucharist* comes from the Greek word meaning "thanksgiving." Daily we Catholics gather at Holy Mass to make our Eucharistic (thanksgiving) Proclamation before the Father in grateful memory of Jesus.

The psalms of thanksgiving provide us with inspired expressions of

thanksgiving. Upon these we can model our own prayers of gratitude to God for blessings lavished upon us as individuals and as a nation. In this way we can authentically carry on the rich heritage of thanksgiving that has been bequeathed to us. Examples of each type of thanksgiving psalm follow:

Individual

I will *extol you*, O LORD, for you drew me clear
and did not let my enemies rejoice over me.
O LORD, my God, I cried out to you and you healed me.
You changed my mourning into dancing;
You took off my sackcloth and clothed me with gladness,
That my soul might sing praise to you without ceasing;
O LORD, my God, forever will I *give you thanks* [Ps. 30:2–3, 12–13].

I will *give thanks* to you, O LORD,
with all my heart. . . .
Though I walk amid distress, you preserve me;
against the anger of my enemies you raise your hand;
your right hand saves me.
. . . your kindness, O LORD, endures forever . . . [Ps. 138:1, 7–8].

Community

Blessed day by day be the LORD, who bears our burdens;
God, who is our salvation.
God is a saving God for us;
The LORD, my Lord, controls the passageways of death. . . .
You kingdoms of the earth, *sing* to God, *chant praise* to the Lord. . . .
Behold his voice resounds, the voice of power:
"*Confess* the power of God!"
. . . he gives power and strength to his people.
Blessed be God [Ps. 68:20–21, 33–36]. Ω

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The Franciscan World

ROBERT STEWART, O.F.M.

Remember the good world destroyed
By proud, lustful, malignant eyes
When yet in sin
Seeing the beauty of your creation
As intolerably repulsive.

Acknowledge the opaque world unseen
Except through blind hidden eyes
Of faith in You
Whose Spirit poured into emptiness
Makes all things new.

Retain this vision of world restored
In burnt red, searing, tearful eyes
Raised to beams crossed
From whose wood alone can be perceived
Truth and all reality.

Share this vision of a world renewed
Residing in bruised, blinded eyes
On La Verna's heights
From where flowed light of resurrection sight
A world reborn.

Live in a future world made present
Through joyful, chaste, pure eyes
Sharing divine vision
Of all things temporal yet eternal
Lost in mystery.

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Commentary

The First Stanza. Francis remembered his past when yet in sin he had seen a world both hideous and repulsive and seductively alluring (Test), an unstable, restless world created by his proud, corrupt spirit (1Cel 1), and egocentric world created by a rebellious spirit who sought to supplant the Creator and his Christ, a world to be dominated, manipulated, and possessed.

The Second Stanza. Francis acknowledges the power of this fantasy world and sought to warn his brothers concerning this world organized against God by men with mean, selfish spirits. This was a world to flee, for it was dangerous for all (EpFid I, 2, 5; EpFid II, 65, 69; RegNB XXII, 47). This was a world of darkness which could be penetrated only by a new faith vision (1Cel 117; 2Cel 165). This vision Francis had received in prayer when God had poured his light and his Spirit into his emptied heart (2Cel 11).

The Third Stanza. The new world that Francis now lived in through faith, contrasted strongly in vision and values to the one he had left. He knew that it could be retained only through renunciation and suffering in love. This vision had to be retained within the battlefield of this world (1Cel 93). The victory was theirs who could replace, by a life of self denial, the spirit of the world with a spirit of prayer (Adm XXVI, 4; RegNB XVII, 10; SalVirt 5, 10, 12, 16). To such would be granted a vision of a world that had been reconciled by the blood of the Lamb and was full of Christ's life (1Cel 97, 112).

The Fourth Stanza. The friars had to share this vision with all and renew the whole world by word and example (RegNB XXIII, EpReg [with all]; 1Cel 97, 112 [example]). Only by being dead and buried to the world could the friars give witness to the new world (1Cel 117; 2Cel 165). This was a world in which Genesis had been restored and in which man was able to see that it was good (OffPass). It was a world in which the whole of creation returned praise and glory to the Creator.

The Fifth Stanza. Francis stressed that the world was much larger than what we see here on earth. It is a world of the time in-between, a world that has been redeemed and restored in the blood of the Lamb but a world that was still being redeemed. The friars must live as pilgrims and strangers awaiting the last time. They must prepare for the final judgment and final consummation (2Cel 71; 1Cel 89). They

must live in the not yet which is now and, as such, will appear like him, a new man from a new world (1Cel 82, 31).

The Integrating Concept of the Franciscan World

THE INTEGRATING concept of the Franciscan world as revealed to us through the writings of Saint Francis and the early biographers seems to be the Spirit. The Spirit seems to reveal himself through a person's world. If a person looks at his or her world, then such an individual knows what spirit is dominating him/herself. If he or she has an egocentric spirit, the world becomes evil, a place to flee or dominate and use. But if that same person dies to self and yields his or her spirit to the Holy Spirit, then the world becomes holy and speaks of the Holiness and Goodness of God. Our vision, which is our spirit experienced, creates our world. There is an avaricious world, a rebellious world, an aesthetic world. Indeed, there are as many worlds as there are people; yet there is only one world, and that is the world created by the Father's Goodness. To see reality one must see the world as God sees it. The gateway to reality is through death to self and life in Christ. For Christ and the Father share the same Spirit and vision of the world. But we can share the vision of Christ only when we have died with him on Calvary. The gateway to reality, then, lies in being crucified with Christ—the crucifixion Francis achieved on La Verna.

The only way to share the world of Francis is with him to lay down our lives with Christ, for the love of all creation. In the laying down of our lives we will be raised by the Father to a new life: a new life lived in a new creation, a new life in which we are given a share in the life of

the Spirit and are able to see the world as he sees it because we will then share in his vision. Only the man of the Spirit sees reality. Every other vision is partial, false, and unreal. The new world which Francis entered at San Damiano and which he grew more and more to appreciate during his life of self-emptying, reached its climax at La Verna. There, blinded and no longer able to see with natural eyes, he could sing his Canticle of Canticles, of the world as it truly is when seen with Spirit-filled eyes. Ω

Slow Death of a Pilgrim

Pain and weakness
Trembling voice;
Shaking hands, fluttering heart
Confused mind and humbled spirit . . .
Young soul in tired body!
Peaceful spirit,
Lonely heart . . .
Reaching, hurting
crying, yearning
waiting, praying
Longing, pining
touching, aching
Battered shell encasing treasure,
Divine indwelling
Mystical passion
Redemptive healing
for
A suffering humanity!
Unknown, silent,
gently hidden
Little grain of wheat
peacefully
quietly
To dust returning

Sister Mary Felicita Rebeiro, C.S.S.F.

A Sign to All the World

CONRAD L. HARKINS, O.F.M.

OUR FATHER AND BROTHER Francis appreciated a good celebration. Before he discovered the goodness of the Lord, before his conversion to God, he used to belong to one of Assisi's youth clubs, the *compagnie di tripudianti*, organizations formed for the purpose of singing and dancing, wining and dining, and generally cavorting and carousing through the streets of Assisi. He was always chosen the podestà of the party because his father was rich merchant and the bill was covered by the Bernardone family. After his conversion, Francis' ideas of how to celebrate changed, but not his love of celebration.

The historical events which led up to Francis' reception of the stigmata began at a celebration. High up in the central Apennines, where Umbria, Tuscany, and the Marches all come together, Brother Francis and Brother Leo came one morning upon the castle and village of Montefeltro. As they drew near, they heard from some villagers that a great festival was taking place to mark the knighting of the Count of Montefeltro. Francis, possibly because they had not eaten and perhaps even with a wink at Leo, said, "Let us go up to the festival, for with God's help we shall gather some good spiritual fruit." When they reached the piazza where all the assembled noblemen were warming themselves in the morning sunlight, Francis pulled himself up on a low wall and began to preach on the theme, "So great is the good which I expect that all pain is to me a delight."

This is the text of the homily delivered on the occasion of the rededication of the Friary Chapel at Saint Bonaventure University on September 17, 1983. Father Conrad is Director of the Franciscan Institute at Saint Bonaventure's.

Now, one of the noblemen was so moved that he asked to speak privately to Francis about his own life. Francis, who had himself aspired to become a knight, appreciated the demands of courtesy and said how happy he would be to speak with him, but "this morning go and honor your friends, since they have invited you to the festival, and have dinner with them, and after dinner we will talk together as much as you wish." Francis knew the value of celebrating with your friends. It was that nobleman, Orlando, Conte di Chiusi in Casentino, who gave Francis for a place of prayer a mountain in Tuscany called La Verna, where eleven years later, around the 17th of September, 1224, two years before his death, Francis received the stigmata.

The wounds of Francis are in your flesh, for they are the wounds of Christ and they are in you.

Francis' discovery of the goodness of God had not changed his merriment to moroseness, his joy to bitterness, or his sincerity to cynicism. There had been a moment in his life when the frivolity of his youth had lost its meaning. He had seen suffering, and death, and brutality, and man's inhumanity to man, and for a moment the sky turned to blood and the magnificent poppies that cover the Assis Valley in May lost their hue, and the green of Umbria turned to ash. But when he discovered the goodness and the love of God that envelops all of creation and Francis himself, then his parched lips smiled again. He called on the sun and the moon and the stars, the wind and the air and the clouds, the water, the fire, and mother earth, and most of all his fellow human beings, his brothers and sisters, to join him in praising the Lord.

We are brothers and sisters to one another, for we share in the life of Jesus, the Son of the Father. Sharing in his life, we have been adopted as sons and daughters of the Father and have become brothers and sisters to one another. But we are brothers and sisters to all creation as well. For sun and moon and stars, the morning dove, the chipmunk, and man himself have all come forth from the same creating hand of God, give God glory by their life together in this one universe, and are symbols of the power, the wisdom, and the love of God.

For Francis it was here in this holy place, this chapel, that all crea-

tion came together in joyous praise of God. For when you and I praise and thank God, beg his forgiveness and ask his blessings, we are the representatives of all creation, the ambassadors of the universe who alone have the minds to know him, the hearts to love him, and the mouths to praise him. Down at the foot of the Spoleto Valley, at a place called Cesi di Terni, the friars had a tiny hermitage with a chapel. And when the chapel was about to be dedicated Francis himself painted an altar screen, an antependium, to hang down the front of the altar. With his own hand he painted pictures of sun and moon and stars and these verses taken from Scripture:

> Fear the Lord and give him honor. . . .
> All you who fear the Lord, praise him.
>
> (And then to her who is always with the Lord,)
> Hail Mary, full of grace, the Lord is with you.
>
> Praise him, heaven and earth. . . .
> Praise the Lord because he is good; (all you who read these things) praise the Lord.
>
> All you creatures bless the Lord
> All you birds of heaven praise the Lord
> All you children praise the Lord
> Young men and young ladies, praise the Lord
> Worthy is the Lamb who was slain to receive praise and glory and honor. . . .
>
> *Exhortation to Praise God*

Francis exulted in the dedication of churches. When the tiny chapel of the Porziuncola which he had rebuilt with his own hands was dedicated, he didn't invite the bishop; he invited seven of them. And he went over to the next town, Perugia, to see a new Pope and asked for and obtained such an extraordinary indulgence that he threw the College of Cardinals into such a tizzy it took them fifty years to recover. The tiny little church in the woods once frequented only by his friars became and remains a center of pilgrimage for all the world.

May this chapel be your place of pilgrimage, your place of encounter with the Lord. Jacob, the ancestor of Jesus, once had a dream of a stairway rising from the ground to the heavens with angels of God ascending and decending on it. Then he saw the Lord, who said: "I the Lord am the God of your forefather Abraham and the God of Isaac. Know that I am with you; I will protect you wherever you go." And when Jacob awoke he said, *"The Lord is in this spot and I did not know it. How awesome is this shrine. This is nothing else but an*

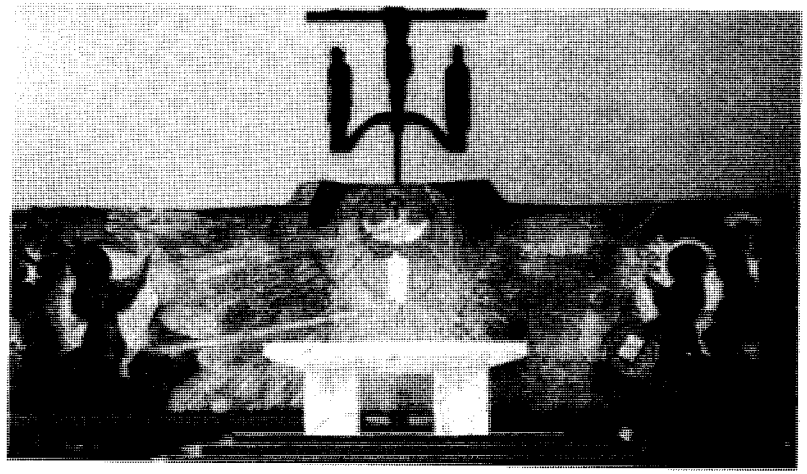

Photo by Fr. Bernard R. Creighton, O.F.M.

View of reredos prior to installation of new seating in the St. Bonaventure University Friary Chapel

abode of God, and that is the gateway to heaven."

Some days, like today, we enter the chapel in joy. Some evenings, when the shadows fall, we enter in pain. For all of us there is a day when the sun turns to blood, the grass is parched, and the flowers lose their hue.

There is the pain of realization that childhood is over and I must stretch my wings and try to fly, and fall, and cry, and try again to fly until at last I find my way in life.

There is the pain of realizing that the shallow faith of my youth is going to be shaped with hammer and anvil, tested and tried until I am a man or woman of strong faith, certain hope, and ardent charity.

There is the pain of realizing that there is something wrong with the world:

- that world peace is more easily desired and advocated than achieved.
- that thousands of people are starving to death while caverns stand filled with food to prevent the deflation of prices.
- that a just distribution of material wealth and employment for all remain unattainable goals.

There is the pain of knowing that what is wrong with the world is in me. For I have a responsibility to study, to develop my talents to serve God and my fellow human beings.

There is the pain of love, of separation, the pain of loneliness and of defeat, of illness and death. Chapels are made for human beings, and human beings both laugh and cry.

There is a message on the reredos of this chapel. In the autumn of 1224 Francis was making a long retreat from the Feast of the Assumption in August until the Feast of Saint Michael at the end of September, on a mountain in Tuscany called La Verna. One morning around September 14, while he was at prayer, he saw high in the sky a fiery angel, a seraph, which descended and hung in the air before him. Astonished, he could not avert his eyes, and then his astonishment turned to terror as he saw in the modst of the angels' wings a man nailed to the cross. But then the figure looked at him with love and kindness, and he was filled with joy and at the same time with sorrowful compassion. The vision vanished, he stood up in confusion, and perhaps feeling a weakness in his limbs, he looked at his feet and his hands . . . and then he saw in complete amazement the marks of the Passion beginning to appear.

What did it mean? Francis himself puzzled over it, and so did his biographers. On the reredos, you see on the right Saint Bonaventure at the very spot on La Verna meditating on the meaning of the miracle. Surely the answer is to be found in Francis' identification with Christ. Francis had learned at the beginning of his conversion that the words of Jesus were said to him: "Whoever wishes to be my follower must deny his very self, take up his cross each day, and follow in my steps." He lived this, he preached this, and he became a sign of this to all the world. For Francis all creatures bore the marks of their Creator and Redeemer, and in the end he became the greatest symbol of all. Bearing in his flesh the wounds of Christ, he proclaims to the world that the Christian life, a life in the image of Christ, demands the acceptance of suffering. The wounds of Francis are in your flesh, feor they are the wounds of Christ and they are in you. The point is not that there is no truly human life that does not involve suffering, but that there is no fully Christian life that does not involve the acceptance of suffering.

But the Cross, which dominates this chapel, is not the end, only the means. Francis died singing the praises of God. There is joy in the acceptance of the pain which is part of life and cannot be fled. In the acceptance of God's will is holiness; in the acceptance of God's will is true and perfect joy, the joy of being one with God, the joy which is a

foretaste of the Resurrection. If our hearts and minds and wills are one with the Lord, then we will be rapt in the lvoe of God, captivated and inebriated by the loveliness of God, and chosen for a resurrection in which we shall enjoy the goodness of Him who is Good, all Good, the Highest Good, and who alone can satisfy the longings of our hearts. Ω

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Book Reviews

Life in Abundance: A Contempory Spirituality. By Francis Baur, O.F.M. New York: Paulist Press, 1983. Pp. vi-276. Paper, $7.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., a member of the staff of Saint Anthony's Shrine, Boston, MA.

We Christians are Semites, if not by birth at least by adoption, and so the philosophical foundation of our spiritual life should be holistic rather than dualistic. This seems to be the philosophical stance of Father Francis Baur in his new book, *Life in Abundance*. Having outlined the basic themes of his book in the first chapter as two intuitions based on the text of Saint John: "I have come that you may have life and have it more abundantly" (Jn. 10:10) and "God is Love" (1 Jn. 4:8), he sees this as a new and Scripture-based asceticism to offset "our Western patrimony of Greek thought." On page 26 the author writes: "Previous spirituality invokes the terminology of body and soul, matter and spirit, earth and heaven, that makes it easy for us to consider the abundant life as a deferred value—a fuller and better life in some future time and in some other place."

Those brought up in the older spirituality may find the scond chapter of *Life in Abundance* a shocking challenge to the foundation of their ascetical life. Those not exposed to the "substance worldview" or "metaphysical dualism" of Aristotle or Saint Thomas, may find this chapter a good summary of this philosophical school of thought. Even those who may feel Father Baur is more opposed to the dualism of Descartes than that of Aristotle might also agree that substance and accident, matter and form, theories are inadequate for the spiritual needs of the modern Christian. Father Baur writes: "The point of the argument has been that from our present-day view of the historical spectrum it may be possible to discern that some of the basic tenets of our traditional worldview have seen their day and are no longer serviceable" (p. 62).

In a third chapter, where he discusses "God is Love," the author continues his theme of the inadequacy of past philosophy to be the basis of the spiritual life. "The God to whom we pray in our anguish and pain is not the unmoved mover of philosophy, no, the God to whom we pray is moved to heal our wounds and is affected by our painful cries" (p. 71). In this chapter he makes a good case for "our journey into the mind of God" (his definition of spirituality from Saint Bonaventure) as parallel to human love and therefore as relational and personal and very much involved with our feelings and emotions.

In several chapters, beginning with the fifth: "The Context of Prayer—Faith," he begins by writing, "The one activity which most sustains our spiritual life while at the same time embodying the very quality of our faith is surely the activity of prayer" (p. 125). Most of us are inclined to consider prayer as a means of increasing our faith or the object of any other spiritual or temporal need. Father Baur seems to say that it is the other way around: "Because we live lives of faith, we pray." Because of our misguided philosophical assumptions we presume that prayer too is a cause and effect relationship. As a result most of our prayer is prayer of petition utilizing efficient causality and involving the coercive power of the Supreme Being. The more logical approach would involve final causality and the suasive power of God. In this way God "lures" us into doing his will, a view that better preserves our free choice and is more in line with the way God deals with his people according to the Scriptures.

In another chapter, prayer of petition finds its place. The author points out that in our earliest and simplest catechisms we learned that prayer of petition was always in last place in the list that includes adoration, thanksgiving, and repentance. He almost gives the impression that prayer of petition is very much like trying to manipulate God. He even seems to think that the petitions of the Our Father are not really the point of this God-given prayer. "At heart, then, the Our Father is a presentation of our Faith. As such, it is neither petitionary nor directive" (p. 212). Somehow or other he finds all prayer somewhat like the "I love you" of lovers, which seems to express a state of being rather than an activity. "All that one can do in the relationship of love is to offer the fullness of oneself to the beloved, and to accept in whatever degree possible the proffered fullness of the beloved. This is a matter of presence: it is not a matter of activity at all" (p. 185).

Father Baur finishes his spiritual journey with a chapter on Faith and Faithfulness. He writes with a great deal of conviction and faithfulness to his main intuitions as presented in the first chapter. If the reader finds difficulties, as this writer does, in accepting all of Father Baur's insights into spirituality, he himself says in the Preface: "What I present here is offered with great hesitation and a goodly degree of tentativeness." The author aids us in our quest for deeper understanding by including a reading list at the end of each chapter.

The Medieval World View: An Introduction. By William R. Cook and Ronald B. Herzman. New York: Oxford University Press, 1983. Pp. xxiv-366. Paper, $7.95.

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

This is a book that provides a new look at Medieval European Civilization. It is certainly an original and long awaited work, and one which is highly recommended for both student and scholar.

Professors William Cook and Ronald Herzman suggest that they are attempting to reconstruct important elements of the Middle Ages "from the inside." The authors approach the Bible, e.g., from the standpoint of medieval exegesis rather than modern criticism. In em-

phasizing the differences between that age and our own, they emphasize the classical writers known and valued then. In this way they feel that they are presenting a more detailed and systematic study of the Middle Ages.

Medieval textbooks pay less attention to the Old Testament than they do to the influence of classical antiquity and of early Christianity. Cook and Herzman demonstrate that the Old Testament books were hardly ignored in the Middle Ages. They were read, commented upon, and depicted in art. They therefore begin their work with an excellent survey of the kinds of documents that make up the Old Testament.

The division of the book is threefold. Part One treats the antecedents of the Middle Ages: the classical and Christian backgrounds of medieval culture, ending with Saint Augustine. Part Two deals with the early Middle Ages, beginning with the disintegration of the Roman Empire, including the Germanic invasions, the sixth- and seventh-century founders, the renaissance associated with the figure of Charlemagne, and ending about the middle of the eleventh century. Part Three, the High Middle Ages, includes material from this point until 1300. The final chapter is on Saint Francis of Assisi and the Mendicants. It is a fitting conclusion, since Francis so completes the ideal of that age or of any age.

The longest section of the book is Part One. The authors assert that the Middle Ages not only owed an enormous debt to the past—to its classical, Christian, and Germanic antecedents—but that it was conscious of this debt as well. "In the structure of the book, no less than for the thinkers of the Middle Ages, there is a constant backward glance to the achievements of the past" (p. xxiii). Truth in medieval society was also perceived as having been discovered in the past. To this view the authors integrate a large number of primary sources within the text, many of which are significant but generally not seen.

The transition from the Ancient to the Medieval World is depicted by the authors as ". . . perhaps even the greatest age of transition in the history of Western Civilization" (p. 165). They admirably depict this transition in the first half of the book.

The book's chief weakness, however, is that the very Medieval world view that it attempts to explore and depict does not get the sharp focus it deserves. The comparison, contrast, and transition between the medieval period and early modern Europe is not developed. The work is subtitled *An Introduction*, and this may secure its limits and caution against the expectation of a completed analysis. The Medieval world view, however, would take on greater significance and meaning for the reader if the contrasts to modern characteristics were defined or its key features cited. This could have been done in the conclusion.

The authors provide extensive commentary on each illustration. The text also integrates visual materials and primary texts into the main thematic considerations. The book does what no previous book has done, and students will find it very interesting and useful.

Troubadour for God: The Story of John Michael Talbot. By Dan O'Neill. New York: Crossroad/Continuum Books, 1983. Pp. 148, including Notes, Discography, and List of Songbooks. Cloth, $9.95.

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.

One of my chief claims to fame in the eyes of one of my younger Brothers is that I have met and shaken the hand of John Michael Talbot. I don't think it matters to my brother that in the crowd at a peace vigil at the United Nations in 1982 I am not likely to have left a lasting impression on John. But, having heard him sing, I know why my brother is so enthusiastic, and having read this biography, I understand what gives Talbot his power.

Normally, to have had a biography written about one at the age of twenty-eight is unusual, even off-putting. But it is right that this story should have been told, for it reveals the power and the wisdom of God.

John's professional career began at the age of ten. Almost from the beginning he displayed a remarkable musical skill and a refreshing originality. His time in the big band scene, his fame as a bluegrass rock performer, and his material success in the sixties, were accompanied by a growing search for something else.

The failure of his marriage was rooted in his wife's discernment that he ought to have been a monk. His persistent search for a deeper meaning in life, his mystical experiences, and his conversion all took place, at first, in the context of a narrow fundamentalism. Gradually he was led to discover in the liturgical order of the Roman Catholic Church a richer expression of Christian faith. Yet he has never denied the validity of his past, his gentle charismatic experiences, nor the centrality of Scripture in his life.

Today he is a Secular Franciscan with a vocation to contemplative prayer and a ministry of Christian song which is known worldwide. No other Christian singer has made so many discs with the National Philharmonic Orchestra of London as the other "star." His religious convictions have not diminished his social awareness nor his commitment to justice and freedom.

There are fascinating parallels in his life to that of Saint Francis. He sees himself as a living bridge between his past and present ecclesial families and has a deep commitment to Christian unity.

This book would be an excellent present for any teenager seeking for a purpose in life. It is also a tonic for drooping spirits everywhere. I am delighted to have read it and have found it a sign of real hope.

Dancing in Stillness. By Sister Bernetta Quinn, O.S.F. Laurinburg, NC: Saint Andrews Press, 1983. Pp. 52. Cloth, $4.00.

Reviewed by Father Vianney F. Vormwald, O.F.M., M.A. (Notre Dame), C.A.E.S. (Boston College), Associate Professor of English at Siena College.

The poetry of Sister Bernetta Quinn has finally been published. The modest volume of some eighty poems reminds one of the first volumes of the poets she has so ably explicated.

The collection reflects autobiographical incidents in the life of Sister Bernetta, from broken bones through her world travels to memorable experiences with her students. The poems commemorate meeting Gregory Corso and waiting for Robert Creeley, and they eulogize Randall Jarrell, Flannery O'Connor, John Berryman, Ruth Wallerstein, and Theodore Roethke. The first stanza of the Roethke poem can almost summarize the poet's work:

> Where are you now
> Amidst the plains of light
> The tides the skies
> The quiet glades of light
> Whence you arrived
> Out of the stormy night?

The Franciscan poet has caught the lyrical quality of Francis as he danced and sang rubbing two sticks to accompany the music of his poetry. The title poem, "Dancing in Stillness" (with an allusion to Eliot's "East Coker"?) is a meditation on the figures of Clare and Francis carved in the portal of a convent the poet has visited. The legend of the fire that lit up the countryside as Francis and Clare conversed has metamorphosed the two saints "in sculpture chaste" into a pair of dancers:

> Snow falls, dawn drops purple
> scarves;
> Rain strokes with silver glove.
> The pair perform in perfect step
> That waltz composed by love.

The "creatures" of Saint Francis hymn their praises in the poems as the solitary poet meditates not only on the sun and the moon but on the little things of creation, "the periwinkle;/ The razor shell, bear's foot, stone crab, shark's eye" of the seashore, "bluejays and mockingbirds and cardinals" in Norfolk, Virginia, and the sounds of Tokyo as "a dog howls/ above the counterpoint/ of Angelus and Shinto gong." The heart and the mind of the poet lift in song of praise for these bits of creation as they do when in the branches of a spruce is spied "a trembling square/ of cobweb—seed pearls veining a fairy's wing."

> Then all at once I saw,
> and the stab at my heart gave way
> to quiet awe
> that no one else in the whole world
> would ever
> rejoice in this shimmer of light
> suspended there;
> this cloth of silver and pearl
> the sun would sever,
> this veil of Veronica the wind
> would tear.

There is no question that poetry exists as a work of art in its own right; and Sister Bernetta Quinn is of this opinion for she does use Archibald MacLeish's statement as an epigraph for one of her poems: "A poem should not mean but be." But poetry can be of assistance in meditation, especially for a Franciscan. These are meditative poems and closely akin to those of the earlier Seventeenth Century when that genre emerged in English poetry. The directness of the language helps the reader to grasp the subject of the meditation, to watch the imagination of the poet assist her understanding of that subject, and to participate in the tender colloquy that concludes the meditation. The spirit of Saint Francis permeates the poet's joy in living:

> I will be yours in the way
> that roses are,
> Heavy with August rain or warm
> with sunlight.
> I will yield fragrance through
> the quiet night,
> Be cool against the cheek;
> or better still
> I will accept you as the sea
> accepts
> Snow falling into its grey-green
> expanse
> Till there is neither you nor I
> but we
> Waiting for sun to drink us
> back again.

This volume whets the mind and heart for further poems of Sister Bernetta Quinn.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Upon This Rock. By Valentine Long, O.F.M. Chicago: Franciscan Herald Press, 1982. Pp. 255, including Index. Cloth, $12.00.

As the title would suggest, this volume of twenty essays now collected in one place reaffirms the primacy of the Pope as the authentic Vicar of Christ. What is particularly valuable is the historical perspective the author brings, placing contemporary aberrations in doctrine alongside of Gnostic and Arian views, for instance. Also enlightening are his treatment of Iconoclasm and of the Galileo controversy, as well as his exposure of the implicit denial of the principle of contradiction in much of what in recent times has passed for a theology of the Resurrection or of the Holy Eucharist. Franciscan libraries should include a copy of this book by a man who like Francis is firmly but pleasantly Catholic.

Come Home . . . The Door Is Open: An Invitation to Reconciliation. By Louise D'Angelo. Meriden, CT: The Maryheart Crusaders, 1982. Pp. 240, including Bibliography. Paper, $3.95.

Written by a lay person for lay people, this book can be a help to the many Catholic laity who have family or friends who no longer are active Catholics. The book first considers the "spiritual life," taking a chapter to explain that term whose meaning has become anything but self-evident, then deals with the Church, and then with special problems, answering questions like "Why do I have to go to Mass?" and "Is the Church really that wealthy?" and offering insightful observations on loneliness and bereavement. I think it is these last chapters which would be most helpful to inactive Catholics themselves.

Life after Death. By Albert J. Nevins, M.M. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. iv-156, including Bibliography and Index. Paper, $5.95.

In a readable and popular style, Father Nevins discusses in twelve chapters the last things: death, heaven, hell (and limbo), and the judgment at the end of the world. He uses scriptural and doctrinal sources, for the most part, although he does speak of the support for belief in the hereafter in other religions. In the second part of the book, he lists prayers that carry a plenary indulgence and deals with specific questions about death and the hereafter: e.g., funerals, reincarnation, salvation of non-believers, angels, heaven as a place. *Life after Death* is a work which can build and strengthen faith.

The 1984 Catholic Almanac. Edited by Felician A. Foy, O.F.M., and Rose M. Avato. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 588. Roncote, $12.95.

Every priest and everyone in pastoral care should have access to this one-volume, all-purpose source book concerning matters Catholic. Not only does the *Almanac* include summary statements concerning dogma and liturgy—it also includes accounts of the history of the Church in the U.S., statistics of Church membership worldwide, the important Church-state decisions of the Supreme Court, and the year 1983 in the life of the Pope and the Church. Short features on the revised code of canon law, the U.S. Bishops' Pastoral Letter on Peace and War, Women in the Church, and Ecumenism, combined with practical features like a list of nursing homes and facilities for the handicapped which are sponsored by Catholic agencies, make the *Almanac* an excellent tool and an excellent buy.

Zélie and Louis Martin Beatification Cause

Zélie and Louis Martin, the Little Flower's parents, are being placed before the Catholic world as possible and probable candidates for canonization.

1983 marked the 25th anniversary of the opening of their "cause," in addition to their 125th wedding anniversary (July 13). This "decade of the family" seems the ideal time to pray to obtain graces and even miracles through their intercession.

For further information and pictures of each parent, please send a long, self-addressed and stamped envelope to:

Eleanor Therese Burnside
724 Westbourne Drive
Birmingham, MI 48010

Franciscan Studies M.A. Program Summer 1984 Offerings

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FS 504	Life of Saint Francis	3	M-F*	Fr. Conrad L. Harkins, O.F.M.
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FS 541	Franciscan Theology of Prayer	2	MTWTh	Fr. Joseph Doino, O.F.M.
FS 562	Dynamic Growth in Franciscan Community	2	MWF*	Fr. Maury Smith, O.F.M.
FS 650	Seminar: "God in the Writings of St. Francis and Contemporary Trends"	2	MTWTh	Fr. Constantine Koser, O.F.M.
FS 599	Independent Research	1-2	By arrangement	Staff
FS 699	Master's Thesis	6	By arrangement	Staff

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MAY, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

Volume 34, No. 5

The CORD

A Monthly Franciscan Spiritual Review

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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: $11.00 a year; $1.10 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 Julie Murray, who works as a nurse in a small rural hospital in Olivia, Minnesota and is actively involved in a pre-novitiate program with the Sisters of Saint Francis in Rochester, Minnesota.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucif
RegB: Rule of 1223
RegNB. Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis
LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

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

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).

GUEST EDITORIAL

Spouse of the Holy Spirit

FROM WHAT WE'VE been reading and hearing, we come to the conclusion that this age that we live in is supposed to be a more venturesome era in theological thinking than were the centuries past.

Back in those days, we are told, thinkers in the Church were more fearful of heresy than they were interested in advancing doctrinal truth. They put more stress on correct formulations of the faith than on opening up new theological vistas. With the coming of "the new theology" (whatever that is), all of the past was seen to be mere sterile speculation.

Nowadays, according to many, theology is more dynamic and is not afraid of asking questions and giving answers that are more in conformity with modern thought. The old fear of heresy is a thing of the past, and it is now time to seek doctrinal truth with open-minded courage.

Now, anyone with a nodding acquaintance with the history of the Church knows that all of this should be taken with a rather large grain of salt. Certainly there have been advances in theology in recent years, but not all modern thinkers are imbued with the spirit of derring-do. There is still a great deal of timidity among many of them, particularly when it comes to the study of our Blessed Lady's role in the redemption.

At this magazine, we are still occasionally reproached for using such perfectly orthodox Marian expressions as "mediatrix of all graces," "co-redeemer with Christ," "associate in the Redemption," and "Mother of the Church." And referring to Our Lady as "Spouse of the Holy Spirit" is the one sure way of having some "progressive" thinkers thrown into a tizzy.

Father James McMillan, S.M.M., published this editorial in The Queen magazine (Volume 34, n. 3 [September-October, 1983]). We appreciate his kind permission to reprint it here.

It seems to make no difference to them that the title has a long and honorable history in the Church. It has been used by saints, devotional writers, and even by popes such as Leo XIII, Pius XII, and our present Holy Father, Pope John Paul II. These old-time writers and preachers were considerably more up-to-date than some of our timorous moderns who continually harp on the danger of misunderstanding among "ordinary people."

Of course, there's danger of misunderstanding. There always is. But a theologian's job is to explain theological matters, to make them clear so that there is no danger of misunderstanding. We don't hesitate to inform people about the Blessed Trinity, the Eucharist, or the nature and meaning of God's grace. With this timid attitude toward the truths of the Faith, nobody would ever learn anything about the mysteries of our Redemption.

The Gospel of Saint Luke makes it clear that there is no reason to fear the title "Spouse of the Holy Spirit." For when Our Lady asked the angel Gabriel, "How shall this be, since I have no knowledge of man?" he replied: "The Holy Spirit will come upon thee, and the power of the Most High shall overshadow thee. Thus this holy offspring of thine shall be known for the Son of God." The conception of Christ was brought about by the co-operation of the Holy Spirit and the Blessed Virgin Mary. To explain this co-operation, there is no better or more exact term than "Spouse of the Holy Spirit."

She was Spouse of the Holy Spirit in the conception of Christ, and she is Spouse of the Holy Spirit in producing Christ in our souls. We all share in the life of Christ. We are united to Him in His one Mystical Body. Christ, as we know from the Creed, was "conceived by the Holy Spirit and born of the Virgin Mary." It is this same Christ who lives in us, still coming into our souls through this union of the Holy Spirit and the Blessed Virgin Mary.

Which means that our Blessed Lady not only *was* the Spouse of the Holy Spirit, but *is* to this very day and until the end of time. Ω

James McMillan, S.M.M.

Sing to the Lord a New Song—II

THOMAS K. MURPHY, O.F.M.

WE BEGAN this series of three articles last month by considering the first two major elements of the Lord's prayer, "Our Father in Heaven" and "Hallowed be your name" as embodying in a perfect way many of the features already present in the psalmist's prayer. We continue, this month, with the ensuing petitions of the Our Father.

Your Kingdom Come

IN THE PAST two centuries the absolute monarchy (rule by a single individual) has faded away from the major nations of the world. We Americans have very little acquaintance with the workings of a kingdom. We are ardent advocates of democracy (government by the people).

Yet in the spiritual realm we are left confronted with the Kingdom (the Reign) of God. Jesus began his preaching with the words: "This is the time of fulfillment. The reign of God is at hand!" (Mk. 1:15). Much of his preaching is made up of parables about the Reign of God. The prevalence in the ancient Hebrew mentality of an expectation of the Reign of God is also evident in the Book of Psalms. Three different categories of psalms could be placed under the heading of God's Reign over Israel: Royal Psalms, Canticles of Zion, and Hymns of Yahweh's kingship.

From the time of the Messianic promise made by the LORD to King David:

> And when your time comes and you rest with your ancestors, I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever. I will be a father to him, and he shall be a son to me [2 Sam. 7:12–14]

the successors to the throne of David became intimately associated with the religious hopes of the Jewish people.

Father Thomas K. Murphy writes from Saint Joseph's Friary, the House of Prayer for Holy Name Province. This is the second in a series of three articles discussing the relationship betwen the Psalms and the Our Father.

Royal Psalms were composed to portray the ideal king (Ps. 101), to make intercessions in behalf of the king (Pss. 20, 144), to render thanks for blessings bestowed on the king (Pss. 18, 21), to commemorate the promise of the Messiah who would arise from the house of David, and to beg for its fulfillment (Pss. 132, 89).

Several Royal Psalms were probably composed for the coronation of a new king. The lofty prerogatives of the expected Messiah and the mighty accomplishments of his reign are boldly proclaimed.

- He will enjoy divine sonship:

> He who is throned in heaven . . . speaks to them . . .
> "I myself have set up my *king* on Zion, my holy mountain."
> I will proclaim the decree of the LORD:
> [the Messiah speaking]
> The LORD said to me, "You are *my son;*
> This day I have begotten you" [Ps. 2:4–7].
>
> The LORD said to my Lord: "*Sit at my right hand.* . . .
> Yours is princely power in the day of your birth, in holy splendor;
> before the daystar, like the dew, *I have begotten you*" [Ps. 110:1, 3].

- The Messiah will possess a priesthood different from the Levitical priesthood of Israel: "The LORD has sworn and he will not repent: *'You* are a *priest forever, according to the order of Melchizedek'* " (Ps. 110:4).
- His Reign will bring salvation to the poor. All times and all peoples will be affected by his Reign:

> For he shall rescue the poor man when he cries out,
> and the afflicted when he has no one to help him.
> He shall have pity for the lowly and the poor;
> the lives of the poor he shall save.
> May his name be blessed forever;
> as long as the sun his name shall remain.
> In him shall all the tribes of the earth be blessed . . . [Ps. 72:12–13, 17].

The LORD God will never relinquish his absolute sovereignty over creation. . . .

One of the Royal Psalms was composed for the marriage of one of the Davidic kings. The bridegroom is profusely praised for his beauty

and virtue; he is even addressed with the divine title, "O God" (v. 7). Later his bride is addressed as follows:

> Hear, O daughter, and see; turn your ear,
> forget your people and your father's house.
> So shall the king desire your beauty;
> for he is your lord, and you must worship him [Ps. 45:11–12].

When we Christians reflect on these ancient psalms composed with the Davidic dynasty in mind, we can place in the central role of these psalms Jesus of Nazareth, of whom it is written, "Great will be his dignity and he will be called *Son of the Most High.* He will *rule* over the house of Jacob *forever* and *his reign* will be *without end*" (Lk. 1:32–33). Jesus himself affirmed before the High Priest of Israel that he was the *Messiah,* the Son of the Blessed One (cf. Mk. 14:61–62). Before his disciples he later claimed that "*full authority* has been given to me both in heaven and on earth" (Mt. 28:118).

If we people of the twentieth century are reluctant to submit ourselves to the rule of an absolute monarch because of the tyrannical behavior of so many of the sovereigns of human history, we should recall Jesus' own teaching on the exercise of authority. His teaching and example in the matter of personal leadership are far more revolutionary than the teachings and examples of any of the modern revolutionaries who have replaced so many of the ancient monarchies with more democratic forms of government:

> You know how among the Gentiles those who seem to exercise authority lord it over them; their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must *serve the rest;* whoever wants to rank first among you must *serve the needs of all. The Son of Man has not come to be served but to serve—to give his life in ransom for the many* [Mk. 110:42–45].

We should recall too that we Christians are called to be the intimate bride of this exalted King (2 Cor. 11:2; Rev. 212, 9) rather than mere subjects of the realm.

Just as the Davidic dynasty was the subject of the Royal Psalms, so the new City of David, Jerusalem, and in particular Mount Zion, the site of David's palace, came to be the subject of another category of psalms known as the *Canticles of Zion.* The divine blessings promised to the offspring of David came to be applied to the capital city of the Davidic line. Jerusalem came to be regarded as "the City of God."

When the Assyrian king Sennacherib sought the surrender of the city to his powerful armies in 701 B.C., the Davidic king, Hezekiah,

received this word of God from the prophet Isaiah: "I will shield and save this city for my own sake, and for the sake of my servant David" (Is. 37:35). It is possible that three of the Canticles of Zion (Pss. 46, 48, 76) commemorate the apparently miraculous deliverance of the city which ensued (2 Kgs 19–20):

> Great is the LORD and wholly to be praised in *the city of our God*. . . .
> God is with her castles; renowned is he as a stronghold.
> For lo! the kings assemble, they come on together;
> They also see, and at once are stunned, terrified, routed;
> Quaking seizes them there; anguish, like a woman's in labor. . . .
> As we had heard, so we have seen in *the city of the LORD of hosts.*
> *In the city of our God; God makes it firm forever* [Ps. 48:2, 4–7, 9].

One of the Canticles of Zion sings of Jerusalem, the gathering place of the tribes of Israel, as also the birth place and home of all the nations:

> Glorious things are said of you, *O City of God!*
> I tell of Egypt and Babylon among those that know the LORD;
> Of Philistia, Tyre, Ethiopia:
> *"This man was born there."*
> And of Zion they shall say:
> *"One and all were born in her;*
> And he who established her is the Most High LORD."
> They shall note, when the peoples are enrolled:
> "This man was *born there."*
> And *all* shall sing, in their festive dance:
> *"My home* is *within you"* [Ps. 87:3–7].

Can we Christians rightfully recite these Canticles in reference to the coming of God's Kingdom in our own times in the Church?

The view of the Church as a "heavenly" or "new" Jerusalem goes back to Christian Biblical tradition (Heb. 112:22; Rev. 21:2). At an even earlier date, Saint Paul, drawing together passages from Gen. 16:15 and 21:2, Is. 54, and possibly also Psalm 87, made the absolutely startling claim that the members of the Church, "the Jerusalem on high," "free born" and "our mother," are "children of the promise, as Isaac was"; whereas the Synagogue, "the Jerusalem of our time," is like Hagar, "in slavery with her children" (Gal. 4:21–31).

The Church is the new Jerusalem, the Mother of all nations. She can indeed rightly claim as her own the Canticles of Zion, as she has done throughout her history.

The final category of psalms pertaining to the Reign of God are the *Hymns of Yanweh's Kingship*, Pss. 47, 93, 96–99. The Divine Office of

the Tridentine Breviary used in the Roman Catholic Church until the liturgical reforms of Vatican II began the morning prayer (Lauds) of each day of the week, Sunday through Friday, with one of these psalms. The official prayer of the Church thus dedicated the dawning of each new day to the glorious Reign of the LORD God.

These psalms strongly affirm the Reign of the LORD God of Israel over the whole earth and rejoice in anticipating the fullness of that Reign. Psalm 47 is typical of this type of psalm:

> All you peoples, clap your hands, shout to God with cries of gladness,
> For the *LORD*, the Most High, the awesome, is the *great king over all the earth.*
> . . . *For king of all the earth is God*; sing hymns of praise.
> *God reigns over the nations,*
> *God sits upon his holy throne . . . he is supreme* [Ps. 47:2–3, 8–10].

As we come to the end of this section on the different psalms pertaining to the Reign of God, we cannot fail to recognize a clear message for us in the Word of God: The LORD God will not relinquish his absolute sovereignty over creation: "I am the LORD, this is my name; my glory I give to no other, nor my praise to idols" (Is. 42:8).

Earthly sovereigns continue to decline in importance as people claim for themselves more and more responsibilities in regard to "the things that are Caesar's." But in regard to "the things that are God's," the Word of God states the plan of God in terms of the subjection of all persons and things to the rule of Christ and of God. Saint Paul describes Christ as destroying "every sovereignty, authority and power." Speaking of the resurrection of the dead, he continues: "Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. . . . When, finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all" (1 Cor. 15:24–28).

Your Will Be Done on Earth as in Heaven

THE SUN, THE MOON, and the stars of the heavens, the fish of the sea, the birds of the air, the vegetation and animals of the earth all act according to the will of their Creator in a deterministic manner. Only we human beings, fashioned in the very image and likeness of the Creator, are called to act according to the will of the Creator freely through our innate gifts of understanding and free will.

When the LORD God calls people into Covenant relationship with

himself, he provides Torah (instruction) for his people. In general, the instructions consist of ordinances governing the public worship of God, and commandments regarding other responsibilities of his Chosen People towards God and towards our neighbor. As the people of God face the daily decisions of life, our native gift of freedom is challenged. Either we live in accordance with the way of the Covenant and thereby grow in relationship with the LORD, or we follow our own ways, so easily dictated by crass advantage.

Under the Hebrew Covenants there were many groups that participated in the proper instruction of the people in the ways of the Covenant. These included such esteemed groups as prophets, priests, and sages. In a book such as the Psalter, which is a compendium of all the Sacred Writings, we should not be surprised to find didactic psalms which preserve the teachings peculiar to each of these three different sacred offices in ancient Israel. Indeed there are prophetic exhortations, liturgical psalms, and wisdom psalms, as well as historical psalms—all of which can help us to discern the will of the LORD and to abide by it in our lives.

We begin with the *Wisdom Psalms*. Psalm 1 has by design been placed in the Book of Psalms to serve as the special preface which introduces in summary fashion the message contained in this whole book: ". . . the LORD watches over the way of the just, but the way of the wicked vanishes" (Ps. 1:6).

We might say that Psalm 1 speaks of the wisdom and happiness of the person who freely chooses to do the will of the LORD "on earth as in heaven":

> *Happy* the man who follows not the counsel of the wicked . . . , but *delights* in the law of the LORD and *meditates* on his law day and night. He is like a tree planted near running water, that yields its fruit in due season, and whose leaves never fade . . . [Ps. 1:1–3].

The topic of Psalms 37 and 73 is the touchy issue of the earthly prosperity that often accrues to those who ignore the ways of the Covenant and seek only their own advantage. Both psalmists affirm the eventual fall of the wicked: "You set them, indeed, on a slippery road; you hurl them down to ruin. How suddenly they are made desolate . . . (Ps. 73:18–19; cf. Ps. 37:35–36). Both psalmists likewise affirm the LORD's eventual vindication of the just. The author of Psalm 73 is so secure in his intimate relationship with the LORD that he seems to have an intimation of a final reward which includes the resurrection from the dead.

Psalm 24 is a good example of a *Liturgical Psalm* used in Temple worship. After an opening declaration of the LORD's universal sovereignty ("The LORD's are the earth and its fullness"—v. 1), the leader asks of all those assembled for worship the questions: "Who can ascend the mountain of the LORD? or who may stand in his holy place? (v. 3). The questions are answered in terms of the personal and social virtues expected in those who assist at worship of the LORD: "He whose hands are sinless, whose heart is clean, who desires not what is vain, nor swears deceitfully to his neighbor (v. 4).

Among the *Psalms of Prophetic Exhortation* is Psalm 75. After an introductory strophe of praise sung by the whole community (v. 2), the word of the LORD is heard affirming his final dominion over the earth:

> When I seize the appointed time,
> I will judge with equity.
> Though the earth and all who dwell in it quake,
> I have set firm its pillars.
> I say to the boastful: Boast not;
> and to the wicked: Lift not up your horns [vv. 3–5].

Then in an image clearly reminiscent of the prophets (Isaiah 51:17; Jeremiah 25:15–19; Ezekiel 23:31; Habakkuk 2:16; Lamentations 4:21; and Obadiah 16; cf. also Rev. 14:8), the LORD is pictured as rendering judgment on humankind according to how we have done his will on earth:

> For a cup is in the LORD's hand,
> full of spiced and foaming wine,
> And he pours out from it; even
> to the dregs they shall drain it;
> all the wicked of the earth shall drink [v. 9].

We conclude this section with the *Historical Psalms*: 78 and 105. These psalms are poetic descriptions of the LORD's loving care in establishing, guiding, and watching over his Chosen People. The

LORD's purposes in shepherding his people are summed up in the last verses of Psalm 105:

> And he gave them the lands of the nations . . .
> That *they might keep his statutes and observe his laws.*

Give Us Today Our Daily Bread

WHEN JESUS TEACHES his disciples to request that their daily bread be given to them, he is not, of course, suggesting that we direct this petition to some other human being, e.g., a parent, a wealthy uncle, or a self-serving politician, any of whom might be in a position to relieve us of the responsibility of doing some type of honest work in order to sustain our lives. Jesus bids us address these humble words of petition to the LORD God; for in the last analysis, in the words of the psalmist, "the Lord sustains my life" (Ps. 54:6). Even though a range of factors is involved in the production of food, including of course the farmer, from the viewpoint of faith it is the LORD God "who gives food to all flesh" (Ps. 136:25):

> [and who] raise[s] . . . vegetation for men's use,
> Producing bread from the earth,
> and wine to gladden men's hearts,
> So that their faces gleam with oil,
> and bread fortifies the hearts of men [Ps. 104:14–15].

Implicitly in this petition Jesus is reminding us that our human nature with its appetite for food as well as its other appetites, with its digestive system as well as its other intricate systems—is itself as much a gift from God as the foods which nourish it. Jesus would keep daily before our minds the truth described by another psalmist:

> Truly you have formed my inmost being;
> you knit me in my mother's womb.
> I give you thanks that I am fearfully, wonderfully made;
> wonderful are your works [Ps. 139:13–14].

This petition of the Lord's Prayer is the normal appeal uttered by the people who have entered into Covenant with the LORD God as they seek help from the LORD in their constantly recurring human needs. It mentions our daily bread, our most obvious daily need; but it implies all that is required for our physical, emotional, and spiritual well being, not excluding those very special foods by which we share in the divine life itself, the Eucharistic bread of life (Jn. 6, Mt. 26:26) and "every word that comes forth from the mouth of the LORD" (Deut. 8:3; Mt. 4:4).

Centuries before the time of Jesus the psalmists knew that the LORD God of Israel gives good things to those who ask him:

> How precious is your kindness, O God!
> The children of men take refuge
> in the shadow of your wings.
> They have their fill of the prime gifts
> of your house;
> from your delightful stream
> you give them to drink [Ps. 36:8–9].
>
> Incline your ear, O LORD, answer me,
> for I am afflicted and poor.
> Gladden the soul of your servant,
> for to you, O LORD, I lift up my soul;
> Turn toward me, and have pity on me;
> give your strength to your servant. . . .
> Grant me a proof of your favor [Ps. 86:1, 4, 16, 17].
>
> O God, you are my God whom I seek;
> for you my flesh pines and my soul thirsts . . .
> lifting up my hands,
> I will call upon your name.
> As with the riches of a banquet
> shall my soul be satisfied,
> and with exultant lips
> my mouth shall praise you [Ps. 63:2, 5, 6]. Ω

Prologue to the Narbonne Constitutions

TRANSLATED BY GREGORY SHANAHAN, O.F.M.

General Constitutions were promulgated by the Chapter held in Narbonne, France, at Pentecost 1260, presided over by Bonaventure. These laws reflect the order introduced by Bonaventure into the mass of decrees issued by ministers general and chapters at different times over a thirty-year period. Religious in general and Franciscans, both religious and secular, are today used to a more spiritual approach to their legislative documents. Yet in this respect, it would be hard to surpass in pithiness this prologue to constitutions, written seven centuries ago. The piece also reveals the medieval fondness for, and skill in, teasing out the doctrine contained in even the smallest verse of Scripture.

SINCE WE ARE TOLD by Ecclesiasticus that *where there is no hedge, the property will be plundered* (36:27), those who mean to keep undamaged the splendid property of the heavenly kingdom, entry to which is through the spirit of poverty, need to build around it a hedge of discipline. Regulations, therefore, which pertain to observance and life style are in no way superfluous. These are not alone a help towards the harmony, the propriety, and the safeguarding of the spiritual life, but even come within the ambit of several points that belong to the core of the perfect and pure living of the Rule [we have] promised [to keep]. These [regulations] must also be published, with the very important purpose of preventing people from foundering, lest they infringe [them] in the darkness of ignorance.

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 Narbonne Constitutions, together with particular decrees, and also liturgical rubrics which were added later, are found in the Opera Omnia, *VIII, 449–67.*

No one, therefore, ought in his heart to pride himself on having virtue as his *property*, if, in the way he lives, he ruins its *hedge*. *If any man*, as Scripture tells us (Jas. 1:26), *thinks himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain*. It is only right, then, that with mouth and every other sense, act, gesture, and mode of conduct, the surrounding *hedge*, set by men of accomplishment with their sound regulative statutes, be preserved and not destroyed. Otherwise, according to the maxim of Ecclesiastes, *those who breach a hedge, may find themselves bitten by a snake* (cf. 10:8).

Indeed, not without risk can one set but a trifling value on what has been laid down by a General Chapter—in which the Order's principal governing authority resides—after all its trouble, all its labor, yes, and its testing everything, thoroughly debating everything, for the welfare of people's souls. Should anybody, however, regard as burdensome statutes such as these, let him think upon what the Apostle said: *For the time being, all correction is painful rather than pleasant; but afterwards, when it has done its work of discipline, it yields a harvest of good dispositions, to our great peace* (Heb. 12:11).

The prologue ends by listing the twelve sections into which the subject matter of the Constitutions was to be divided, beginning with the conditions for entry into the Order. This general layout of material influenced subsequent editions of the Friars' constitutions which, down to our time, echoed even more clearly the twelve chapters pattern of the final Rule. Ω

The Glories of Our Lady

The General Constitutions of the Order of Saint Clare, art. 9

IGNATIUS C. BRADY, O.F.M.

I HAVE STRUCK ROOT among a glorious people, in the portion of the Lord, his inheritance (Sirach 24:122). Mary, the highest honor of our race, blessed beyond all women on earth, whom all ages to come would call blessed, can rightly be saluted as our Lady, our Queen, our Mother.

If we are called to contemplate Christ, the Way, the Truth, and the Life of all Christians, their Lord and King—and centuries of devotion reveal such a tradition and obligation—then in keeping with the Franciscan tradition (influenced undoubtedly by the labors and love of Saint Bernard of Clairvaux), we truly must "not separate" the Virgin Mother from the Son she bore, or honor Christ and neglect his Mother, who is "the beginning and pattern of the Church in its perfection" (Preface of the Assumption).

Instead, we must sing a new song unto the Lord, for he has done marvelous deeds (Mass of the Immaculate Conception), so that all the ends of the earth, all nations, lands, and peoples may know and celebrate what he has done in and through our Lady. Did she not prophesy that such praise would be her due? ("For behold, from henceforth all generations will call me blessed.")

Fr. Ignatius Brady, O.F.M., has taught for many years at the Franciscan Institute (Saint Bonaventure, NY) and at the Collegio S. Antonio in Rome. His series of conferences on Saint Clare, originally published in the early volumes of this review, have been reprinted and are still available in paperback from The Franciscan Institute.

We cannot attempt to trace the truth of her words down the centuries, through the Fathers of the Church, the hymns and songs of poets, the voice of all peoples who believe in Christ. Some witnesses will be found in the Book of Hours on the Feasts or in the Common of our Lady. These are of help since they embody the doctrine of the Fathers and indeed of the Second Vatican Council. Some of the Fathers are akin (as might be expected) to the thoughts and vocabulary of Saint Francis (who perhaps learned from them) and of our traditions. For example, in the readings of the Book of Hours Saint Sophronius gives an interesting commentary on the Salutation of the Angel Gabriel; Blessed Aelred beautifully portrays our Lady as spouse, mother (our mother, too), and handmaid; the Blessed Gueric presents a paraphrase or commentary on the *Sub tuum praesidium* ("We fly to thy patronage"); Saint John Chrysostom compares Adam and Eve, Christ and Mary; Saint Lawrence Justinian shows how our Lady grew in depth in her love and her total dependence on grace and the Holy Spirit.

The Franciscan Sources

IF WE TURN to Franciscan sources, the only compilation to be found (in English at least) seems to be a slight volume or booklet edited a good while ago by Dr. Raphael Brown, who has pursued Franciscanism and its sources for over forty years. The booklet is of little help beyond the sources already known, and contains much doubtful or legendary material. Two conferences I wrote in 1944, on Saint Bonaventure and Our Lady, bear witness to the great love the Seraphic Doctor had for our Lady, influenced by Saint Francis, but are of little or no help in portraying Saint Clare's love of our Lady.

Many of Francis' writings or dictates almost seem to have both our Lord and our Lady in the background of his thoughts.

Hence we must turn to Saint Clare herself and to our Seraphic Patriarch, Saint Francis, who most certainly proposed the Virgin

Mother as the model of the virgins of San Damiano. If proof is needed, the Blessed Clare offers it in her Rule (as the footnotes to the General Constitutions indicate—art. 9, p. 40; the notes are not complete, it would seem). Let us examine the words and teachings of Saint Francis first, since clearly he influenced Holy Mother Clare in her devotion to Mary.

Indeed, a fresh meditation on Saint Francis, his writings, and his sayings (with his help, I'm sure!) has rather surprised me. Many of his writings or dictates, I find, almost seem to have both our Lord and our Lady in the background of his thoughts. When he writes, e.g., of the truly poor and humble man, the truly God-centered person, the man or woman of virtue, it is not too much to say that he has before him the gracious example of our blessed Lady.

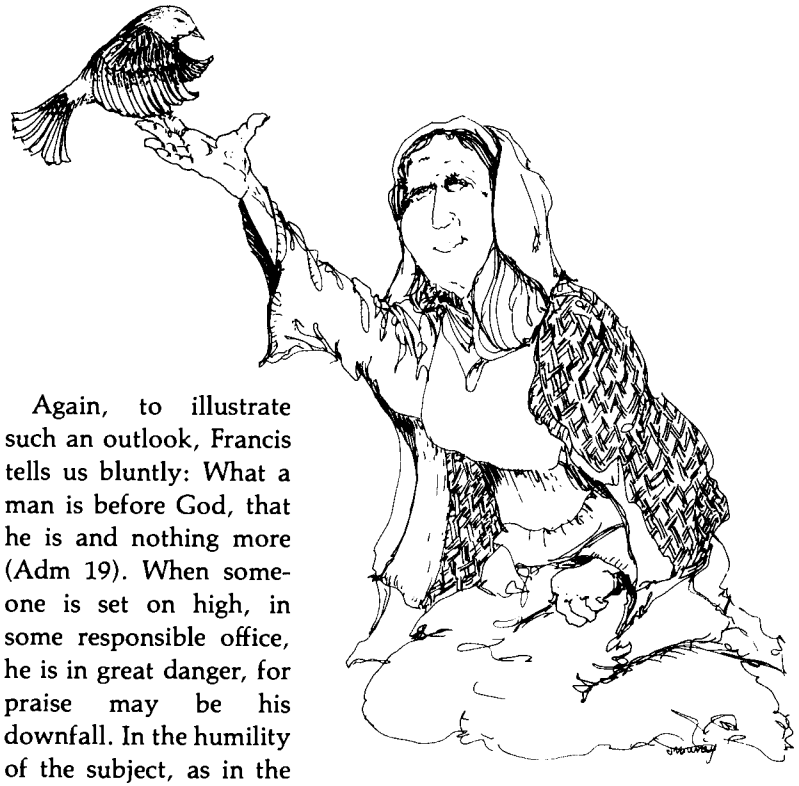
To take one instance: Thomas of Celano cites a saying of our Seraphic Father: "When you, my brothers, see a poor person, you have before you the image of the Lord and of His poor Mother" (2Cel 52). This is closely related, it would seem, to what he wrote in the First Rule, chapter 9: "Our Lord Jesus Christ, the Son of the living and omnipotent God, set his face like a hard rock (= unflinchingly) and did not feel ashamed; and was poor and a pilgrim, and lived on alms, he and the Blessed Virgin and his disciples."

Akin to this is his teaching on perfect joy which the true servant of God (*Behold the handmaid of the Lord . . .*) always possesses and cherishes within and without, that [true] joy which comes from cleanliness of heart—and so is able to overcome the onslaughts of the Evil One, and be ever joyful in the Lord and becomingly courteous (RegNB 7; 2Cel 91).

Even more clearly, the *Salutation of the Virtues* (better expressed as *The Praise of the Virtues*) reveals our Lady to us as possessing all such virtues. Each virtue truly reflects her. Implied is the thought that we must not be content to contemplate her virtues, but be led in all joy to imitate and follow her.

I would go one step further, and say or repeat that a fresh reading of the Admonitions of Saint Francis with the figure of our Lady and Queen before us will reveal that many of these gems of wisdom (and indeed other writings of our Seraphic Father) can be seen as a kind of mirror of Mary's inner life. Thus Admonition VII, at least in part (n. 4), is quite in keeping with the *Magnificat*. Francis castigates those who study the Word of God for pure knowledge or, worse, for love of gain (as teachers?), but praises those who, enlivened and directed by the Holy Spirit, make the "divine letter," the Word of God in Christ,

the guide of their lives so that by prayer and example they give all credit to God and not to themselves. What else indeed is the Magnificat of our Lady?



Again, to illustrate such an outlook, Francis tells us bluntly: What a man is before God, that he is and nothing more (Adm 19). When someone is set on high, in some responsible office, he is in great danger, for praise may be his downfall. In the humility of the subject, as in the Virgin of Nazareth, is gain of spirit and growth in the ways of God: Behold the handmaid of the Lord, for He who is mighty, and no one else, has done great things for me and in me.

Saint Clare in Her Writings

TIME AND AGAIN the writings of Holy Mother Clare, especially her Rule, show that her ideals and pratice of poverty and humility are based on, modeled on, and inspired by the poverty and humility of Christ the Lord and of Mary, his Mother and our Lady. Thus in the last paragraph of Chapter 2 the Sisters are admonished to use only poor garments for love of the Christ Child who was wrapped in swaddling clothes and laid in a manger, and for love of his most holy Mother, that the Sisters "may forever observe the poverty and humility of our

Lord Jesus Christ and of his most holy Mother, and the holy Gospel which we have solemnly promised."

This, as you know full well, is repeated by Saint Clare in her Testament (n. 13; AB 230). Whether "repeated" is the correct word, however, I am not sure. We know that Clare's Rule was approved only days before her death. The Testament, a document which needed no approbation from the Roman Curia, is a revelation of the heart of Saint Clare and an expression of her ideals, come what may.

Further on in her Testament (n. 22), the Lady Clare begs the Sisters to take care not to be unfaithful to their profession and their ideals, lest they do injury to so great a Master, Christ Jesus, or to his most holy Mother, to Saint Francis, and to the Church. To that end, she asks that the prayers and merits of our Lady, of Saint Francis, and of all the saints enable the Sisters to grow in holiness and to persevere to the end.

The Role of Saint Clare in the Church

WHETHER THOMAS OF CELANO, the first biographer of Saint Francis, is likewise the author of *The Legend of Saint Clare* (English version in *The Legend and Writings of Saint Clare of Assisi*, ed. I. C. Brady, O.F.M. [Saint Bonaventure, NY: The Franciscan Institute, 1953]) is a matter of dispute. What matters is that the author had first-hand information on the Virgin Saint Clare and her role in the Church then and now. Thus he describes in detail Clare's last Palm Sunday in the Cathedral of San Rufino and her flight the following night to the Porziuncola, the little church of our Lady, where she received the "livery of holy penance before the altar of the Blessed Mary" and was "espoused to Christ as if before the bridal bed" of the Virgin Mother (CL IV.8; p. 23), ere she and her companion, Pacifica de Guelfuccio (who also took the veil), were conducted to the church of San Paolo and, somewhat later, to San Damiano. In this latter place, the Legend tells us, this "silver-winged dove" (Ps. 67:14) was to build her nest and beget a community of virgins of Christ, the Order of the Poor Ladies, "and fill the Church with the fragrance of her ointments."

The author or compiler of the Legend, perhaps inspired by the words of Saint Clare herself, sees the "true and holy poverty" of the Poor Christ and of his blessed Mother, who had laid the new-born Babe in the poor and narrow manger. Not even the Supreme Pontiff could dissuade her in thus following the example of our Lady and her Son (n. 14).

At the same time, we must admit that the Legend says very little of

the relation of holy Mother Clare to our blessed Lady. The author does indeed cite one miracle when Mary revealed to a sick Sister that she would regain the use of her voice at the blessing of Saint Clare (CL XXII, 35; p. 43). Nonetheless, he gives us great joy in the account (XXIX, 46; p. 50) of the apparition of our Lady, who with a multitude of virgins came to visit the Saint and strengthen her but a day or two before her death: "She proceeded to the bed where lay the spouse of her Son and, bending over her most lovingly, embraced her most tenderly" (cf. ibid., p. 167, notes 91–92).

* * *

CAN WE NOT conclude that Saint Clare is a prime example and proof of the words of Saint Francis: "We are mothers [of Christ] when by love and in a pure and sincere conscience we carry him in our heart and body, and bring him forth by holy works/deeds which by our example should be like lights to others" (EpFidI, I, 10; cf. EpFidII, 53)? Ω

Blessed

An aura of holiness around her,
As stars of heaven shining.
She sweeps the earth with beauty and grace—
The most perfect of God's women made.
Born to be mother—born to be virgin;
From eternity her name called blessed.
Her fiat spoken at a point in time,
Echoes forever in all generations.

Mary, most holy!
Mary, most pure!
Mary, most blessed!
Mary, our mother!

I praise you, Mary, mother of God;
I honor you as mother of all.
Your spoken word—your silent tears:
The sword that pierced your very heart—
And touched your very soul.
You bore it all for love of God,
For love of us.
And all generations do call you blessed.

Sister Rebecca Anne Rutkowski, O.S.F.

Some Franciscans in Our Marian Age

SISTER ROBERTO PERRY, S.S.S.F.

OUR PRESENT AGE is, without doubt, a particularly Marian age. Mary is trying to save us from self-destruction. Franciscans are important here; our heritage enables us to help the Virgin in this work of conversion, growth, and life.

Two "signs of the times" demand our attention. The first is the disturbance of the sun at Fatima in 1917. The second is the universal subconscious fear—in the absence of Christian hope—of the extinction of life on our planet by the destruction of the ozone layer.

These signs dovetail. Fatima can remove our fear of atomic destruction. The faith, purity, and obedience which Mary asked for, and which she herself epitomizes, can bring us peace.

Certainly our on-going computer and technological revolutions are also significant today. But if our technology eliminates our morality, if humanity, by its pride and greed, destroys itself, all our computerized skills will not be important.

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What *is* important is that the Blessed Virgin is trying hard to save humanity. Mary has been pleading with us all in spectacular ways to stop abandoning God. Her instructions are always the same: Pray, do penance, and return to God.

Francis is involved here because God's honor, God's adopted children, and God's created world, all so much loved by Francis, are under threat. For Francis the return to God means the Gospel call—all for God and for one's neighbor, nothing for oneself. In imitation of Mary, Francis wanted to be empty and poor so that God could fill him. He wanted to be a channel of God's love for all, especially the poor and despised.

The first message of Jesus in his preaching was "Repent, for the kingdom of heaven is at hand." Francis urges his brothers to repentance through humility, charity, simplicity, poverty, obedience.

The Virgin's requests at Fatima are the same. On October 1, 1917, 70,000 people witnessed the sun's frightening gyrations. At that time Our Lady told Lucy, "I am the Lady of the Rosary. I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not offend Our Lord any more, for He is already too grievously offended by the sins of men. People must pray the Rosary. Let them continue praying it every day."

In present-day Yugoslavia Mary is repeating to the world the message of Fatima. She has been appearing daily in Communist-controlled Medugorje since May, 1981, to six young people, mostly teen-agers: two boys and four girls. At first she appeared on a hillside. The Communist authorities soon forbade the gathering of the crowds attracted to the spot. On request, Our Lady agreed to appear in the parish church. She appears daily. At 5:30 P.M., whichever of the young seers are in the town (the older boy has gone to the Franciscan seminary; one girl is away at school) lead the people in the Rosary. Then they go into the sacristy and recollect themselves. After a few minutes they fall on their knees. Our Lady is present and speaks. Only the children see and hear her; sometimes, when the matter is private, she is heard by only one of them. Mary is radiant. A Sister who learned her English in the U.S. translated their description of her: "Boy, is she beautiful!"

Our Lady's message is peace, but peace through conversion. To be converted, the Virgin says, we need faith, daily prayer, fasting (only the sick are exempt), and monthly confession.

The tiny hamlet of Medugorje has been transformed. There are no quarrels; the people have learned forgiveness. Hospitality is given

gratis, and all the people work together in clearing land or building homes.

There is, of course, a price to be paid for the spiritual renewal of the hamlet. The pastor, Father Joso Zavco, O.F.M.Cap., was arrested, charged with sedition, and imprisoned. Now he says, "Every good priest should see the inside of a jail and suffer for the faith. I have discovered in prison what the Catholic faith is, and the strength and dignity of the life being offered."

Mary has given many "signs" at Madugorje: a falling sun coming close to earth and returning to its place in the sky, blazing fire on the hillside which left no trace of burning, two bright beams of light coming down from above on the church and on the hillside cross. But undoubtedly the greatest "sign" of the truth of these apparitions is the effect of the Gospel message of conversion and prayer. The present pastor, Father Tomislav Vasic, O.F.M.Cap., can claim, "Sin has been wiped out of my parish." He is determined that these unusual events shall not be politicized. "The good news speaks for itself," he says; "just present it. The Gospel loses its force if it becomes political."

The Good News of the primacy of spiritual values was recently reaffirmed by Franciscans only a little less dramatically in our own hemisphere. A few days before last Christmas the Capuchin bishop Salvador Schlaefer made a routine visit to the Meskito Indian village of Frances Sirpi in Nicaragua. Sleeping peacefully after the day's pastoral and apolitical work, the bishop and his companions were awakened by gunfire. They were soon informed that a Mesura Meskito group from outside the village was that night bringing about a long-contemplated change. For a long time the Indians had felt that their religious and ethnic values were being restricted. The solution, as they saw it, was the migration of the entire village to freedom in neighboring Honduras. A single-file trek through the jungle had begun that very night. The bishop and his companions were informed that they could return home before the bridges were blown up to prevent pursuit, or they could accompany the Indians to Honduras.

The group decided, after prayer and consultation, to accompany the Indians in their flight. On the three-day trip they were able to provide spiritual support by holding short religious services and distributing the Blessed Sacrament.

It was a harrowing trip. Planes sometimes buzzed overhead; their intent was always unknown. The bishop, less skilled in jungle travel than his companions, did not avoid the cactus-like protrusions from the bamboo on the ground. He contracted a foot infection, but was

able to continue with the group until they all crossed the river to arrive at freedom in Honduras.

All of this showed Mary-like love in the best Franciscan tradition. There was the desire to honor God by helping men and women to serve him better, Saint Francis' awareness that the Eucharist is our source of life, Franciscan concern for the more downtrodden among our brethren.

It is significant that as the bishop sat in the jungle praying his Rosary after the first long day's march, he saw that many of the Indians not building fires or preparing food were doing the same thing—praying the Rosary.

Also in Honduras, Franciscan Sister Maria Rosa works with the poor. She cares for orphaned or abandoned children. They may be received as infants or toddlers, or may be taken from the life of "street kids" to be fed, clothed, and given a bed and medical care in one of Sister's "children's villages," where the children live in groups of about eight with two caring adults. They receive an elementary education, and are then trained in skills for responsible living which will make them self-sufficient.

Sister started caring for fourteen homeless children in 1967. Today her care extends to 1800 children in homes, on farms, in trade schools and clinics. Values are formed in practical ways. Last winter a group of hungry Hondurans from the South (bordering Nicaragua) came to one of the "children's villages" to ask for food for themselves and those at home. Sister Maria Rosa sent two boys with a small supply of food which had been donated. She wrote about the incident, "We are in need here, but we must share what we have."

Sister starts her day at 4:00 A.M. with an hour of prayer. After this, everything is for "the children." Her remarkable organization of

homes, clinics, farms, and small industries is made possible by personal sacrifice; a few years ago she risked her life to rescue small children from a flooded area.

Here in our own country, in one of the sleazier parts of New York City, Father Bruce Ritter, O.F.M.Conv., does a work of healing with youngsters. He runs Covenant House/Under 21. Some frightened adolescents can escape here—some of the boys and girls who have become victims of the hard-to-believe trade in illicit sex which makes money for the pimps and pornographic "corporations" that are big business in the U.S.A. The avarice and cruelty of this trade demand the purity and selflessness which both Mary and Francis propose to us.

Mary brought to its highest point Israel's covenant with Yahweh. As Yahweh reached out to save Israel, Father Ritter and his associates reach out to save these youngsters: hence "Covenant House." Though he rescues many, Father Ritter is not invariably successful. The most wounded of these young people simply don't want any "God talk."

In another spot in the U.S., a group of Poor Clares in Birmingham, Alabama, are showing what the Holy Spirit can do when He wants to spread "God talk." Mother Angelica, their charismatic leader, once watched a TV show being produced in a studio in Chicago. In the car afterwards, she prayed out loud, "Lord, I gotta have one of those!" The Lord spoke to Sister Joseph, her Poor Clare sister praying in the back seat: "Tell Mother the media is Mine, and I give it to her."

Mother Angelica, true to form, went into action. She had no previous knowledge of the trade, no earthly "connections," and no money. But she and her eleven Sisters and a few devoted friends put up in the monastery garage the first Catholic cable television network in the world. Their Eternal Word Television Network carries authentic Catholic doctrine. On the thirteenth of every month it shows the story of Our Lady of Fatima, a film about Our Lady of Guadalupe, and an interview with Father Stephen Gobbi, the priest from Milan, Italy, whom Our Lady is using to spread her amazing Marian Movement of Priests. After predicting at Fatima that Russia would "spread her errors throughout the world," the Virgin added: "But in the end, my Immaculate Heart will triumph . . . Russia will be converted, and a certain period of peace will be given to the world."

To recall the power of the Rosary, we can glance back at the naval battle of Lepanto in 1571. In spite of the fact that he commanded a larger number of ships, Don Juan of Austria began to lose the battle as the day went on. After an inexplicable shift of winds, the Christians

were able to defeat the Turkish fleet. This battle was a turning point in the Moslem domination of Europe. The Pope, Saint Pius V, when he heard of possible defeat, had ordered the continuous recitation of the Rosary in all the churches of Rome.

Austria and a Franciscan priest repeat the story of the Rosary's victory in our own time. During the Second World War, Austria was occupied by the Communists. The country suffered under Soviet domination for seven years. Vyacheslav Molotov, the Soviet Foreign Minister, told Austria's Chancellor, Doctor Fiegel, "Where the Soviet Union sets foot, it never leaves."

But one Franciscan priest, Father Peter Pavliceck, remembered the Fatima promise he had heard at a Marian Congress. He told the people, "Our Lady has promised that when the Rosary is prayed for the sole purpose of obtaining peace, she will give peace to the nation." He undertook a person-to-person crusade. A million people promised to pray the Rosary daily for peace. Six months after this prayer campaign had begun, Molotov signed the papers ordering the withdrawal of Soviet troops. On May 13, 1955, the Soviet army left Austria. The nation had achieved without bloodshed what its neighboring country, Hungary, failed to do the next year by a bloody revolt: 25,000 Hungarians lost their lives in a revolution which failed to expel the Communists.

Portugal, too, has been saved by the Fatima message. In 1930 the Portuguese bishops collegially consecrated their country to the Immaculate Heart of Mary. Portugal has been preserved from war since that time. Again, in 1976, the country was close to a complete Communist takeover. A nationwide Rosary campaign prevented that, though at present in Portugal the Communists are again a menace.

Francis loved Mary. He called her Christ's mother, Christ's garment, Christ's handmaid. He frequently named his friaries after the Virgin. He dedicated to the Blessed Virgin the forty-day fast during which he received the Stigmata.

Francis' love for Mary has been expressed and "theologized" from Anthony of Padua, Francis' contemporary, through William of Ware and Duns Scotus in the thirteenth century, and throughout the "Franciscan School" of theology. In our own century Maximilian Kolbe (saint, priest, theologian, and martyr of charity) brought to a new luminosity the role of Mary's purity in enabling us to live as children of God. She will inspire us through her purity, he insisted; she is so completely God's as to be His mother. "The Immaculata," Kolbe taught his friars, must be introduced "into the hearts of men, that she

may erect there the throne of her Son, bring them to know Him, and set them afire with love for His most Sacred Heart."

So to be complete Franciscans today we must be aware of what Mary can do for our time. Our own age is similar in many ways to Francis' age. His day saw the rise of a new materialism because of the opening of trade routes to the East, the emergence of a new social element (the merchant class), frequent wars, and the threatening of Christianity by the Turks. If we substitute "technological revolution" for "emergence of a new social class" and "atheistic Communism" for "Turks" we get a hint of our twentieth-century world; of course, its horrors are exponentially increased.

Probably the most significant similarity of Francis' age to our own time is the decline of the Church. Today humanism and neo-Modernism wound the Mystical Body. The Lord spoke to Francis in the Porziuncola, "Go, rebuild my Church." Francis understood gradually that the building was to be a spiritual task. The tools to be used were the purity of dedication to God in Gospel living and in total obedience to the visible Church, the mystical Christ-on-earth. These are essential today.

John Paul II has said, "The message of Fatima is the application of the Gospel to our day." Mary, mother of the Mystical Body, wants to heal us, to help us grow. She is using every available channel to get across to us the need for prayer and penance.

Franciscans have been from the start an "Order of Penance." They love God, they love humanity, they love the created world. They preach and teach, they write and publish, they feed the poor and themselves live poverty, they try to change social structures; they are, like Francis, poets and trouabours. (We cannot forget Francis, half blind, accompanying himself on an imaginary violin as he sang the praises of God.) In the tradition of holiness in the Church they combat evil in the struggle of suffering and in the desert of prayer—with its occasional oases of light and peace.

Francis, lover of God and all His creation, would undoubtedly want us, in this troubled time, to remember what Saint Paul tells us: "He who prophesies speaks to men for edification, and enlightenment, and consolation" (1 Cor. 14:3). The children at Fatima brought a message of hope.

The terms Our Lady gives us at Fatima for peace are prayer (particularly devotion to the Eucharist and the Rosary) and conversion of life. Outstanding bishops and theologians believe that the simple human faith ordinarily given private revelation is not enough for Fatima—that Our Lady's message here is "public prophecy" given to the Church in a time of crisis. Fatima is a mandate for action for the Church. Ω

The Thistle

The garden's gone,
Grown over. Weeds won.
Last year working it I sweat brown.
The Raritan clay still prevails.
There's mud or shale,
And the crop burns or drowns.

So I mow it,
Feel poor in spirit
Because the plot's just lawn again:
No hope of fresh fruit, sweet basil.
But a thistle,
Huge, looking like all pain

Is too gorgeous
To cut. Still its curse
Remains the meaning of this ground.
I know this thistle too will fall,
Yet that's not all.
All life will be burned, drowned

Or overgrown.
The earth will be mown,
Clay replaced by eternity.
Then no one will scorn
The forever standing body
Finally free of his thorns.

Charles Cantalupo

Book Reviews

The Inner Rainbow: The Imagination in Christian Life. By Kathleen R. Fischer. New York: Paulist Press, 1983. Pp. vi–167. Paper, $6.95.

Reviewed by Father Joseph Scerbo, S.A., Ph.D., Program Director of the Graymoor Christian Unity Center and a licensed Psychologist working for his Congregation.

The American culture has described the imagination as a feminine trait, since it is concrete, intuitive, and emotion-laden in contrast to the traditional masculine characteristics of reason and objectivity. Perhaps the tragedy for American men especially is that they have been manipulated to establish their maleness by rejecting the essential human quality of the imagination. Kathleen Fischer's new book is a way for the reader to be freed of such prejudices and to say farewell to the atrophy of the power of the imagination.

She uses the scriptural image of the rainbow as a visual unifying symbol signifying divine presence, hope, reconciliation, and rebirth (Gen. 9:12–14). The rainbow is also a symbol for the power of the imagination. What unfolds through the pages of her book is an exploration of the many ways in which the creative imagination is related to the Scriptures, spirituality and the arts, prayer, Christian images of God and self, and morality and ministry.

The reader is reminded that much of God's revelation is disclosed through symbols. These symbols invite our response. The cross, the rose, sin, fire, the heart, and the names of God are rich and appropriate guides in dwelling upon our deepest identity. They evoke a presence. Leapfrogging over the poverty of the human imagination which limits our human understanding of both human holiness and divine transcendence, Fischer explores new contemporary images of God as Poet, Great Companion, and Final Wisdom.

Even though she reminds us to keep alive a polyphony of images of God, personal and impersonal, male and female, strong and gentle, Fischer avoids the trap of becoming constrictingly attached to them. She says on p. 121, "We do not believe *in* the images themselves; we see *through* them." Part of the difficulty in expanding one's imaging faculty is not so much conditioning, Fischer notes, but that contemporary men and women do not allow themselves breathing spaces that would help them discover what possibilities life has to offer through new images.

For all you dancers, liturgical and otherwise, you will find the way in which Kathleen Fischer attempts to connect spirituality with the arts both encouraging and inspiring. The still view of art as a hobby or adornment is replaced by a more active view of the artist as opening the way to contemplation by showing us the oft-times hidden qualities of our inner and outer worlds. They force us, she contends, to confront truths that we would rather leave hidden: our human anguish, loneliness, and potential for planetary destruction as well as the human capacity for freedom, honesty, and courage. Movement also, as an art form, can give expression to our experience and evoke faith anew.

For all of you involved in the Lord's healing ministry, this book can be of assistance. Imagining your heart as a garden where Christ dwells or a palace with God as a brilliant diamond at the center can be helpful suggestions and seem to be in line with present day encouragement to utilize one's faith imagination in the power of the Holy Spirit. Working for more than ten years in the healing ministry myself, I have seen how much images of the self need healing on the level of the imagination, for in Jesus Christ we discover a new image filled with power in the Spirit to overcome other evil and inadequate images of the self.

Finally, in the light of present-day nuclear conflict fears, the role of the imagination assumes greater importance. The TV presentation of "The Day After" enabled millions of Americans to get in touch with some of their deepest fears and deepest hopes for the future. To imagine together for a better future is to create hope in one another.

I think the reader will be energized as he or she savors this book. "To live a life of faith is," Kathleen Fischer states, "to open others to the treasures that lie at the end of their own inner rainbow."

Writings on Spiritual Direction by Great Christian Masters. Edited by Jerome M. Neufelder and Mary C. Coelho. New York: Seabury Press, 1983. Pp. xvi–205, including Bibliography and Index.

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 is an important book. When, as so often happens today, there is confusion between the discipline of spiritual direction and counselling, it is a joy to recommend a book which is not only clear in its understanding but also meets admirably a growing and often expressed need.

This is a pastoral and spiritual tool of great value to those under direction, those engaged in the ministry of direction, and those who are either looking for a director or interested in understanding what is involved. It is the product of a cooperative endeavor by a Roman Catholic priest and an Episcopal laywoman. It is one of the best spiritual books I have ever read.

"Fundamental truth about human life and about God has been revealed in Christ and lived again and again by thousands since Christ. But the personal rediscovery, appropriation, and expression of that truth by each person, who must embrace it in a unique and individual manner, is seldom clear-cut and never easy" (p. xiii). It is to meet this situation that *Writings* has been assembled.

The anthropology is organized under themes dealing with the "basic dimensions of spiritual direction, from the recognition of our need for it to discussions of several aspects of

the relationship itself" (p. xiv). In the course of reading the need and its universality in the Christian tradition as a whole are made clear. Direction is a discipline which has always transcended denominational boundaries. The selection of the material reflects the editors' concern to be pastorally and practically useful for both directors and their spiritual charges. The editors come to two basic conclsions. First, they claim that the evidence of history does not allow the modern habit of confusing direction with a "kind of counseling with directors claiming a type of trained professional authority in matters of prayer and meditation and the stages of spiritual growth" (p. xv). Rather, it is the life of the director which "teaches with authenticity and evokes a longing for holiness." Second, they have seen the dangers which follow from an unhealthy concentration on personal spiritual growth separated from the common life. The extracts from a wide variety of masters support these assertions.

The Table of Contents summarizes the thrust of each section. Each chapter is preceded by scriptural quotations which emphasize the general approach of the passages which follow. The selections are preceded by a commentary, and throughout there is additional, helpful editorial summary and comment.

After the need for direction has been established, two images and models of the director are illustrated. Different roles are suggested by different writers. A choice has to be made, and this is obviously of great importance. Guidance is offered on how to look for and select a director. This is illustrated by persuasive passages which summarize the qualities of a good director.

Chapter Four speaks of the mutuality of the relationship, the need for honesty and openness in communication, and the place of confession in direction.

In Chapter Five extracts from the writings of directors, ancient and modern, guide those who undertake this precious pastoral ministry. In this section the emotional and psychological factors involved are clearly examined.

The next chapter deals with the vital subject of discernment and opens up the subject of the criteria for judging/discerning the spirits.

The personal teaching of several directors provides useful guidance in how to go about the task, and directs our attention to the importance of spiritual letters, etc., as sources of wisdom.

The final chapter treats the vital and complex character of spiritual obedience in the relationship of direction. The essential humility needed by all concerned and the responsibilities of the director are spelled out. The Epilogue shows the influence of some famous directors on others and how there can grow up a spiritual family with a traced lineage as teaching is handed down from one to another.

It is difficult to find words adequate to praise this work, and it deserves the widest possible readership among all who are concerned for the renewal of Christian spirituality and for the development of pastoral skills in this area. It is as well a healthy and authoritative corrective to the wrong expectations on the part of those looking for guidance. I recommend it most warmly.

Frère François et le mouvement franciscain. By David Flood, O.F.M. Paris: Les Editions Ouvrières, 1983. Pp. 180, 60 FF.

Reviewed by Father George Marcil, O.F.M., a member of the staff of the Franciscan Institute at Saint Bonaventure University who has just completed a sabbatical year in Rome studying the first disciples of Duns Scotus.

It is a shame that this book is written in French and consequently will be beyond the grasp of so many readers of **The CORD**. Nevertheless, everyone who has a deep and lasting interest in Saint Francis should at least be aware that the book exists.

The writer, David Flood, did his doctoral studies working in close rapport with Kajetan Esser. He wrote his doctoral thesis on the *Regula non bullata*, the Rule of 1221. He has continued to show interest in the development of that document, and his participation in the book *Birth of a Movement* has proved that he has more to say about the early Rule.

The present book, *Frère François*, does a very strange maneuvre to try to resolve the questions: who really is Francis of Assisi? and which of the early biographies of the Saint is most worthy of our faith? David Flood's reply is that none of them is credible. Consequently, he strives to reconstruct a life of Francis without any of the biographical data at all.

The early Rule was created by Francis and the early community together. They developed that Rule over the years as they lived the problems related to it. So that Rule truly reflects what they went through together, as well as what they intended. That Rule, therefore, is prime historical evidence; in it we can discover what kind of man Francis was and what kind of community he lived with.

So this life of Francis—and note it is not Saint Francis, but friar Francis, prior to his canonization—is at the same time a study of the development of the early Rule. But this life has also another characteristic. It has a kind of riveted focus on the economic and social relations established between Francis' early community and the rest of medieval society. The early friars had a deep and revolutionary impact on the society and the economic structure of their time. And, in some sense, this is the most important part of the story.

Who would ever believe that someone would try to write a life of Francis without talking about Francis and his love of nature, without bringing up some at least of the anecdotes that make Francis such an attractive personality, or without a reference to the stigmata? Yes, all of that is missing, and still there is here an interesting image of Francis and the early Franciscan movement. There certainly is a challenge to make us try to think about the Francis who lived prior to success, prior to adulation, prior to the mythic and legendary accretions.

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FS 502	Sources for the Life of St. Francis	3	M-F	Fr. Wayne Hellmann, O.F.M.Conv.
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 511	Medieval Latin: Franciscan Texts	2	MTWTh	Dr. Malcolm V. T. Wallace
FS 519	Theological Foundations of Franciscanism	2	MTWTh	Br. William Short, O.F.M.
FS 520	Writings of St. Francis and St. Clare	2	MTWTh	Fr. Timothy Johnson, O.F.M.Conv.
FS 535	The Franciscan Mission	2	MTWTh	Fr. Thomas Mooren, O.F.M.Cap.
FS 541	Franciscan Theology of Prayer	2	MTWTh	Fr. Joseph Doino, O.F.M.
FS 562	Dynamic Growth in Franciscan Community	2	MWF*	Fr. Maury Smith, O.F.M.
FS 650	Seminar: "God in the Writings of St. Francis and Contemporary Trends"	2	MTWth	Fr. Constantine Koser, O.F.M.
FS 599	Independent Research	1-2	By arrangement	Staff
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Volume 34, No. 6

The CORD

A Monthly Franciscan Spiritual Review

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The CORD (ISSN 0010–8685) (USPS 563–640) is published monthly with the July and August issues combined, by the Franciscan Institute at Saint Bonaventure University, Saint Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: $11.00 a year; $1.10 a copy. Second class postage paid at Saint Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our June issue have been drawn by Brother John Francis Tyrrell, F.F.S.C., who teaches at Saint Joseph's School 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 Saint Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for Saint 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 Crucif
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 Saint Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano. Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of Saint 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., *Saint Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of Saint 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).

God Is Where You Are

THE "QUEST FOR GOD" is a favorite theme, of course, in religious writing of various sorts: autobiographical accounts of conversion, descriptions of mystical experiences, and the more detached—academic, theoretical—accounts of the spiritual life all treat the "quest for God" as a necessary aspect of what it means to be religious.

The theme can, however, be misunderstood with results that are, while certainly not fatal, still rather stultifying for the person seriously seeking spiritual growth. "Quest for God" does, after all, seem to involve a "setting out," a "journey," and a more or less "distant" goal which one hopes to attain.

It's not that the person seeking God *really* thinks God is physically distant; surely, if asked, he or she would be able immediately to explain that "God is everywhere," and many of us could go well beyond that, into a disquisition on the meaning of "definitive" and "circumscriptive" presence, carefully distinguishing the divine omnipresence from both. None of which, of course, would get at the *psychological* problem, which has very little to do with theoretical philosophy or theology.

We know, of course, that God is everywhere, including right here, where we are now standing or sitting, walking or lying; but so often we feel the need to work out complicated and expensive arrangements to find him. For instance, we travel long distances to make a retreat "in quest of God's presence." But as Sister Sheila shows clearly and forcefully, in her article on "pink magnolias" in, of all places, the South Bronx, this is really not needed at all: God can be found right in the here and now if we but have eyes to see him.

This somewhat misconceived "quest for God" need not assume connotations of *space* or *distance*. It may, at times, lead us to think we have to *do* something extraordinary, not to mention glamorous or heroic, to fulfill God's will and as it were get him to "show himself"—to give us some unmistakable ratification of the validity and efficacy of the special means we have chosen to "reach" him and make his presence felt in our lives. Could this be what Francis sought to do in accompanying the crusaders? Do we never feel a similar urge toward the glamorous and heroic in setting up our strategies for practical service of the Lord?

(Continued on page 184)

Pink Magnolias

or

Assisi Revisited in the Bronx

SISTER SHEILA PATENAUDE, F.M.M.

LONG AGO AS A TEENAGER, I saw the movie, *A Tree Grows in Brooklyn*. It had a valid message to convey, but I later discovered that *many* trees grow in Brooklyn and that the film title gave rise to an incomplete stereotype. Then, during this Easter week, I saw a *pink magnolia* bloom in the South Bronx, and I realized why one of my students, fiercely proud of living there, reacts so strongly to one-sided "Fort Apache" images of the area.

Sometimes contemplation of a flower spurs "satori" or enlightenment in a Zen Buddhist, but I discovered that a pink magnolia awakened me to my Franciscan heritage. During Easter week I made a Franciscan Hermitage Experience in the South Bronx at the Little Portion, a new retreat house serving the poor in the area and those who work with the poor. Since I teach daily at a high school only three blocks away, I had not planned to go there for a retreat. But I did want once to make a retreat that would span both Holy Week and Easter week, so as to relive prayerfully the death/resurrection mysteries of Christ. Four places where I had applied were closed during Easter week, but then I learned that Fr. André Cirino, O.F.M., was directing a Franciscan Hermitage Experience at that time. I consoled myself that during my Holy Week Triduum elsewhere I would gaze at beautiful trees and a lake; so the inner city atmosphere of my daily work grind would not be *too* bad for a few days!

Sister Sheila Patenaude, F.M.M., teaches at a South Bronx high school. *The present article is here reprinted from the May, 1983, issue of* Sharings *with the kind permission of the author and the editor.*

Little did I realize what I was getting into. The first morning I looked out my street window—gazed at the desolate, garbage-ridden vacant lot across the street, where once had stood a gutted building—and muttered, "O Lord!" But that afternoon I went out on the roof, and two doors away in the back yard of a neat, renovated apartment, were a children's swimming pool and a fully blooming *pink magnolia tree*! I could hardly believe my eyes, and I felt like crying when I realized not only the pride and sense of beauty of the residents, but how much they *cared*—to stay and stubbornly rebuild in beauty where others had moved out.

When Father asked us to reflect on what the Hermitage Experience meant for us, by an association of ideas that pink magnolia tree reminded me of the pink Easter tulips in Little Portion's chapel, sign of love and resurrection. It reminded me, too, of the pink rosebushes I saw in the F.M.M. garden of Assisi years ago, blood-stained "descendants" of the rosebushes in which Francis himself rolled during temptation. And the curly redwood Saint Francis shrine in an upstairs sitting room, where I often prayed during the hermitage experience, brought me back to my first Franciscan roots in California, a Palm Sunday procession at Santa Barbara's Old Mission when I was 15, and where the first desire to become a Franciscan was born within me. Yes, truly these hermitage days were a rediscovery of my Franciscan roots, and of an indigenous Franciscan style of retreat now starting to be revived in practice. It is one thing to read or pray about Franciscan spirituality, but quite another thing to live out this aspect of it in the actual simplicity of radiant Franciscan joy and transparency.

Christ *is dying* still in the South Bronx . . . but Christ is also *rising* in the myriad signs of determination to emerge and rebuild. . . .

Francis himself spent about half his life in hermitages, but his "Rule for Hermitages" is not too well known, because it was voluntary and thus not incorporated into the official 1223 Rule approved by Pope Honorius. Saint Bonaventure and Saint Bernardine of Siena, in their zeal for many friars to pray the hermitage style, built larger enclosures

than the ones Francis intended for four at the most, his idea being to maintain poverty and simplicity. I was also unaware of the community atmosphere of his Rule for Hermitages and expected merely a few days of private, silent retreat. The first evening, however, Father André went over the Rule with us, sharing spiritual insights from Fathers Damien Isabell, Murray Bodo, and others during their own Assisi experience together. Then we heard a tape of Father Dacian Bluma, former Provincial of the Assumption Province, on the spirit of the hermitage way of living. Not only was it to be an in-depth time of silence, prayer, and deepening of one's own spiritual life, which it certainly was, but it also had a period of sharing built right into the Rule. We did this each evening in the form of faith-sharing, and although I was the oldest participant, it was a real learning experience to listen to the prayerful, simple, and deeply Franciscan insights of the other three: Father André, a young woman preparing to enter the Franciscan Sisters of the Poor, and a young man preparing to start a group of Secular Franciscans. We also shared after the psalms of Office and the Gospel homily at Mass, by song or by the equally strong bond of silent pauses, by words, liturgical gesture, and guitar. This community experience, as well as the interdependence of "Martha/Mary" and "mother/son" roles, brought us all closer to the risen Lord, to Saint Francis, and to one another. (Ironically, the two men were the "mothers" and the two women the "sons," but in true Franciscan simplicity, everything worked out fantastically in our "hermitaging" experience!)

Another little known aspect of Franciscan hermitages is that although the Carceri were out in the Umbrian hills, some of Saint Francis' hermitages were built near outcasts, lepers, or the poor districts of towns—*not* out in the wilderness. Our experience in the heart of the South Bronx, therefore, was not out of keeping with the original intention of Francis. Indeed, despite his legislation of silence, the "hedge" enclosure (the only part of the Rule we did not implement), and the "mothers' " protection of their "sons" from outside distractions, Francis insisted that the hermitages be open to hospitality. For him, they were never an ivory-tower escape from "the world," but were a *temporary* withdrawal in order to return to balanced activity with the spirit of the Risen Christ, bringing the cell and cloister of the heart along, encountering reality with his sacramental view of the universe. One day I especially realized this when I went out for a short walk in the neighborhood to get some exercise. My first thought

was that if I happened to meet two of my students who lived around the corner it might break my hermitage recollection. One moved to the South Bronx and a Catholic school only recently, and in ignorance still attends a Pentecostal church even though she is a Catholic. The other, a women ex-offender whom I taught last year in Harlem, spent time in prison for embezzlement, is a recovered alcoholic, but is still struggling to overcome habits of cheating and dishonesty that were survival tactics from childhood. As I walked past these two students' apartments, I suddenly realized that the Jesus Prayer I was saying in rhythm to breathing exercises was not merely a means to maintain recollection outdoors, but also a powerful way to "reach out and touch someone" with the power of the Risen Jesus, using his Name so tangibly and forcefully as Saint Peter did in his post-Easter sermons and healing.

Yes, as Fr. André mentioned once during those days of retreat, the South Bronx is similar in some respects to the desolate ruins of Jerusalem that the Israelites returned to after the Babylonian Captivity. Yet the Jews did not give up on the ruins, but set to work to rebuild on them, just as many Bronxites are doing today. (A special magazine section of the March 20, 1983, New York *Daily News* is entitled "A New Day in the Bronx"). The South Bronx is being rebuilt spiritually as well as physically, as witnessed by the houses of prayer proliferating there—not only Little Portion, but "Christ House" a few blocks away, a combination house of prayer for the neighborhood and hostel for young men from the streets. It is being reborn in the magnificent and moving liturgies of Saint Augustine's Black Gospel Choir and Hispanic parishes, in the loving warmth and determination of families who refuse to move from the area because they nourish the seeds of hope, and within them intuitively sense the death/resurrection mystery being re-enacted there. It is being reborn in pink magnolia blossoms in back yards, and in the

pink, blue, and yellow renovated apartment buildings on 142nd Street, springing up amidst the gutted and burnt ruins around them.

Christ *is dying* still in the South Bronx, in families that disintegrate when encountering hardships after immigrating from Latin America or the Caribbean, in families frustrated by unemployment, in youth sucked into drugs or crime, in the general death throes characteristic of urban decay everywhere. But Christ is also *rising* in the myriad signs of determination to emerge and rebuild, in the spiritual rebirth of hearts and souls, in the empowerment and healing provided by teachers, counselors, and pastors. And where the Crucified and Risen Christ is, there also is Francis, his follower, and the followers of Francis. That is why, for me, those days were really an experience of "Assisi revisited." That is why, amid the experience of being evangelized and gifted by the poor in the South Bronx, I shall never forget the pink magnolia blossoms in a back yard. . . . Ω

An Analysis of the Admonitions of Francis of Assisi

ANN-MARIE STUART

AT FIRST GLANCE the Admonitions of Francis of Assisi give the impression of being a collection of random sayings, until a more detailed study reveals a close packed unity of thought underlying them. From this emerge central themes which seem to provide a key to the mind and heart of the man Francis.

"What a man is before God, that he is and no more" (Adm XX). According to Saint Bonaventure, these words were constantly on the lips of Francis (LM VI.1). They could well be described as a pivotal statement of the Admonitions. A man comes into this kind of knowledge - only as a result of a mystical relationship with God, which reveals to him God as Lover. For, intrinsic to the love experience is the true and therefore humble recognition of the self as revealed in the eyes of the other. When this image is revealed in the Otherness of God, then the self is reflected most effectively and accurately, as an incarnation of the Love of the Creator. The unity of such a relationship provides a secure basis for a mature and healthy acceptance of a selfhood so poor as to possess nothing which has not been bestowed upon it. For Francis, this particular effect of the unitive relationship provides a basis upon which his radical insight and interpretation of the Christian life may be built. And it is for this reason and in the light of this insight, I would suggest, that Francis continually links the three notions of love, humility, and poverty. In the Admonitions it would seem that these words are often interchangeable and that they add up to acceptance of the Cross, the way of obedient suffering (Adm V.11).

Ann-Marie Stuart, a member of an active Franciscan community until 1977, is the author of a new Rule, approved by her local Ordinary in Kent, England (himself a Franciscan). She holds a degree in theology and has taught it for a few years, while also preaching retreats. Currently she is a member of an interdenominational team responsible for the Epilogues on Independent Television for the South of England.

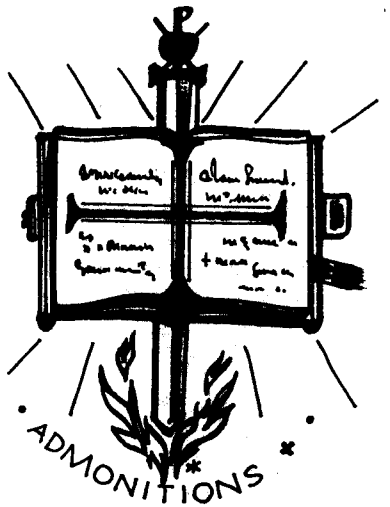
ment and self-depreciation equally inappropriate and unnecessary.

It can be no coincidence that paragraph I of the Admonitions is given over to a discussion of the Eucharist. In the Eucharist, as Francis sees it, is found the poor Jesus who comes in love and humility, yet who is at the same time our genuine security and riches. The personal presence of Jesus in the community at once gives significance and strength both to the individual and to the community. It is the Love of God which first bestows significance upon the individual and empowers him or her to live the Gospel-life, and it is in turn the same power-filled Love which moulds each individual into the community by making his or her love fruitful, bound to the others by a common lot of poverty. So Francis notes that the only appropriate virtues are those of humility and love. He thus lays bare the dual aspect of the Gospel-life: viz., (1) personal relationship with God interacting with and for (2) fellowship among the brethren. Again, the Trinitarian theology of Francis can be seen. The Father's love for the individual empowers him or her, in the Spirit, to grow in love in and for the community, thus rebuilding the Church. The will-full laying out of the whole personality, which attitude can be attained only progressively, can be touched and healed by the unitive love of the Trinity, thus setting the individual free to live the Gospel-life more effectively. To the extent that the individual is thus freed, to that extent is fellowship fostered.

For Francis recognizes that there is a threat to the Gospel-life, a threat built deep within us which would undermine the rebuilding of the Church. He discerns that this threat proceeds from our self-will (Adm II, IV). He recognizes that we cannot bear too much reality. The reality of our poverty and nothingness appear so to confuse and humiliate man that he consistently seeks to replace his poverty with false securities. He hides behind false façades designed to impress others with his dignity, his independence, and his self-sufficiency. These three deep misunderstandings run clean contrary to the Gospel values of poverty, obedience, and love. Francis notices that this threat to the Eucharistic life takes the form of pride (Adm V) and that it emerges from what he calls our lower nature (Adm X): that is, that part of our nature not yet transformed by God's love for us, which distorts out judgment (Adm XI).

In the Admonitions Francis indicates what he sees to be the peculiar danger of pride: that it displaces the proper emphasis of trust in God's love for us, with a promotion of the ego. Self-dependence and the exaltation of personal attributes are accepted as bestowing stability and

security, thus constituting a refusal to face the starkness of our poverty, which is the reality of our human condition. More than that, it gives rise to the fear and inhibition which seeks to defend the ego at the expense of others. An extension of this self-exaltation can be the improper or inappropriate exaltation of another person. To place our security in another human being, to exalt him or her and to be surprised when he or she appears to fail us, is to demand things from a human being that he or she is not designed to give. It places man where God should be. And this argument is in the Augustinian tradition, rooted especially in Augustine's *Confessions*.



In the eleventh Admonition Francis refers to the Gospel text, "Render to Caesar the things which are Caesar's and to God the things that are God's" (Mt. 22:21). In the context of the Admonitions what is appropriate between human beings is fellowship and love, and what is appropriate between God and a human being is the Love which empowers faith and trust. The man who attempts to live the Gospel-life will be free to wonder at the marvellous things God has worked in him and to realize that the credit belongs to God and not to himself. He will recognize, as Mary did in the *Magnificat*, that such gifts fill up his poverty:

> he looks on his servant in her lowliness:
> Henceforth all ages will call me blessed.
> The Almighty works marvels for me.
> Holy is his Name!

The *Magnificat* provides a perfect example of the kind of humility which is pure and open and thus able to accept the things that God can bestow upon man. In the Praises of God this is put into Franciscan language:

> You are love,
> You are humility,
> You are endurance,
> You are rest,

You are peace,
You are joy and gladness,
You are justice and moderation,
You are all our riches
And you suffice for us [LaudDei].

Because Francis is aware that we have a dual nature at war within our being, he insists upon the need to develop the capacity to discern the spirit of God at work in a man. It is possible that this need was highlighted by the fluidity of the early beginnings of the Franciscan way of life. While the life was clearly innovative, as has already been noted it was also in line with the lives of the Desert Fathers, who also found that it was important to be clear concerning the discerning of spirits. It was necessary to ensure that such a charismatic way of life was safe for those who followed Francis. So Francis points out how to discern the man of God as opposed to those who may be deluded and yet may also give the appearance of orthodoxy. The man who lives the Gospel life can be recognized, says Francis, by certain signs:

> We can be sure that a man is a true religious and has the spirit of God if his lower nature does not give way to pride when God accomplishes some good through him and if he seems all the more worthless and inferior to others in his own eyes [Adm XII].

The man whose eyes are so dazzled by the beauty of his Lord the Most High God, really sees little of himself, except as an object and the recipient of God's love, and so he sees all other men in a similar light. Thus a proper and appropriate love of the self is linked with a proper and appropriate love for all men and for all created things. For Francis extended his notion of fellowship to include all things created by God (cf. CantSol; SP). Such a man, Francis maintains, will be recognized by his patience under trial (Adm XIII), and no doubt this stems from Francis' own experiences during the early days of his conversion and later on in his own inner struggle and the difficult relationships within his own Order. The man of God will be recognized also by his poverty of spirit (Adm. XIV) and his capacity for peace-making (Adm XV). He will be pure of heart, humble, compassionate, and contented with his lot, so that his serenity will reflect the security of his inner relationship with God (Adm XVI, XVII, XVIII).

Running through all the descriptive reflections concerning the manifestation of God's work in man there seems to be a statement concerning attitudes. It is not so much what a man does or says that reveals the spirit at work in him, as it is his attitudes:

> There are many people who spend all their time at their prayers and other religious exercises and mortify themselves by long fasts and so on. But if anyone says as much as a word that implies a reflection on their self esteem or takes something from them, they are immediately up in arms and annoyed. These people are not really poor in spirit [Adm XIV].

Francis' unique perception here seems to be that the mystical relationship with God results in an altered and transformed consciousness, manifested in the attitude of the religious to things and people and events, and that it is at this level rather than at the level of superficial activity that the Spirit of God at work in man is revealed. Those who assess men by what they say or do or appear to be, may miss the man. The yardstick which Francis uses to assess the work of the Spirit in man may appear to be a harsh one, particularly to a generation who have the tendency to assess men more by external appearances and by social norms derived from this misconception.

The man of God, Francis tells us, will ponder within himself the things that God has revealed to him and worked within him (Adm XXVIII). For such a man does not need to reveal such details to others in order to be honored by them. Such a man, rather—like Francis himself—will prove attractive to others mainly by what he is, rather than by what he says or does, although paradoxically he may also be very much misunderstood.

In the light of what has already been discussed, it seems that Francis, like the Desert Fathers before him, considered that only God could effect such a sublime transformation in man. Only the "Empowered Love" which comes to us in the Eucharist and in prayer and in the common life, can empower a man to live in such a manner. Yet the role of the Franciscan is not passive; it entails a cooperation with God's activity, more difficult because more restrained than direct action: viz., the activity of allowing God to act in him. Man may set himself the task of rectifying his actions, but only the Creator God himself can transform a man's consciousness and alter what a man is, for "what a man is before God, that he is and no more." Ω

In spite of this intuitive and affective knowledge of who we are in relationship to God, Francis recognizes that our weakness and our limitations are such as to prevent us from understanding its significance adequately. So he tells us that we have to look at Christ, as the One who will show us who we are and what we are called to be (Adm I.1).

So Francis posits the life of Christ as our paradigm: a Christ who in his loving relationship with his Father, shows us what it is to be Man at one with God. So Jesus is in his personhood our Way, the Lord, and the one in whom we can place out trust. Such faith will pull him down to us and strengthen us, if we aspire to the Gospel life (Adm I.3). For Francis recognizes that our human frailty is such as to be overwhelmed by the demands of the Gospel-life. He reminds us that our very weakness can be our chief asset, in that our poverty can act like a vacuum attracting the power of God to come to our aid (Adm I.5). So Francis urges us to reverence and receive the Eucharist, which he sees as the loving response of "Fullness" to our emptiness, the life of him who is the Gospel and whose vitality it is that will enable us to overcome our weakness and so live out our commitment. For Christ our Eucharist, is the strength which promotes life in us. He will enable us to live the Gospel life, and he will build us into a community (Adm I).

Francis' document bespeaks a vision of life so sublime as to be beyond the power of ordinary men and women.

Radical commitment to the Gospel-life which is the Franciscan ideal can be lived only when "empowered" by Divine Love itself. Unlike the Benedictine Rule, expressly devised so that even the weakest member of the community may follow the Rule, Francis' document bespeaks a vision of life so sublime as to be beyond the power of ordinary men and women. The life is patterned upon the main thrust and attitudes manifest in the life of the God-man, Jesus Christ. We cannot hope to live in such a manner unless (1) we recognize and confess our poverty and our incapacity and (2) we put our faith and trust in the power of the Love which is God, who alone can fill up our emptiness and weakness with the strength of his Love, which is all powerful (Adm

XVII).

Since we are so poor, the Gospel-life proclaims a way of living which is utterly dependent upon God in faith. We dare to live with no other security than that bestowed upon us by the Love of the Father, through the Son, empowered by the Spirit. This Trinitarian ideal could be said to be the essence of Christian living and so of Franciscan life. But Francis takes this to an extreme practiced previously only by the Desert Fathers. Gone are the securities of Benedictine Monasticism, lovely as they are. In their place, Francis urges us to take the Gospel injunction seriously: to sell all that we have and to distribute it to the poor, so that unencumbered, we are free to follow Christ anywhere, joyfully. For the Franciscan, Christ is encountered not in one place alone, nor in one set of circumstances only. Rather, securely rooted in a loving relationship with God, the Franciscan is free to enter into a continually changing and maturing dialogue with the world, in any circumstance or place.

When we look at Jesus, Francis tells us, we can see particular characteristics which turn accepted values upside down. Whereas in the world riches, honor, and status—in other words, the lust for power—bestow significance and a justification for existence, in the Gospel-life we see a poor Jesus who is impotent to reverse his lot, who is lovingly humble, in the sense that he is sensitive and true to the spirit and intuition that dwells within him. Whereas in the world domination, pleasure and success rule, in the Gospel-life we see a Jesus who accepts the Cross and who is obedient even to death (Adm I, III, VI), a Jesus for whom apparent failure crowns his life with success. This is the humility of the dying Jesus, that he experiences failure prompted by love while we inherit the success, the outpouring of Love. This is the life of naked faith, manifested in the life of the dying Jesus, bringing about benefits for the community in direct proportion to the trustful abandoning of himself into the hands of the Father. This Jesus is our paradigm.

In the light of this understanding of the Gospel, Francis urges his followers, those who wish to live the Gospel-life, to be poor (Adm. V, XIV), humble (Adm I, XVII), and loving (Adm VIII, IX, XVII). The man or woman who lives thus will find him- or herself, will become him- or herself. Here is no mock humility which disclaims God-given gifts or belittles the greatest gift of all: viz., that of self. These expressions of heroic virtue are securely rooted in the healthy acceptance of the self, as experienced in the stable relationship initiated by God, which spills over into everyday life, rendering both self-aggrandize-

At Pentecost

Gather petals of pasture rose
Like hope we now can see
While the returning swallows
Fly like eternity.

Deer weaving through tall grasses
Blue from inches of rain,
And each wildflower that passes,
Teach me to kneel again.

In mountain fields of strengthening corn
I'm standing with my love
Where gold flowered spirit's born,
A dove brooding above,

Perched on high tension wires
Echoing flooded streams
Of God's and creation's desires
Flooding into our dreams.

But when there is no trace
Of how things shine and rise,
And dead, in a desolate place,
Still I open my eyes

To no rose, rain, swallow, pasture,
No deer, nor corn, no dove,
To no spirit, no nature,
And I'm without my love,

I'll need the hope I don't see,
As a fistful of dust
Reveals our desperate glory.
Yet while I can I must

Gather petals of pasture rose
And all the hope we see
While the returning swallows
Fly like eternity.

Charles Cantalupo

Sing to the Lord a New Song—III

THOMAS K. MURPHY, O.F.M.

ASKING THE LORD for our daily bread, we have seen in the preceding section of this study, really means asking him for every one of our bodily and spiritual needs. But for one need in particular, there are both a special petition in the Lord's Prayer and a special set of Psalms that correspond to that petition.

Forgive Us Our Sins As We Forgive Those Who Sin Against Us.

BEFORE WE TAKE UP the *penitential psalms*, perhaps we should remark that they are relatively few in number. Although their general tenor indicates a high awareness of the presence of sin in the human scene, at the same time, in my opinion, the general tenor of the categories of psalms we have already discussed implies at least that the psalmists—thanks perhaps to the blessing of the Covenant—consider themselves largely free of the bane of human sin. Several psalmists in their encounter with human wickedness make explicit claim to personal innocence (cf. Ps. 7:9; 17:3–5; 26:3–6; 44:18–19; 59:4–5; 73:13; 101:1–8).

From the perspective of Christian redemption from sin through Christ, the psalmists' perfection in walking in the ways of the LORD presents a theological problem. Perhaps this innocence on the part of the Psalmist is a very subtle indication by the Holy Spirit that the Book of Psalms was composed principally for the use of the sinless Messiah.

However the innocence of the psalmist is to be understood, there are in fact several psalms in which the psalmists are highly aware of their own sinfulness before God. They openly confess their sinfulness and beg the Lord's forgiveness. These psalms are referred to as *penitential psalms*. In addition to the seven traditional penitential psalms (6, 32, 38, 51, 102, 130, and 143), I would include in this category also Psalms 25, 39, 50, and 106.

Father Thomas K. Murphy writes from Saint Joseph's Friary, Warwick, New York, the House of Prayer for Holy Name Province. *This is the last in a series of three articles discussing the relationship between the Psalms and the Lord's Prayer.*

The classic penitential psalm is Psalm 51. Some authorities on the psalms consider that Psalm 51 should be conjoined with Psalm 50. They argue that in Psalm 50 God summons his covenanted people to a trial because their worship of him has been only superficial and because they have failed to keep his commandments. In this context, Psalm 51should be considered as the plea made by the individual covenantee in the face of the divine indictment. The plea is, of course, "guilty as charged": "Have mercy on me, O God, in your goodness" (v. 3).

The opening plea for divine mercy is followed by a flood of self-accusations:

> For I acknowledge my offense, and my sin is before me always:
> "Against you only have I sinned, and done what is evil in your sight"—
> That you may be justified in your sentence, vindicated when you condemn.
> Indeed, in guilt was I born, and in sin my mother conceived me" [vv. 5–7].

Next there follows a plea for cleansing and renewal of the psalmist's life. Towards the end of the psalm the psalmist pledges to "proclaim [the] praise" of his merciful God, and to make his offering of "a heart contrite and humbled" (vv. 17, 19). Thus the psalmist appears confident that he has been reconciled with the LORD through this open admission of his failure to keep the ways of the LORD.

It is no coincidence that Francis . . . chose to highlight his final hour by praying a psalm that reflects the last verse of the Lord's prayer.

Whereas the Book of Psalms presents Psalm 51 as the model of penance for the individual who on occasion falls into grave sin, the New Testament would have Psalm 51 the model for all people who would seek their justification in Christ. The opening words of Psalm 52, "Have mercy on me, O God, in your goodness," are remarkably like the words put by Jesus in the mouth of the publican ("O God, be merciful to me a sinner") in the parable of the public sinner who went up to the Temple, prayed there, and—unlike the self-righteous

Pharisee in the parable, returned to his home justified (Lk. 18:9–14).

Why is it that we human beings find it so difficult to realize and admit human weakness and sinfulness in our efforts to walk in the ways of the LORD? Why do we blindly act like the Pharisee in the parable mentioned above? One reason could be the very hiddenness of our faults. So often unconsciously operating defense mechanisms cover our faults even from our own view.

Psalm 19, a beautiful hymn in which the whole of creation is pictured as praising the Creator, treats of the matter of the hiddenness of our failings and faults. It begins: "The heavens declare the glory of God, and the firmament proclaims his handiwork" (v. 2). In the second part of the hymn, human beings are called through the law of the LORD to become the spokespersons of the silent universe in its praise of God. The guidance of the law of God proves highly beneficial to the psalmist. The law brings him refreshment, wisdom, joy, light, and much consolation (vv. 8–11).

In the last strophe of this hymn the psalmist raises the all important question of human frailty:

> Though your servant is careful of them [the ordinances of the LORD], very diligent in keeping them,
> Yet who can detect *failings*? [vv. 12–13a].

Then in a passage that anticipates the clear New Testament teaching on the universality of human sinfulness (see Lk. 18:9–14; Rom. 3:23–25; 1 Pt. 3:18; 1 Jn. 1:8–10) as well as Freud's observations on psychological defense mechanisms, the psalmist trustingly calls upon God to rescue him from his inevitable human frailty:

> Cleanse me from my *unknown faults*!
> From *wanton sin* especially restrain your servant; let it not rule over me.
> Then shall I be blameless and innocent of *serious sin* (vv. 13b–14].

In the concluding verse, *after the LORD, the "redeemer," has rescued him from his own human frailty*, the heart and mouth of the psalmist are ready through the favor of the LORD to take up their appointed task of leading creation in its symphony of praise to God (v. 15).

After examining what the Psalter has to say on the matters of repentance and forgiveness, we can now turn to the corresponding phrase of the Lord's Prayer.

There are two general situations in which we can find ourselves in need of the forgiveness of sins mentioned in the Lord's Prayer (Lk.

11:4). One situation obviously is when we ourselves are the *active agents* of wrongdoing, when we break the commandments of God and violate the rights of others. In these matters we are quite capable of owning up to our culpability; but even in this regard we have the notable examples of King David and Saint Paul, whose repentance took time because their culpability was hidden from themselves for some time under an exuberance of passionate desire and prejudice (cf. 2 Sam. 11–12; Acts 9:1–2).

The other situation of finding ourselves in need of forgiveness is when we are not the agents but *the recipients* of wrongdoing, when our rights are violated, when we are offended and hurt, perhaps even unwittingly, by others. Under these circumstances, like Hamlet, we are left wondering at

> The slings and arrows of outrageous fortune . . .
> The heartache and the throes and natural shocks that flesh is heir to . . . the whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,
> The pangs of despised love, the law's delay,
> The insolence of office . . . [*Hamlet*, Act III, Scene i].

We are likely to be stirred with anger and resentment, with confusion and depression. As we all know from personal experience, our interior disturbance can very readily lead our personal disposition far from the love of God and love of neighbor. In our upset, also, we are seldom apt to assume personal responsibility for our emotional and psychic state. For practical purposes, it seems to me that this passively entered state of uncharity may be even more widespread among the human family and also far more difficult to emerge from, than actively entered states of uncharity. I believe, too, in reference to the Lord's Prayer, that it is of the utmost importance to be keenly aware of this latter condition of uncharity.

No one could claim with certainty that the author of Psalm 38 was speaking as an innocent victim of injustice as we have described in the preceding paragraph. But the words of lament in this psalm could be understood in that sense:

> O LORD, in your anger punish me not, in your wrath chastise me not;
> There is no health in my flesh [*discouragement*?] because of your indignation;
> There is no wholeness in my bones because of my sin,
> For my iniquities have overwhelmed me [*uncharitable thinking*?]. . . .
> Noisome and festering are my sores because of my folly [*resentment*?],

> I am stooped and bowed down profoundly; all the day I go in mourning,
> I am numbed and severely crushed [*depression*?];
> I roar with anguish of heart [*anger and self-pity*] [vv. 2, 4–7, 9].

Also, the words of repentance in the final strophe of the psalm could be understood in the sense that the psalmist has taken responsibility for his emotional and psychic state, has admitted before his God his powerlessness to do anything for himself, and in his plight has made appeal for divine salvation:

> . . . for you, O LORD, I wait. . . .
> Indeed, I acknowledge my guilt;
> I grieve over my sin . . . [*resentments and uncharitable thinking*?]
> Make haste to help me, O LORD my salvation! [vv. 16, 19, 23].

I have mentioned above that the distinction between actively and passively entering into states of uncharity seems to be involved in the phrase of the Lord's Prayer, "Forgive us our sins as we forgive those who sin against us." When Jesus teaches us to seek the forgiveness of our sins from the Father, we might expect the measure of the Father's forgiveness to be (a) the same measure as our repentance for the deeds of which we have been the *agent*; but there is no mention in the second part of the phrase of our sorrow for our own misdeeds. Instead Jesus teaches us to seek the forgiveness of our sins from the Father in (b) the same measure as our forgiveness of those of whose hurtful deeds we have been the *recipients*.

In wording the petition for forgiveness from the Father in this way, Jesus is challenging his disciples to a greater resemblance to their heavenly Father. If the measure of our own forgiveness has been merely the measure of our repentance for our own sins, we would be the grateful *recipients* of his loving kindness. Since the measure of forgiveness we seek from the Father is rather the measure of our forgiveness of "those who sin against us," however, we are required ourselves to become by the grace of God *active agents* of his loving kindness and mercy. Jesus seems to take it for granted that, if we have learned to imitate the mercy of the heavenly Father in this greater matter of our willingness to forgive others, then we must already have become contritely aware of our own sinfulness and can thus be assured of the Father's willingness to forgive us.

Save us from the Time of Trial and Deliver Us from Evil

THE FIRST SIX PHRASES of the Lord's Prayer contain God's program for human salvation and deliverance: viz., a return to the loving Reign of God the Father through Jesus Christ. The seventh and last phrase of the Lord's Prayer deals with the matter of remaining and growing in union with God as we in our human frailty encounter the trials and obstacles along the path of our lives. In this phrase, Jesus, knowing that "the spirit is willing, but nature is weak" (Mk. 14:38), warns us that we should always entrust our journey and our destiny into the care of the Saving God who says to his people:

> . . . I have witnessed the affliction of my people . . . and have heard their cry of complaint. . . .
> Therefore I have come down to rescue them . . . and lead them out of that land into a good and spacious land, a land flowing with milk and honey . . . [Ex.3:7–8].

At the time that Jesus taught his disciples the Our Father, they were of course experiencing difficulties in adjusting their own traditional religious mentality to the fresh and daring teachings of their new rabbi. Some of the difficulties were understandable. How could they have immediately accepted that Jesus would save the world by his suffering, death, and resurrection (cf. Lk. 9:22)? Or how could they ever understand at first how Jesus would nourish them with his Body and Blood (cf. Jn. 6:54)? They were understandably slow to begin to comprehend the enormity of many of the issues of Justice and Peace that had to be engaged if the Reign of God was to be inaugurated in their lives—issues such as the duty to help the truly helpless in their need (cf. Lk. 10:25–37), the danger of riches (cf. Lk. 18:18–27), the need to forgive (cf. Mt. 6:14–15), the need to love one's enemies (cf. Lk. 6:27–36), the indissolubility of marriage (cf. Mk. 10:2–12), and the primacy of the child and the servant in the Reign of God (cf. Mt. 18:1–4; Lk. 22:24–27). It would seem that just as they were unable to grasp the immense challenge presented by Jesus in his teaching on the Reign of God, so they may have failed to appreciate his closing admonition in the Our Father that they humbly rely on the abiding help of the heavenly Father lest they succumb in the trials ahead of them.

Just before the great trial of their lives, at the Last Supper, the Apostles were showing their customary confidence in their loyalty to the Master. Peter bragged—and very likely his brother Apostles would have made the same declaration themselves—"Lord, at your side I am prepared to face imprisonment and death itself" (Lk. 22:33). In the Garden of Gethsemane later the same evening, Jesus, knowing the spiritual weakness of his disciples and aware that Satan desired to sift them like wheat, gave them two separate warnings on the impending trial. He used words highly reminiscent of the words of the last phrase of the Our Father, "Pray that you may not be put [subjected] to the test [trial]" (Lk. 22:40, 46). Before he had issued the second warning, the human strength and good will of his followers were beginning to unravel under the test of events.

By the evening of Good Friday the distraught Apostles had a very clear appreciation of the last phrase of the Lord's Prayer, "Save us from the time of [Subject us not to the] trial and deliver us from evil." They had miserably and completely failed their beloved Master. On the previous evening at Gethsemane they had fallen asleep when he asked them to keep vigil with him. When Jesus was arrested, they had "all deserted him and fled" (Mk. 14:50); Peter, who returned shortly to the house of the high priest to find out what was happening to Jesus, in the courtyard outside had sworn that he did not even know Jesus. Against a most dreadful series of injustices inflicted on Innocent Humanity that night and the next day in the holy city of Jerusalem they had failed even to make a feeble protest. By events and by their own tragic behavior they found themselves as the poorest and most forlorn of human beings, much as their ancestors had found themselves in their bondage in Egypt and in their captivity in Babylon.

Such would have been the final fate of the Apostles had not the God of the Covenant raised Jesus and had not Jesus appeared to them and graciously accepted them again as his chastened disciples. Later, by the light of the Holy Spirit, they were able to recognize God's ultimate plan of salvation and deliverance from captivity for all of weak and

sinful humanity in the text of the Suffering Servant in the Book of the Prophet Isaiah:

> How beautiful upon the mountains are the feet of him who brings *glad tidings,*
> Announcing *peace,* bearing *good news,* announcing *salvation.* . . .
> He was spurned and avoided by men, a man of suffering. . . .
> But he was pierced for *our offenses,* crushed for *our sins,*
> Upon him was the chastisement that makes us *whole,* by his stripes we were *healed.*
> We had all gone astray like sheep, each following his own way;
> But the Lord laid upon him *the guilt of us all.* . . .
> Through his suffering, my servant shall *justify many,* and *their guilt* he shall bear. . . .
> And he shall take away the *sins of many,* and win *pardon* for their *offenses* [Is. 52:7; 53:3, 5–6, 11–12].

The psalmists of old certainly learned in their own way to pray according to the last verse of the Lord's Prayer. Psalms whose theme is an impassioned plea for divine assistance in all sorts of trials are known as "psalms of lament" and all together constitute more than a third of the psalms in the whole Psalter.[1]

In the New American Bible translation all except five of the 38 psalms which are referred to in this paper as *deliverance psalms* contain terms such as "save," "rescue," "help," "redeem," "preserve," "keep," "deliver," "defend," "restore," "have pity," "give aid," or "give light." The appeals for help in the other five psalms (5, 58, 83, 137, and 141) are spoken in a more negative vein; these appeals appear in the form of dire imprecations against the enemies of the psalmists:

> O God, smash their teeth in their mouths; . . .
> Let them vanish like water flowing off; . . .
> Let them dissolve like a melting snail,
> Like an untimely birth that never sees the sun.
> Unexpectedly, like a thornbush, or like thistles, let the whirlwind carry them away [Ps. 58:7–10].

Similar caustic imprecations against enemies and "the wicked" are also sprinkled generously among all the psalms of this whole group.

These psalms for the most part are the prayer of the poor, the humble, the oppressed. They are the prayer of the *Anawim,* the lowly ones among God's people who have come to depend totally on God for

[1]Leopold Sabourin, S.J., *The Psalms* (New York: Alba House, 1974), 444.

their safety and well being. The hope of the *Anawim* rests only in God, who has promised his help to those who fear him and hope in him.

> But I am *afflicted* and *poor;*
> O God, hasten to me!
> You are my help and my deliverer . . . [Ps. 70:6].
>
> I know that the LORD renders justice to *the afflicted,* judgment to *the poor* [Ps. 140:13].
>
> . . . I will rejoice in the LORD,
> I will be joyful because of his salvation.
> All my being shall say,
> "O LORD, who is like you,
> The rescuer of *the afflicted man*
> from those too strong for him,
> of *the afflicted* and *the needy*
> from their despoilers?" [Ps. 35:9–10].

From the New Testament perspective of the concept of universal human sinfulness (cf. Rom. 3:9–19) and the divine command to love one's enemies (cf. Mt. 5:44), there must be a shift in our understanding of the psalmists attitudes towards their enemies. Appeals for divine salvation must be understood to include salvation from our own personal human sinfulness as well as from evil outside of us. Imprecations must be understood as directed, not against the person of our enemies, but against the wickedness found in our enemies and also against that found in our own hearts.

Conclusion

PERHAPS IT IS NO coincidence that Saint Francis of Assisi, whose whole life from the time of his conversion was a life of prayer, and who had highlighted the initial period of his conversion by praying the first verse of the Lord's Prayer in the courtyard of his bishop, also chose to highlight the final hour of his earthly life by praying a psalm that reflects the last verse of the Lord's Prayer. In this prayer, Psalm 142, the Poverello expressed his resolve to consummate his union with his heavenly Father by entrusting his salvation and deliverance in this final hour to the merciful care of the same heavenly Father.

The scene has been touchingly described by Jorgensen:

> Towards evening he began to sing with unusual strength. It was no more the Sun Song, but the 141st [142nd] Psalm of David. . . . As the October evening fell rapidly, and it grew dark in the little hut in the Por-

tiuncula woods, Francis prayed in the deep stillness, among the disciples listening breathlessly:

I cried to the Lord with my voice:
with my voice I made supplication to the Lord.
In his sight I pour out my prayer,
and before him I declare *my trouble*:
When *my spirit failed me*,
then thou knewest my paths. . . .
I cried to thee, O Lord; I said: Thou art my hope,
my portion in the land of the living.
Attend to my supplication: for I am brought *very low*.
Deliver me from my persecutors; for they are stronger than I.
Bring my soul out of prison, that I may praise thy name:
the just wait for me, until thou reward me.

While Francis prayed it was quite dark in the little cell. And as his voice ceased all was still as death—a stillness which this voice was never more to break. Francis of Assisi had closed his lips forever; he went into eternity singing.[2] Ω

[2]Johannes Jorgensen, *Saint Francis of Assisi* (Garden City, NY: Doubleday Image Books, 1955), 275.

God Is Where You Are

(Continued from page 161)

We should not like these reflections to be misinterpreted in a negative sense: as a diatribe against travel or against the heroic in the spiritual life. On the contrary, we simply want to make a case, positively and psychologically, for the theological and philosophical truism that God is indeed "everywhere" and that all we have to do is open our eyes to see him. We see him wherever there is life, as in magnolia trees; wherever there is concern for the life he lives in others—yes, in the faraway Sultan but equally in the brother or sister with whom we live our day-to-day, hour-to-hour life. We may indeed be called to—but surely do not *need* to—do the glamorous, the extraordinary, the heroic, to find the living God in those with whom we live and work and play. Wherever we are, whatever we do, we can and must allow the God-within-us to transform us, to do his work in us—in Ann-Marie Stuart's words at the end of her article in this issue, to "transform our consciousness and alter what we are." Ω

Fr. Michael D. Meilach, ofm

Book Reviews

The Biblical Foundations for Mission. By Donald Senior, C.P., and Carroll Stuhlmueller, C.P. Maryknoll, NY: Orbis Books, 1983. Pp. xii–371, including Indices. Paper, $14.95.

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

Lest anyone conclude that the purpose of this book is to hammer out a spirituality or theology for persons interested in the home or foreign missions as we have known them, the authors define the term *mission* as they intend to discuss it. Mission is "the God-given call to appreciate and share one's religious experience and insights, first within one's own community and tradition, and then with people and communities of other cultural, social, and religious traditions" (p. 3). The authors search the Scriptures and show how this understanding of mission throbs throughout the Bible. At the same time, they share their profound grasp of the Bible and its theology, their control and understanding of contemporary scholarship, and their personal faith.

There are three major sections to this book. In the first major section, C. Stuhlmueller lays the foundation for mission in the Old Testament. Although the entire section is highly informative and commendable, it may be helpful to single out two topics treated in this section. Acculturation is a process whereby one people learns and borrows from another so as to result in a new, blended pattern. Israel did just that. Many Israelite secular and religious structures such as temple and monarchy were adopted and adapted from their pagan neighbors. Now we refer to these structures as the plan of God. Any culture that Israel may have borrowed was purified and strengthened by Mosaic religion so that Israel in turn was able to unite and absorb others, especially disenfranchised peasants, to share her faith and become amalgamated into the nation and faith of Israel. Another fascinating example of how biblical mission may achieve its purpose appears in the Psalms. Some Psalms were originally Canannitic hymns. Israel took these hymns, honed, and tailored them to its prayer life and worship. Some Psalms have been edited and re-edited so as to speak to a later time. The Psalms are more than another literary form in the Old Testament. They reek with the gamut of every human emotion and experience. The psalmists are very open and honest about their personal experience of

God. They commit their feelings about God to poetry and reveal how God has worked in their lives. Nowhere does Israel share its experiences of faith and its conviction that God had abandoned and rejected it, more eloquently than in the Psalms. This is one of the reasons why the Psalms have so much to say to men and women of faith in any day and age.

In the second major section, Donald Senior reviews the books of the New Testament and presents a solid, basic treatment of mission as it appears in Jesus' Kingdom-preaching, Johannine Christology, and the Paraclete texts, to mention a few examples. Although the post-Easter Church was mission minded and reached out to the Gentiles, Jesus himself exercised his ministry to Jews and on behalf of Israel. The apostolic community realized that Jesus' resurrection was his vindication and the revelation that Jesus is the Son of God and the Lord of the universe. The realization of this sparked the vibrant mission program and the theology of the early Church preserved for us in the New Testament.

The third and final major section is a collaborative work that spells out four implications of this study:

(1). The God of Israel is sovereign to all people and is a saving God. This principle should undergird the mission of the Church today.

(2). God acts and reveals through history to save both Jew and Gentile. We find the sacred in the secular. God works in world events. Consequently, just as Israel could not consider God as its God alone, so too, Christians must realize this and recognize their responsibility to share their faith with a spiritually starved world and see the hand of God in various cultures.

(3). God reveals himself in this created, material world. The most outstanding example of this is Jesus' resurrection, which is the transformation of the corporeal human entity. Jesus' resurrection demonstrates that "all reality is to be purified, judged, transformed, redeemed" (p. 328).

(4). The dynamic of mission is religious. Religious encounters with God give the motive, thrust, and vision that launch a dynamic mission.

This book is well written, easy to read, informative, interesting, exciting. It is for mature adults. On the one hand, it is a biblical theology of mission. Yet, it is more. It is an introduction to contemporary scholarship regarding the fundamental themes of both Old and New Testaments that relate to "mission." The authors are well balanced in their judgments. It is to be hoped that a reading of this book will prompt people to read the Scriptures in a new light and discover how a theme such as mission joins the two Testaments. The book begins with a citation from Gen. 12:2–3 which affirms the universality of God's revelation. This point is developed throughout the entire book, and it stands as a challenge to all men and women with faith in God in this ecumenical age.

Sacraments and Passages: Celebrating the Tensions of Modern Life. By Gerard Fourez, S.J. Notre Dame, IN: Ave Maria Press, 1983. Pp. 165, including Appendix. Paper, $4.95.

Reviewed by Father Theodore Cavanaugh, O.F.M., Pastor of Holy Name Church, Garfield, New Jersey.

In this book Gerard Fourez gives us an interesting and stimulating approach to the sacraments. Modern man has separated private life from his work relationships and thus made it difficult to have rites where the whole community meets. Neither the work place nor the private home satisfies fully. So, ultimately, people approach their parish priest. He is, after all, heir to traditions which prevent his own celebrations, no matter how impoverished they may be, from being totally empty.

Vatican Council II made an effort to render the sacraments more meaningful to the people of God. To effect this, the Council commissioned the revision of the rites for each sacrament. Since then, many authors have written or lectured on the administration of the sacraments for a better understanding and a more meaningful administration of them. There is need for such education, especially for those of us who were trained in pre-Vatican II theology.

The author attempts to update our understanding of the sacraments, telling us clearly that his purpose is "to contribute to the restoration of the sacraments as celebrations that have real meaning in the lives of christians today" (p. 7). His intent, he says, is not to present a theoretical or philosophical analysis of the sacramental system, nor to dwell on the historical development of the sacraments; instead, he begins with communities that celebrate rites—sacramental and non-sacramental; he even suggests that the reader less interested in his methdology may skip the technical and more difficult pages of his Preface.

Father Fourez concentrates on a specific aim addressed to a society obsessed with output and efficiency to the detriment of symbols, rites, and rituals. Overly rationalistic thought categories tend to stifle nearly every kind of celebration, and Fourez hopes to provide "some space for sacraments to be and to act on society with all the power of their dynamics."

Sacraments and Passages deserves wide readership from those involved in the sacramental ministry of the Church today. His approach is fresh and challenging. Familiarity with the sacraments and adaption to the new rituals is not enough to bring to the pastoral ministry. Fourez sees the sacraments as rites of human passage that call us to celebrate the death and resurrection of Christ. Sacraments are linked to individual or collective transitions and to tensions of existence and society; sacramental celebrations become insipid and pointless when seen without reference to these tensions, transitions, and conflicts. To me, this is the freshness and challenge of *Sacraments and Passages*. The author takes each of the sacraments and discusses them as celebrations giving meaning to our complex lives and relating us to Christ in his death and resurrection.

The book does not try to reconstruct the sacraments. On the contrary, the author admits in Chapter 1 ("Let the Sacraments Be") that "taking everything into account, in the face of sociological and

phenomenological assessments, the sacraments are not doing badly" (p. 155). "To let the sacraments be" means allowing a proliferation of different traditions which will reveal depths unknown to psychosociological management techniques; it means refusing to allow previous formulations to block the dynamism of the Gospel.

Sacraments are celebrations of the community. Building these communities is important for the development of the sacraments. Celebrating together what they live is a "must" for the community, and this cannot be done purely on the basis of intellectual development. Successful celebrations work only by living them, not by merely studying them. Finally, it will be necessary for leaders of rites to be trained in order to bring about celebrations that are in touch with what is lived.

Sacraments and Passages concludes with a cogent criterion of authenticity for their celebration:

> Celebrations are meant to get people in touch with the deepest realities of their lives, even to the conflicts, contradictions, tensions, and oppressions which are always there (whether they are individual or collective). Then, and only then, will people come out of celebrations in peace, as did the publican of the parable. Otherwise, celebrations are distorted (which is in the interest of those who want, consciously or not, to use them to conceal their domination of others and have it legitimated [p. 165].

Fundamental Things Apply: Reflecting on Christian Basics. By Clyde F. Crews. Foreword by Paula Ripple, F.S.P.A. Notre Dame, IN: Ave Maria Press, 1983. Pp. 104. Paper, $3.95.

Reviewed by Terry McCook, S.F.O., M.A. (Education, American University), a businessman in Steubenville, Ohio.

This book is a double treat. First, the reader is presented with profound theological reflections from a young and well-trained scholar of the Church. There is informational grist here for all Christians to mill in their own prayer and reflection. Second, the reader is confronted with the actual person of the author, who is courageous enough to share his inmost thoughts about Christian living in today's world. Indeed, many readers might finish this small book and feel they know more about Father Crews than the various subjects about which he writes. In this regard *Fundamental Things Apply* is reminiscent of Father Michel Quoist's book *Prayers*.

The term *reflecting* in the title is most illuminating about the content of the book. Father Crews offers his own reflections about Christian basics like fidelity, holiness, hope, sin, suffering, virtue, etc., but he does not present his conclusions as a series of reasoned, theological arguments. Rather, his thoughts seem to be a contribution to the accumulated faith experience of the universal Church and a catalyst for other Christians to reflect prayerfully on their own experience of Christian basics. In short, *Fundamental Things Apply* is a personal offering to the dynamic, ongoing process of the Church's growth in holiness. As Sister Paula Ripple, F.S.P.A., observes in the Foreword, "Meaning flows from the inside out. Meaning does not come all at once; it grows in nearly imperceptible ways."

Father Crews is obviously well read in Romantic and Existentialist literature. He provides many literary references and his own poetry throughout the book. While his writing does not follow the format of tightly reasoned argumentation, there is a compelling attraction to his approach and presentations. Perhaps the risk of exposing oneself in total openness evokes from another a willingness to plumb the depths of self and to share these realities in a spirit of trust and confidence. It is easy to draw the analogy here with Eucharistic celebration and adoration of the Blessed Sacrament. In any event, Father Crews writes within an existentialist framework that this reviewer found most inviting. He not only stimulates intellectual deliberations, but he also elicits personal commitment to the process of growing in holiness.

While the book is primarily a record of Father Crews' reflections, there seems to be a thematic pattern that emerges periodically in his writing. I call this theme the privilege of the Christian perspective. Father Crews writes:

> The Father had sent Jesus to consecrate the world to a new vision of meaning, to a profoundly new way of looking at things. The disciples were now called to see and lead others in turn—to see a depth and possibility in living that many thought impossible. They were to insist that life is more than it merely seems to be, to insist that death itself is a process, a transition and not a finality [p. 43].

The Christian in the modern world participates in a life (the Mystical Body) that offers a radical alternative to selfish and worldly pursuits. And in the midst of worldly clamor and demands, Father Crews reminds us, grace is available to live as Jesus calls us and helps us to be open to God's grace while under pressure. Despite the struggles of this life's pilgrimage, "We [Christians] are made for more" (p. 68).

Father Crews is adept in discovering the "more" of Christian living. In looking at the basics of our faith, he consistently exposes new facets that make our faith the gem of great price contained in earthen vessels. For example, in the chapter on sin, he does not merely see forgiveness as wiping the slate clean in order to try to do better, although this is an elementary part of the forgiveness process; rather, he envisions forgiving and being forgiven as "the refusal to be frozen out of that future to which God calls each of us by name and without exception. To be forgiven ourselves means unavoidably to see no one else as beyond forgiveness, beyond redemption" (p. 80). For another example, resurrection is usually described as a core tenet of the faith in high-level theological terms. Father Crews seems to grasp the awesome sense of resurrection that enlivens every Christian heart. He says,

> While there is doubtlessly joy in the resurrection narratives, we find the principal witnesses "half overjoyed, half terrified" in Matthew's account. Some think they were frightened because their leader had recently been executed and they might be next. That is a fairly reasonable supposition; yet

the fear seemed to increase as the news got better. It is precisely the resurrection that frightened them. And who was in the middle of it all? Who was being asked to internalize and share and spread this reality? The frightened followers . . ." [p. 42].

This reviewer believes that *Fundamental Things Apply* is a book that a reader will read many times over. Reflections tend to be sketchy, and Father Crews provides numerous opportunities for readers to complete a reflection in their own prayer, meditation, and study. Consequently, a reader will probably want recourse to this book on a consistent basis. More importantly, a reader will probably want to return to this book frequently for the pure joy and clarity of being reminded of the primary basic of Christian living: viz., "In his life—and most specially in his death—Christ shattered the narrowness of our human imaginings about the range of human possibility" (p. 101).

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The Franciscan Image for the Twenty-First Century

SISTER MARY ARTHUR VAN LANCKER, O.S.F.

WITHIN THE PAST YEAR, I have literally "raised the hackles" of a priest-editor simply by questioning the image of the Church in today's world that is almost totally controlled by images. The Franciscans certainly are a very important if not a major portion of that Church; so I feel that questioning might also validly be asked of the Franciscans as the next century approaches. What image do the Franciscans of all four Orders have in God's world today? Is the Franciscan image akin to that of the larger Church: one of pomp, splendor, and wealth more in line with that of the priesthood Jesus deplored and often attacked, or have the Franciscans retained the New Testament image of a counter-culture movement seen in the servant life of Jesus which he inculcated in his immediate followers and the early Church?

In other words, have the Franciscans become assimilated into the secular culture of today's world which places appearance before reality and financial success before human needs? How does the Franciscan image relate to the Franciscan reality taught by the founder, Francis of Assisi? Are the Franciscans suffering from the same malaise as much of the Church seems to be feeling? Personally, I suspect that the bishops of the country are defeating themselves because of their medieval imagery which is very nice pageantry like that of the British royalty, providing enchanting theater but nothing more. The reality of the most knowledgeable body of professional leaders in the religious area may thus be made ineffectual when those men seek to speak in response to today's crying needs. Might not this account for "good" Catholics questioning the right of their bishops to speak about such questions as nuclear arms, abortion, poverty, and the other human—and, consequently, moral—issues? "How can medievalists understand this century?" is implied by this questioning. Are the bishops medievalists? Or do they merely have the medieval image?

Sister Mary Arthur Van Lancker, O.S.F., has returned to Immaculate Conception Convent in Peoria, Illinois, after devoting several years to establishing the Franciscan Pathways *series of publications at the Franciscan Institute.*

As a teacher, I often introduced a unit on consumerism by asking the students to name brands of cigarettes, cars, liquors, etc., with which they had become familiar from sources other than the media. That proved an impossible challenge. A similar technique was used by the Franciscan Federation survey some years ago which raised—in a non-threatening manner—the question of the acculturation of the Franciscan religious communities and which raised the consciousness of these groups to the fact that they had moved *with* rather than *against* the culture. The survey revealed that the early history of most communities showed the leaders responding to the needs of the times and begging for funds to carry out their work. (My own religious community was founded late in the last century by Archbishop John Lancaster Spalding to care for the indigent orphans and the elderly of the newly formed Peoria diocese covering most of central Illinois. Our pioneer sisters recall the begging!) Then, as the immigrants began to get jobs, the religious also received salaries for their support even though the laity continued to respond with donations from time to time in the original pattern. Later the religious communities began to move into the investment pattern as their contemporaries did. They also followed the prevalent pattern of institution building and erected motherhouses and other structures that reflect the middle class milieu. Along with that, the sisters also adopted the corresponding life style. Thus they moved from the counter-culture stance that marked their following of their founders.

The same question may thus be raised of the religious communities as is raised of the clergy: How true to the counter-culture image of Jesus and Francis is the Franciscan image today? Does the image reflect a change that has led to the demise of many other communities in the history of the Church? Can youth be expected to respond to a life style which offers no alternative, no real choice? Or is the image distorting the reality and, again, proving a barrier?

Will the Franciscan image of the twenty-first century reflect Jesus and Francis, or a false alternative? How will the Franciscans attract the generous hearts which God inspires to lead a truly Christian life style, unless those religious portray the counter-culture thrust of Jesus and his follower Francis that once drew a Peter and John and Andrew, a Bernard and Sylvester and Juniper? Ω

The CORD
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JULY-AUGUST, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

FEATURES

Volume 34, No. 7

The CORD

A Monthly Franciscan Spiritual Review

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The CORD (ISSN 0010–8685) (USPS 563–640) is published monthly with the July and August issues combined, by the Franciscan Institute at Saint Bonaventure University, Saint Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: $11.00 a year; $1.10 a copy. Second class postage paid at Saint Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our July-August issue have been drawn by Father Robert F. Pawell, O.F.M., of Tau House, New Orleans.

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 Saint Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for Saint 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 Crucif
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 Saint Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of Saint 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., *Saint Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of Saint 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).

GUEST EDITORIAL

Reflection for the Feast of Saint Clare

THE FRANCISCAN LECTIONARY gives us three readings for the Feast of Saint Clare, the themes of which indicate the key doctrines for which the Little Plant of Francis is noted.

I. Clare as Bride of Christ

THE FIRST READING, from the prophet Hosea, centers on the doctrine of the Lord's steadfast and faithful espousal of his people through the making of a covenant. This flows naturally into the doctrine of the mystical espousal of Christ with his Church. Saint Clare pointed to this idea of espousal as being a central theme of the Franciscan life, a way of life that aims at union with the Father through the Son in the Spirit. Mystical union represents the highest state of contemplation and is the goal of those who walk freely in the footsteps of Christ and thereby share in his life and redemptive mission. As Clare writes in her Second Letter to Blessed Agnes:

> **This is the perfection which will prompt the King Himself to take you to Himself in the heavenly bridal chamber where He is seated in glory on a starry throne because you have despised the splendors of an earthly kingdom and considered of little value the offers of an imperial marriage. Instead, as someone zealous for the holiest poverty, in the spirit of great humility and the most ardent charity, you have held fast to the *footprints* (1 Pt. 2:21) of Him to whom you have merited to be joined as Spouse [AB 195].**

The Prophet Hosea writes:

> **I will espouse you to me for ever;**
> **I will espouse you in right and in justice,**
> **in love and in mercy;**

Father John Harding, O.F.M., writes from the Franciscan Study Centre In Canterbury, England.

I will espouse you in fidelity,
and you shall know the Lord . . . [2:19–20].

The same covenantal relationship is affirmed throughout time, the center and meaning of which is to be found in the Incarnation of the Word who is Christ. Saint Francis, who perceived this clearly, writes in his Letter to All the Faithful: "We are spouses when the faithful soul is joined to our Lord Jesus Christ by the Holy Spirit" (AB 63).

To be united with Christ means to take up his yoke and to follow him. It means to *put on Christ*, as Saint Paul says. In writing to Blessed Agnes of Prague, Clare reflects on what it means to "put on Christ":

> Inasmuch as this vision is *the splendor of eternal glory* [Heb. 1:3], *the brilliance of eternal light and the mirror without blemish* [Wis. 7:26], look upon that mirror each day, O queen and spouse of Jesus Christ, and continually study your face within it, so that you may adorn yourself within and without with beautiful robes and cover yourself with the flowers and garments of all the virtues, as becomes the daughter and most chaste bride of the Most High King . . . [AB 204].

Saint Clare goes on to single out three aspects of the life of Christ which she and her sisters were to cultivate: poverty, humility, and ineffable charity. These must be cultivated if the life of Jesus is to be revealed in the world through us who claim to be his followers.

II. Clare as a Follower of Christ

SAINT CLARE CONSIDERED Jesus to be the mirror wherein we can study what we must become. In our second reading Saint Paul tells us: ". . . God let light shine in our hearts that we in turn might make known the glory of God shining on the face of Christ . . . " (2 Cor. 4:6). This suggests that we must not only seek to conform ourselves to Christ, but must also seek to mirror him to others. For Saint Clare, in her contemplative way of life, this took the form of imitating the poverty of Christ for the sake of the Kingdom. This meant that she had to suffer with him, weep with him, and die with him. Through this experience she understood that she would be participating in the great event of redemption and so could hope to rise to new life in glory with him whom she loved and faithfully served. In her Second Letter we read:

> If you suffer with Him, *you shall reign with Him*, [if you] weep [with Him], you shall rejoice with Him; [if you] die [with Him] on the cross of tribulation, you shall possess heavenly mansions *in the splendor of the saints*

> and, in the *Book of life*, your *name* shall be called glorious among men [AB 197].

This is another way of affirming what Saint Paul teaches when he writes: "Continually we carry about in our bodies the dying of Jesus, so that in our bodies the life of Jesus may also be revealed" (2 Cor. 4:10). Saint Clare adored the lowliness of Jesus, his humble birth, his simple life-style, his agonizing death, because they were openings into the sacrament of love through which mankind could attain to everlasting life. By following in the footsteps of Christ people can begin to understand something of the poverty, humility, and unutterable love which is reflected in Christ and, through this, become ever more united with him in our imitation and contemplation.

III. Clare as Lover of Christ

THE GOSPEL OF ST. JOHN has Jesus speaking with his disciples. He compares himself to a vine and them to the branches. Apart from him there can be no life and no fruit. We are familiar with this image, and it picks up some of those referred to above: the spouse and the mirror. They all stress the character of inseparability as applied to the relationship between Jesus and his followers. This relationship is identical with being in love. Clare grasped this and saw it as the sure way to salvation. She writes to Blessed Agnes: "O most noble Queen, gaze upon [Him], consider [Him], contemplate [Him], as you desire to imitate [Him]" (AB 197). This picks up the theme of the Gospel, where we read: "He who lives in me and I in him, will produce abundantly, for apart from me you can do nothing" (Jn. 15:5).

Saint Clare is very much aware of the utter dependence of all creatures on the Father and praises the Father for sending his Son. The Son feeds us in the Eucharist and brings our lives to perfection in him, by the power of the Holy Spirit. Discipleship is accomplished by keeping faithful to the commandments and by living according to these in a free act of love. This is truly an "engagement to liberty," leading to eternal life: "You will live in my love if you keep my commandments, even as I have kept my Father's commandments and live in his love" (Jn. 15:110).

Like Saint Francis, Clare lived in the love of Christ and, by keeping his commandments, brought Christ closer to those she met. By her example she gave birth to Christ, as Francis spoke of it, and surrendered herself to Christ as his bride. Saint Clare was totally apostolic, and her way of life complements that of Francis. Jesus is both the meaning and the center of the Franciscan way of life, for through him we come to share in the Triune Life of God Ω

John Harding, O.F.M.

What God Hath Joined Together

Adam's ewe lamb
Slept on his breast
And drank from his cup
But she heard
The voice
Of another

The careless shepherd
Let his lamb stray
Did not lay down his life
For his sheep
Thirst came
Loss came
The first day

Along the road
The Good Shepherd
Spoke to the ewe lamb,
"Give me to drink. I thirst"
Recognition came
Hope came
The new day

The wedding feast
Of the ewe lamb
Had no wine
A plea came
The Hour came
(The wolf came)
The final day

His Nuptial Day
The Shepherd gave His Life
That His Ewe Lamb
Might drink on His breast
And hear only His Voice
Today came
Life came
Eternal Day

Sister M. Mercedes, P.C.C.

Creative Spiritual Leadership as Outlined by Saint Clare

MOTHER MARY FRANCIS, P.C.C.

IF WE ARE GOING TO TALK about creative leadership, we shall first of all want to clarify what we mean by leadership and what we mean by creative. That these are not self-evident terms or even presently readily understandable terms should be obvious from an imposing current witness to creative leadership envisioned as an abolition of leadership, and a transversion of creativity into annihilation. While it is true enough that, theologically and philosophically speaking, annihilation is as great an act as creation, hopefully we do not analogically conceive of our goal in leadership as being equally well attained by annihilation or by creativity!

As God's creativity is to cause to be, something that was not, our creativity as superiors who are quite noticeably not divine, is to allow something that is, to become. As a matter of fact, we assume a responsibility to do this by accepting the office of superior. Much has been and is being written and said about the superior as servant. This is so obviously her role that one wonders what all the present excitement is about. Quite evidently, this role, this primary expression of leadership, has been forgotten by some superiors, even perhaps by many superiors, in the past. But why should we squander present time and energy in endlessly denouncing such past forgetfulness? Let us simply remember truth now, and get on with our business. One characteristic of creative leadership is to point a finger at the future rather than to shake a finger at the past.

Mother Mary Francis, P.C.C., Federal Abbess of the Poor Clare Colettine Federation in the United States and Abbess of the Monastery of Our Lady of Guadalupe in Roswell, NM, has for many years been a contributor to our pages.

Saint Clare wrote in her Rule more than seven hundred years ago that the abbess must be the handmaid of all the sisters, not pausing to belabor so evident a fact but simply going on to give some particulars which have a very modern ring: the abbess is to behave so affably that the sisters *can* speak and act toward her as toward one who serves them. That dear realist, Clare of Assisi, who passes so easily from blunt warnings about such unmonastic "natural virtues" as envy, vainglory, covetousness, and grumbling, to airy reminders that it is no good getting angry or worried about anyone's faults as this merely deals charity a still severer blow—that dear realist had obviously run up against some personalities who were "handmaids" sufficiently formidable to discourage anyone's rendering them personal recognition in this area.

The superior's highest creative service is in allowing and assisting others to realize their creative energies.

The abbess is supposed to be lovable, for Saint Clare envisions a community where sisters obey a superior because they love her and not because they dread her. This was quite a novel as well as a radical theology of superiorship in Clare's day. And if it remains radical today, it is a great shame that it sometimes remains novel also. The medieval saint makes so much of this point of the lovableness of the superior that she returns to it in her dying Testament, begging her successors that they behave themselves so that the sisters obey them not from a sense of duty but from love. It's not just the same thing she is saying again, however. You note that whereas in the Rule she does not want any fear or dread of the superior, in the Testament she rules out dutifulness as well. It has got to be a matter of love itself. Who, after all, would want to be loved out of a sense of duty? It would be insulting, really. Any normal superior would rather be loved in spite of herself than because of her office. Saint Clare makes quite a point in her brief Rule and Testament of describing the manifestations of this lovableness she so insists upon. She gives us her idea of creative leadership. And its present practicability may make us want to pause and clear our throats before the next time we utter that bad word, "medievalism," as an indictment.

Besides the general affability which Clare describes in the Rule and Testament, she underscores an availability rather beyond and considerably more profound than the "Let's sit down in the cocktail lounge and talk about salvation history" mentality. Saint Clare wants an on-site superior who is "so courteous and affable" (there's that word again) that

the sisters can tell her their troubles and needs, seek her out "at all hours" with serene trust and on any account—their own or their sisters'. This last point is particularly arresting, considering again that this is a medieval abbess delineating the characteristics of a creative superior as she conceived those characteristics in about 1250, not a 1970 progressive-with-a-message.

Clare did not favor isolationism in community. Each of her nuns was supposed to notice that there were other nuns around. And she called them "sisters," which was quite original in her day. She favored coresponsibility quite a while before the 1969 synod of bishops, taking it for granted that the abbess was not to be the only one concerned for the good of the community, but that it belongs to the nature of being sisters that each has a loving eye for the needs of all the others. Again, there is her famous saying: "And if a mother love and nurture her daughter according to the flesh, how much the more ought a sister to love and nurture her sister according to the spirit!" Yes, it does seem she ought. And maybe we ought to be as medieval as modern in some respects. For some medieval foundresses did an imposing amount of clear thinking on community, on sisterliness, on the meaning of humble spiritual leadership which we, their progeny, could do well to ponder.

So, there's affability, availability, accessibility. When we read Saint Clare's brief writings and savor the droll confidences given in the process of her canonization, we can conclude that this superior often toned her sisters down but never dialed them out.

Then, Saint Clare insists that the creative spiritual leader be compassionate. There is no hint of a prophylactic detachment from human love and sympathy nor of that artificial austerity which pretends that to be God-oriented is to be creature-disoriented. No, Clare says of the superior: "Let her console the sorrowful. Let her be the last refuge of the troubled." Note, she does not tell the contemplative daughter to work it all out with God, and that human sympathy is for sissies. And she warns that, "if the weak do not find comfort at her [the abbess's] hands," they may very well be "overcome by the sadness of despair." Those are quite strong terms from a woman who did not trade on hyperboles or superlatives and was no tragedienne.

Again, she has something very plain and very strong to say about responsibility. For we had better not talk about coresponsibility unless we have understanding of primary responsibility. "Let her who is elected consider of what sort the burden is she has taken upon her and to whom an account of those entrusted to her is to be rendered." So, Clare will have the superior clearly understand that she has a definite and comprehensive responsibility to a particular group of people, a responsibility which is immeasurably more demanding than counting votes to determine the consensus. She is supposed to create and maintain an at-

mosphere in which sisters can best respond to their own call to holiness. Obviously, she cannot do this alone. But she is the one most responsible for making it possible for each sister to contribute her full share in creating and maintaining this atmosphere. She is the one who is particularly responsible for not just allowing, but helping the sisters, and in every possible way, to realize their own potential.

If I may deliver to any possibly frustrated or depressed superiors some glad tidings out of my own small experience, I beg to announce this finding: Sisters are not as hard on superiors as many dour authors make them out to be. They do not expect perfection in the superior. They are, as a matter of fact, quite ready to pass over the most obvious faults and failures in the superior as long as they know she loves them and would do anything in the world for them, and is herself struggling along with them to "walk before God and be perfect," and having just as hard a time as they with this quite exacting but certainly thrilling divine program. Isn't it, after all, singularly exhilarating to have been asked by God, who has witnessed all one's past performances, to be perfect as he is perfect! But that is an aside of sorts. The point I was making is that sisters will sooner forgive the faults of the warmhearted than the "perfection" of the coldhearted. At least that is my personal observation. It is not faults that alienate people, it is phoneyness. And may it always alienate them, for it is nothing to make friends with.

Now, if the superior is set to create and to make it possible for the sisters to help create an atmosphere suited to the response to a divine call to holiness, this atmosphere will have to be one of real human living. For the only way a human being can be holy is by being a holy human being. I believe one of the more heartening signs of our times is the accent on humanness. For one of our tiredest heresies is the proposal that the less human we are, the more spiritual we are. Another aside I am tempted to develop here is a reflection on how we describe only one type of behavior as inhuman. We never attribute that dread adjective to the weak, but only to the cruel. But I had better get on with what I was saying, which is that dehumanized spirituality is no longer a very popular goal. This is all to the good. However, we shall want to be sure when we talk enthusiastically about the present accent on real human living in religious life that the qualifying "real" is not underplayed. It needs rather to be underscored.

Certainly we would evince a genuine poverty of thought to equate real human living with ease. On the other hand, there is evidently a direct ratio between sacrificial living and real human fulfillment, between poor, obedient living and joy, between ritual and liberty, between the common task and real (as opposed to contrived) individuality. Genuine common

living in religious life is not the witness of the club, but of the community. Its real proponents are not bachelor girls, but women consecrated to God as "a living sacrifice holy and pleasing to God." Our blessed Lord emptied himself, taking the form of a servant. And no one yet has ever been fulfilled by any other process than kenosis.

Beginning with the Old Testament, history affords us a widescreen testimony to the truth of the binding and liberating power of sacrifice. It binds the individuals in a community together, and it liberates both individuals and the community as such into the true and beautiful expression of self-ness which is what God envisioned when he saw that each of his creations was very good. History shouts at us that self-ness is not a synonym but an antonym for selfishness. May we have ears to hear! Just as nothing so surely situates persons in isolationism as establishing a mystique of ease and a cult of comfort, so does nothing so surely both promote and express genuine community as sacrificial action, whether liturgical or domestic. This generation feels it has come upon the glorious new discovery that the world is good. It is indeed a glorious discovery, but not a new one. Saint Francis, for one, discovered this in the thirteenth century. But if joyous Francis owned the world, it was precisely because he never tried to lease it.

It is essential that the creative superior be a living reminder that our situation in time is not static but dynamic, our involvement in the world urgent but not ultimate, our service of others indicative rather than determinative, and our earthly life not a land-lease but a pilgrimage. Somewhere or other I recently read that the one good line in a new play whose name I happily cannot now recall is the one where a character looks at a plush-plush apartment hotel and remarks: "If there is a God, this is where he lives." I seem to detect a bit of this mentality in some of our experimentation. This would be only mildly disturbing if it pertained to the kind of luxuriousness that keeps periodically turning up in history until a new prophet-saint arrives on the scene to denounce it and expunge it from the local roster. What is deeply disturbing is that we are sometimes uttering brave and even flaming words about identifying with the poor at the same time that we are rewriting just this kind of past history. But that is another small aside from the large issue, which is real human living and the sacrificial element that is one of the most unfailing preservatives of that "real" in human living.

The material poverty and inconvenience just alluded to is but a minor facet of the idea, but I do think it is a facet. Do any of us lack personal experience to remind us that the poorest communities are usually the happiest? Nothing bores like surfeit, nothing divides like ease.

If it is true—and it *is*—that the religious community does not rightly understand its vocation unless it sees itself as part of the whole ecclesial community, the cosmic community, it is equally true (because it is the same truth turned around) that the religious community will be to the ecclesial community and the cosmic community only what it is to itself and in itself. The creative leader will want to accent this to her sisters so that they can accent it to one another. Not verbally. Just vitally! We shall be to the Church and to the world only what we are to each other, no more and no less. And what we are to each other will inevitably serve the Church and the world.

Every superior is called to be a prophet. Perhaps we could even say that this is her highest creative service in allowing and assisting others to realize their potential and release their own creative energies. Now that we are all nicely educated to understand that the prophet is not the one who foretells the future so much as the one who says something about the present, the creative superior's prophetic role becomes not only clear but uncomfortable. Jeremiah would doubtless have had a much higher popularity rating if he had limited his observations to a pleasant, "Shalom!" It is so much easier to say "Shalom" than to say, "Do penance, or you shall all perish." Of course, it is best of all to prophesy both penance and peace, but we shall have to keep them in that order. And our own efforts to achieve that real human living which has to be rooted in penance and sacrifice give abundant testimony that peace is indeed a consequence of penance performed in love, of sacrifice as a choice of life style rather than just a choice among things.

Obviously, obedience is the profoundest expression of sacrifice. And maybe one of the biggest mistakes that eventuated into that maternalism in religious communities which has had us running such high temperatures in recent press years, is that of supposing that obedience is for subjects only. Allow me another aside to interject here another small idea I have been nurturing. It is this: that *subjects* is a very poor word substitute for *sisters* and of itself precipitates a whole theological misconception of what and who a superior is. Subjects are persons ruled over. However, a servant does not rule. We need to get rid of the monarchical connotations of *subject*. And if we begin by getting rid of the term *subject*, we may be already better equipped to understand that the

superior, as servant, is the first "abject in the house of the Lord." Once we establish her as subject, we shall perhaps be less ready to label her "reject."

A creative superior will have to excel in obedience. It is part of her role as prophet. She must obey others' needs at their specified time according to their manner and manifestations. She must respond not just to the insights God gives her, but to those he gives her sisters. She should obey their true inspirations as well as her own. She ought to be obedient to the very atmosphere she has helped the sisters to create. For we can never establish a communal *modus vivendi* and then sit back to enjoy it. Life, like love, needs constant tending. Life needs living as love needs loving. This very thing is essential to creative leadership. Charity is a living thing and, therefore, always subject to fracture, disease, enfeeblement, paralysis, atrophy, and death. The prophet is more called to proclaim this truth and to disclaim offenses against this truth than to wear a LUV button on her lapel. It is much easier to wave a LUV banner at a convention than to tend and nurture love in those thousand subtle ways and by those myriad small services for which womanhood is specifically designed, in which religious women should excel, and to which religious superiors are twice called.

Real human living which the creative superior is called to promote, can never be anything but spiritual, sacrificial, intelligently obedient, and—yes—transcendent. We need not be wary of the word, nor of the concept. The new accent on horizontalism is well placed, for many of us seem to have got a stiffening of the spiritual spine with past concentration on verticality. Still, if we adopt a completely horizontal mentality, we are likely to drift off to sleep as concerns genuine spiritual values. After all, the position is very conducive to sleep.

We are most fully human when we are vertical. Yes, we reach out horizontally, but our face is upturned to Heaven. The really lovely paradox is that it is only when our eyes are upon God that we are able to see those around us and recognize their needs. They are, after all, each of them "in the secret of his Face." It is a vital service of creative leadership that it emphasize the essentiality of the transcendent element in real human living. In fact, we could more accurately talk of the transcendent character of full human living than of any transcendent element of it in particular. The term of our destiny is not on earth. Therefore, we shall never rightly evaluate anything that pertains to earthly existence unless we see it or are attempting to see it from an eternal perspective. And we shall never really live humanly unless we are living spiritually. Certainly we shall never have a religious community that abounds in warm human affection and mutual concern unless it is a religious community concerned primarily with the kingdom of God. We can properly focus on one another only when we are focused on God. For to be fully human is to

share in what is divine: "He has made us partakers of his divinity."

The most natural superior is, therefore, the most supernatural. And real human living must be based on a value system that is transcendent. In these days one need scarcely look far afield to discover what becomes of community when the value system is not transcendent. A group of individual women, each doing her thing, is by no means the same as a community which has a thing to do. To such a community, each sister brings her own creative contribution, and in it each realizes her creative potential. And a servant of creativity is needed for all this.

There is much more to be said about creative leadership, and others are equipped to say it much better. One can speak onlyout of one's own experience and with one's own limitations. However, it has been my observation that cloistered living does offer a certain insight into humanity which is sometimes different from that of persons whose professional qualifications doubtless exceed those of the cloistered nun. It's quite predictable, really. We ought to anticipate expertise in human living from those who have chosen to achieve human living in such close quarters. We should expect some special insights into humanity from those who see it at such close range and on such limited acreage. So perhaps these simple thoughts of a daughter of Saint Clare may have some small point to make. Ω

Saint Colette

Dawn is a recluse
Whose radiance,
drawn forth from
her glowing dark,
illumines the dwindling light
of Francis and Clare;
heals, restores, invigorates—
then gladly fades
into their enduring day.

Sister Mary Agnes, P.C.C.

The Family of Clare in the United States

EDITED BY SISTER FRANCES ANN THOM, O.S.C.

CREATIVE FIDELITY TO the ideals of Francis and Clare, a healthy diversity rooted in real unity of spirit, and vibrant attunement to the needs of the contemporary American Church—all these mark the life of the Poor Clares in America. Rather recent emphases on enhanced cooperation and communication among the various Poor Clare Communities in the United States prompted us to solicit these brief but informative and inspiring accounts from the various groups of Poor Clare Nuns in the country—*ed.*

The Poor Clare Federation of Mary Immaculate

Mother Mary Francis, P.C.C.

THE POOR CLARE Federation of Mary Immaculate was the first contemplative federation erected in the United States of America following the directives of the Holy See for the formation of federations of monasteries of nuns. The first chapter assembly was convened on March 11, 1958, and the following year the new federation was canonically erected by the Holy See.

There are presently nine member monasteries in the following cities: Alexandria, VA; Aptos, CA; Cleveland, OH; Kokomo, IN; Los Altos Hills, CA; Newport News, VA; Rockford, IL; Roswell, NM; and Santa Barbara, CA. These monasteries all observed the primitive Rule of Saint Clare and the Constitutions of Saint Colette. Following the Second Vatican Council, the federation began work on a revision of Constitutions and the new text was approved by the Holy See on June 29, 1973 for an "ad experimentum" period. The finalized text was definitively approved by the Sacred Congregation for Religious on March 5, 1981.

A statement of the ideals of the federation and a view of the cloistered contemplative life in the Church was published in 1977 and presented to the hierarchy and clergy of the United States. This publication, "With Light Step and Unstumbling Feet," is available from the Poor Clare Monastery, 809 East Nineteenth Street, Roswell, NM 88201.

Sister Frances Ann Thom, O.S.C., a Consulting Editor of this Review, is a member of the Poor Clare Community in Lowell, Massachusetts.

The federation sought at one of its early chapters to define the very term *federation*, to itself and to all the nuns of its monasteries. These were its findings:

The ideal of our Mother Saint Clare, to which all the monasteries are dedicated, in which all the nuns are united, is great enough to find some variance of expression in each community.

• Etymology has news to tell: *federation* is from the Latin *foedus*, meaning a league or a treaty. *Foedus* is in turn traced to *fides*, faith; and *fides* springs from *fidere*, to trust.

• It is ours to discover experientally, to express existentially, what we already are etymologically: the company of those who trust one another and so are able to be open to one another and to work together in a strength we cannot have alone.

• *Trust*, then, first of all: *trustful openness*; and out of this, made possible because of it, *peace*. In such a context, there are bound to be differences in approach and outlook, in climate and customs; and these should be seen as enriching. But suspicion and hostility, being closed to the views of others: these are destructive of federation.

• "Peace to you, good people!"—thus our Franciscan federation greets its members. *Peace*—to those who are open to one another in *trust*.

The federation also reviewed the *functioning of federation*:

• A federation presupposes separate entities which can exist apart from federation but which, for reasons conducive to both their individual and their common good, freely elect to group together in a loosely structured federal system. Here in the United States, we have a federal type of government with individual states and a central coordinating power. While there does not exist a satisfactory parallelism here, since the federation in no way includes the idea of any central government, there is still this to be learned from the comparison: alone, the states were weak; in unity they found strength. They became the United States of America.

• Autonomy is necessary so that, under the influence of the Holy Spirit, each monastery is able to develop according to its own particular genius. It is only by correspondence to this inner working of the Spirit that the faithful autonomous monastery is able to extend itself into the larger community of the federation.

• By this incorporation, the limitations of isolationism which autonomy can impose are removed. But the resulting union will grow and deepen and the federation function properly only to the extent that there is true mutual sharing. For this, openness is essential. This openness includes a simple and humble willingness to receive as well as a loving desire to give.

• Each of us can grow with the other through the unique contribution of that other. To be open to our sisters is to share the inner workings of the Holy Spirit in all as he leads us to the good, but to a good which may be expressed in various ways by different monasteries.

The ideal of our Mother Saint Clare, to which all the monasteries are dedicated, in which all the nuns are united, is great enough to find some variance of expression in each community. It should. It must. For it is alive!

We are made for the good and for the truth. Both are dynamic. In community, we move forward to the possession of greater good and fuller truth to the extent tht we attune ourselves to the inner voice of the Holy Spirit speaking in ourselves but speaking also in the other. According as we understand this, realize this in our relations with others, so will we achieve perfect community in our lives. And only to that same extent will monasteries be equipped to enter into the larger community of the federation.

And so we have come back to the point of departure: again, it is trust, it is openness, it is peace—by definition and by function, too.

Because the holiness of its members is the vital concern of the Poor Clare Federation of Mary Immaculate, it sought at one of its chapters to define the term of its concern: Holiness is a state of awareness, responsiveness, openness, given-ness to God. Because we are of the race of the God-seekers, we grow in awareness of his constant presence in us and around us. Because we are aware, we seek all the more. And so seeking, in such awareness, we find him, not only in our hearts, not only in others, but in each circumstance of life. "It is the Lord!" we say, each day and hour.

Open to God, surrendered to God, given to God, wholly at his disposal, we become diaphanous to him, so that others perceive the presence of Christ among them, though they know not whence they perceive him. "It is the Lord!" they say. Of the given, God asks a continuing given-ness; of the consecratedly set apart ones, he asks a perfect docility to the Spirit; of the responders, he asks a repeated responding in every human situation.

"It is the Lord!" he says through our sisters, through our occupations, through our prayer. And so Christ lives in the totally given ones, who walk in reverential wonder before the awe-fulness of God, and in joyous recognition of his presence in others—who, in turn, greet his presence in

them, exclaiming out of the soul's silence, one to the other: "It is the Lord!"

However faltering our efforts, this is the term of our desire.

The Mother Bentivoglio Federation of Poor Clare Monasteries

Sister Marianne L. Zadrozny, O.S.C.

I CANNOT THINK OF a better way to begin a brief article on the purpose of the Mother Bentivoglio Federation than by quoting our federation Statutes. The Statues read as follows: "The purpose of the Federation is to provide a means to implement Clare's gospel living in a visible and credible manner, with greater awareness of the ecclesial dimension and of our particular charism in the world today, in fidelity to the Constitutions and traditional usages of the Order, while respecting the diversity of customs and legitimate differences" (Article 9).

Holy Scripture tells us in the Book of Genesis (2:18) that God said, "It is not good for man to be alone." This is true also of a Poor Clare Monastery. Our monasteries are meant to be in the midst of the Church, in the midst of God's people, where we can be as Clare was, a light shining for all to see. But our monasteries also need mutual support from one another, so that the life which circulates through the Order as a whole may also bring life to each individual monastery. Alone, a monastery might become isolated, vulnerable, cut off from the richness that comes of sharing and cooperation. But joined through charity and union with its sister-monasteries, it can profit from the human, cultural, and spiritual abundance available to it through them. Thus, our federation's purpose is to enable the member monasteries to help each other to live Saint Clare's ideals in today's world and today's Church.

This is not an easy task to accomplish. There is a delicate balance to be achieved between fidelity to tradition and openness to contemporary changes. As members of a federation, we have wider resources available to us as we search out options and answers. We can call upon the wisdom, experience, inspiration, and talents of many more sisters; and we can have confidence in the fitness of our choices, because the whole is greater than any of its parts.

We experience a spiritual life that is enriched by the sharing of prayer, theology, scripture, and the wisdom born of many years in the contemplative life. We live in a bond of mutual prayer for and among our members. We grow humanly through the diversity of cultures, geographic locations, educational and family backgrounds which each member monastery brings to the federation. All these elements combine to enable us to live the Poor Clare life with our roots in the past and our eyes on the future, always learning from and with each other.

In practical affairs the Federation also serves an important purpose. We reach out to one another in need, insofar as each monastery can, according to its own resources. No monastery needs to suffer serious want, because all are ready to share whatever the Lord gives them with their needier sisters. We try especially to aid those monasteries that are bearing particularly heavy expenses, such as a building project or the financing of a new foundation.

Likewise, we sometimes help one another through the temporary or permanent sharing of sisters. Often this means the sharing of special skills for a time, such as musical or liturgical expertise, mastery of carpentry or printing, or library skills, or the teaching of Franciscan studies. Much sharing is also accomplished through our monthly Communications bulletin, which keeps us posted on events in other monasteries and, every other month, carries lengthier articles of substance on topics of interest to the sisters.

In recent years, the federation has played an important role in helping to increase the sisters' awareness of issues of justice and peace. A special issue of Communications last year was concerned with topics such as poverty in today's world, nuclear disarmament, and the problems of aging, and it included practical ways in which our monasteries are responding to these issues within their traditional framework of Poor Clare living.

Because our federation assists us "to grow from good to better" (First Letter of Clare to Bl. Agnes of Prague), it ultimately works towards the good of the entire Church.

The Poor Clares of Perpetual Adoration

Sister Mary Seraphim, P.C.P.A.

THE POOR CLARES of Perpetual Adoration were founded in Paris, France in 1854. Miss Josephine Bouillevaux, a teacher, had been living with a small group of like-minded women as secular Tertiaries of Saint Francis. They soon felt called to form a more stable religious community, and her director—Capuchin Father Bonaventure Herlaut—encouraged their desire. They became a Third Order Regular community with a strong attraction to Eucharistic adoration, which they sought to combine with teaching and caring for orphans.

However, it became clear to Mother Marie Claire (Josephine's religious name) that trying to maintain both perpetual adoration and involvement in outside apostolic works was exceedingly difficult. After much prayer, the community decided to adopt the cloister, becoming a Third Order Regular, Cloister community. Some of the sisters who felt that their call was to active works had the option to leave and form their own community, which they did. This religious family is also prospering, especially in India, under the name of the Franciscan Sisters of the Most Blessed Sacrament.

Some Polish sisters, ousted from their country during the *Kulturkampf* of the 1860's, entered the cloistered house which had moved to Troyes. In 1871, they returned to Poland, establishing their first permanent house at Leopol in 1874. The Polish bishops, who found the Third Order Regular Cloister rule awkward (though it was common in France at this time) advised the sisters to adopt the Second Order Rule. They petitioned Rome and in 1912 the Polish communities were grafted into the Poor Clare family although they retained the name of Franciscan Nuns of the Most Blessed Sacrament until 1964. The Urbanist Rule was designated by Rome as the foundation for the Constitutions of the Order.

Recent research has revealed that the Order is actually living more in accordance with the original Poor Clare Rule. The only difference is the permission to have meat three times a week and to pray the Office of Readings during the day rather than at night. The Constitutions of the Poor Clares of Perpetual Adoration state that the sisters are dedicated to Eucharistic adoration in a spirit of thanksgiving and contemplative gospel living according to the mind of Saint Francis and Saint Clare. The sisters maintain twenty-four hours of adoration, taking one hour in turns during the day and two hours at a time during the night.

They observe Papal Enclosure (though they do not take it as a vow), and they wear a long brown habit with scapular, sandals, and a black veil. Below the round white collar, they wear an image of a Monstrance. A silver ring, cord, and rosary complete the habit.

A monastery was established in Vienna by the Leopol community around 1875. From there, the Order was brought to the United States in 1921 by Mother Mary Agnes Eichler. In 1946 the Cleveland monastery made its first foundation, Sancta Clara Monastery in Canton, Ohio. At present there are five houses in the United States, ten houses in Europe, and six on the Indian continent. The monasteries in this country are not federated but united in an Association based on the Constitutions.

The Most Holy Name of Jesus Federation of Poor Clare Monasteries

Sister M. Emmanuel, O.S.C.

POPE PIUS XII, in his Apostolic Constitution *Sponsa Christi* addressed to cloistered nuns, dated November 23, 1950, urgently requested the formation of federations, and where needed or of great advantage, confederations of monasteries of the same Order. For the "apartness" peculiar to monasteries of our own Franciscan tradition, the idea of federation posed many and grave questions, despite the assurance that our autonomy would not be lost in such a step.

Father Pius Barth, O.F.M., a member of the Sacred Heart Province, initiated the first steps in the direction of federation among the Poor Clare Monasteries. The attempt was on a national scale. The sisters in the monasteries located on the Eastern Seaboard, namely in Jamaica Plain and Lowell (MA), Bronx (NY), Bordentown (NJ), Philadelphia (PA), and Greenville (SC), asked to form a regional federation. The petition was addressed to Father Celsus Wheeler, O.F.M., Minister Provincial of the Most Holy Name of Jesus Province of Friars Minor. Father Celsus and his Council endorsed the petition and forwarded it to the Franciscan Curia for approval, and from there it went to the Sacred Congregation for Religious and Secular Institutes. Father Michael Harding, O.F.M., was nominated by Father Celsus to assist the sisters in the work of helping one another to maintain the spirit of the Second Order. The Sacred Congregation granted permission to undertake the work of forming a regional federation and appointed Father Michael to act as its Delegate in the preparatory steps of setting up a meeting of the six Abbesses and the task of writing federation statutes.

On April 18, 1960, the Abbesses of the six established Monasteries and

the appointed superior of the soon-to-be-established Monastery at Delray Beach (FL), along with an elected Delegate from each of the seven monasteries, met at the Jamaica Plain Monastery under the leadership of Father Michael. Their goals were to get to know a little about one another, to write federation statutes, and to elect the official of the federation. Mother Mary Virgilius, O.S.C., Abbess of the Jamaica Plain Monastery, was elected Federal President for a term of six years; four of the Abbesses were elected to serve as her Council for the same number of years. A report of the meeting and a copy of the proposed federation statutes were submitted to the Sacred Congregation. Within a short period, Father Michael was delegated to act as the Religious Assistant; the Sacred Congregation did not specify how long Father Michael was to serve in that capacity.

In the years between 1960 and 1963, three of the Monasteries made Mission Foundations: in 1961 the Jamaica Plain Monastery made a Foundation in Japan; in 1962 the Bordentown Monastery made a Mission Foundation in Coroico, Bolivia; and in 1963 the Bronx Monastery made a Mission Foundation in Anapolis, Brazil. By the time the Federation Statutes were approved (1963), our membership had increased from seven to ten member Monasteries. (New foundations are automatically members of the Federation until the time of the first canonical election in the newly founded community. At that time, the monastery chapter of the new foundation decide by a 2/3 majority whether or not to continue membership in the federation. The Federal Assembly has the right to accept or reject the request.) The Statutes were approved for a period of seven years, at the end of which we were invited to make recommendations for desired revisions.

In the three years that remained of Mother Mary Virgilius' Presidency, she visited each of the member Monasteries in the States. The Abbesses became better acquainted with one another during this period, and in 1965, the Greenville Community invited the Abbesses to meet at their Monastery to discuss the adaptations suggested by the Second Vatican Council. The seven Abbesses in the States and the Abbess from the Mission Monastery in Coroico, Bolivia, attended the meeting. It was Vatican II and the document *Perfectae Caritatis* that brought us together in a working relationship and in the acceptance of our differences. These factors established our mutual esteem for the autonomy of each monastery and taught us to respect differences as the responsibility of persons and communities.

Each of the successive Federal Presidents and the Religious Assistants have collaborated in promoting workshops accenting our Franciscan heritage and deepening our roots in Franciscan traditions. There have been Formation Workshops since 1967, the first at Villa Cortona with input from the friars at Holy Name College. Father Ignatius Brady, O.F.M., gave a workshop in Franciscan spirituality at the Lowell Monastery. There were two workshops at Christ House (Lafayette, NJ), treating of Liturgy, Prayer, and Growth as Persons; a Paterson (NJ) Workshop on Saint Clare, conducted by Father Regis Armstrong, O.F.M.Cap.; and a Rye Beach (NH) Workshop conducted by the friars there entitled "The Colorful Plant in God's Garden, Poor Clare Life Today." The Novice Directresses meet each year for a sharing and in some instances professional input; the Formation personnel enjoyed a six week Program presented in two three-week sessions by Dr. Vincent Bilotta, Director of Formation at Affirmation House. The sisters lived at the Center in Rye Beach, and Dr. Bilotta made his presentations at the Center. Smaller workshops have been offered in the specialized areas of Canon Law, Archives, Scripture, and Psychology in various member Monasteries. In some instances these were community workshops to which others were invited; in other cases, the workshop was Federation sponsored to assist the sisters working on Constitutions and starting archive projects in community.

Revision of the Federation Statutes reduced the term of office for the President and her Council to three years. The term of office of the Religious Assistant is also three years; his availability and the desire of the sisters determine the length of time he may fill the office. There is a nomination process carried out for the offices of Federal President and Religious Assistant. The President is elected in the Federal Chapter, and the Religious Assistant is approved by Father Provincial and the Minister General, then delegated by the Sacred Congregation for Religious. We do have a Delegate for the Nuns at the Franciscan Curia (this office is assigned by the Minister General, but not for any particular length of time).

Much to the joy of both the Mother Bentivoglio Federation Monasteries and the Holy Name Federation Monasteries, there has been a collaborated effort to share in common Workshops and Federation Chapters beginning in the seventies. In April of 1982, the first Joint Meeting of the two Federation Councils took place at the Jamaica Plain Monastery. All the Council Members of the two Federations were present, along with the Abbesses of Holy Name Federation and our Religious Assistant, Father Giles F. Bello, O.F.M. Much was accomplished at that meeting by way of defining the need for better communication with the Franciscan Curia and the OFM Conference and exchange with persons in positions to assist us in the accomplishment of our goals. Presently, we are engaged in a follow-up of the joint effort to renew our spiritual ties with the First Order, and the cooperation of the friars has been most encouraging.

For all the members of Holy Name Federation, I wish to thank our Franciscan Sisters and Brothers and the Members of the Franciscan Secular Order who have, in countless ways, reached out to the Poor Clares over the years. A special thank you to the Ministers General who have appointed a Delegate for the Nuns, and to the Ministers Provincial for the services of excellent Religious Assistants. Ω

Our God Is a Happy God

Our God is a happy God,
I mean, He has a sense of humor;
He loves to see us laughing,
And, you know, there is a rumor
He's the life of every party
That is gathered in His name.

And Saint Francis knew it too,
For if he saw a gloomy brother
He'd chide him, "Brother, for shame.
If you've sin to be forgiven,
Find a priest and get thee shriven,
Then come and join the game.

And every Pentecostal time
He'd get the biggest shindig ever
Seen in Umbria's bright vale;
And they'd sing in joy and happy praise
To the God who made them so
Till all the people round about
Would throng into the dale,
For it made them all feel happy too
The happiness of God to know.

For it spread to every heart
That was open to receive it,
Which simply means one willing
Firmly to believe it.

Sister Clare Ellen, O.S.C.

Clare and Francis: All Their Meetings and Other Links

RAPHAEL BROWN, S.F.O.

HAVE YOU EVER come across a factual survey of *all* the major and minor meetings and other links between our two founders? I have not. Yet the subject is obviously of basic importance for our knowledge of the life and spirituality of both.

The need for such a study arises when we read Father Murray Bodo's imaginative book on *Clare, a Light in the Garden* and Heribert Roggen's *The Spirit of Saint Clare*. Clearly, we must get the facts and the record straight. The true facts convey a powerful message for all Franciscans.

This rapid outline will therefore distinguish between the three main sources of materials: (1) authentic data in the writings and early lives; (2) less reliable data in later medieval documents; and (3) folklore. The limitations of this article preclude buttressing with references and bibliography. However, I hope to provide full documentation in a book.

The connections between the two Saints fall into two groups: actual meetings like the vesting of Clare, and links not involving a meeting like her being consulted regarding Francis' calling to prayer or preaching. This condensed survey will follow a chronological outline.

Dr. 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, including True Joy from Assisi.

Only the meetings and other links will be treated—not the attitude of Francis toward women in general or toward other particular women such as Lady Jacopa and the Roman recluse Prassede. Nor his concept of spiritual motherhood.

"Ever since I have known the grace of my Lord Jesus Christ through his servant Francis, no suffering has troubled me, no penance has been hard, no sickness too arduous.

The first link between Francis and Clare, about six years before her vocation, remains one of the most striking of all: the prophecy by Francis while repairing San Damiano that "here will dwell Ladies" whose holiness would glorify God throughout the Church. We do not know but may surmise that the identity of their foundress was then also revealed to him.

Just how did her vocation originate? Of course, with everyone in Assisi, she heard about his dramatic conversion. She was about twelve when he renounced his father and inheritance before the bishop. Through her teens she must have followed reports of his begging and repairing the three chapels, and then she no doubt heard some of his sermons in the Cathedral of San Rufino adjoining her home.

Which of the two first approached the other? One of her nuns testified that on hearing about Francis, Clare resolved in her heart to follow him somehow. Her sister Beatrice said that when he heard of Clare's outstanding faith and refusal to be married, he went to her, and according to another nun "almost constrained her" to leave the world. We have all too little information about those first crucial meetings. One minor link: at this time she sent some money to buy meat for laborers building a small house near the Porziuncola.

Only in the relatively late *Book of the Conformities* do we find this plausible but uncertainly reliable anecdote. As in those talks about her vocation Clare seemed "willing and prompt," Francis tested her by ordering her to disguise herself in sackcloth clothing and beg for bread throughout Assisi. And she did so without being recognized.

Next that peak meeting and experience for both: her vesting as the first Franciscan nun by Francis in the Porziuncola Chapel on the night of Palm

Sunday, 1212. Yet it is not described in his sources, only in hers, with very few details. Here I have to correct a shocking error in Father Bodo's book: on pp. 7–8 we read that Clare and Francis "had both stood naked before God and man," he before the bishop "and she when she placed her lovely dress into the brothers' open palms." Father Murray's typescript had included the crucial word *symbolically* after the first *she*, but somehow it was omitted in printing. He wrote me that this error "gives an entirely false impression and pains me deeply." Yet it was reprinted a year later in *The Francis Book*. He called it "egregious," i.e., outrageous; I agree.

Francis is not mentioned in the accounts of Clare's enraged male relatives trying in vain to drag her and her sister Agnes away from the Benedictine nuns. But he is listed as escorting her to the second convent and there "with his own hands" cutting Agnes' hair, in Clare's presence, of course.

Now we have the first decisive three years of the new sisterhood at San Damiano, alas almost completely undocumented. No doubt Francis visited Clare then less rarely than later in order to teach her what she called "that way . . . the Son of God."

It was presumably during those first three relatively less structured years that they may have had that beautiful "transfiguration" meal at the Porziuncola which is narrated only in the fourteenth-century *Actus-Fioretti* (Fior ch. 15) and which some scholars consider a folklorish myth.

Perhaps also during this period of formation Clare had a remarkable vision, reported by her lifelong friend Sister Philippa in the Process (3.29). In it Clare easily climbed up a ladder to Francis and sucked a sweet milk-like substance from one of his nipples, the tip of which remained in her mouth, and taking it in her hands she found it was gold so clear she saw all of herself in it. This wholly non-Freudian vision is rich in medieval mystical symbolism exactly like those of Saints Hildegard and Gertrude: a ladder as the soul's ascent, milk as spiritual nourishment, gold as perfection. The vision presents Francis as a mother-figure, a theme that became important in his spirituality but is still almost unexplored (see **The CORD**, Feb. and April, 1977).

In 1215, with the Fourth Lateran Council's decree forbidding new religious orders, "after the Lady Clare had been three years in religion, the instant prayers of Saint Francis prevailed on her to accept the ordering and government of the Sisters," with the office of Abbess. And thereafter he "gradually withdrew his bodily presence from them" (2Cel 204). Why? As he explained to his friars, "Do not think that I do not love them perfectly, but I am giving you an example" (ibid.).

In fact the sources for both Saints specifically mention only three particular meetings through the remaining eleven years of the Poverello's life, though no doubt there were a few more, yet only *coacta et rara*, "compelled and rare" (2Cel 207).

A perfect illustration of that "compulsion" appears in a bright nugget discovered in a fourteenth-century codex by Giuseppe Abate, O.F.M.Conv. (see *Misc. Fr.* 56:399) which adds significant information to Thomas of Celano's account of the dramatic ashes sermon given by Francis to the Sisters at San Damiano (see 2Cel 207). Note especially the end of the following sentence for its profound insight into Clare's loving heart: "Saint Clare, whenever she heard that Blessed Francis was going away, sent for him, saying, 'Go tell Brother Francis that he come to speak with me,' because *she believed she would not see him again*." (Just think how many times he went away from Assisi!) This time (among others?) he told the messenger: "Tell her I will speak to her on my return." But of course she knew very well that he could easily be "compelled" to yield by adding: "She is asking you for the love of God."

Another fourteenth-century text (*AFH* 20:106) reports another visit which Francis actually initiated: "Brother Leonardo recounted that once Saint Francis called to Brother Angelo at the Place of Saint Mary, saying, 'Let's go to see Sister Clare.' And as he extended the conversation until lunch time, Saint Francis ate there, and certain friars were at table with him." But he was rapt into an ecstasy. However, though Francis first spoke to Clare and the sisters, it would seem that the meal with the friars took place in the nearby chaplain's house, since the nuns are not mentioned.

Again in that house, staying within a little cell made of rushes (LP 43), the Poverello lay sick for about fifty days in 1225, suffered the pains of his stigmata and blindness, was overrun by field mice, received assurance from God of eternal life, and in gratitude composed the Canticle of Brother Sun and also "some holy words with song" to console the Clares, because he knew they were grieving over his illness and he was unable to visit them personally (LP 45). Those words are the recently discovered Message to the Poor Clares.

In some older lives of both Saints it is alleged that Clare built the little rush cell in the tiny "Garden of Saint Clare" at San Damiano and that she actually nursed Francis there. Yet the only source which connects her with the cell is the late *Actus-Fioretti* (Fior ch. 19), which, however, states only that she had the cell made (*fecit fieri*) for him, with not a word about the garden or nursing. So the cell was as specified in part of the house, and the house of the chaplain was not in San Damiano but "outside" where "the friars stayed," as described in her Process (6.16). However, we know that Saint Clare made a pair of special sandals for Francis' wounded feet.

Turning from their meetings to indirect links, we find more of the latter than the former. The outstanding one is his sending Brother Masseo to consult Clare and Father Sylvester regarding his persistent longing to spend most of his time in contemplative prayer (see the full account in Fior ch. 16).

Two links involve bread. When Clare fell ill, Francis and Bishop Guido ordered her to reduce her severe fasting and to eat at least an ounce and a half of bread every day; and he also told her to use a straw sack as mattress. Only the late Minocchi *Leggenda Antica* (ch. 42) reports that once Francis had only one loaf of bread left for thirty friars; so "that true poor man of Jesus Christ sent to the poor Saint Clare" for some loaves, if she had some, and she gave them two of her remaining three, and it sufficed for the thirty friars.

Francis once sent her five ladies as candidates, but she correctly foretold that one would not persevere. He also sent to her the delirious Brother Stephen, and he was healed when she made the sign of the cross over him. This Brother Stephen reported that Francis used to call Clare "Christiana," and he preferred to call her nuns Ladies instead of Sisters. He liked to call her his "little plant."

For their formation Francis gave Clare a Form of Life. She must of course have recived copies of his various writings, but the only one specified in the sources is his Office of the Passion, which she "learned and often recited devoutly." Before dying, he sent to her a last will for the sisters. At one time he advised her to be ready in case he should decide to send her to found another community.

Before taking up their last meeting in this world, we should mention in passing three charming folklorish stories which are not found in the

sources. Once in the early years he worried about her until in a well near Siena he saw her shining face reflected, "so pure that all my doubts have vanished." According to Fortini, people in the Assisi countryside still tell a story about Francis and Clare walking on opposite banks of a river in flood, he being unable to cross to her side, until she threw her mantle onto the water, stepped on it, and rapidly went across. The third legend, involving roses blooming in winter at her prayer for another meeting, is vividly retold in Father Bodo's book (pp. 50–53).

It has been plausibly suggested by Ignacio Omaechevarria, O.F.M., that Clare and her sisters may have played a role in Francis' adding the pardon verses to the Canticle because the mayor then in conflict with Bishop Guido had a daughter among them.

The last link and meeting between Francis and Clare took place at his death (see the full account in LP 109 and 1Cel 116–117). She was so ill that she feared she would die first and not see him again; so he wrote her a letter and promised that she and her sisters would see him. As they did . . . when his body was carried to San Giorgio Church in Assisi by way of San Damiano. While "they held him at the window for a good hour," Clare took in her mouth one of the stigmata nails protruding from his hand and tried to draw it out, but could not. This incident was first reported in Fra Jacopone da Todi's Laud 61 late in the century, but it may be authentic as one of his relatives had been a Poor Clare at San Damiano. Before the body was carried on, Clare dipped a cloth in the blood of the wounds and had the body carefully measured for a future painting in a niche.

We may only surmise that the two Saints may have had further mystical meetings during the twenty-seven years that she lived on in San Damiano, until their final permanent encounter and reunion in Heaven in August of 1253.

Saint Clare's ultimate tribute to the Poverello was uttered during her last days: "Ever since I have known the grace of my Lord Jesus Christ through his servant Francis, no suffering has troubled me, no penance has been hard, no sickness too arduous." Ω

Book Reviews

To Serve as Jesus Served: A Guide to Servanthood. By Clem J. Walters. South Bend, IN: Charismatic Renewal Services, 1983. Pp. viii–128. Paper, $3.95.

Reviewed by Terry McCook, S.F.O., M.A. (Education, American University), a businessman in Steubenville, Ohio.

To Serve as Jesus Served is a stimulating challenge to modern-day Christians to understand service as the proper role for the followers of Jesus Christ. The book is primarily a guide that formalizes the teachings in the Servant School of the People of Praise, a charismatic Christian community in South Bend, Indiana. The teachings are practical applications of scriptural norms that have been taught to each adult entering the community during the last ten years.

In the Introduction, there seems to be an arbitrariness in the selection of some definitions. For example, ". . . in this book the adjective 'secular' denotes what has traditionally been called 'the world': not the created order God instituted and loves, but that system of relationships and values which is hostile to Christ and his kingdom." Why not the created order God instituted and loves? Certainly there are those who prefer the positive denotation of the adjective *secular* as an impetus to learn more about Christian service. Members of the Secular Franciscan Order, for example, are professed to go ". . . from gospel to life, and life to gospel" in order to carry out their various apostolates of service. The Secular Franciscan Order, parish organizations, secular institutes, and other Christian groups can use *To Serve as Jesus Served* as an effective teaching source, but their definition of *secular* may be radically different from that proposed in the book. In fact, Mr. Walters contradicts his own definition later in the book when he says, "There is no justification in the life or teaching of Jesus for denigrating secular work" (p. 55); and, "The New Testament is unequivocal in its attitude toward secular work. Work is not only necessary but honorable and blessed by God" (p. 56).

Mr. Walters advises the teachers of this course, "Scripture should be the foundation and constant point of reference" (p. 91). This method, especially in using the New Testament, has the distinct advantage of keeping the Christian's attention fixed directly on the life and message of Jesus—the foundation and norm of all Christian living. A suggested addition to this method is to incorporate the examples and teachings from the faith experience of the Church into the general pedagogy. There is a great deal to learn about Christian service from the lives of the saints, particularly the Ever Virgin Mother of God, the writings of the early Church Fathers, the documents of the Second Vatican Council, etc.

Cursillistas will probably recognize the suggestion that the essential ingredients of the Christian life are prayer, study, and action. The ingredients seem to be modeled on the teaching

format of the Cursillo weekend: viz., piety, study, and action.

This book is indispensable in coming to a clear vision of what true Christian service is. For the servant who is never called upon, the servant who seems to be called upon all the time, or the servant who sincerely wants to make the gift available, *To Serve as Jesus Served* contains instructions and encouragement straight from the Word of God. Another benefit of the book is that the role of servant applies to both leaders and followers, and both can prosper in their effectiveness as servants from this same book.

The Appendix is written in the format of an instructor's guide. The author obviously intends for the book to be used, not placed on a library shelf as a decorative reference. Mr. Walters is to be commended for making this functional resource available to the general Christian readership. Especially noteworthy is the "Homework" section of each teaching session, which contains scriptural references, suggestions for prayer and meditation, and questions to stimulate group discussion on the various aspects of Christian service. Instructors who use *To Serve as Jesus Served* are well advised to complete the

"Homework" assignments not only for their own spiritual growth but also to ensure the quality training of future Christian servants.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Proclaiming the Good News: Homilies for the 'A' Cycle. By John Jay Hughes. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 217, including Index. Cloth, $14.95.

In his excellent introduction, Father Hughes reminds us that "the Gospel is not just good advice, but good news," and he shares the techniques that he has found successful in preparing homilies—writing down thoughts early in the week, writing down word for word the homily, and sticking to one spiritual goal, as Cardinal Newman suggested a century ago. Then follow the author's homilies: three to five small pages each, for each of the Sundays and Holy Days of the year. This handy-sized and well bound volume can be an asset to any friary library or to any priest looking for homily helps.

Seeking Jesus in Contemplation and Discernment. By Robert Faricy, S.J. Ways of Prayer Series, n. 7. Wilmington, DE: Michael Glazer, Inc., 1983. Pp. 132. Paper, $4.95.

This book is really two short groups of essays about prayer and discernment. Chapter three, on "Contemplation, Gift of the Holy Spirit," and chapter six, on "The Trajectory of Prayer," impressed me most. The chapters on discernment as a whole strike me as edifying rather than instructing. I hoped for more from them. Franciscans can learn something from the mystic traditions of John of the Cross and the Directives of Saint Ignatius—but not everything.

To Listen Is to Heal. By Albert J. Nimeth, O.F.M. Chicago: Franciscan Herald Press, 1984. Pp. 127. Cloth, $5.00.

This short work is composed of seventeen reflections in stanza-like form, suggesting ways of thinking that can heal ourselves and others. The listen-hear distinction is, of course, central. Some of the topics are silence, humor, music, compliments, self, potential, love, and God. Four classes of people are singled out as specially needing to be heard: teenagers, the divorced, the elderly, and the bereaved. Photographs and drawings enhance this little book of Christian wisdom.

How to Live Life to the Fullest: A Handbook for Seasoned Citizens. By Mary Lewis Coakley. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. vi-133. Paper, $4.95.

This is a book for senior citizens by a senior citizen with a spiritual, not just a medical or social-service, outlook. Preferring the designation *seasoned citizens*, the author points out some of the advantages of being over sixty and then addresses herself to some of the issues faced by those of that age: retirement, health problems, the death of a spouse, relationships to children, fears (her citation of the Russian proverb, "With God go across the sea; without God, don't go across the threshold," summarizes that chapter in a nutshell). Many of her examples are from her association with seniors in Florida, and most are geared to the lay state. This is an excellent book for our relatives or friends—is there a religious out there to write about life in religion for the seasoned citizens?

Books Received

Beer, Francis De—, *"We Saw Brother Francis"*. Translated by Maggi Despot and Paul Lachance, O.F.M. Chicago: Franciscan Herald Press, 1983. Pp. viii–145. Cloth, $12.00.

Carthy, Sister Margaret, O.S.U., *A Cathedral of Suitable Magnificence: St. Patrick's Cathedral, New York*. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. xiv–193, including Index. Cloth, $15.00; paper, $6.95.

Coakley, Mary Lewis, *How to Live Life to the Fullest: A Handbook for Seasoned Citizens*. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. vi–133. Paper, $4.95.

Doyle, Eric, O.F.M., tr. and ed., *The Disciple and the Master: St. Bonaventure's Sermons on St. Francis of Assisi*. Chicago: Franciscan Herald Press, 1983. Pp. xviii–202, Goetz, Joseph W., *Mirrors of God*. Cincinnati: St. Anthony Messenger Press, 1984. Pp. x–94. Paper, $4.95.

Leclerc, Eloi, O.F.M., *Francis of Assisi: Return to the Gospel*. Translated by Richard Arnandez, F.S.C. Chicago: Franciscan Herald Press, 1983. Cloth, $12.00.

Matura, Thaddée, O.F.M., *Gospel Radicalism: The Hard Sayings of Jesus*. Translated by Maggi Despot and Paul Lachance, O.F.M. Maryknoll, NY: Orbis Books, 1984. Pp. x–198. Paper, $8.95.

McBride, Alfred, *The Story of the Church: Peak Moments from Pentecost to the Year 2000*. Cincinnati: St. Anthony Messenger Press, 1983. Pp. viii–168. Paper, $7.95.

Sloyan, Gerard S., *Rejoice and Take It Away: Sunday Preaching from the Scriptures*. Wilmington, DE: Michael Glazier, Inc., 1984. 2 vols.: pp. 226 + 238. Paper, $15.00.

HISTORY OF THE POOR CLARE NUNS (O.S.C.)
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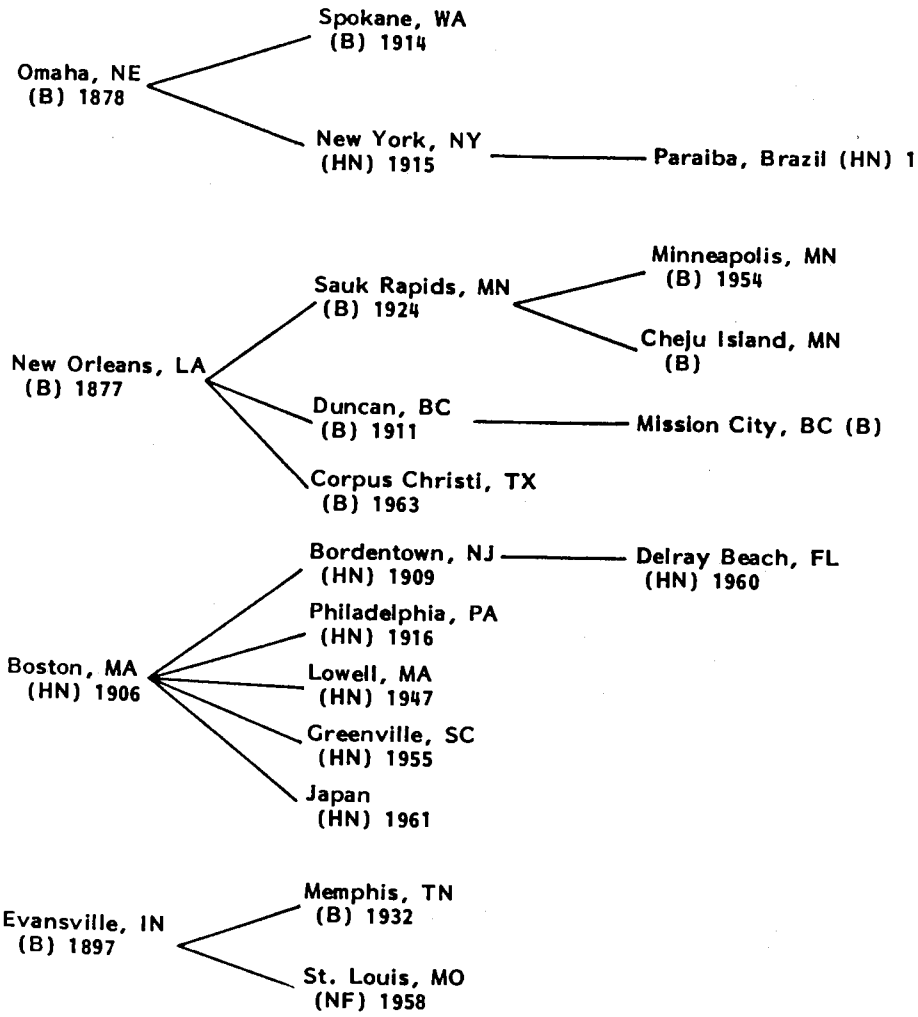

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The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

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

SEPTEMBER, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

FEATURES

Volume 34, No. 8

The CORD

A Monthly Franciscan Spiritual Review

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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: $11.00 a year; $1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our July-August issue have been drawn by Sister Kay Francis Berger, O.S.F., a Joliet Franciscan.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucif
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

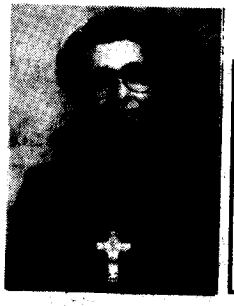
[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis
LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

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

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).



GUEST EDITORIAL

We Are All Proud of Francis

MY BROTHERS AND SISTERS, each year at this time, I cringe at the media coverage of Saint Francis. Typically, in our heavily Catholic cities, the newscaster will announce Saint Francis' Day and proceed to report on the blessing of barking, whistling, crying, groaning, and restless animals. Magazines will depict Saint Francis with a halo of birds around his head, and writers will suggest how the family can best signify Saint Francis' charism. "To mark the feast of Saint Francis," one periodical reported, "give bread crumbs to the birds and recall the love which this Saint had for all of nature." Francis, at best, comes across as a grand knight of the Society for the Prevention of Cruelty to Animals!

This all would have its place, if it were given its proper perspective. As relayed, however, such narrations portray an abbreviated, if not distorted and downright fallacious image of Francis of Assisi. For Francis was not primarily a lover of animals and nature. He was a lover of God, who saw in all creation, animate and inanimate, a reflection of the beauty, wonder, and grandeur of an awe-inspiring and fascinating God. He saw the reflection of a Father who cared so much for brothers and sisters human, that he lavished upon us the gifts of creation so that, in and through them, we might find a way to the mystery of Father, Son, and Spirit: a path to the dignity of the sons and daughters of the Father, who are the pinnacle of all creation. Too readily we speak of Francis' love for animals and nature and forget those focal lines in the Canticle of the Sun: "Most High, omnipotent, good Lord, to You alone belong praise [illegible] and blessing."

The Most Reverend James P. Lyke, O.F.M., Auxiliary [illegible] delivered this homily as the principal celebrant during [illegible] University Liturgy on October 4, 1983.

My friends, this Solemnity of our Holy Father, Saint Francis provides us the moment to see Francis in the truest light. This is a demand of truth and of honest history. More critically, in facing the richness of the life and meaning of our holy Father Francis, we find the opportunity to analyze our own call and challenge for these troublesometimes in which we live.

Well, then, who is Francis of Assisi? Most fundamentally, Francis was the man who interiorized to his inmost depths the mystery of Jesus. Aside from our Blessed Mother, Saint Joseph, and the founding Apostles, the Church acknowledges no other saint as she does Francis. The Sacred Stigmata—"I bear the brand marks of Jesus in my body" (Gal. 6:17)—were God's sign to his people that Francis discovered the inner core of Jesus' mind and heart. Francis was utterly configured to Christ. He patterned his life on that of the Lord, who invited him, "Come to me, all you who are weary and find life burdensome, and I will refresh you."

Christ said, "Do not worry about tomorrow." In this materialistic society, how great is our anxiety about "tomorrow"! How overwhelming our need for security! How tension-filled our worries about the next day, the next year, the next decade. Our pension plans, insurances, medical care, are now so bureaucratized and institutionalized that they themselves absorb our energies rather than the fullness of life these designs intend to insure.

In this context, recall how Father Francis ordered the Brother Cook not to soak the next day's vegetables in hot water on the night before, as was the custom. In so doing, Francis wanted to comply with the Sermon on the Mount: "Take no thought for tomorrow." So, the cook never put dried peas or beans into the water until the morning itself. Do not let this seeming naiveté distract us from Francis' basic intent. He wanted to create a social order and condition in which his brothers and sisters would have confidence that the Lord would provide and tend to their needs.

Christ has said, "Whatsoever you do to the least of my brothers, you do unto me." What a tremendous significance the Savior's words have in these days when the food lines at our hunger centers have literally tripled within a year's time, and when projected budget cuts force unprecedented numbers of our people to be without jobs and decent housing.

Francis identified with the poor and the outcast. In his time, there were the "populo grasso" and the "populo minuto"—the big people

and the little people, the haves and the have nots. Francis called his Order "friars minor" because we are called to work with and for the "little people": the poor.

Christ has told us, "If you live by the sword, you shall perish by the sword." How important is this mandate, as we witness the nuclear stockpiles around the world and read of our own country's intent to produce even more nuclear weapons.

Pope John Paul II and the United States Bishops in our recent pastoral letter have challenged our consciences in this savage race toward potential destruction. What a tragedy that we shall waste the valuable resources of minds and nature, technological progress and monies, to prepare for war rather than feed the starving around the world, create gainful employment for the jobless, design remedies to eliminate the causes and effects of racism, and channel appropriate resources into our educational systems.

Recall this scene from the life of our Holy Father Saint Francis. The Bishop of Assisi said to Francis: "Your life seems hard to me; it must be burdensome not to have any earthly possessions."

Francis responded: "My Lord, if we wanted to possess anything, then we would also need arms to defend ourselves. That is how all the quarrels and conflicts get started, and they are obstacles to love. For this reason, we wish to possess nothing.

Christ has told us, "I have come not to be served but to serve, and to give my life as a ransom for the many." How difficult to follow this command of the Lord in a society which beckons us to superiority, domination, and power—and to the use of persons towards materialistic goals.

Note how Francis calls us to superiority—in humility, in generosity, in service. Every class distinction among the Friars Minor was prohibited. A periodic rotation of superiors and subordinates was unconditionally required. All posts in the Order were to be viewed as modes of service. Hence, no one was called "Lord" or "superior," but servant, protector, and guardian.

We are all proud of Francis of Assisi. For eight hundred and one years the impact of his life and death has been indelibly penned in the annals of human history. Let us make Saint Francis proud of us. Ω

✠ *James P. Lyke, O.F.M.*

Blessed Are Those Who Are Angry at the Right Time

SISTER JOAN F. MALONE, O.S.F.

NEARLY FOUR YEARS AGO, on December 2, 1980, our country was shocked into tragic awareness as we read in our newspapers of the brutal murder of our four American churchwomen in El Salvador. I happened to be in New York then, and with thousands of others, was drawn to the public witness, the public liturgy in Saint Patrick's Cathedral, at which Maura and Ita and Dorothy and Jean were held up for all the world to see, as women who dared to walk with the oppressed. We were sad. But we were hope-filled, as we listened to Melinda Roper, President of the Maryknoll Sisters, with a courage that can come only from knowledge, pledge that these 20th Century martyrs would be light to Maryknoll's future commitment, absolute commitment, unwavering commitment, to live in solidarity with the poor, at any price.

As I left Saint Patrick's, on that cold and wet December day, I met a young woman standing on the steps of the Cathedral. She was collecting signatures on a petition, calling upon President Reagan to stop all military aid to El Salvador. As you would imagine, those leaving the warmth and hope of the liturgical celebration, signed readily. As you might also imagine, she met with rebuff, with coldness, even with accusation, by many of those walking New York's famous Fifth Avenue that afternoon. But she kept trying. She kept asking.

Sister Joan F. Malone, a Sister of Saint Francis, Stella Niagara, New York, delivered this address on the occasion of being awarded the annual Peace and Justice Medal at Saint Bonaventure University on Founder's Day, 1983. Sister Joan, who holds Master's Degrees in Literature and Library Science, has worked full time since 1980 at the Center for Justice in Buffalo, a position in which she is able to further the work of some eleven organizations including Amnesty International. In addition to the Saint Bonaventure Peace and Justice Medal, Sister Joan has also received the Brotherhood Award (National Conference of Christians and Jews, 1981) and the Martin Luther King Annual Community Service Award (Buffalo, 1982).

I am thinking of her today. I am thinking you honor her with your award. You honor a young man in Buffalo who spends his Sunday afternoons going door to door, speaking the truth of West Valley and asking for subscribers to their newspaper. You honor the citizens in a myriad of small towns in New England who dared to believe the nuclear freeze should be addressed in this most basic of U.S. governmental systems, the Town Meeting. You honor the nameless consumers who, for long years refused to buy a Nestlé crunch bar or Farrah slacks or Gallo wine or Campbell's soup because only in refusing their financial support could they directly speak their dissociation from such corporate injustice. You honor the committed men and women here in Western New York who have, in large measure, sacrificed their personal lives so that Love Canal will not be buried in bureaucracy and those who suffer will not be forgotten. You honor the thousands of men, women, and children who stood, just last month, hand to hand in a human chain seven miles long to protest U.S. deployment of first strike missiles in Europe. And you honor the one million of us who, on June 12, 1982, walked together, prayed together, and petitioned government together to stop this inexorable drive toward nuclear holocaust.

For in honoring me and what I believe and what I live, you really honor this swelling throng of humanity who dare to believe that Jesus meant what he said—as I dare to believe it.

> The Church of North America has already entered upon a period of persecution, wherever and whenever it dares to take seriously its commitment to the poor and oppressed.

Two thousand years ago, Jesus came into a country occupied by a foreign power where that power ruled by force of arms and commitment to violence—a country whose commercial profits rested on institutionalized slavery, a country whose citizens lived in abject poverty precisely because the powerful used their power to further enrich themselves, a country where sexism and racism reduced some human beings to a life lower than that enjoyed by other human beings, and a country whose Chief Priests had aligned themselves with governmental powers and who Luke says were more dangerous to Jesus than were the

Pharisees or Herod himself. It was to this world, not unlike our own, that Jesus, after his forty-day fast in the desert, delivered his opening sermon at Nazareth: "He has sent me to proclaim release to the captives and recovery of sight to the blind; to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And the response of his listeners? Luke tells us they were enraged by his words: "When they heard these things, they were filled with wrath."

We need to ask ourselves why they were filled with wrath. I'd like to suggest a possible reason. It may not be one with which we are comfortable—indeed, Jesus disturbed their comfort as he does ours, their illusions as he does ours. I think they knew, there in that synagogue, that this new, disturbing voice would forever unearth that one, simple, compelling truth. Option for the poor, for the powerless, for the oppressed, carries not only moral implications, but most essentially, rests on economic and political realities. If Jesus was to respond to the poor and their needs, he would unalterably respond to the social, political, and economic practices of his time, practices that kept the poor, poor, and the oppressed, oppressed. And in speaking this truth in that great human arena, he angered many.

But he also showed us the way, his way, clearly. He stood between the woman and those whom the law directed to stone her to death. He drove from the Temple those whom the law gave permission to charge exorbitant fees of those who would worship. He carried to the waters the paralytic who the law said could go to the pool only when its water was "troubled." For 38 years, the man had waited, waited to approach the waters only when the law allowed. And Jesus said, enough. Jesus taught and lived noncooperation with unjust laws. He taught and lived that in noncooperation and nonviolence, one addresses the system responsible for the injustice, at the same time that one cares for the victims of that injustice. They killed Jesus for that teaching. They killed Gandhi for that teaching. And they killed King for that teaching.

Each year, on Palm Sunday, we read in the Scriptures: "We found this man subverting our nation, opposing the payment of taxes to Caesar, and calling himself the Messiah, a King. He stirs up the people by his teaching throughout the whole of Judea." Jesus died a political criminal, on charges of subverting the political-economic forces of his day. I've always thought it tragic that we so emphasize that Jesus died on the cross to "open the gates of Heaven." Jesus died on the cross because he had shown us *how we should live* before we get to that Heaven. In his absurd Gospel, with its illogical Sermon on the Mount, he dared to challenge us to risk our comfort, our well adjusted compromises, and choose—really choose—for the poor.

Church historians tell us that for the first 400 years, ours was a Church of the poor and oppressed, willing and eager to risk supporting this new social pattern that Jesus advocated, knowing that adopting his way meant the economic and political order could not continue as it had been. Further, throughout those beginning years, Christians, by definition, did not carry arms; they refused to serve in the Emperor's army, and they lived lives of nonviolence. But the early years gave way to a new coalition between Church and State, and the dominant classes represented in that State. Paul VI, in 1967, wrote of those times, those Middle Ages: "The economic machine and the social system functioned for the benefit of the closed group, the dominant group, among whom was the ecclesiastical hierarchy itself." Christianity had changed sides. The Gospel had given no reason to legitimate existing powers, oppressive powers; nor had it taught we should lull into acquiescence the oppressed peoples themselves. But this Gospel of liberation had been abandoned; it had been tempered with the world's "reasonableness," molded to the economic demands of the day.

And the many of us here today, who have just celebrated the 800th Anniversary of the birth of Francis, take joy in the Poverello who was filled by his desire for radicalness and *lived* his challenge to that new social system. Into the developing business class, with its capitalist mentality that would lead to injustice and the impoverishment of many, Francis came to lead his brothers and sisters who Celano tells us were called "true followers of justice." Jesus was their teacher, and his Gospel was not to be compromised.

These "true followers of justice" came into a time and a place bloodied by wars: papal crusades, struggles of Emperor against Pope, conflicts of city state against sity state. It was a world whose powers turned routinely to arms to settle their differences, a world where nonviolence was suspect and its proponents considered naive. It was to this world that Francis brought his message: "Peace to you." It was in this world that Francis forbade his brothers to bear arms. We know he refused to support the Fifth Crusade. We know he interceded in the conflict between the Mayor and the Bishop of Assisi. We know he risked all in going directly to the Saracens, whom his world called enemies. We know that, in his radical following of Jesus' Gospel, he served then, as he serves now, as the instrument of God's peace. "Lord, make me an instrument of your peace," he prayed. Personally, I take comfort in the word *instrument*. Not, Lord, make me accomplish. Not, Lord, make me succeed. Not, Lord, make me convincing. But Lord, make me an instrument of your peace. God would have his world a just world, where governments do not torture their citizens, where corporations do not plunder and

pollute his earth and waters, where people of all colors are treated fairly, where 15,000 men, women, and children do not starve to death every day, the same day the world spends one billion dollars on armaments.

That is the world of the Old Testament prophets, who told us, "To know Yahweh is to do justice." That is the world of Jesus, the world he lived for and died for. And that is the world that today's justice seekers are committed to transforming. We are instruments, his instruments, trying as hard as our humanity allows, but remembering always that we are instruments for God's will. It is hard sometimes to remember this. Sometimes I feel so overwhelmed by the presence of evil. It is evil that American made bullets killed Maura and Ita and Dorothy and Jean and that the Salvadoran sergeant who gave the order now lives in California. It is evil that Dow Chemical knew the effects of Agent Orange, with its dioxin, and still sold it to the government for use in Vietnam. It is evil that civil rights workers were shot and killed in Greensboro, North Carolina, their murder captured on TV tape and shown around the country, and still the Klansmen that did it went free. All this is evil; and then we have to remember, I have to remember, that we are his instruments to be used. The Talmud offered it, far before I learned its wisdom or needed its wisdom: "It is not incumbent upon you to complete the task, but neither are you free to desist from your part in it.

And that is what we are here talking about today. People, thousands and millions of people who have come to believe and live the teachings of Jesus Christ, are not free to desist from their part in it. And I believe that what forever prevents us from desisting, from walking away, from "I don't want to get involved," is knowledge and heart. First we learn. We are not Don Quixotes, tilting against windmills. We have learned what Hooker Chemical's own corporate documents show the company guilty of, what a U.S. first-strike nuclear philosophy really means for the survival of our planet, what grotesque violations of human rights our present administration is supporting in the Philippines.

And then, we go beyond learning and we feel. We open our hearts and allow ourselves to feel the wounds in the hearts of our sisters and brothers. With that knowledge, and with that pain, we separate ourselves—you and I—from the silent ones. Injustice cannot withstand the light of day, and we move heaven and earth to make its ugliness and greed and death visible—above all, *visible*. A long time ago, Edmund Burke said, "All that is necessary for the triumph of evil, is for enough good men—good women—to do nothing." And so, it's simple. We don't do nothing, we refuse to remain silent, we refuse to be neutral, as Jesus refused to be neutral.

Oscar Romero was such a man. He knew the truth of Jesus' Gospel. He

lived the truth of Jesus' Gospel. And as he said, before his murder, he would continue to live in the bodies of his people. "To be a Christian," he said, "has political implications." This he knew, and this he died for.

The real question before us is not, Can we make this a more just world, but, Do we want to? The "we" of that sentence begins with you and me.

To me, it was ironically sad that our world was overwhelmed at the Christian courage of Archbishop Romero, whose commitment to social justice in his bleeding El Salvador led to his assassination. His life and death have forced the question before all of us: Is the ministry for justice really the essential work of the Church, or is it some kind of political perversion? As a religious woman, I remember with pain our U.N. Ambassador Jeanne Kirkpatrick's public attack on the four American women who also gave their lives in El Salvador. Her indictment: "They were not just nuns, they were political activists." She would be dismayed at how many of us refuse to be the "just nuns" of her definition. Those "just nuns" she vilified had listened to the living Lord of History who walks always with the poor and oppressed, who came to "proclaim release to the captives and to set at liberty those who are oppressed."

I am part of a national Church network called the Interfaith Center for Corporate Responsibility. As an organization of Church and religious investors concerned about the social impact of corporations, we attempt to speak to U.S. companies about principles of social justice. Having been doing this for some thirteen years now, we recently became the subject of a *Fortune* magazine profile. I am forever mindful of the now infamous line from that *Fortune* profile. The editors, disapproving of our efforts to speak to American multinational corporations about toxic waste, support for South African apartheid, and foreign sales of unsafe drugs, were unable to view us as real, true, authentic Church people. And so they were reduced to labeling us instead, "Marxists marching under the banner of Christ."

The corporate world, unable or unwilling to see an attempt to bring social justice to profit-oriented corporations as the valid work of the

Church, had no recourse but to place us outside that Church—labeling us with that ultimate epithet: "Communists." And therein lies the greatest of tragedies. Has the Church so lost its mission, its commitment to the oppressed, its sharing in the lot of today's victims, that those who try to live up to that mission and commitment must be called Marxists? I've been called that—and Communist, and "a poor excuse for a nun." I've been told to "go back to Buffalo" by Occidental Petroleum's Armand Hammer, to "go back to my convent" by an angry Niagara Falls resident, and to "go to hell" by not a few others.

And so I often ask myself, why do I do this? I found myself asking the question again this past Good Friday. Pauline, also from our Center, and I joined Bishop Tom Gumbleton and some 100 peacemakers in walking a modern Stations of the Cross in Erie. We walked to the Federal Building and to the soup kitchen and to the General Electric plant, home of nuclear weapons production. In the midst of our walk, a young man from a passing car yelled out at me: "Why bother, it won't change anything." Good question. Why bother? It seemed especially appropriate at the time. We were walking ten miles. My sign, bravely taken up in the beginning, was now very heavy. My blisters hurt, and I was cold. There is nothing romantic about a ten-mile peace walk. It hurts. And so, I asked myself his question. *Why?*

I think the answer comes to us on two levels. First of all, let us all remember that we can and do make a difference. One of us, with enough commitment, enough hope and enough will, makes that difference. It wasn't so long ago that we heard: "The Freeze will never pass the House." We'll never know what EPA is really doing to the environment." "The truth about El Salvador and Guatemala will never get out." On this last one, we should recall what Rep. Bedell, back from his fact-finding trip, stated just last week: "U.S. taxpayers are paying for the capture, imprisonment, and torture of Nicaraguan citizens." And he said that on CBS national news. If we go back a little earlier, in fact, we may remember "We'll never get out of Vietnam." And "You'll never have an integrated bus, or an integrated diner, or an integrated school." But all those things happened, they really happened. If we must be pure pragmatists, then, there is evidence that injustice can be reached at its systemic base.

But logical realities, while they may be comforting, are not my *why*, at its deepest root, its Christian root. I once was fortunate in being with Crystal Sutton, whom we know as Norma Rae. We talked about this, reflecting on her taking on the textile industry in the South in her fight

with the giant J.P. Stevens. She said it simply and persuasively: "But we are right." In the face of all their power, we are right. That is all, and that is everything. In doing justice, in daring to question the peace based on oppression, we are right. We know what we know, and we cannot turn our backs on what we know.

For each of us, that "what we know" may be different. But I really believe that, for each of us, there is that moment in time when we come face to face with injustice—on whatever scale—and that is when we decide what we believe, and whether we will act. The alternative will be to do nothing, and be silent. Silence is sin. Failure to act is sin. Neutrality when we should weep is sin. I have read that "Blessed are the meek" is more accurately translated from the Greek as "Blessed are those who are angry at the right time." And in our speech, our action, our anger, we accept what has historically been the world's response:

> But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be a time for you to bear testimony. Settle it therefore in your minds not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.

Thus it is that Jesus tells us we will find ourselves in conflict with kings and governors but are to stand firm, and he will give "a mouth and wisdom which none of our adversaries will be able to withstand." Such a mouth and wisdom was Gandhi's. Listen to him:

- Those who say that religion has nothing to do with politics do not know what religion means.
- Truth may not be sacrificed for anything whatsoever.
- Noncooperation with evil is as much a duty as is cooperation with good.

For each of us, that "what we know" may be different. But I really believe that, for each of us, there is that moment in time when we come face to face with injustice—on whatever scale—and that is when we decide what we believe, and whether we will act. The alternative will be to do nothing, and be silent. Silence is sin. Failure to act is sin. Neutrality when we should weep is sin. I have read that "Blessed are the meek" is more accurately translated from the Greek as "Blessed are those who are angry at the right time." And in our speech, our action, our anger, we accept what has historically been the world's response:

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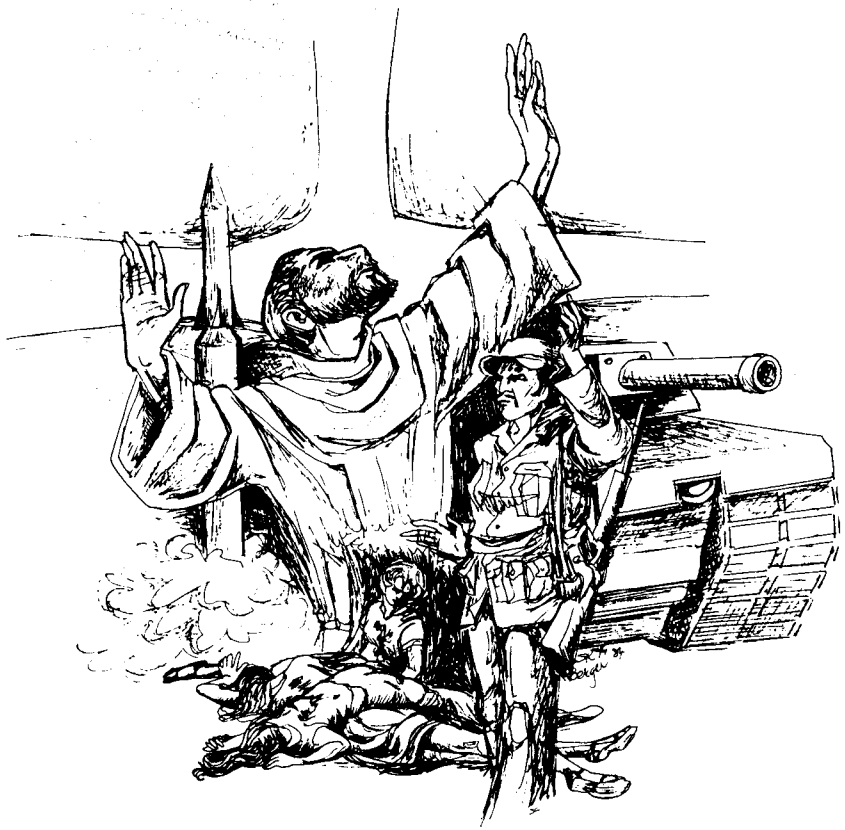
And so, Gandhi walked to the sea, and made salt. He broke the law,



the unjust law, and the British imprisoned him—his penalty for noncooperation. We have just celebrated the Paschal Mystery, and as Dan Berrigan recently said, there were more peacemakers in U.S. jails this Easter than ever before: peacemakers who prayed in front of a nuclear train, blocked entry to nuclear weapons plants, and knelt and sang in the Rotunda of the U.S. Capitol. And in our going to jail, and in our weeping, and in our trying, always trying, I think we play a part in creating the just world of the Gospel.

I was speaking of this recently to a group of clergy—speaking of my work with U.S. corporations. Incredulously, one listener asked: "But if you really believe what you are saying, won't you have to address all corporations that are guilty of unjust practices, and that would undermine our free enterprise system." From the corporate boardroom I expect that. From a member of the clergy, I don't. Or rather, I hope I don't, for the compromise implicit in his question was not allowed by the life and teaching of Jesus Christ.

He reminds me, however, that the real question before us is, not, Can we make this a more just world, but, Do we want to? The "we" of that sentence begins with you and me. Truly, no movement in the Church, in the world, begins as a mass movement in its critical stages. It's always a cadre of committed people who have a vision. Parenthetically, I heard with interest a CBS News commentator analyzing Harold Washington's Chicago victory. In the midst of his editorial, he stated categorically that the Civil Rights legislation of the 60s came about, not because of enlightened lawmakers, but because U.S. citizens, black and white, put their bodies on the line. I remember those 60s. I remember the hatred that was hurled at me. Then, of course, I was dressed in the long brown habit, and it seemed they especially directed their hatred to me who dared to move beyond the protection of convent to the racial conflict of the streets of Buffalo. But the legislation came; it happened.

That was the 60s. What about the 80s? What if we *really* do want a more just world—what does that mean for our day to day living? I think all good people agree that we are called today to greater solidarity with the poor, with the oppressed. What we may not agree on is what form that solidarity should take. All of us have prayed for the poor. We make contributions to the missions, at home and abroad, to alleviate the lot of the poor. We read newspaper accounts describing the injustice of their affliction, and they evoke our sympathy. But I would suggest that what we may have before us today is a revolutionary new way to "be with" the poor. Let us not pray, contribute, sacrifice, and then withdraw into silence. In all honesty, I believe that today's corporate and governmental giants want us to do precisely that. As the world's power elite continue to

contribute to hospital wings and visual arts programs and black schools in South Africa, in reality their underlying corporate and governmental priorities are the very forces that keep the poor in their place. Isn't it time to expand our living with the poor and ask why they are poor—why they continue to be poor? Don't we have to address the system, awaken consciences, publicly advocate, break through the conspiracy of silence? I think so. I think compassion just isn't enough. We have to *work* to change the system. A Washington economist, Heather Booth, said it very well, I think: "No longer is it enough to fight for a share of the pie, but rather we have to ask who is the baker and what is the recipe."

But it isn't only you and me who are called to question the morality of that recipe. Jesus offered his same Gospel to his Church—*our* Church. Throughout history, we have been given words and documents and encyclicals proclaiming the Gospel of justice for all people. At the 1979 Puebla meeting of our Latin American Bishops, their 20th century words consecrated this choice for all of us: "A deafening cry rises from millions of persons, asking their shepherd for a liberation that does not come to them from anywhere else . . . the cry is clear, growing, impetuous, and in some cases, threatening." "Our present day world is marked by the grave sin of injustice," gravely pronounced all the world's Bishops gathered together in 1971. They published their *Justice in the World*, and they told all of us that "the pursuit of justice is a constitutive dimension of the life of the Church," that it is as important as the celebration of the sacraments and the preaching of scripture.

But just as you and I have to *live out* our commitment to do justice, so will our Church have to live it out. It's hard and it's going to get harder: Black ministers tortured in South Africa, Jesuit priests murdered in El Salvador, Rev. Michael Cypher, Franciscan priest from Medford, Wisconsin, tortured and brutally killed in Honduras. But that's not here; it couldn't be here.

What about the U.S.? I suggest, on the basis of today's headlines, that the Church of North America has already entered upon a period of persecution wherever and whenever it dares to take seriously its commitment to the poor and oppressed. Persecution, U.S. style, won't show us tortured bodies along the side of the road. Look to see it where we're at: economically and socially. Look for it in a *60 Minutes* attack on the work for social justice that the Council of Churches has long been committed to. Look for it in a *Readers' Digest* pronouncement that the nuclear freeze movement is KGB inspired and Communist directed. Look for it in a Reagan speech before the National Knights of Columbus, promising how hard he'll work for tuition tax credits—a speech he made at the same time the Bishops were meeting to draft their Pastoral on Peace and War. Look

for it in the dire warnings religious orders and the Church in general are receiving from the IRS, warning that we may lose tax exempt status if we lobby or advocate—if we "opt for the poor." This is what is already happening; I'm sure you can add your own observations to the listing. We would be fools if we did not believe it can only get worse. But I pray for a Church that will dare to believe Jesus did mean what he said, will dare to enflesh in 1983 the Gospel of the year 1, will dare to risk the power of that Gospel against the collective power of the IRS and the Department of Defense and the Wall Street brokers.

And so, I thank you for this great, great honor you give to all of us who dare to believe in that Gospel. I wish for you all, the joy that comes from that daring. I wish for you the gift of Gospel discomfort. I wish for you the freedom that comes from knowing that the world cannot imprison what you believe, cannot silence your truth, cannot bury your witness. I wish for you what Ita Ford wished for all of us, just before she gave her life for her people. I carry her words always in my heart: "I hope you come to find that which gives life deep meaning for you. Something worth living for, maybe even worth dying for. Something that energizes you, enthuses you, enables you to keep moving ahead. Ω

I, Francis*

I live in a simple manner,
Pledged to serve Lady Poverty,
I beg for daily sustenance
Trusting in God's care; I am free.*

No house, no car, no clock, no phone,
No furniture and no TV,
With only the clothes on my back
I have all I need; I am free.

All of God's children and creatures,
Together form my family,
Brothers and sisters, one and all,
United in love; I am free.

A song of peace upon my lips,
I follow Christ to Calvary,
Praise and thanksgiving in my heart
I will die to live; I am free.

Dorothy Forman

*The name "Francis" means "free."

Forgotten Vespers

When I forgot God's songs
I couldn't sing or see.
One kind of sin lifelong
Now deepened around me.

Flesh deserted the word,
Change became death and loss;
Cornfields where I wandered
Had been stripped by black claws.

When had corn even grown?
I felt no ripening sun,
Though like dry stalks my bones
Rattled with temptation.

Or did a spirit shake
And sway the thickest sheaves?
And when all my sheaves break,
Dead, can I not believe?

Wandering through dark woods
I took my evil dreams
And flung them in the flood
Of a bright leaf clogged stream.

Oaks burning dark as blood,
Cold blooming chrysanthemums,
Young ravens blessed with food—
From this kingdom I'd come

Blind, tempted, dumb, in pain,
Lost in a deepening hole.
Starting to feel cold rain
Soak my wool to my soul

I wanted to see through
God's eyes where everything
Love changed would live anew.
I remembered the words to sing.

Charles Cantalupo

Ain't Gonna Study War No More

BISHOP JAMES P. LYKE, O.F.M., Ph.D.

MY BROTHERS AND SISTERS in Saint Francis, and my fellow students!

There is great joy for me this day on the feast of our Father Saint Francis—to be *at home*! How I have longed to be at home, among my own, on such a day—and here we are together! We Brothers and Sisters of Saint Francis count ourselves at home wherever we gather, because we draw to ourselves the little ones of the earth and we make common cause with all those who seek God and long for his peace.

But today I am doubly at home: not only am I among my fellow Franciscans, but I am at a University—a great historic center of learning, among my fellow students! Yes, I say that quite seriously! I feel at home among students for many reasons. I have been a student most of my life—worried over term papers, excited about new ideas, new teachers, new fields of study—just like you. I've been puzzled or dismayed over midterm exams, and yes, I must confess, I have spent a few all-nighters when I didn't plan my time too well.

But being here at Saint Bonaventure's brings back other memories, too. I think of two of the happiest years I ever spent when I was chaplain at Grambling State University in Louisiana, just a few years ago. I really miss my dear friends there among the faculty and students so very much. It was really home to me. To be at a center of human learning—a great place like Saint Bonaventure's—is, to me as a black man, really to be at a special home, a kind of promised land. As a member of a racial minority that has historically suffered from a lack of educational opportunities, I am especially sensitive to the critical value of a good education and the liberation that it brings to the human spirit. So I am indeed especially at home wherever men and women can pursue the wisdom of humanity in freedom and dignity.

This address was delivered by the Most Reverend James P. Lyke, O.F.M., Ph.D., Auxiliary Bishop of Cleveland, at the Celebration of the 125th Anniversary of the Founding of Saint Bonaventure University, on the Solemnity of Saint Francis, 1983.

I am at home among students in still another way, as a bishop in the United States in these days. For what is a student, anyway? A student is the professional questioner. The student by profession is committed to the search for the truth, and is therefore one who by very definition asks endless questions.

The committed and dedicated student questions and excites the whole community. Where there are students, there change is in the air! For the true student there is no area of human experience that is immune from relentless challenging and questioning. Nothing is sacrosanct, nothing is removed from close and critical examination. And so it should be—otherwise, where is there any understanding? Where is there any appreciation of the good, any rejection of the false, any growth at all?

But the committed student does not only excite and challenge the community; in the course of his dogged questioning those who have interests and investments are invariably put off balance, disconcerted, even threatened. When one is always asking why, the answers are not always easily attained, nor without great pain.

The power of God to make peace is manifest and vigorous in the lives of all those followers of Christ who radically and absolutely commit themselves to the same crucified weakness that informed the Sacred Humanity of Christ.

We bishops in the United States have become students again. I felt it this past year in a special way as we prepared to go to Chicago to formulate and approve the pastoral letter called "The Challenge of Peace: God's Promise and Our Response." We have never addressed an issue more important and critical for our times; nor has there ever been a meeting of bishops in our country that has attracted so much public attention—even world-wide! And I can tell you, never have we had to study and pray so hard; no final exam in college ever took so much out of me as when I sat in Palmer House in Chicago this past summer with my brother bishops.

We wracked our brains and hearts—and the minds and energies of the most dedicated and knowledgeable people in the world in every pertinent

area of human wisdom, science, technology, and statecraft—and what we produced we submit now to the final examination of the eyes of history, our and your Christian conscience, and our discernment of the times: the hunger of our world for peace, the crushing burden of the arms race upon the poor, and the urgent need for a new application of our traditional principles to the unique moral dilemmas and dangers of our nuclear age.

As students—and teachers—we bishops commit ourselves in this document to question and to challenge a contemporary wisdom that holds that world order is best preserved by military preparedness and the quest for nuclear parity or superiority. As Cardinal Bernardin observed in his introductory message to our General Assembly:

> The basic thrust of the document is to set the voice of the bishops of the United States against the technological dynamics of the nuclear arms race. The letter calls for stopping the arms race, reversing its direction, eliminating the most dangerous weapons systems, and emphasizing the need for decisive political action to move world politics away from a fascination with means to destruction and toward a world order in which war will be consigned to history as a method of settling disputes.

People all over the country—even all over the world—have shared the excitement of us bishops, students of peace, as we explore the riches of our Catholic tradition, as we examine with a critical and loving eye the history of our people, as we share and affirm our people's hopes for a lasting order of justice and peace.

But our efforts have not been unchallenged. Students that we are, we have excited humanity by our questioning and our challenge. In the course of doing so, we have disconcerted and dismayed our countrymen, and many of our own faithful as well.

I am no stranger to challenging the established order on behalf of human rights. During the turbulent 60s, I spent many a day in civil demonstrations opposing racial discrimination. I have experienced the antagonism and brutality of whites who wanted to preserve the practice of segregation, and I have tasted the inhumanity which my people have known since the days of slavery.

But in another kind of demonstration I was surprised by a far uglier reaction than I had ever met during the civil rights marches. I shall never forget the time I stood along with other demonstrators for peace, in front of a bank in downtown Memphis, Tennessee. As we read aloud a list of names of our American servicemen killed in Vietnam, we met in the faces of our fellow citizens expressions of hatred far more frightening and violent than any we had seen during the civil rights activities. I knew

then that something is terribly wrong with our country and our people, when peaceful assemblies of citizens cannot question the military actions of their government.

So it was not surprising last May, that a nationally known commentator on the news—who incidentally also is a Catholic—should challenge our competence to speak out on what he considers a purely secular matter. "I would no more consult the bishops of the Roman Catholic Church on national security," he wrote, "any more than I would ask the generals in the pentagon to explain the Trinity to me." In other words, the bishops are not competent to say anything that has to do with affairs of this world. We should limit our comments to such mystical matters and eternal verities as have no impact upon the critical issues of human history.

It is clear that such an invitation to mind our own business strikes a deep defensive chord in the American psyche, which resents and distrusts any religious intrusion into what is popularly perceived to be a purely secular affair. But if you ask such a defensive question: "What in the world do bishops have to do with nuclear disarmament"—or "What can the eternal truths of the Gospel possibly have to do with a secular issue like national defense?"—there is a strange theological supposition behind such comments, a supposition which we Christians—indeed, we committed students!—cannot accept. We do not live in two distinct and mutually exclusive orders of existence, one earthly and temporal and the other spiritual and eternal. This is not the Christianity we profess, nor is it the Christ that we know.

The Son of God took upon himself mortal flesh and became human—a man in a real world in time and in history. He was a son in a family, a member of a race and a tribe with a history and a culture. He was a worker and a citizen of a captive people, hungering and thirsting for justice, groaning under oppression. The problems of humanity in all their secularity were made, in Christ, the problems of God.

Jesus confronted the world at every step of his journey—he challenged the authorities, the scribes and the Pharisees, the rich and the powerful, soldiers and merchants, publicans and sinners. Saint John says, "No one needed to tell him about man, because he himself knew what was in the heart of man" (Jn. 2:25). Jesus knew our ways because he was one of us, and he knew what was in us.

Jesus was not crucified because he was an innovative religious theorist, or an otherworldly mystic. He met people where they were at, and he profoundly challenged and questioned them where they were most involved, where they were most invested, and where they had the most to fear and feared the most to lose. The Pharisees plotted to kill Jesus because they believed: "If we let him go on like this, all men will believe

in him, and the Romans will come and take away both our place and our nation" (Jn. 11:48). And Pilate handed him over to be crucified when he heard these words: "If you release this man, you are no friend of Caesar" (Jn. 19:12).

Indeed, the loving and gentle Jesus was no friend of oppression or injustice. Nor did he escape the world by a flight to otherworldly mysticism. Jesus was never passive or tolerant of evil. He was a revolutionary—not a political activist or social organizer, but in an absolute sense, far more profoundly. The divine values he preached and urged upon his world: the transcendent Fatherhood of God and the awesome dignity of each human being drawn to Christ, to share in his divine nature by the grace of God's call—these values he preached and taught exploded upon his society with terrible impact, requiring a total reordering of the social, economic, political, and religious structures.

This was most evident in Jesus' confrontation with the legal traditions of the established religious community. Jesus simply refused to obey those man-made laws which he saw as false to the divine order and harmful to the dignity of the human person, and he encouraged his disciples to follow his example. The theologian Thomas Ogletree puts it this way:

> Jesus did in fact violate the law as it prevailed at the time. . . . His behavior was factually criminal, and he was punished for it. Whereas the average crook does not question the existing system as a whole, Jesus did precisely this, radically and rebelliously enough, and in several directions. . . . Whereas in the past, in all societies, those who sat at high tables were paid attention to as objects of respect and envy . . . for Jesus the least of the brethren are important to him, everything is attuned to them; they are the yardstick.

So the follower of Christ continues this tradition of confronting and challenging his world. We "work out our salvation in fear and trembling, knowing God works within us as children of God above reproach in the midst of a crooked and perverse generation, among whom we appear as lights in the world holding fast the word of life" (Phil. 2:12–13, 15). We live in a sinful world, and those who profess to follow Christ must be involved as "lights" in the world society and must be prepared "to bear fruit in charity for the life of the world," as the Second Vatican Council said (*Optatam Totius*, §16). There is no escaping our challenge and our burden. From the time of the captivity of the chosen people in the land of Egypt to our own present day, the two great sins against humanity and against God have been slavery and idolatry. The Church, in its teaching mission, must raise up those who will question and challenge the sinful values of the world as they threaten human dignity and the sovereignty of God.

We are impelled to be good students of our God and ask these questions that ever challenge the dehumanizing and idolatrous assumptions of the world we live in, or we are not true to the Gospel of Christ and cannot call ourselves his faithful followers.

Some critics of our peace pastoral have argued that we bishops have sold out to left-wing politics and liberal values, and that the greatest moral evils of our time are godless Communism and secular humanism. They say that we ought to get back to condemning totalitarian dictatorships of the socialist bent and to lobbying for prayer in public schools and religious expressions of patriotism so that the world might know that we are a God-fearing and religious people.

I am no friend of Communism; nor, I can assure you, are the bishops of the United States, even the most ardently pacifist among them. We share the revulsion for a system that denies basic human rights and the dignity of each individual human life. We completely support the constant teaching of the popes since Leo XIII, condemning atheistic Communism.

On the other hand, a constant expression of revulsion seems a questionable tactic when people are dedicated to seeking peace. I doubt that hostile confrontations ever bred much other than escalations to violence. However frustrating the experience, we must pursue the route of dialog, of arbitration, conciliation, accommodation whenever possible, simply because any other alternative, such as hostile confrontation or even the absence of meaningful communication, leads inevitably to an uncontrollably growing spiral of violent exchanges to absolutely irrational proportions.

Indeed, we bishops believe that the greatest moral evil facing our world today is the growing propensity to resort to violence now on a massive and unimaginably awesome scale. In the words of our pastoral letter:

> We fear that our world and nation are headed in the wrong direction. More weapons with greater destructive potential are produced every day. More and more nations are seeking to become nuclear powers. In our quest for more and more security we fear we are actually becoming less and less secure.

We bishops teach and we question because we are concerned with the survival of the human family, summoned to be one family under God, children of his Kingdom, co-heirs with Christ. We cannot be silent, for we are guardians of Christ's flock who must, in the words of Scripture, "keep watch over your souls, as those who must render an account" (Heb. 13:17). We cannot be silent as American bishops, because we are

> citizens of the nation which was first to produce atomic weapons, which has been the only one to use them, and which today is one of the handful of nations capable of decisively influencing the course of the nuclear age, we have grave human, moral, and political responsibilities to see that a "conscious choice" (in the words of Pope John Paul II) is made to save humanity [Pastoral Letter].

Precisely because we are Christians, precisely because we are loyal and patriotic and responsible Americans, we must raise these questions.

The signs of our times have made us bishops students again—challenging our world with disturbing questions about the very future of humanity. But even if the arms race did not threaten the very survival of creation, we would still be compelled to challenge world politics away from preoccupation with military preparedness. As the Second Vatican Council stated in its Pastoral Constitution on the Church in the Modern World (§81), "The arms race is one of the greatest curses on the human race, and the harm it inflicts on the poor is more than can be endured." President Eisenhower put it much more bluntly: "Every gun that is made, every warship launched, every rocket fired, signifies in the final cause, a theft from those who hunger and are not fed, those who are cold and not clothed."

In 1974 the nations of the world spent almost $450 billion on arms and weapons while aid to development amounted to less than five percent of this figure, or about $22 billion. In 1982 our national defense budget alone was about $220 billion, while programs to feed and clothe the poor were cut by $40 billion (cf. the *Justice Bulletin*, Franciscan Province of

the Sacred Heart, April, 1981, p. 9).

But the real threat to global security is not the lack of military preparedness by the so-called Western free nations; it is the widening gap between the rich and the poor. Dr. Paul McCleary, the Executive Director of Church World Services, an international agency for relief, development, and refugee assistance, wrote in a recent *Christian Century* article that military expenditures actually impoverish the less wealthy nations of the world and contribute enormously to the destabilization of their societies and the growing hunger of their poor:

> One of the chief of these threats is hunger, which can be found in the U.S. as well as in poor nations. Budget cuts to eliminate nutrition and food programs (food stamps, school lunches, voluntary agencies' meals for senior citizens and so on) are being passed while vast increases in the defense budget and military arms are urged. Of the spendings in the 1981 federal budget subject to congressional control, 40 cents of every dollar is for defense; 19 cents is for social programs. The amounts saved by reductions in domestic food programs are relatively small in comparison with expenditures urged for the military buildup ["Militarism and World Development," *The Christian Century* 98 (Sep. 23, 1981), 936].

Such expenditures on arms sap the resources of countries and do not contribute to worldwide stability.

We also see that while military spending is a grave burden and injustice in the poorer nations of the world, it gives no particular benefit even to wealthier countries. It does not keep our economy alive, but fuels inflation and produces no socially useful goods or services. The research and development connected with defense spending wastes the talent and creativity of our most productive and fertile minds and takes them away from the challenges of grave human needs.

Nor does military spending produce jobs for those who are most in need. Marion Anderson of Michigan's Employment Research Associates has done sustained research on the impact of military budgets upon employment for women and blacks. Seventy percent of America's poor are women and children, and "in 1980, when the military budget was $135 billion, it cost the jobs of 1,280,000 women nationwide—9,500 jobs for women for every $1 billion of military spending. . . ." Unemployment for blacks is continually twice that of whites in every age category, and "during the period 1970–1978 when the annual average of military spending was $85 billion, it cost the jobs of 109,000 black Americans in each of these years." It must be obvious that the burden of military spending is grossly disproportionate upon the backs of the poor and the oppressed (cf. Amata Miller, I.H.M., "Arms Race: Economic Implications," *Network* 11 [Jan./Feb. 1983], 15).

Jobs, economy . . . statistics are cold. In the end it is hopelessness and hunger. UNICEF estimates that all children who died from hunger last year could have lived with just a hundred dollars of support each. $25 billion dollars spent each year until the year 2000 could end world hunger. $25 billion is equivalent to seventeen days' worth of world military expenditures and less than half the amount U.S. consumers spend on tobacco and alcohol annually (cf. Gary Souders, "Hunger: A Report").

What I am saying is not very pretty. But the arms race will not only ravage our countries, destroy our civilizations, wipe out our cities, and savage our bodies; our ravenous quest for military might is also of one piece with the grossest inequalities of wealth and poverty within our country and in the world community. Our greed and our defense posture are all part of one social, political, and economic disease that places the maximization of private profit above all other social goals—a disease that will destroy our souls (cf. Danny Callum, "Assault on the Poor," *Sojourners* 10 [July 1981), 16).

As a bishop, as one committed to the flock of Christ and the peace and unity of the world, I question and challenge the arms race. But as a Franciscan I am all the more committed to the challenge of peace. Saint Francis was nothing other than a Christian—radicalized! He was Christ lived to the extreme! The Scriptures do not condemn the ownership of property, but they do question the effect material goods and worldly power have upon sinful human nature. "Beware, when you grow rich and are well-filled, lest you forget your God," we read in Deuteronomy (8:11). So Saint Francis, the radical, chooses the more sure road of absolute poverty, complete abandonment to divine Providence.

So, while our faith reluctantly leaves room for a proportionate violence in legitimate self-defense, when all other measures fail—we are warned by the Gospel that "those who take up the sword shall perish thereby" (Mt. 26:52). Saint Francis, then, takes the more radical disavowal of any force whatever. "Lord, make me an instrument of your peace!"

It is no coincidence that Saint Francis links the revelation of the Peace Greeting, in his Testament, to the lowliness, humble work, and absolute dependence upon God that characterized his life-style. For the very power of God to reconcile the world to himself is most fully revealed in the weakness of Christ's own crucified humanity, and in the foolishness of his radical self-denial upon the Cross. It is by the poverty and weakness of Christ crucified, that peace is purchased for mankind. This power of God to make peace is manifest and vigorous in the lives of all those followers of Christ who radically and absolutely commit

themselves to the same crucified weakness that informed the Sacred Humanity of Christ. "Power is perfected in weakness," Saint Paul testifies (2 Cor. 12:9), for where we share the weakness of Christ's humanity—who suffered and uttered no threats, but "bore the sins of many, and interceded for the transgressors" (Is. 53:12), there the power of God to reconcile is invincible.

Everyone is drawn to Saint Francis. Other Christian traditions, the children of Israel, believers of all kinds and unbelievers—all look to Saint Francis of Assisi as a paragon of humanity and one of God's finest gifts to our race. All recognize the little man's radical humanism, extravagant love of the world, and stirring witness to peace and fraternity among all creatures. And we are his children, his heirs. On his feast day, in this great center of learning, let us renew our commitment to the radical faith which set Francis free from all slavery to the inhuman pursuit of advantage and political, economic, and social power: free to receive the gift of God's power—to bring about Oneness in the world, to build brotherhood and make peace with all things seen and unseen. With Saint Francis, let us keep on *questioning*, and let us never forget to be the students of God, to study his ways and ask the questions which excite, and sometimes torment, our fellows, but which always liberate the human spirit and set the heart afire.

Filled with the power of the Spirit of God, let us abandon the works of darkness, the building of the city of Babel, and the merciless pursuit of gain for ourselves (cf. Gen. 11:4)—for which rebellion our ancestors were scattered abroad over the face of the earth. Let us instead take up the work of peace which inspired the words of Isaiah:

> And they will hammer their swords into plowshares,
> And their spears into pruning hooks,
> Nation will not lift up sword against nation.
> And they shall study war, no more, no more. . . .
> Ain't gonna study war no more [Is. 2:4].

Or, to state the challenge in positive and poetic language, I leave you, in conclusion, with the words of that great Black poet, Langston Hughes, who so beautifully captured the vision of Jesus' "Kingdom of God" and the dream of Francis of Assisi:

> I dream a world where man
> No other will scorn,
> Where love will bless the earth
> And peace its paths adorn.

> I dream a world where all
> Will know sweet freedom's way,
> Where greed no longer saps the soul
> Nor avarice blights our day,
> A world I dream where black or white,
> Whatever race you be,
> Will share the bounties of the earth
> And every man is free,
> Where wretchedness will hang its head,
> And joy, like a pearl,
> Attend the needs of all mankind,
> Of such I dream—
> Our world. Ω

A New Star Is Shining

Hail, Saint of God: Father Kolbe!
Holy Church proclaims your glory.
From sea to sea and far beyond,
Happy hearts recount your story.

Hail, Father and Friend:
of the contemned; the condemned.
Noble Son of our Church suffering . . .
Love empowered your Offering

of your Life for another:
Healer of a father's bleeding heart . . .
Saints and sinners prize your worth;
of your virtues desire a part.

Hail! Hail! our voices rise to the skies!
The seed of God has blossomed anew!
The Church enriched by the gift of You!
Our advocate be—on to the End!

Noble Son of holy kindred . . .
In vision, two crowns appear . . .
Mary Immaculate is near . . .
Her Son to claim, to crown!
Ad maximam Dei gloriam—
"For the greatest glory of God!"
. . . Father Kolbe—*Deo gratias!*

Sister M. Colette Logue, O.S.F.

Book Reviews

Canon Law for Religious. By Joseph F. Gallen, S.J. Staten Island, NY: Alba House, 1983. Pp. 218, including Index. Cloth, $9.95.

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, NY) and a Judge in the Buffalo Diocesan Matrimonial Tribunal.

To anyone familiar with canonists whose specialization is religious law, Fr. Joseph Gallen needs no introduction. For many years his Question and Answer column has appeared regularly in the *Review for Religious*. Certainly, he is not only a recognized authority in this area, but he also demonstrates painstaking research and passion for detail in his specialty. Such is the case with *Canon Law for Religious*.

Excluding only those canons pertaining to secular institutes and societies of apostolic life, and those canons whose meaning is obvious, Father Gallen offers trenchant comments on the general laws for religious as found in the 1983 Code. Drawing on his previously published material in *Review for Religious*, and on the praxis of the Sacred Congregation for Religious and Secular Institutes, he affords the reader a concise but adequate understanding of the new Code—its implications and its differences from the 1917 Code. Particularly helpful are his references to Vatican II documents (e.g., on p. 5) and his explanation of canonical terminology (such as the notion of "province" (p. 11).

Likewise, where appropriate, the author inserts into his commentary elements from other books of the Code that have relevance for religious (e.g., election procedures, the administration of temporalities, the distinction between a permission and a dispensation). A genuine contribution is the listing of specifics in which religious are subject to the jurisdiction of the local Ordinary, culled from conciliar and postconciliar pronouncements (pp. 31–33), as also the documentation from the 1971 Synod of Bishops and from John Paul II on the prohibition of political office and secular positions for religious (pp. 183–84).

Similarly, Father Gallen handles in clear fashion the issue of religious ownership of colleges and hospitals, stressing that since these are ecclesiastical moral persons, their selling or the divesture of control by religious must follow the norms of canon law (pp. 47–48). Another valuable emphasis is that given to the better coordination of the apostolates of religious with the felt needs of the local Church (p. 188).

When Gallen comes to discuss the role of authority and superiors, he could have presented a more nuanced approach, I believe, by commenting jointly on canons 618, 619, 620, and 622—i.e., he could have combined the canonical and pastoral aspects of authority in religious life to provide a better balanced framework or perspective. In similar manner, his comments on the content of the Gospel counsels come off sounding a bit negative (pp. 35–40).

In his brief Introduction, Father Gallen maintains that his purpose is to explain the canons, not to advance a particular viewpoint (conservative, moderate, liberal). Admirable as that intention is, it is perhaps too much to expect that an author prevent his/her own prejudices, preconceptions, or bias from influencing a work of this type. And so with Father Gallen, who in the present work adopts a rather strict and static view or interpretation of several matters, such as the obligatory character of Church laws found in General Constitutions and the procuring of votes in a canonical election.

I might add that Gallen's book presupposes a copy of the new Code, as he does not include the text of the canons themselves as he comments on them. Also, it would have been helpful had the author provided the page references rather than the canon numbers, when he refers to his comments on previous canons.

With the above qualifications, this book is recommended to U.S. religious as providing them with an initial appreciation for the new law now guiding their life, their vocation, and their ministry to the People of God.

The Way of Saint Francis: A Spirituality of Reconciliation. By Murray Bodo, O.F.M. Garden City, NY: Doubleday, 1984. Pp. x-180, including Bibliography. Cloth, $12.95.

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

It is thematic with the author that there is no one way to follow Saint Francis of Assisi, and so he does not pretend to offer *the* way that Francis travelled on his route to intimacy with God. What Father Bodo offers is a series of 39 reflections—varying in length from two to ten pages—on different aspects of spirituality. Included are thoughts about traditional topics like prayer (where the non-traditional but important feature of honesty is highlighted), poverty, obedience, Providence, Jesus, and mortification; and contemporary subjects like intimacy, social justice, peace, and dialogue. The author makes use of Franciscan sources—happily footnoted in the back of the book—to ponder the implications of Francis' life and sayings. Among the "original" approaches of Father Bodo that caught my attention were his view of conversion as conversion not just from sin but from shame; his treatment of evil (by no means a merely philosophical reflection); and his thoughts upon the Canticle of Brother Sun.

The Way of Saint Francis is a synthesis of faith, psychology, and personal thoughts. My notation "good point" outnumbered my question marks almost two to one. I wish that some of the author's musings—e.g., that on dialogue—had been more developed, and that the reconciliation theme—highlighted on the book jacket's description—had been clearer throughout the text. Franciscans of all sorts, and lots of others, can profit from this profound and well written work.

The Bishop of Rome. By J. M. R. Tillard, O.P. Translated by Jean de Satgé. Theology and Life Series, n. 5. Wilmington, DE: Michael Glazer, Inc., 1984. Pp. xii–242. Paper, $12.95.

Reviewed by Father Gabriel Scarfia, O.F.M., S.T.D. (Louvain), Associate Professor of Systematic Theology at Christ the King Seminary, East Aurora, NY.

This brave book (French original, 1982) is a hope-filled, intelligent, and forward-looking investigation of what Pope Paul VI (on 28 April, 1967) called "the gravest obstacle in the path of ecumenism," namely, the papacy (pp. 18 and 167). For three reasons I call this book brave: (1) it tries to recover a contemporary meaning for papal primacy in radical fidelity to the two Vatican Councils and to major stages in the history of the primacy (especially in those centuries of common Christian heritage preceding the East-West schisms); (2) it raises insistently but gently the central ecumenical question whether Rome is willing to hear the call of our separated brothers and sisters for a reformed model of papal primacy; and (3) it realistically identifies certain regressive tendencies in the present post-Vatican II Catholic Church, tendencies which could create a climate very resistant to any further reform of ecclesial structures.

Father Tillard, a professor of dogmatics on the Dominican faculties in Ottawa and Fribourg (Switzerland), is especially suited for the book's brave project, since he is both a consultant for the Vatican Secretariat of Christian Unity and the Vice-President of the Faith and Order Commission of the World Council of Churches. Moreover, he is a major long-standing participant in the following international ecumenical discussions: Anglican-Roman Catholic International Commission, Orthodox-Catholic Commission, and the Dialogue between the Disciples of Christ and the Roman Catholic Church. In his estimation, the Catholic community is now experiencing a deep-seated sense of unease and discomfort with the structures of episcopal collegiality and ministerial subsidiarity because these are not functioning with a clarity equal to the fundamental insight of Vatican II. For example, episcopal conferences and the periodic synods of bishops meeting in Rome have not yet matched the Council's expectations of their potential for shared Church leadership. And it is precisely at this very uncertain time that the churches and great ecclesial bodies separated from the See of Rome believe that the Spirit is impelling them toward reconciliation and restored communion.

The book consists in a serious theological attempt to present the case for a papal authority renewed from the perspective of an ecclesiology of communion: viz., an understanding of the Church as a communion of communions or, more precisely, a communion of local (or regional) churches. Throughout the book there is a sustained examination of the key theological sources for a renewed papal office; special attention is given to Vatican I's teaching on the primacy and to the Fathers of the Church, particularly Leo the Great. Part One argues that during the past century the predominant Catholic experience of the papacy has been of "the pope—and more than a pope" (pp. 18–19). The recent maximizing of papal power and the supporting ideology of ultramontanism (along with the absolutist papal claims of Gregory VII and Boniface VIII) are explained in adequate and at times humorous detail. Especially interesting is the account of the ultramontanist interpretation and implementation of the First Vatican Council. Vatican II's new reading of this Council's doctrine of papal primacy is seen as the beginning of a movement to recover the original sense of the papacy in the undivided Christian Church of the first millenium. As an initial effort to reassess the papacy in relation to the reclaimed roles of the college of bishops and the local church, Tillard judges Vatican II's achievement as teaching reached through compromise strategies and, therefore, still hesitant and ambiguous at key points. He cites the following problem areas: the procedures of the international synod of bishops, the role of episcopal conferences, and certain episcopal powers now reserved by the Roman Pontiff. His conclusion is clear—"in spite of Vatican II's new reading of Vatican I, the post-conciliar Church has not yet provided itself with institutions that will enable it to adapt itself to the ecclesiology of communion, whose foundations *Lumen Gentium* laid without securing them deeply enough" (p. 48).

To caution certain attempts at enhancing papal power and to encourage contemporary ecumenical desires for restored Christian unity, the author devotes the next two parts of his book to a wide-ranging and penetrating historical analysis of the practice, claims, and theories of papal primacy with special emphasis on the Great Tradition of united Christianity (especially Pope Leo I) and on the correct interpretation of Vatican I. The author's ecumenical convictions, admittedly the driving force behind the entire book, enable him to focus his attention in these two sections of his work. "The problem is no longer to know if there should be a pope. What is now asked of the [Roman] Catholic Church is to show what the pope is when he is not more than a pope" (p. 62). Part Two examines the emergence of the primacy of the Bishop of Rome in terms of the privileged position of that local church, founded upon the preaching and martyrdom of both Peter and Paul. Tillard concludes to a primacy for the Bishop of Rome that is in no sense equivalent simply to that of a bishop set over the heads of other bishops but is rather based on the unique privilege of the Roman Church: a primacy of witnessing and serving the faith which Peter and Paul confessed to the point of death. Such a twofold service of the faith comes before the exercise of juridical power over the other local churches. In Part Three, this recovered primatial dignity and function are analyzed and explained from the viewpoint of serving the communion of the local churches. Here the author presents his own understanding of the relationship between the power of the pope and that of the local bishop (and the college of bishops). He finds the now standard terminology of papal ordinary, immediate, and universal jurisdiction over the churches to be poorly chosen, because it obscures Vatican I's genuine desire to affirm the rights of the local bishop:

> We are concerned with a divine right [the pope's] whose charge [*munus*] re-

> quires it to be at the service of the divine right of the other bishops. It is for this reason—a point too seldom grasped—that the crucial problem is how to display clearly the specific quality of service inherent in the primacy, rather than the exact nature of the power that goes with it [p. 137].

This book is not for leisure reading. Quite simply, it is a serious and stimulating effort to recover the fundamental theological meaning of papal primacy, a meaning expressive of the best moments of our common Christian tradition and of recent conciliar teaching as well as attentive to the contemporary wishes of other Christian churches and communities for a reunited Christianity in communion with a renewed papacy. If such ecumenical desires do embody the movement of Christ's unifying Spirit—as Tillard certainly does believe—then the papacy is asked to hear an appeal for reform. This book represents such a call, addressed by a highly respected Canadian theologian who has been officially appointed by the Catholic Church to participate in important international ecumenical discussions. To be sure, his book relies upon the recent research of biblical, historical, and theological experts who have studied the complex and extensive topic of the papacy; and some of these very scholars also approach the subject from an ecumenical point of view. So much then depends upon interpretation of the data—biblical, historical, conciliar—and upon reaching types of reasonable and critical agreement about meaning. How will the community of theological experts react to Tillard's reconstruction? That must remain an open question. Nevertheless, he offers here a hypothesis, a careful, thoroughly traditional, and therefore provocative interpretation of some principal data on the papal primacy. However grating to attuned Catholic ears his conclusions may at first sound, I find that in general his explanations remain faithful to normative Catholic practice and understanding of the primacy. But to accept his conclusions is to accept a call to reform, to return more faithfully to life-giving sources. How will theologians and pastors evaluate this call? How will the present Pope evaluate this call? Tillard's call sounds clearly. "We cannot yet speak of genuine reform" (p. 181). Indeed this is an honest and brave book.

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OCTOBER, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

FEATURES

Volume 34, No. 9

The CORD

A Monthly Franciscan Spiritual Review

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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: $11.00 a year; $1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our October issue have been drawn by Sister Christine Therese Schneider, S.S.J.-T.O.S.F., an artist at the Detroit Institute of Arts.

Standard Abbreviations used in **The CORD** for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis
LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

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

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

Zeal

SAINT MAXIMILIAN KOLBE wrote these words: "Let this, then, be the chief goal of your apostolic work, the salvation and sanctification of the greatest number of souls." In this month of October, in which the universal Church thinks not only of the Poverello and Our Lady, but also of the Missions, we do well to remind ourselves of one of the fundamental dimensions of our Franciscan life—that it is a life dedicated to bringing others to God. The Franciscan Rule has a chapter on Mission, as well as one on preaching, and Franciscans have a long tradition of effort and achievement in both areas.

The language of Maximilian quoted above may sound a bit dated to some—we hear "ministry" often instead of apostolic work; we hear "liberation" more than "sanctification" or "salvation"; we seldom hear of "souls," but rather of "persons"; and it seems that any reference to quantity is passé. Yet, no matter what words we use, we are commanded by the Lord and by our vocation to bring people closer to God, and the more people we do help to find him, the greater glory we give him and the more good we do.

Pope Paul's Encyclical on Evangelization and Pope John's Encyclical on Catechizing should have put to rest the myth, arising from a misunderstanding of the Second Vatican Council, that God doesn't really care whether or not all people have the fullness of faith he has given us through his Son Jesus and his Church. Yet some of us, some of the time, have fallen into thinking that way, or have decided that it is our little apostolate and nothing more that God asks us to be concerned about. We tend to forget there is neither my work nor anyone else's work; there is just God's work. We close our minds and hearts to what others are doing as if it were none of our business. And others do the same, and the end results are that we become more and more isolated from one another, more and more turned in on our own particular apostolate, more possessive of it as ours. The virtue of zeal, an outcome of love, moves us beyond such individualism, narrowness, and jealousy, to an operative vision of the entirety of people

as invited to benefit from God's saving love by the labors of whoever is led by the Spirit of God.

Another feature of life in the Church after Vatican II saps far too much of the spiritual energies of our missionaries and mission minded apostles: bickering over the techniques of mission, both at a personal and at an academic level. The former type of dispute has been part of mission life in the Church from the beginning; witness the disputes between the Judaizers and the Gentile converts in the early Church. The battles over mission theology seem particularly acute today, although in due time, as is already happening, the clearly un-Christian views will be condemned and the insights which the Spirit wishes our age to have will emerge. The Church will benefit much more if the practice of condemning the past is laid aside. We have already experienced in the Church the harm from the knocking of the "old Mass" and it would be foolish to inflict similar damage on all by constant criticizing of past missionary efforts. Even more to be avoided is the temptation we have seen academicians in the Church give in to so often, of becoming so involved in setting forth various and conflicting theories, that the end product is confusion rather than information or inspiration. Saint Bonaventure's rules for studying come to mind here: No speculation without devotion, no knowledge without love.

We began October by commemorating in the Liturgy one who is patroness of the Missions, though she never got to be a missionary, Saint Thérèse of Lisieux. Eighty percent of us, perhaps more, will never go to a foreign land to bring Christ to people there. Yet all of us by our Christian and Franciscan vocation are "impelled by love," like Thérèse, to pray for those who leave the familiarity and comfort of their own land for the sake of the Gospel. All of us, too, are summoned to spread the Good News of the Gospel, not to confine it, to live, "not for ourselves alone, but for others." Ω

Fr Julian Davies ofm

Celano's "First Miracle" and Franciscan Self-Awareness

GREGORY SHANAHAN, O.F.M.

THE THIRD of the works forming the "Celano trilogy," the *Treatise on the Miracles of the Blessed Francis* (or 3 Celano), offers food for thought beyond the promise of its title. Only one of Friar Thomas's calibre and verve would, in an official recording of Saint Francis' miracles, deem the Order's beginnings a moral miracle deserving of first mention. Only if the Order were formally to reject, or universally to neglect, its essential charism and vital ecclesial role, could the cohesive opening chapter of 3 Celano logically be dropped from our reading of early source material. We might then relegate it to an anthology of "purple passages." But in that event, much else that is illustrative of healthy self-confidence at one time, would have to go: Bonaventure's *Disputed Questions on Gospel Perfection*, then, and his *Defense of the Mendicants*; Nicholas III's *Exiit qui seminat* (!)—not to mention Francis himself on the friars' role, especially, say, in the Earlier Rule.[1] The *Sacrum Commercium* would fade into unintelligibility, no longer reminding us of our inherited covenant with poverty and our role in the redemption of the world.

[1]The First Order, then as now, was charged with the care and expression of Franciscan identity. "The religious order which was instituted first . . . certainly has a special responsibility for the preservation of the charism. However, it does not carry the burden alone. History shows that at certain times of crisis other members of the family have sometimes shown themselves more faithful" (J.M.R. Tillard, O.P., "Founder's Charism or Founding Charism?" *Religious Life Review* [Supplement to *Doctrine and Life*], trans. Austin Flannery, O.P., Nov.-Dec., 1983, p. 318.

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 terse first chapter of 3 Celano may sound to the uncritical modern ear like a trumpeting of seraphic wares. In fact it is much more valuable if we read it in the context of on-going renewal.[2] Celano treats us to one of the finer statements of the biblical theology at the base of the Franciscan movement.[3] He shows how the hand of God is behind the survival of an Order that chooses evangelical poverty as its fulcrum. The new family expands, against all human odds, and plays its providentially allotted role in salvation history, recovering for Christianity the true religious spirit. Moreover, "within a very short time" God has produced sanctity in members of the new Order—a genuine sign of authenticity and a vindication of what is a radically evangelical form of life.

Here is a version of that chapter, *minus* the last line, which is but a lead-in to the next chapter on the Stigmata.[4]

Miraculous Was the Rise of his Order

AS WE UNDERTOOK the task of recording the miracles of our most holy Father Francis, we decided to allot the very first place in the account to the momentous miracle, before which the world stood reproved and by which it was aroused and alarmed. This, of course, was the *dawning of the Order, fruitfulness in a barren woman* and the *birth of manifold progeny* (cf. 2Cel 17). He pondered a world in its dismal old age, getting dirty with the scabs of wicked ways (Rev. 22:11); the Orders no longer keen on following the apostles' footprints; the night of sin halfway through its course (cf. Wis. 18:14-15); instruction in holy living all hushed. When, look! Suddenly, a "new man" leaped on to the earth, and in no time a "new army" came in view, so that people were awestruck at signs of apostolic newness. All at once, brought to the light of day is the buried perfection of the early Church, of whose great acts the world had read though it failed to see the example it set (Acts 2:11). So, why not regard as first those who were last, seeing that now in a wonderful fashion the hearts of fathers are turned towards their children, and those of children towards their fathers (cf. Mt. 19:30; Lk. 1:17)? Who is to despise these *two Orders*, ambassadors of honor and renown as they are, and not see them as the harbinger of something great soon to occur?[5] Since the days of the Apostles never was the world admonished in so emphatic, so remarkable a manner.

Celano . . . shows how the hand of God is behind the survival of an Order that chooses evangelical poverty as its fulcrum.

The next extraordinary thing was a barren woman's fruitfulness. By this I mean that poor little religious order, sterile and dry, far removed from all moist ground. Barren, to be sure, since she neither sows nor gathers into barns, nor does she carry a well packed bag along the way of the Lord (cf. Mt. 6:26; Lk. 9:3; 10:4; Acts 18:25). There was, however, that holy man [Abraham] who believed, hoping against hope, he would gain the inheritance of the world. He gave no thought to the want of life in his own body, nor to the deadness of Sarah's womb, but trusted the power of God to bring him to beget through her the Hebrew race (Rom. 4:18). Such a man has no crammed cellars, no bulging storehouses, no extensive holdings to manage. Yet the same poverty that renders him fit for heaven, looks after him amazingly while he is still in the world. O, so much stronger than men is God's weakness that while it adds the prize of glory to the cross we bear, supplies our needs in our poverty (1 Cor. 1:25).

Finally, what we have seen is a vineyard enlarge itself within a very short time, reaching out with its spreading branches from sea to sea (cf. Ps. 79). People came from all quarters, crowds of them poured in, and in

[2]Celano sees the Order's appearance as a timely factor in Christian renovation. But the charism needs to be continuously reaffirmed and appraised anew. *Novitas* (newness) is a recurring note in the trilogy (see an outstanding statement of it in 1Cel 89). It is contrasted with *vetustas*, which in context is not simply "old age," but *weary and dismal old age* as here in 3Cel 1, line 8: *Cogitabat veterem mundum* . . .). For the liturgical usage of the *vetustas/novitas* contrast, see, e.g., the Collect for the sixth day in the Christmas Octave, December 30.

[3]The "evangelical beginnings" of an *Order* are already alluded to in the Testament—"And after the Lord gave me some friars" (see *Omnibus*, 68); cf. 1Cel 38a. In the *Sacrum Commercium* (*Omnibus*, 1549-96), probably composed as early as 1227, Francis *and the brothers* have a salvific role in giving expression to a covenant made with Poverty, which in the Old and New Testaments was the key to understanding God's saving plan. Throughout the 13th century Franciscan self-awareness was to be imbued with this idea.

[4]*Analecta Franciscana* X, 271-72.

[5]The *Analecta* editors see the "two Orders" as referring to the Friars Minor and the Poor Ladies. Plausibly, it could mean the Franciscans and the Dominicans (Friars Preacher). Both new orders of friars were highly regarded by the Popes as instruments of Church renewal. Moreover, 3 Celano, written in the early fifties, might possibly echo the wish of men like Celano in Italy to vindicate the role of the friars in the Church, an issue which exercised both Orders around this time in a conflict with the university and clergy of Paris. Nevertheless, the case for the other order being that of the Poor Clares remains very strong, on account of the whole argument of the chapter.

no time they were brought together to form the living stones making up the eminent structure of this marvellous temple (1 Pt. 2:5). Nor is it only [the Order's] numerical increase in children, over a brief period, that we have observed, but we have also seen her glorified in them. For we know that many of those she bore have already acquired the martyrs' palm. And we venerate several who have been listed as Saints for their perfect confession of consummate holiness.[6]

That piece of writing breathes hopefulness. It is all the more striking in that Celano was not one to gloss over actual deviations from the ideal (see 2Cel 145–49). He seems to take his stand with those who, in any age, hold that enthusiasm and idealism need never be defeated by human ambition or by a blurred conception of the ideal. Today, if "temptations" beset the Order (and the entire family), they can perhaps be classified:

- a blurred understanding of our *raison d'être* in the Church and the world—a failure to allow our *basic form of living* to take priority over *works*.
- a complacency which refuses to acknowledge any devious developments.

- a "lyricism" that enables us to say "all the right things" (especially about poverty and *minoritas*, but to do nothing about them in practice.
- a conformism which vitiates the essential and characteristic contribution of Franciscans to the work of the Church.

It is all about the viability and the *significance* of the Franciscan brand of Gospel living. With some matters, compromise can be made without damage to the fundamental charism, e.g., areas in the pastoral field, media of communication, areas of education. But when we allow politics, economics, and property to distort our Franciscan approach to life, we may cause a *sea-change* from which there is no recovery. In these things we have a bad spiritual track record, and we truck with them at our peril. But to liberate through acceptance of the poverty of the human condition, to serve with humble means, to rely on divine providence, cannot be outdated notions. And many modern Franciscan statements would have us believe that Celano's pen-picture of the miraculous beginnings of the Order was not written in vain.[7] Ω

[6]The protomartyrs of the Order died at Morocco 16 January, 1220; a friar who died with the Rule in his hands is honorably mentioned in 2Cel 208; Daniel and seven companions were killed in Mauritania 10 October, 1227; John of Perugia and Peter of Sassoferrato were martyred in Valencia in 1231. Gregory IX had permitted the memorial of Roger of Todi, and Anthony of Padua was canonized on 30 May, 1232 (the last two were among the "confessors"). Celano, therefore, had a fair number of holy friars to recall, and it was an impressive number in a young Order.

[7]E.g., "It is our firm belief that, for these times, the life of Fraternity in imitation of Christ and Saint Francis can be the means of great service to mankind; and what we want to see is our Fraternity actually serving the needs of the men of today" (*The Medellin Documents*, Extraordinary General Chapter of the Order of Friars Minor, Medellin, Colombia, August 21–September 24, 1971, p. 48).

Our existence as a fraternity depends on the historical experience of Francis and of his Order and we intend to remain faithful to him. Francis received the Gospel of Jesus Christ in faith and was aware that he and his brothers were sent to the world to proclaim by life-style and word conversion to the Gospel. . . . The call addressed to this man in the past is our concern and still calls us today; it is up to us to hear it and to live accordingly, thus replying to the expectations and needs of men of our day" (*Madrid 1973*, General Chapter Documents. English-speaking Conference, Order of Friars Minor, 1974, pp. 58–59.

Our Fault

Our fault is not the dreams we dream
With gaze set on the distant stars.
It's not the dreams we vision, no;
Our fault lies in our petty pride.
We dream a brave and bright tomorrow
And hate the world when men deride;
We march our stubborn ways before untrod;
Forgetting all we need to win is God.

Joyce Finnigan, O.F.M.

Our Father

Our Father—
Who art in Heaven . . .
Heaven . . .
On earth—
Sanctuary walls confine Thee not,
Thou art everywhere . . .
Even in the abyss,
On land,
  At sea,
    in heaven—
Thou art there.

Treasuries of gold
Thou dost not wish;
They come from Thee—
Man but holds these earthly gifts
  in fee . . .
Man . . .
  Man . . .
    Who is he?
A fragment of eternity—
God's creative being . . .
God . . .
  God . . .
Who is like unto God?

Am I really acquainted with this
  God?
Do I know Him truly?
Thoroughly? . . .
Why do I call Him Father?

Man . . .
  Man . . .
To man, my Lord,
Thou didst entrust the revelation
  of Thyself . . .
Thou didst endow him with a
  soul . . .
Soul . . .
A soul to disclose the fluidity of
  feelings
And frequent overflowings toward
  infinity. . . .
Infinity!
Yes, it is my soul that makes me
  aware
That the more it seeks to plunge
  itself
Into the abyss,
The infinity of God,
The more completely does it lose
  itself
In the world of splendor.

So multiple are its aspects!
So numerous the questions it
  arouses!

Why three Divine Persons?
Why a God incarnate?
Why a suffering Redeemer?
Truly, what folly is the Cross!
What a poem the Eucharist!
What sweetness, Mary!

What is the power
Of an act of charity
That it can redeem
A whole life?

Have I plumbed the depths
of all that?

Yet
Still
I know nothing!
I understand
Nothing!

My Lord,
Let me know Thee,
Thy majesty . . .
Thy sovereign grandeur!

Our Father,
Who art in Heaven,

Hallowed be
Thy Name . . .
A storm—
A storm has broken—
Sudden,
Terrific,
Driving,
Pursuing,
Shattering—

Caught in the tempest's
Whirling blast,
The proud fanes
Of the Druids
Totter and fall . . .

The holy groves
Tremble;
The scared elves
Vanish
From the surface
Of the lake,
And lightning flashes
Burn
The sky—
A strange thrill,
Dolorous,
Ecstatic—

Omnipotent God,
Hallowed be
Thy name . . .
Spring?
Ah . . .
"For Thy glory
Spring
Spreads flowers
Upon the plains."

Summer?
"For Thee
Summer
Garlands her fair self
With enjoyment
And grain."

Lord,
Waves of harvest
Song
Are on the air:

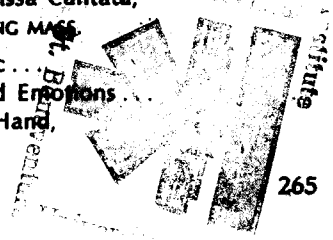
From marsh
And pasture
Comes the echo
Of the herdsman pipe;
Not far away
There
Is
Hum and bustle
At the wayside inn—
"Gaudeamus igitur;
Juvenes dum sumus."

In the little church
An organ sounds . . .
Mass—
Eucharistic Celebration. . . .

Someone once said,
"Let my life
Be
A Mass.

Lord,
Dear Father,
What do
I
Say?

Lord,
Let my life
Be
a "Missa Cantata,"
A SUNG MASS.
Music . . .
Tuned Emotions . . .
Thy Hand,



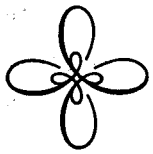
O God,
Strung the harp
Of the soul
With chords,
Tender,
Mysterious,
Mighty,
Compelling. . . .

Music!
Ah!
'tis a part
Of immortality
Itself.
It harbors all,
Great or small,
Strong or humble,
Famed or nameless—
Stripping them
Only of errors and guilts
Of their earthly coverings,
And bringing them
Forth
Anew
From the cleansing depth
Of the soul,
Beautiful . . .
Ennobled.

"Sing to God, you kingdoms of the earth
Sing you to the Lord. . . ."

Lord, if this be the joy on earth,
What must be the bliss of Heaven!

Sister Mary Doloria Jaracz, C.S.S.F.



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Our Profession and Christ

IGNATIUS C. BRADY, O.F.M.

TO THE PEOPLE of the Middle Ages, according to Bartholomew of Pisa in his *Chronicle*, Saint Francis appeared as *Christus revivescens*, Christ come alive anew among the children of men.

This is illustrated by a vision which one friar had the evening Francis died (2Cel 219). A certain friar of holy life—whose name is not given—was in prayer at a distant place when Francis died at Assisi the evening of October 3rd (as we reckon time, or October 4th according to the medieval calendar wherein the new day began at sundown).

As he prayed he saw Saint Francis clad in the tunic and/or the dalmatic of a deacon, and followed by a great crowd of people. Many of them turned to the friar and asked: "Is not this man Jesus Christ, O Brother?" And he answered: "Indeed he is." Then others questioned him: "Is not this man the holy Francis?" And again he answered: "Yes." For truly it seemed to him and to the crowds that Christ and the blessed Francis were, so to speak, one person.

Then he and the crowd came with Saint Francis to a most pleasant place where they found a magnificent palace. Francis entered (taking leave of the crowd) and found many of his brothers already within the palace—and a great banquet prepared, which Francis and the others ate with great delight.

Fr. Ignatius Brady, O.F.M., has taught for many years at the Franciscan Institute (St. Bonaventure, NY) and at the Collegio S. Antonio in Rome. His series of conferences on Saint Clare, originally published in the early volumes of this review, have been reprinted and are still available in paperback from The Franciscan Institute.

Can we not see in this too the fulfillment of Saint Francis' dream many years before: the dream of a palace filled with arms and a troop of followers, and the understanding given to Francis that he was called to be the Knight of Christ (in a spiritual way) who would follow and imitate Christ his Leader as closely as possible?

Conformity to Christ for Saint Francis

TOTAL CONFORMITY—as far as humanly possible—was indeed to be the characteristic—the key—to his whole life thenceforth. *Mihi vivere Christus est*: For me to live is Christ, he could say with Saint Paul. This he tells us himself was the call he received from Christ: "The Lord revealed to me that I should live according to the form (= teachings, words, ideals, etc.) of the holy Gospel, and I had it written down in few and simple words, and the Lord Pope confirmed/approved it for me."

Christocentricity is . . . indeed the key to our Rule, whether of the friars or of the Clares.

In consequence, he would write in RegNB 22: "Let us hold fast to the words, the life, the teaching and Holy Gospel and the footsteps of Our Lord Jesus Christ."

What indeed was the life of Saint Francis after his conversion save his gradual transformation into the likeness of Christ? Every action, every penance, every prayer, every virtue, was but a step and a help to that goal.

Near the end of his life (two years before his death), he was to receive the Sacred Stigmata on Alverna. In the view of Saint Bonaventure (and others) this gift is none other than the divine stamp of approval, the "authentic" (or documentary) proof to confirm and approve the total conformity Francis had attained to Christ by the grace of God.

Bonaventure puts this most aptly in his *Legenda Minor*:

> Truly worthily did this holy man, this Saint, appear marked by this singular privilege [of the stigmata] since his whole desire . . . and devotion . . . centered on the Cross of Christ. What indeed were his many virtues, his wondrous kindness to others, his rigor toward himself, his deep humility, his prompt obedience, his absolute poverty, his shining chastity, his bitter sorrow for sin, and flood of tears, his heartfelt piety (toward God), his zeal and desire for martyrdom . . . in a word, his total compass of Christ-like virtues, what where these but so many ways in which he was made like to Christ, and thus so many steps likewise whereby he was prepared to receive the final likeness to Christ in the Sacred Stigmata?"

The Key to Our Life in the Seraphic Order

SAINT BONAVENTURE SUGGESTS somewhere that there almost seem to be two Franciscan Orders: one, of Saint Francis alone, the other which embraces the rest of us. Nonetheless, in the total conformity of Saint Francis to Christ we have the key of our own life, our own mission in the Church.

Francis—or really, God through Saint Francis—calls *us* also to total conformity (save the stigmata as such) to our Blessed Lord. This Saint Bonaventure clearly saw as our vocation, as he describes it in the Prologue to the *Legenda Maior*: "The grace of God our Savior has appeared in these last days in his servant Saint Francis, that, instructed by his holy example, men might reject ungodliness and worldly lusts, and live conformed to Christ."

Saint Clare, the "little plant . . . and follower" of the Poverello, had already expressed our vocation in the beginning (n. 2) of her Testament: "The Son of God became for us the Way; and that way our Blessed Father Francis, his true lover and imitator, has shown and taught us by word and example."

• Such Christocentricity is thus indeed the key to our Rule, whether of the friars or of the Clares. The very words Francis uses to describe the Rule shows its place in our life: for him, the Rule is the Book of Life, the Marrow of the Gospel, the Way of Perfection (how to live the Gospel to the full), the Key to Paradise (2Cel 208).

Indeed, one old legend tells us that Francis placed the observance of the Gospel (that is, total conformity to Christ) at the beginning and at the end of the Rule so that we might know it is the whole substance of our Christian and Franciscan life. Or again, we might say that the Gospel is the Alpha and Omega of the Rule, while all else in between is there to make more explicit the *way* we are to follow Christ.

Bartholomew of Pisa in his commentary on the Rule finds twelve chapters (= Apostles) and 72 sentences, each based on the Gospel.

• In addition, such conformity to Christ is the key to our vows. Saint Francis' approach to the vows is affirmative and above all Christocentric in character. This is of the utmost importance for our Franciscan life and way. It stands in marked contrast to an approach which is almost totally negative—or nearly so—which sees the vows as means of repressing ourselves or of removing obstacles to the love and service of God. It argues that our goal is to arrive at love (which is true) but obstacles con-

tinually stand in our way: obstacles from material things, the flesh, and self-will. Therefore the vows—to remove such hindrances. This view is legitimate enough. It is often found in books of meditation and seems to be the emphasis in the outlook of Saint Thomas Aquinas.

But this is not the approach of Saint Francis or of Saint Clare. Their emphasis is more positive: that the vows are actual and positive ways of expressing our conformity to Christ. We embrace them because of what we see: not chastity, but the Chaste Christ (and Mary); not poverty of itself, but the poor Christ and the example of Mary; and obedience that we may imitate and conform to the obedient Christ, who was obedient to Mary and Joseph at Nazareth and always to his Father in heaven.

This surely is the thought of Saint Francis in his "Last Will to Saint Clare" (See the Rule of Saint Clare, c. 6, n. 1; AB 218):

> After the Most High Celestial Father saw fit to enlighten my heart by his grace to do penance according to the example and teaching of our most blessed Father Saint Francis, shortly after his own conversion, I, together with my sisters, voluntarily promised him obedience."

Hence we do not hesitate to say that the vows are our most powerful means of conformity to our Lord and our Lady. Yet here we meet a difficulty or "objection" to such a stance or interpretation—a difficulty already voiced in the 13th century by (at least) Gerard of Abbeville: that Christ took no vows and therefore our vows are not valid . . . for the imitation of Christ.

Saint Bonaventure replied to him quite plainly: in Christ there were no vows, but something higher: his total dedication to the Father. "Behold I come to do your will, O God" . . . "I do always the things that please my Father." Our Lord calls us to imitate him here, and therefore in our frailty we stir up and strengthen our will by the vows so as to be able to make that constant will of Christ our own. Surely that is conformity to Christ!

Does this mean that in theory and in practice the vows are to be considered as positive means to practice and follow what we behold in Christ and in Mary? In contrast to such fidelity, faults against the vows or the accompanying virtues are to be viewed as ways of being *un-Christlike*, as lessening or destroying the image of Christ in us.

• Somewhat parallel to this should be our attitude toward the precepts and counsels of the Rule and Constitutions: Stress the positive!

Hence our profession of the Franciscan way of life should be regarded and valued as a very positive acceptance of a duty and a privilege of total conformity to Christ. We pledge our loyalty to Christ the King. For the friar, this demands that he be, so to speak, a knight of Christ to whom he has pledged total fidelity. For the sister or nun, it is joyous surrender to

the King and Lord.

In short, by promising to observe the life and rule for the whole time of our life, we accept out of love a whole pattern of living, with Christ as the center, for the whole time of our life, in total and joyous consecration.

At the same time, it means that we thereby accept the Cross: "If anyone will come after me, let him/her take up his/her cross [*daily*, adds Saint Luke] and follow me."

We must be victims with Christ. Little wonder, then that on the Feast of All Saints one year Saint Gertrude had a vision in which she saw the religious standing amidst the martyrs; what else can we expect? Saint Bonaventure says of Christ: *Tota vita sua crux fuit et martyrium*: his whole life was a Cross and martyrdom (words repeated by Thomas a Kempis).

The reply is again that of Saint Bonaventure: *Quotidie poenitentia crucis debet esse nova et recens*: each day the penance/suffering of the Cross must be ever new, ever alive.

Conclusion

The key to the life of Saint Francis was Christ: his spirit, outlook, generosity. The key to the life of Saint Clare was the suffering Christ. The key to our life, then: Christ.

Our Rule, with the vows, the precepts and the counsels—with the Spirit as guide and inspiration—is a help along the way, not simply a body of laws, but means to conformity with our Lord.

Hence our religious profession contains in germ for us all the holiness and sanctity our vocation demands! We must seek holiness in our state of

life, in our profession, in our *way*, and not by other means.

Let us follow the precious advice our Lady Clare gave the Blessed Agnes (Letter II, n. 3; AB 196):

> What you hold, may you [always] hold.
> What you do, may you [always] do and never abandon.
> But with swift pace, light step,
> [and] unswerving feet,
> so that even your steps stir up no dust,
> go forward
> securely, joyfully, and swiftly,
> on the path of prudent happiness,
> believing nothing,
> agreeing with nothing
> which would dissuade you from this resolution
> or which *would place a stumbling block* for you on the way,
> so that you may offer *your vows to the Most High*
> in the pursuit of that perfection
> to which the Spirit of the Lord has called you. Ω

Shopping Bag Lady

The bag lady walks huddled
in the leprosy of loneliness,
of want.
Perhaps there is no name
in either ragbag,
no child who dreamed
of what she would become—
but what moves me toward
delight and sorrow
is the shining forth of being.

Here is another castle
where the maimed king waits
for some blundering fool to care.

Sister Deborah Corbett

The Reverent Blasphemy of Angelus Silesius

JOHN R. HOLMES

NOTHING COULD BE more humbling than to stand in the presence of God. The saints and mystics who have been called to do so seem to corroborate this . . . and yet there is often that barely perceptible touch of familiarity some mystics use in addressing God. None has been more shocking in his or her familiarity—which sometimes seems more like superiority—than Angelus Silesius. "Without me," proclaimed one of his most characteristic epigrams, "God does not live." How can such seeming lack of reverence and humility do honor to God? I believe that a close look at the form of the translations offered here will provide an answer. But first, a few words on the poet.

Angelus Silesius, the "Silesian Angel," was the pen name of Johannes Scheffler (1624–1677) of Breslau, the capital of Silesia (now in southwest Poland). The German culture of his day was undergoing radical reformation, both in language and in religion. The *Sprachgesellschaften*, or Language Societies, virtually controlled all literary works, setting down strict "laws" of poetic composition. The churches, Catholic and Protestant, also insisted on strict adherence to their guidelines. Such an atmosphere of religious conflict and political power struggle, one attempting to hide behind the other, produced the Thirty Years' War. Almost half of Scheffler's life was spent in its shadow. As a Lutheran who converted to Catholicism, he experienced the persecution of both denominations. Perhaps this experience accounts for his poetry's apparent audacity in flouting conventions of religious decorum: his relationship with God was more personal than doctrinal.

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Scheffler's exposure to religious disputes may be traced in the history of his medical training at the Universities of Strasbourg, Leyden, and Padua—Lutheran, Calvinist, and Roman Catholic cities respectively. Though he returned to Lutheran Silesia after receiving his M.D. from Padua in 1648, he converted to Catholicism in 1653, becoming known then as Angelus Silesius. In 1657 he published a five-volume work of poetry, which with an added sixth volume some years later (1674) became known as *The Cherubinic Wanderer*. In 1659 he entered the Franciscan Order at Breslau, and he was ordained to the priesthood two years later. From 1664 until 1671 he held high positions in the service of the Prince-Bishop of Breslau, who encouraged him in the composition of polemical pieces against the Protestants.

Though his prose propaganda tracts were virulently sectarian, Angelus' poetic masterpiece, *The Cherubinic Wanderer*, is remarkably ecumenical.[1] And so is his reception today: both Protestant and Catholic congregations sing his hymns and anthologize his poems. One of the first translators of Scheffler was the co-founder of Methodism, John Wesley. A curious paradox that underscores his universal appeal is that an editor of Jacob Boehme asserts that *The Cherubinic Wanderer* is merely versified Boehme, while an editor of Meister Eckhart claims it is merely versified Eckhart.[2]

But Scheffler's theology is his own, though he borrows from both Boehme and Eckhart. He is much more confident in his Christian Humanism than either of his predecessors. Consider the following epigram from *The Cherubinic Wanderer*:

> What God is to me, I am to Him
> God is my God and Man; I am his Man and God.
> I quench his burning thirst; He gives me staff and rod.

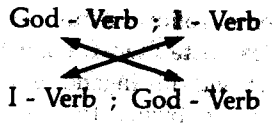
Half of this couplet is traditional Christian piety: humanity is totally dependent on God. Yet if the mystic carries the identity of God and humanity to its logical conclusion, then the converse is also true: God is dependent on man as well. This is a characteristic message of Scheffler's epigrams.

The message, however, is conveyed as much through form as through content: the true mystic, like the true artist, does not distinguish the two. It is for this reason that the translations included here follow Scheffler's

[1]No complete English translation of this work is presently available. Translations used in this article are the author's.

[2]See Peter Erb, "Introduction," in Jacob Boehme, *The Way to Christ* (New York: Paulist Press, 1978), 1; Raymond B. Blakney, *Meister Eckhart* (New York: Harper, 1941), xxv.

meter as closely as possible. The tightness of the classical Alexandrine with its parallelism and antithesis conveys the reciprocity of the Hypostatic Union of divine and human. The symmetries are incredibly intricate for so small a space, dividing not only the line but the half-line as well. In the epigram above, Scheffler begins with the phrase "God and Man" and builds outward from it. First he mirrors the phrase in the corresponding section of the second hemistich (—God and Man; —Man and God). Then he completes each hemistich of the first line with another symmetrical pair of quarter-lines (God is my — ; I am his —). The second line offers only one mirrored pair (I - Verb - His; He - Verb - Me), but there is an additional mirroring between lines one and two:



Scheffler learned this cross-symmetry technique from another Silesian epigramist, Daniel Czepko (1605–1660). Finally, the sequence builds grammatically from the verbs of being and their complements in the first line to the action verbs and their objects in the second.

Not every epigram of *The Cherubinic Wanderer* is as intricate as this one, but the balance of divine and human is typical. In fact, when the balance is tipped, it is usually toward humanity rather than God, as in this epigram:

> Who is older than God?
> The one who lives one day within Eternity
> Is ever so much older than God can ever be.

Why does Scheffler risk blasphemy in this way? Certainly he cannot believe that we, who are creatures, can be co-eternal with our Creator. Such a belief is not only contrary to the teachings of his Church, but also a logical absurdity, a contradiction. And I think that is a key to Scheffler's method. He does not want to subvert doctrine so much as reason. The orthodoxy he wants to shock us out of is an orthodoxy of logic, not of Christian dogma.

Benno von Wiese's classic study of antitheses in Scheffler's epigrams has shown how the mystic subverts the identity principle of logic.[3] The rationalist's principle, A is not Not-A, is the foundation of logic and mathematics. But the mystics realize that in God all distinctions dissolve.

[3]"Die Antithetik in den Alexandrinern des Angelus Silesius," *Euphorion* 29 (1928), 503–22.

Thus their favorite poetic device is paradox or oxymoron:

> The Spirit remains ever free
> Wrap me tight as you will in tons of iron chain,
> And yet completely free, unfettered I remain.

If this sounds a bit like John Donne's famous Holy Sonnet concluding "Take mee to you, imprison mee, for I / Except you enthrall me, never shall be free," perhaps it is because Scheffler wrote shortly after Donne's time, and both poets have been accused of writing the same type of "Baroque" poetry. Just as the mystic loves to thwart worldly wisdom by blurring distinctions betwen divine and human, the so-called "Baroque" image or metaphor stimulates the reader's imagination by blurring distinctions between levels of reality.

For example, when Scheffler follows a number of Renaissance mystics and poets in using alchemical metaphors for spiritual processes, he is not trying to impress the reader with his ingenuity, as critics of the Baroque have suggested; rather, he is trying to transform our imaginative perception:

> Love is the Philosopher's Stone
> A Philosopher's Stone is love: it takes God out of Lead; It takes the "I" from "NIL" and makes it GOD instead.

The same principle applies to the word-game in the second line, a popular device in later 17th century poetry. (Scheffler's actual pun is finding *ich*, or "I" in *nichts*, or "nothingness," and coining the non-word *ichts*.) The spark of intellect struck by such puzzles is meant to ignite a contemplative flame which illuminates the nature of God. By putting this one in antithesis to the alchemical image in the first line (which by the standards of neoclassical poetics makes it a bad poem), Scheffler forces us to seek the connection between two disparate elements. Typically, the antitheses in this poem are ultimately "I" and "God," the underlying elements in all Scheffler's epigrams, united in a poetic coincidence of opposites.

In the epigrams offered here, we see Scheffler's most characteristic and most successful poetic form. It was popular throughout Western Europe in the 17th century, and the iambic hexameter couplet of the French neoclassic poets was adapted to German verse by the Language Societies, on the example of Martin Opitz (1597–1639). But the logical balance and antithesis of the Opitzian epigram, inspired by the epigrams of Martial and the newly rediscovered and collected *Greek Anthology*, were turned upside down by Angelus Silesius, as I hope the translations here will demonstrate. What appears to be irreverence, then, is itself a mystical paradox: reverent irreverence, or to paraphrase Saint Francis' paradox for the Incarnation, "proud humility and humble pride."

Translations from the *Cherubinischer Wandersmann* of Angelus Silesius

On the Gravestone of Saint Francis[4]
Here lies a Seraphin: I marvel that this stone
Can feel such flaming fire and still be left alone.

One gulf calls to the other
The gulf of my poor soul cries out with bitter moan
To God's: whose gulf is deeper, my maker's or my own?

From the source you must drink
O Man, the fountain's water is cool and pure and clear,
But drink else but the source, and you'll have much to fear.

A sob says it all
When sobs my soul, and moans, and cries out "Ah!" and "O!"
She calls to her Omega and to her Alpha so.

Mary
For Mary you've high praise: to me that only means
That she our Blessed Virgin is Queen among all Queens.

A Christian is God's son
I too am God's own son; I sit at his right hand:
His spirit, flesh, and blood is mine to understand.

One knows not what one is
What I am, I know not; What I know, I am not:
A thing and not a thing: a circle and a dot.

One holds the other
God fits quite well with me, and I fit him just fine:
I help him guard his Essence, as he helps me guard mine.

No "Why"
The rose does not ask "Why"; it grows because it grows.
It thinks not of itself, asks not who sees or knows.

It only depends on you
Could your heart but become the manger of Christ's birth,
God would once again become a child on earth.

Zero in front is worthless
The creature is a zero: when it is placed before
Our God, it is worth nothing; placed after, it's worth more.

God's other He
I am God's other He; He finds alone in me
His image and his like in all Eternity.

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[4]This piece was composed at least three years before his entrance to the Order.

A Directory for Friary Chapters

JOACHIM A. GIERMEK, O.F.M.CONV.

IN AN EARLIER article for this review, "The Friary Chapter: Problems and Perspectives" (**The CORD** 29 [1979], 144–50), an attempt was made to offer a contribution to the dialogue on the potential significance of the local community chapter in ongoing Franciscan renewal. The document recorded in these pages was, in fact, taken by the special commission organized at the Ordinary General Chapter of the Order of Friars Minor Conventual in 1978 and used in the formulation of a *Directory* for the Friary Chapter which was debated and approved by the Extraordinary General Chapter of 1981. The following paragraphs offer reflections on the contents and the implications of this Conventual Franciscan document.

The *Directory* itself is divided into sections which consider the legislative norms for the Friary Chapter selected from the Order's Constitutions and General Statutes, give directions for celebrating the Friary Chapter, review a proposed model for the celebration of the Friary Chapter, and offer explanatory notes on the celebration itself. An appendix to the text lists suggested readings from Sacred Scripture and Franciscan sources which play a role in the execution of the Chapter.

A substantial part of the text outlined in the earlier article cited above found its way into those sections referring to the directions for celebrating the Friary Chapter and the explanatory notes. Additional suggestions emerged in the proposed model for the Chapter, a celebration in three parts, with an introduction and a conclusion. The outline of the model is as follows:

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A. *Introduction: Opening Song, Greeting, Presentation of Agenda.*

B. *Part One: Common Spiritual Reading, Meditation, Prayer:*
   1. A selected reading from Sacred Scripture or from the Franciscan sources relevant to the given theme.
   2. Shared reflections by the Guardian and the other friars.
   3. Common prayer with spontaneous intentions referring to the theme.

C. *Part Two: Common Examination of Our Community Life and the Communication of Information.*
   1. Verification of the resolutions approved by the preceding Chapter, based on a reading of the minutes.
   2. Examination of the administration of the friary, prepared by the local treasurer (procurator, econom) who reports on income and expenditures.
   3. Sharing of information by the Guardian and the other friars concerning each one's activities, particularly pastoral ones.

D. *Part Three: Common Deliberation on the Agenda.*
   1. An examination of the individual items on the agenda as well as others, should they arise, with respect to the following:
      a. consecrated life (the practice of the religious vows).
      b. fraternal life in community.
      c. spiritual life (liturgy and devotions).
      d. apostolic life (ministries and assistance rendered).

E. *Conclusion: Prayer of Thanksgiving, Closing Song.*

What the model clearly highlights in the celebration of the Friary Chapter is the primacy of the spiritual in defining the nature of the Chapter.

What the model clearly highlights in the celebration of the Friary Chapter is the primacy of the spiritual in defining the nature of the Chapter. This is made evident by the content of the first part, a true prayer service for the community.

Earlier experimentation and, even more so, later compliance with the *Directory* has resulted in two important expressions. On the one hand, many communities are identifying this first part of the monthly Chapter with a monthly day of recollection.

Part of this "day" (which may, in fact, for various communities be several hours, an overnight, or a weekend) is spent in the manner

prescribed by the *Directory*, the major thrust of which lies in the shared reflections by the members of the community on the theme suggested by the readings and the presentation of the day's leader.

The value of the experience, in those communities in which it is attempted and perseveringly practiced, is impressive. The shared prayer and the shared reflections become, in such a setting, a means for ongoing spiritual formation of both the individual members and the community as a whole. In addition, the level of trust and commitment of the members to one another is gradually built up as they use the forum provided for revealing values that strike at the very core of Franciscan religious life in the Church. Few, if any, other similar opportunities are available to the community to address issues of spiritual substance. The occasion and the environment generally provide a non-threatening atmosphere where a communal dialogue in and of the spirit can take place. Many religious who have expressed the desire for such a setting rejoiced in the potentialities of the regular prayer sessions. One of the keys to the "success" of this primary aspect of the Friary Chapter, it must be noted, is the viewing of this part, in particular, as "celebration" rather than "legislation." On the other hand, the desire to maintain the seriousness and sacredness of this part of the Chapter has led many communities to separate the prayer session proper from the remainder of the Chapter. Such a division is commendable and actually desirable, provided the remaining two parts are seen in the context of the whole and do not become viewed, through the divorce of time and space, as the essence of the community meeting. It is for this reason that the explanatory notes caution that "sometimes, given a special reason, the Friary Chapter can be called solely to celebrate a religious activity (Part One) or only to discuss some pressing concerns (Part Three). For the most part, however, in so far as it is possible, the Friary Chapter should contain all three aspects indicated in the outline above and these three should normally be carried out."

Of the two sections remaining, Part Two in particular reviews the past month, while Part Three considers the present with a glance toward the future. In doing these things, the merits of the monthly Chapter are again apparent. There are, it is true, many communities where the items listed in the descriptions of Parts Two and Three are carried out on a regular, if not daily, basis. The added benefit of the more formal monthly gathering, however, for prayer, review, and projection, is that of assessment. Things have a way of escaping reflective consideration as one gets absorbed in the rhythm of daily life. A periodic assessment—a month appears to be a suitable length of time for this—affords the possibility of evaluating whether progress or regress has occurred in the spiritual and fraternal dimensions of community life. It also creates an arena for projection and commitment to the limited future (the next month). Thus the entire community and each member of it are given the possibility to escape the complacency and downward drift that can enter religious life when no provision is made for real assessment.

There is an obvious obstacle to the functioning of the Friary Chapter along the lines envisaged, however, particularly in the topic cited in common deliberation of the agenda in Part Three. This obstacle is the very level of trust which has developed among the members of the community and which often may be at a low point or even non-existent. It must, however, be allowed to develop if there is to be any hope of progress in the life of the religious family.

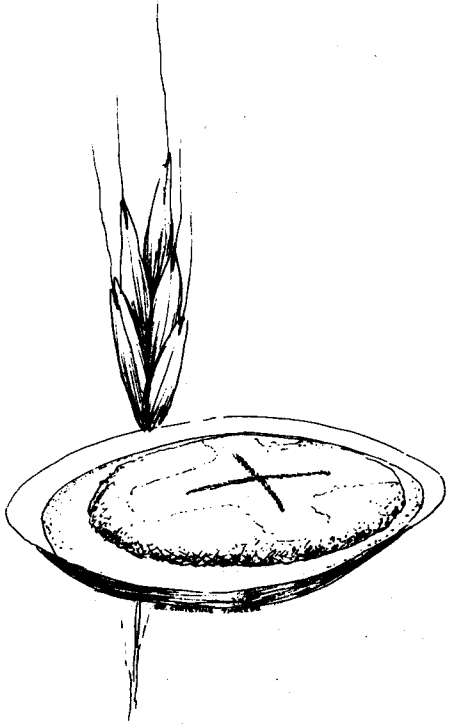
But it is this essential obstacle which, paradoxically, is at the core of a successful community Chapter. The Chapter requires the confidence of its members in each other to function properly. Yet, at the same time, the Chapter can be the principal means of strengthening and developing that common trust.

At this point, it becomes apparent that the Friary Chapter cannot work miracles on its own. Further, it must be seen in relation to the totality of the lived experience of the community. What this means is that one cannot look to the Friary Chapter to create common trust, a spirit of prayerfulness, and a desire for evangelical perfection in a setting where these values are not sought on a daily basis. If the community members are not consciously striving for these ideals in their regular interactions, they cannot hope to achieve them in their irregular monthly encounters. In fact, they positively cannot achieve them in this way.

The Chapter can only build upon and strengthen the values that are brought to it. If the quality of Franciscan religious life is limited solely to the mundane, the financial, the social, or purely apostolic (in the sense of "work") aspects of daily cohabitation, this will all be reflected in the quality of the monthly Chapter.

If, however, the good will of each member of the community and his desire for encouraging trust and solidarity is made apparent through daily expressions of sharing and reconciling, the monthly Friary Chapter can only further and deepen the desires which are so expressed from day to day.

Not much, if anything, has been said about the role of the local minister of authority, the local "superior" (to use the technical term), because the focus of attention has been on the community gathering itself. Suffice it to say, at this point, that the tenor of the *Directory* makes it clear that the Chapter never was nor ever should be viewed as supplanting or even supplementing the personal ministerial authority residing in the local minister. "Complementing" is the proper term here. The Chapter functions in consort with the minister as his or her counsel. As



brother among confreres with the additional responsibility that comes from the charism of ministry, the minister "serves" within the context of the Chapter. The ideal is attained when the legitimate authority of the minister, far from being denied, denigrated, or suspended, is always respected and a climate of moral collegiality is created wherein the authority of the minister need not be invoked because the community is of "one mind and one heart."

A last reflection on the *Directory* for Friary Chapters concerns a personal desire for what is lacking in it.

The history of the development of the Chapter system in the Franciscan movement reveals that the essence of the Chapter—whether universal (General), regional (Provincial), or local (Friary)—resided in the fraternal community gathered around its spiritual father (at first Francis himself, then later the General, Provincial, or local Minister) for the primary purposes of listening to reports from all the members on their personal, spiritual, and apostolic activities; for "confessing" individually to the other members of the community the personal failures and difficulties in living up to the ideals of the Rule; for a spiritual exhortation by the spiritual Father to the community which would admonish and encourage them in this way of life.

The second aspect of the Chapter: the confession of personal failures against the spirit of the Rule and against the community, which was at first an integral part of any and every Chapter, was later separated out of the whole and constituted as an independent "Chapter of Faults." In an even later stage of development, this particular Chapter was relegated to the status of a paraliturgical ritual.

Those who have had experience with any form of the Chapter of Faults may recognize that it merited the passage into oblivion which has almost universally occurred. The falling into desuetude was a good thing; the Chapter of Faults in its last stages was not accomplishing its original purpose. That there has been no attempt to resurrect that initial inspiration in a new form, however, appears regrettable.

At its best moments in the distant past, the spirit of the "confessional" aspect of the Chapter was an openness to the manifestation of the state of one's soul, with its complementary components of communal trust and freedom, leading to support, affirmation, and when necessary healing.

Although frequently acknowledging the need for such a forum to express difficulties and even personal failures, and to receive encouragement and reconciliation, not all Franciscans are conscious that these important elements of community living were addressed traditionally in the setting of the Chapter.

Granted, there are areas in some persons' lives which will require on occasion a professional counseling or psychological setting. For almost everyone, however, the conflicts between the ideal and the real in community call for an environment where these issues can be addressed, and direction, gathered from others' compassionate listening and shared experience, can be offered.

Many Franciscans can pass a lifetime in religion desiring to communicate on these levels of interiority without ever achieving their desires. Saint Francis, it appears, drawing upon the sound tradition of religious life in the Church, acknowledged the benefits that could accrue to the soul if an opportunity to reach out for healing were provided. Thus, the early Chapters in the Order afforded the time to confess and to be healed as an integral part of their composition. It is an expressed hope that the spiritual sons and daughters of Francis may come to recognize these benefits and opportunities for today and to shape a new forum to express them. Ω

Welcome, Sister Death!

Amid the gentle forces in my life,
My Sister's voice is sweetly heard.

In the busy, playful days of my youth
She very seldom spoke.
If she did, I never heard!

Among the moments of discovery,
In the passing faces of life,
I'm sure that I have seen her.

Throughout the fibre of my life,
Her voice is quietly woven.

Her presence in my mind and heart
Give voice to my spirit's song.
In the celebration of my canticle,
She is heard, sweet and low.

The calming theme of coming home
Anoints and heals my heart.
Her fragrant melody rests my weary soul
In the comforting warmth of lasting joy.

I am a pilgrim, a wandering prayer.
My Sister's voice directs my journeying,
Strengthens my pace, brightens my eyes.

The time will come when my Sister's voice
Shall be given a face.
She will greet me, when others have forgotten me.

My Sister's voice is always near,
Or is it that I now have ears to hear!

The calming theme to the melody of our hearts
Will embrace and free my spirit.
In her gentle, fragile embrace, she will take me home.

Brother Sean Mary, T.O.R.

Written for Sister Mary Bernadette, O.S.C.
of the Poor Clares in Langhorne
who died January 31, 1983, of cancer

Book Reviews

Saints Are Now. Edited by John J. Delaney. Garden City, NY: Doubleday Image Books, 1983. Pp. 224. Paper, $4.50.

Reviewed by Brother Bill Barrett, O.F.M., a member of Holy Name Province who has recently returned from Honduras, where he served as representative of the American Friends Service Committee.

When I was in college, a friend gave me a copy of *The Catholic Worker* to read one evening. I still remember how I devoured its too short eight pages, astounded that there were other people, they who wrote its varied articles, who not only seemed to share my point of view but who were clearly pushing me beyond it to a more radical analysis. Before long I was one of the 90,000 or so subscribers (its circulation is now a little over 100,000), and from that point on my life was ruined. I could never again be content to live according to the values and standards of the middle class North American society into which I was born. Instead of trying to achieve a good job and a high standard of living, I'm trying, and failing to a remarkable extent, to measure my life according to the Gospel.

About eight years after I began receiving the *Worker*, I met Dorothy Day. I had moved near to New York City, and had begun volunteering time at the CW soup kitchen in the Lower East Side. As I recall, the day had ended and we were gathering for an evening liturgy in the first floor room that served as kitchen and dining room for the poor who came to the daily soup line, when Dorothy came in. I am sure my first reaction to her was awe, but as I grew to be part of the CW family, and got to know Dorothy a little better, my feelings toward her have grown into love for a great woman who simply lived the life Jesus showed us to the best of her abilities.

I still have a birthday card she gave me a month before her death (we shared the same birthday, 55 years apart), and I will always be grateful for her fine advice to me some years earlier: "If you're serious about working in the Church in these days, then you'd better go out and learn Spanish."

I know that Dorothy was an extraordinary grace to the Church in this century, but I'm very uneasy with the campaign being begun by some (mainly those who *didn't* know her when she was alive) to formally canonize her. I think Dorothy's intuition was correct: being called a saint means one doesn't have to be taken seriously. But perhaps the notion of saint can be rescued by our acquaintance with holywomen and men who were quite able to say, "Oh, damn!" when they dropped a pill—or who had illegitimate children, and still went on to live a Gospel life.

The eight twentieth-century people whose stories are told in *Saints Are Now* are largely that kind of example that gives hope. At least two of them did have children in their unmarried pre-conversion days; at least two had major differences with their religious superiors that nearly drove them out of their communities; at least two others (though the book doesn't say it) took stands disagreeing with the

Catholic Church's exclusion of women from the ordained ministry. I say "hope," not to imply that we should imitate them in all things, but rather to point out that, yes, saints are like us in all things *including* sin! (And I will emphatically add that I personally am convinced that the hope for an inclusive ministry in the Church is not erroneous but prophetic.)

If anything, this book can be criticized for the narrowness of its choice of examples. Six of the eight people written of were in religious communities (and a seventh was a pope), all of the five men were priests, and of course all eight were Roman Catholics. One wishes there had been a few less expected choices—a Mohandas Gandhi or a Martin Luther King, or someone from the Third World (of whom there is no shortage, as the martyrdom of literally thousands of lay men and women "Delegates of the Word" in El Salvador by the right wing government there attests).

But the stories *Saints Are Now* tells are worth hearing and worth remembering, the more so thanks to the excellent writing by contributors such as Eileen Egan, Gary MacEoin, and Naomi Burton Stone. And although many more stories yet need to be told and remembered, we should be glad for what the Russian anarchist Nicolai Berdayev wrote, a line Dorothy Day loved to quote: "Every moral act of love, of mercy, or sacrifice brings to pass the end of the world where hatred and selfishness reign supreme."

The Catholic Faith. By Robert J. Fox. Huntington, IN: Our Sunday Visitor Press, 1983. Pp. 315. Paper, $7.95.

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.

Refreshing! The word kept coming to mind as I read in leisurely fashion through this latest and, in the opinion of this reviewer, best of Father Fox's many writings. For those schooled in the teachings of the Catholic Church, it should prove a real refresher course. For beginners it will be a delightful introduction and foundation. As always, Father Fox is clear and easy to follow. His simple presentation is ideal for the kind of book he obviously had in mind: a basic yet updated catechetical work. In an almost deceptively artless way the author manages to present an enormous amount of teaching and make it easy and pleasant to digest.

The contents of this book need not be enumerated in this review. The author has simply taken the most important and fundamental teachings of the Church and covered them in 24 suitable chapters. At the end of each chapter he summarizes the material in question and answer form. He gives no space to dissident or dissenting viewpoints. His only mention of dissent is an excellent warning against Modernism on pp. 174–75.

The book contains a Nihil Obstat and an Imprimatur given by the Bishop of Sioux Falls, the author's Ordinary. Bishop Dudley need never worry that he will receive an order to remove his Imprimatur from this or any of the writings of Father Fox. In fact, we can hope and pray that this catechetical work of Father Fox will surpass in number of sales the recent widely used Catechism that has been ordered recalled by the Vatican Congregation for the Doctrine of the Faith.

Father Fox's work, while solidly orthodox and traditional, incorporates many of the latest authoritative and official statements of the Catholic Church. The documents of the Second Vatican Council, recent Papal Encyclicals and pronouncements, the General Catholic Directory, and the National Catholic Directory are frequently cited. Unsurprisingly they all support and confirm the doctrines of the Church in such a way as to confirm and strengthen the faith of the reader.

Is there, then, nothing in this masterful book to criticize? Yes, there is. Although the bulk of the author's presentation is marvelously clear, there are many individual sentences which are awkwardly or carelessly worded, not in their content but in their syntax. Also, some of the references are incomplete, and there are a few misprints.

It is to be hoped that this wonderful book will sell so well that it will require a second printing. But good as it is, it can be even better. So this reviewer suggests to Father Fox that he start planning and preparing a Second Edition. In the meantime, we wholeheartedly recommend to every reader this First Edition of *The Catholic Faith*.

The Healing Power of the Sacraments. By Jim McManus, C.Ss.R. Foreword by Robert Faricy, S.J. Notre Dame, IN: Ave Maria Press, 1984. Pp. 123, including Appendix. Paper, $3.95.

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

Without referring to either the charismatic renewal or Christotherapy, Fr. McManus has many points in common with them. Jesus still heals today through the ministry of the Church, that is, concretely, through the sacraments and prayer. The book deals with three sacraments only: the anointing of the sick, reconciliation, and the Eucharist. They are viewed from the texts of the new rituals. If this is not the strongest theological backing, it certainly is a practical approach, for the Church expresses her faith in her prayers and liturgy (pp. 38–39).

Fr. McManus insists not only on the need for forgiveness of sins, but also on the healing of the wound of sin. Besides, the reader will welcome his development on discernment and the confessor's role. There is no healing when the penitent is interested only in a "quick absolution" and no time is taken out between him and the confessor to celebrate the word of God and to pray together (p. 55).

Chapter Seven details a service of prayer for healing, in two parts. Four readings, followed by silent meditation, spontaneous prayer, and singing take up the first half hour. The second part contains healing of memories (10 minutes), healing of relationships, spiritual healing (5 minutes), physical healing, and the blessing with blessed oil (one hour or more).

Fr. McManus also speaks of Mary's intercessory role and healing our self-image through personal prayer in-

cluding three steps: acceptance of the word of God, acknowledgment of God's action in us, and allowance for our weaknesses.

Three introductory chapters lead up to the author's discussion of the sacraments. I find particularly valuable Chapter One: "The Healing Ministry of Jesus." Jesus' ministry and healing took place through the power of the Holy Spirit (too often overlooked); and it is in the same power of the Holy Spirit that we today can and should minister.

Catholic Bishops: A Memoir. By John Tracy Ellis. Wilmington, DE: Michael Glazer, Inc., 1984. Pp. 182, including Index. Cloth, $10.95.

Reviewed by Father David Francis Sweeney, O.F.M., Ph.D. (Catholic University of America), Spalding Professor of Ecclesiastical History, Saint Bonaventure University.

Gracefully crafted, tinged with humor, always honest, this slender volume is vintage Ellis. More than a "divertissement" à la Graham Greene, it is a further contribution to the telling of the American Catholic story. It is a trip down memory lane which begins with the nineteen year old collegian at Saint Viator's in Illinois and ends with this remembrance of things past by the Dean of American Catholic Church historians, the gracious gentleman, priest and scholar as he approaches his eightieth year.

Aware of the pitfalls of this literary genre, Ellis tells us of bishops, cardinals, rectors of the Catholic University of America, apostolic delegates that he has met and known down through the years. They are all dead, but they come to live again in these pages as the author recalls their foibles as well as their virtues, their style of episcopal leadership or lack of it, the intramural fisticuffs as the bishops swung hard and often in the defense of a Church basically immigrant. Ellis has been frank but strives as always to maintain if not the letter, at least the spirit of the axiom: "De mortuis nihil nisi bonum." Whether he has succeeded will, of course, be debated. As one critic put it, this memoir is "one long memory with one long needle."

No stranger to debate, Ellis has never eschewed controversy. The 1955 essay on *American Catholics and the Intellectual Life* was for its day regarded as a "bombshell" and scattered throughout this memoir are reflections of some of the episcopal displeasure that persists to this very day. A chance remark by one of the rectors of the Catholic University of America in introducing Ellis to a prelate from South Africa: "This fellow writes books," is cited as an example of the attitudes of otherwise intelligent bishops toward scholarly endeavors on a university level.

In the tradition of John Dawson Gilmary Shea and peter Guilday, John Tracy Ellis has indeed written books that will stand the test of time and will continue to enrich the historiography of the American Catholic Church. The memoir is delightful reading, fragments of knowledge that recreate the past with fidelity and sincerity, the déjà vu for many of us that were there.

Books Received

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St. Romain, Philip A., *Praying the Daily Gospels: A Guide to Meditation*. Notre Dame, IN: Ave Maria Press, 1984. Pp. 247. Paper, $5.95.

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Zimmey, Connie Fourré, *In Praise of Homemaking*. Notre Dame, IN: Ave Maria Press, 1984. Pp. 144. Paper, $4.95.

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NOVEMBER, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

FEATURES

Volume 34, No. 10

The CORD

A Monthly Franciscan Spiritual Review

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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: $11.00 a year; $1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778. and at additional mailing office.

The illustrations for our November issue have been drawn by Sister Jane Madejczyk, O.S.F., an artist in Chicago.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis
LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

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

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).

GUEST EDITORIAL

Franciscan Eremitism: Themes and Patterns

FIRST, A FEW semantic paradoxes. There are no hermits in Heaven, but there are lots of contemplatives. A Christian hermit or anchorite living all by himself and for himself is a living contradiction. We are not called by God to be hermits, but to be Christians, loving him and others and living for him and others.

As a non-Christian sociologist friend once said to me with good humor: "The Catholic Church is wonderful. It organizes everything—even hermits!" Right! It Christianizes its hermits, making them team-hermits, communal hermits, in Orders and communities of hermits. That is the basic Christian eremetical process. Holy men go off to pray alone in the desert, and soon they attract followers whom they guide and counsel and group into small communities or lauras. That is what the two great eremitical founding fathers of the desert did in Egypt and Palestine: Saints Anthony and Sabbas. Their lauras evolved into our Western Latin Carthusian and Camaldolese hermitages and into the Eastern Churches' *kellia* and *sketes*.

Our Father Francis followed this pattern. The Carceri is a laura, or was one until it grew into an Observant ritiro. Francis' Rule for Hermits strikingly illustrates his ideal and plan for a small community of team-hermits, alternating the life of Martha and Mary. Note also the provisions for the Hours of the Office, yet no mention of Masses. Note too the warm mother-son family ethos.

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.

What we must above all grasp and try to follow is the basic pattern of Francis' own twenty years consistently divided into a three-part alternating cycle or rhythm: (1) praying in hermitages, (2) preaching in towns and villages, and (3) traveling on foot between them. But two thirds of the pattern were given to prayer, for as Dante reports, "the Friars Minor go along the road in silence and solitary, one ahead and the other behind" (*Inferno* 23.1–3).

So we see clearly that Saint Francis lived as a hermit in a "mobile-home hermitage"! For he told his friars when they set out on a trip (which we might call an inner-hermitage "trip"): "Wherever we are and walk, we have a cell with us: Brother Body is our cell and the soul is the hermit who stays inside the cell to pray to God and to meditate" (LP 80).

Here we penetrate into the heart and core (cor) of the eremetical spirituality of Francis, which is very simply and beautifully the heart and essence of the deep-flowing mainstream of Christian contemplative spirituality: the inner prayer life, the interior life of continual intimate heart-t-heart union and communion in which by ego-reducing and self-overcoming we experience the repairing infusion of God's healing Spirit and daily, hourly, "toward him soar and his Love outpour."

As Francis often said, "Let us always make in ourselves a little dwelling and abode of the Trinity" (RegNB 22), and "The Spirit of the Lord will rest upon them and make in them a dwelling and abode" (EpFid 48), using the Latin *habitaculum* of Eph. 2:22 and the *mansionem* of Jn. 14:23. This scriptural theme of the indwelling of the Spirit in our inner dwelling or "house of the soul" reappears throughout that mainstream of Christian mystical spirituality in many pregnant phrases of the saints and masters, such as the inner Jerusalem, the inner Temple, the inner House of God, the inner cell or cloister or abbey, in Saint Catherine of Siena's "cell of self-knowledge" and Saint Teresa of Avila's interior castle and John of the Cross' inner fortress, in Saint Bernard's *cubiculum* or mystic marriage chamber, and in Paul Evdokimov's interiorized monasticism. This theme of the Christian life as a journey into the cave of the heart has been sung by Dante and Bunyan and our own Murray Bodo: "The Journey is an inner one . . . La Verna is in your own hearts." For as Christ said to the modern French lay mystic Lucie Christine: I am the interior life." That life and journey have been masterfully mapped in Evelyn Underhill's rich classic, *Mysticism*, with countless examples and citations from the great Christian voyagers and guides of that mainstream.

All this is directly relevant to Franciscan eremetical spirituality because it is exactly what Saint Francis lived and experienced in all those recurring visits and forty-day retreats which he made, up to seven times a year, in his twenty hillside hermitages that he founded between Assisi and Rome and Assisi and Florence.

Again we have a clear pattern, a basic physical setting. First, a stiff climb of about one hour up a steep hill or mountain away from a town. There, nothing but an abandoned hermit's chapel and cell and some caves, plus a grand panoramic view and a beautiful God-made forest cathedral, with a

stream. That's all. Later, tiny and then larger cells and buildings were added, mostly by the Observant return-to-the-ritiri reform under Saint Bernardine of Siena. The Franciscan Order's branches have been repeatedly reformed and renewed by successive waves of returns to the ritiri, in other words, to the inner life of contemplative prayer.

But in each case, literally in each friar every day, the lifelong process of reform and renewal has involved the rekindling of the inner fire, of what Saint Francis constantly stressed as "the spirit of prayer and devotion," that inner "work" of poverty, penance, praise, worship, fasting, self-denial as joyful, loving sacrifice and intercession for the healing of sin-sick souls and the growth of the Kingdom, the inner Kingdom, the spiritual church, and hence of the whole Body of Christ.

To sum up, here are two lapidary quotations. When asked whether he would join a house of prayer, a friar replied, "I'm already living in one—in here," tapping his chest. The most famous modern American hermit, Thomas Merton, is reported to have appeared after his death to a minister and said: "I spent too much time looking in the wrong place. I should have looked within." That is the meaning and message of Franciscan eremitism. Ω

Raphael Brown, S.F.O.

Candlepower

On the distant altar
a demure candle flickers,
faint and far away.
It does not surrender its fire;
(the smoldering wick does not die.)
The candle has an intrinsic power;
it will not let go of the flame.
We are the same
when we burn and hunger for God.

Sister Edmund Marie Stets, C.S.B.

The Place of Contemplation in Contemporary Spirituality

ALAN MCCOY, O.F.M.

WHAT I WANT to speak about is about you and about what I think you can give to the whole Franciscan movement and to the Church.

I believe that we are becoming more and more aware of the fact that whatever involvement we may have in social action must be rooted in a truly contemplative life. I'm thoroughly convinced of it. On the other hand, I firmly believe that a contemplative life that does not reflect a sensitivity to the problems of people in today's world, that does not reflect an interest in grace and sin as they are reflected not only in personal lives but in the structural realities that we are dealing with—I believe that such a contemplative life is an escape. It's the type of escape that certainly Amos rejected, that Isaiah and Jesus rejected. So my plea to you is: Help! Those of you who are privileged to experience the eremetical life in the Franciscan tradition, I think have a great gift to share with all of us.

I'd like to start my consideration of contemplation in today's world with something else: viz., *salvation*. I believe that many of the problems that we have related to the contemplative life and many of the ways that it has been denigrated in the history of the Orders stems from an incomplete picture of what salvation is all about.

In the Old Testament, it's very clear that salvation pertains to *this world*. In the earlier books of the Bible, it's very clear: salvation means getting out of Egypt, God saving me in the desert, bringing me back to the land that he had promised me, but not me—us! Salvation was this-worldly, yes, and also communal.

Gradually, though, toward the end of the Old Testament period, it became clear that we weren't going to realize the fullness of that salvation here on earth. It was going to be the coming of the kingdom in a truly eschatological reality. And the individual was becoming important.

Father Alan McCoy, O.F.M., former Minister Provincial of the Santa Barbara Province and currently General Secretary of the Conference of Major Superiors of Men, delivered this talk at the Franciscan Eremetical Life Conference, Graymoor Christian Unity Center, Garrison, New York, on June 16, 1983.

Now in the New Testament, all four of those phases are present. Salvation means: I have come that they may have life, and have it here on earth, that *all* children of God may have it; I have come that they may have life—life eternal. And I have come that the individual may have life, and be under a law of growth to the fullness of life, at the same time that my People, my Body, my Kingdom, my Church—whatever term we see used, despite the different shades of meaning, always has a communal dimension. Those four aspects are very clear, and especially nowadays, Scripture scholars are helping us discern the difference between the truly Pauline Letters and the so-called Pauline school. Paul himself is very much for the next world. But the Pauline school and the Pastoral Letters—and also Luke in the Acts as well as the Lukan Gospel—are very strong for salvation here on earth.

> You can be effective instruments of the Kingdom . . . as long as you come to prayer to meet the Lord as the center of your being . . . and with him all your brothers and sisters.

In the course of time, we lost that perspective, a loss which is reflected in the history of every religious order, depending on the time in which that order gave an answer to God's call.

There came a time, and this was at the end of the "first fervor" of the Franciscan movement, where salvation meant "saving my soul." All the sacraments were looked upon as vehicles for my personal, eternal salvation. And when that dominates, then what we do as religious will reflect the *individual* approach and the *other-worldly* approach.

It's hard to say—I've asked theologians about this—what was Francis' concept of, first of all, salvation; what was his personal evaluation of contemplation? I have a few inklings, which I would like to share with you, because I think it might help when you come to consider the eremetical movement.

I believe that Leonardo Boff has something right on target when he says, "Francis really cannot be said to have 'seen God in others.' " We've said that so often. Really, as you study Francis, and study his attitude toward creation, you see that with Francis there was a *transparency* of God through others. The person never lost his or her individual value,

reality—even the birds of the air and the beauty of God's creation—God came through all of this. Francis lived in God's presence, and when Francis wanted to get away and allow that presence to sink in deeper, it wasn't that he was trying to *flee* people or, we might say, "the world," in that sense; it was rather that his mind wasn't able to deal with all the things that were going on. He needed the chance for himself to come and really rest in the presence of God with *all* of this, to bring *with him* the experience he had, say, with the leper. Boff claims that it's only when we understand that, that we'll understand Bonaventure or such modern writers as Teilhard de Chardin.

If we *can* understand, e.g., Teilhard, then we will get rid of this idea that somehow there's a great distinction between worldly things and spiritual things. For him, *nothing* that comes from the hand of God can be profane. And so, contemplation can't be an escape from anything at all that God has made.

Having said that, I'd like to say something about where I feel contemplation is today, in our world. I think that we have rediscovered the biblical reality of contemplation. (It's been rediscovered time and time again, and lost time and time again.) In the Old Testament, the people were called as a people to a union with God that was so intense that they would *experience* the living God. This was *all* his People—not some select group, but *all* his People. And when Paul prayed for his converts, not special groups: religious, priests, bishops—but all his People—he prayed that all of them would come to have that experience of the living God. Paul's language, e.g., in Ephesians 3, leaves no room for doubt as to either the intellectual component or the global nature of the experience in question. And that tradition has been kept very well in the East.

In the West, we had a little problem with it. Already in the early ages of the Church, the West started becoming very practical, and so forth. It was Gregory the Great who had to come back and reaffirm the truth that was central in our theology from that time on if we really hunt for it: viz., that *every baptized Christian is called to contemplation*. Every baptized Christian—why? Because we're under a law of growth, of intimacy with the Lord. When we accept that seriously, and we put that into the context of a house of prayer, or hermitage, what are we saying? That somehow we are special? And that this is our particular calling, to attain contemplation? No—what we're saying is: Every gift that's given is meant to be used. Now some way, those of us who are privileged to be in a house of prayer, or in a hermitage, have to make sure that that gift is given back to the Christian community, and not *just* in a prayer of intercession.

If all the people that we touch in some way are called to contemplation, somehow, we who have been favored with this gift, at least with the calling to come on to the gift, have to make sure that it is shared with others. And to me that's the heart of the call of the contemplative within the Franciscan life today. If the whole Order itself and the whole movement of various Franciscan groups are going to be effective in today's world, if we're really going to be the instrument of peace, there's no way we can persevere in this task without all of us somehow sharing in the contemplative life. (I would never want to equate the contemplative life with the hermitage—by no means; but I do see the hermitage as the *cradle*. I see it as so important. I see it as an opportunity in many ways for us to see that people can actually bring us deeper and deeper into that union, into that experience of the living God.)

Now, there is a tension—there's always been a tension—between the "active life," so called, and the "contemplative life." And I don't think we're going to do away with that this week. It's a healthy tension. But I was asked to reflect on the fact that that tension which is there and has been there has been very fruitful.

I have been on the road quite a bit in the past few years. One thing I've been interested in is what happened to the movements within the Order: first of all, Bernardine and his companions; then the Alcantaran movement and the Capuchin movement.

Let's take a look first of all at the Alcantaran movement. I've never been drawn to it to any great extent. The severity of it sort of pushed me aside for a while, but as I studied Peter of Alcantara, I came to understand him as a tremendous person—a man of great tenderness and also a man of great apostolic zeal. Now, this is not always evident in the immediate quotes and accounts of his actions, but you see it in his relationship to others. And the Alcantaran movement: you see it yet today in Japan, in the Philippines, in Peru. I was down in Paraguay recently, and some of the Oblates of Mary Immaculate down there told me the results of the Alcantaran movement in Paraguay over 300 years ago—they could see its effect in the lives of the people. The people would welcome them into their homes on their missionary journeys, e.g., they would give them a room and, when the missionaries went off to bed the people would be up praying. The people had really been *taught*—it was a tough way, but it perdured, and it has influenced the entire country in one way or another. In Peru, you still see the entire missionary thrust of the Franciscans being much influenced by the Alcantaran movement.

In the work of the men who followed Bernardine, then John and the Observants, and the various reforms that came from that, when you take a look just a few years afterwards and see what was happening in Europe, you cannot but be impressed by the genuine deepening of the

prayer life. The same way with the Capuchin movement. When I have a chance to talk to Capuchin chapters, I always tell them that we have a right to expect something very special from them: that they help us all never forget the call to contemplation—all of us. And look what happened through the Capuchin movement. Alongside the Jesuits, it was the greatest influence in the Church during the counter-Reformation, with effects on every form of apostolic work in Europe. And it certainly did not come out of just a well-planned form of pastoral action. It came out of a sincere movement—one back to the contemplative life, found often in the hermitage.

If that is true, what about our work today? My plea to you, is to *share* the life in which you are involved, because, although contemplation is not found only in the hermitage, it certainly is fostered there, deepened there, and must be shared from there. Secondly, I would ask that you, in your own growth as individuals, take very seriously the fact that all of us who may be in various forms of social action ask *you* to be involved. Not in the same way as those who actively participate in the apostolate, but are you not really going to be one with Jesus, in resisting sin in today's world? Isn't that the heart of our calling: resisting sin within our own self and others? But it's not just personal sin we're dealing with. You and I are living in an age where we're becoming aware of the fact that sin is social, structural. If we stand back and adopt a perfectly neutral attitude toward what's happening, we are actually strengthening, encouraging those structures that are sinful; we are actually wreaking sinful things upon other people. No matter how removed we may be physically from what's happening, we must in some sense be involved. We must bring this to the Eucharist; we must bring it into the lives of those we touch in any way whatsoever. If we don't, then we are certainly guilty of what Amos said of the leaders of the people in his day.

I like to stress this because I think that we may have even today among us something of the same great division that has existed within our Order in the past. Even in small groups, we see some of us harboring the feeling that we've got to "protect" the whole movement toward the contemplative life, and others feeling equally obliged to "protect" the ideal of active involvement. My point, here, is that, while each of us as an individual must retain something of the action-contemplation tension inherent in our Franciscan ideal, we must also work to eliminate overt conflict among ourselves stemming from that tension.

One of the great men whom I've come to know and admire is Dom Helder Camara of Recife. Dom Helder, who can hardly be called "one who veers to the right," is not bashful about telling anyone where his strength really comes from: he spends two hours a day in contemplative

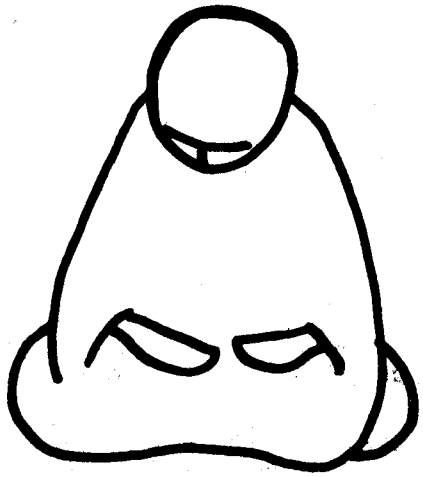
prayer. When he has a very serious problem facing him and his people, he gets up an hour earlier. So, he's not one of those activists who feel that God's grace works *just* through their action; he really feels that if he's to be an instrument of God, his effectiveness must come through a union with God that's much deeper than any kind of action.

I'd like to share with you, at this point, what happened about fifteen years ago with the American Conference of Major Religious Superiors. We were worried, at that time, about our Provincials and our Abbots, who were "breaking down" at an unprecedented and alarming rate—three to one over the rate among religious in general. So we asked ourselves, "What's wrong?" And with all the various answers we found and examined, the one that stood out most clearly was this: we must get back to a very strong base of contemplative life. We went to the Trappists, then, to the Dominicans, to the Benedictines; and we asked them: "Can you draw from your tradition some helps for us? Can you help us help them? And they did.

The movement they pointed to as a source of help for us is one that is now doubtless well known to you: the prayer of centering. I know that if you don't watch it, it becomes an "in-thing," a gimmick purporting to help one achieve the heights of contemplation overnight, etc.; but taking all things into consideration, it still has been a very powerful, deep, and fruitful movement in the United States. Many a religious superior has, I'm sure, been saved by entering into a very simple approach to prayer. Of course, to perfect it, you have to get time away. But it's something you're asked to carry with you into the most involved situations of your life. I've seen it work. I've had people come to me and say, "My whole life has been changed, because I'm able really to rest with God, to waste time with him." That's tough for a busy American—to "waste time with God. . . ."

Some time ago I learned a very interesting and valuable lesson while down in La Paz, Bolivia, to negotiate with the human rights committee on behalf of some people who were fasting. All the people were doing was fasting, but the government was alarmed. They were fasting to make sure that human rights would be respected. It started with 18 people; by the time we got there there were 1100, and before we left there were over 1300. In the long run the government capitulated, but for a good while there, it was scary. The man who put us up was arrested—just disappeared off the street. (We happened to find out about it because an Oblate of Mary Immaculate saw it.) The Sister, too, who had met us at the airport and gotten me through customs was arrested. Then word came that there would be a raid on the Oblate House; so the Oblates came and said, "We're afraid they are going to come and raid the house,

and that we're all going to be arrested. Now, we don't think they're going to arrest you." I wasn't in the mood to trust their judgment, but they said, "If you'll stay here, you can keep the documents, and we won't lose them all. So will you stay in the house?" Well, I didn't have the nerve to say no. . . .



So they went. There were some lay people out in front, and they yelled, "The soldiers are here!" But before that happened, I went into the chapel, and I said, "Now, what do I do in a case like this? Lord, you know what I want—the prayer of petition isn't going to help you or me at all."

"Why don't I just waste a little time with the Lord?" I then reflected. "Why don't I just really sit here in Your presence? Relax and rest in Your presence?" Then, when the call came—the brothers had told me, "Be sure to put on your Roman collar and be very clerical"—I went in and got the Roman collar and walked out the front door to meet the military . . . and they'd all taken off!

But what had impressed me was the fact that one can get so busy about things that one forgets God's role. Why can't we just let God do it? We don't have to get lost in a sea of words. To me, the whole movement of the Prayer of Centering has been fantastically supportive. I've seen people in very tense situations say that they've been able to come through them because of that Prayer. I think that, unless we stop putting the effort on our own cleverness and begin to rely more on God, we're not going to get very far.

So, share this, those of you who have touched it. But also be open to what has to happen out there. Don't be neutral. Be intensely interested in what your brothers and sisters have to face.

If I have touched God, say—and if he has touched me in the depths of my being in prayer—can I stand back and say, "Lord, Lord" and refuse to roll up my sleeves and do something about that? Can I continue in the consumerism of a country like ours? Can I give in to an advertisement that would glorify the exploitation of women? The whole pan-sexual approach? And then somehow say that this, which is eating off the life-blood of people, doesn't have anything to do with me? None of us can

stand back like that.

I'm particularly concerned, though, about Franciscans. I must say this: people all over the world love you. But sometimes, oh! they wish they could build a fire under you. To get you going. When I went down South, three of us were met there—one came from the World Council of Churches, and another, like myself, was Catholic. Everybody was great! We have the Nuncio, the Archbishop of the city, all the different Provincials. And although I knew that in that particular country the Franciscans were more numerous than all the other Orders put together, I didn't see one present on that occasion! So I went and asked—I said, I'm a little embarrased here; we come in and are dealing with the life-situation of the people. Where are the Franciscans?"

The Jesuit sub-Provincial got hold of me and said, "Don't feel bad. There's one down here that's doing good work out in this place." Well, I thought, that's pretty good; I know they're doing good work. Then the Oblate superior came to me and said, "I know you feel bad that there are no Franciscans represented at all, but they're good people. They come well trained—good background. But *they never grow*. They really aren't into the process of understanding what's happening in God's world—the signs of the times! They're doing things that were very good 20 years ago, and they're doing them well, and I'm sure they're becoming saints in doing them. But they're not the saints that Francis would have us be if we're really going to respond to the Spirit as He calls us today."

What the Spirit is saying is: They've got to understand the situation! You can't let people be brought into a religion that's really an opiate, that will have them say of man-made tragedies, "This is the will of God." There's a danger in historicism: a danger for us Franciscans, perhaps, more than for any other group because we have such a tremendous history. And we have the greatest figure, I think, in the history of Christianity: Francis of Assisi, greatest since the time of the Apostles. I think that Francis really speaks to men and women of the Christian world as no other leader ever has. But there's a danger that we go back and glory in that. We think that what Francis actually did and said is the answer to a contemporary problem. But no! What Francis did and said are surely good indications of the response needed in *his* time; but isn't he calling us (every one of us) to understand what's happening in *our own* day? When we come close to God, then, with the determination to do so in the very deepest kind of contemplation, let us come as people fully open to Jesus in *today's* world.

One thing I did pick up from Latin America, for which I'm very grateful, is an appreciation of the devotional life of the people. About 20 years ago the theologians were very much against the popular devotions

down there, but I doubt that this is the case any longer. Those devotions, at any rate, are relevant to our life of contemplation. If we look at our Order's history (as well as that of the other religious Orders), surely such devotions as the Stations of the Cross and the Rosary were instituted to bring us all to rest in the Lord. But what eventually happened was that the people's devotional life got locked into a historicism or a Biblicism which took you back to what happened to Jesus and Mary 2000 years ago; *that* was what (in Ignatian terms) you "contemplated." In other words, you reflected on that. Well, if you do that, you go back and try to solve life's present questions in view of what happened in Palestine when Jesus walked this world.

That is exactly what has happened, though, in the prayer of so many of us. All that was happening in the day-to-day lives of people was bypassed. Then, with the page that we took from the Eastern Orthodox at the time of the liturgical movement, we celebrated the gloriously risen Christ, emphasizing the resurrection over the suffering that preceded it. That is, of course, a very beautiful celebration, just as the more Passion-oriented celebrations before it were beautiful. But that then takes you to the fact that Christ has risen. He has triumphed. We have triumphed. That's good—we need that hope. But we surly also need hope to realize that Jesus is starving to death in that house down the street. "I was hungry. I'm the one that was in prison. You saw my brains strewn in the street." (I can't get over some of the scenes that I've witnessed in El Salvador.) But—is that Jesus to me? Now, Latin Americans are asking us: don't bypass that Jesus. Surely, you go back to the Jesus who walked this earth. Surely you celebrate the gloriously risen Christ. But *he's here!* Not "the Christ," but Jesus, who is the Christ—the Person: "I was in prison, I was hungry, and when you do come to me with some kind of answer, then you're serving me."

Some of the modern writers have gone so far as to say that, in the New Testament, it's not loving God *and* neighbor; rather, when you really take the text even of John, and analyze it to see what Christ is really saying, over and over again, it's loving God *through* your neighbor. That's the one command of the New Testament. And my plea to my fellow Franciscans is that we really become instruments of the Kingdom in that sense. You can do it in your life as a hermit as long as you come to your prayer with the realization that when you come, you meet the Lord at the center of your being. At the very center of your being, you therefore meet also all your brothers and sisters, and your interest is there, and what you can do is going to be done. Now, then, when you touch the lives of the people, it will be in the sense that you are trying your best to help them also to see and recognize and touch Jesus, in the life that he is

leading today.

I've got great hopes. I'm not discouraged by the fact that sometimes we Franciscans go to sleep at the wheel, because when we wake up, we're capable of tremendous things. And I know we're waking up. I'm very happy to be here to see how many young people are bringing to the Franciscan tradition today their dedication. I know that whatever is going to happen is going to depend on those of you who are serious enough to take contemplation as the very center of your lives. And I beg you to be serious enough to take involvement with the existential Jesus also right there at the very heart of your lives. Ω

Identification

Lovers, looking with amaze on
Each other, would be that they gaze on . . .
—Francis Thompson

Enamored of the Christ Who chose to live
as one among the poor
and die despoiled of all that man holds dear,
Francis became enamored, too,
of Lady Poverty.

He took her to himself, a bride
he never ceased to woo;
lived so oned with her, within, without,
he learned a joy and freedom few men do.

So oned that when his welcomed Sister Death
came like gentle winds and violins,
she found him stretched upon the naked earth,
stripped of all but song and royal dignity.

She lifted Francis from his Lady's arms,
lifted him to God on high,
herald of the great King,
Christ's knight—
Sir Poverty.

Sister Mary Agnes, P.C.C.

Ecstasy

Not with the wise
is the word that I seek;
Not in book-lore
is the word I would speak
nor in the pages
that I turn so fleet. . . .
Not of man's coining
that word so meet:
The Word that tells — Not of earth's coining;
of the Mother's joy — all earth is alloy.
when He opened his eyes, — *Naught tells of that joy. . . .*
her God, her Boy! — *her* God, *her* Boy!
Love, only truest and best;
deep Love may guess
of the heaven therein,
in her heart's fullness!
O Mother divine,
purest and blest,
teach us the Love
that sang, yet hushed
as you tucked Him in
when the Sandman claimed
Our God, Our King!

Sister M. Colette Logue, O.S.F.

The Rule for Hermits and a Contemporary Retreat Model

FRANCIS BERNA, O.F.M.

TEXTUAL INTERPRETATION can attempt to define the precise meaning of particular words, phrases, and ideas in relation to their cultural and historical origin. In another way textual consideration can attempt to create the fullness of meaning conveyed by a text. This article attempts the latter.

Francis of Assisi experienced creation as alive with its Creator. His world-view found it more difficult to deny the existence of God than to prove it. Intimate communication with God, even the depths of mysticism, were seen as more ordinary than extraordinary. He lived from this premise and encouraged the same for others: Accept God's gracious gifts.

With that understanding this article interprets the Rule for Hermits within the context of Francis' writings in general. The contention is that the themes and dynamics found within that Rule provide guidance for the spiritual pilgrimage of Franciscans and those of like spirit today. Part Two of the article gives one example by suggesting themes and dynamics for a contemporary Franciscan retreat. This model, it is hoped, will spark further reflections and give credibility to the method of interpretation employed.

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I. Interpretation of the Rule

The Call: "Those who wish. . . ."

EARLY IN HIS VOCATION Francis prayed, "Most high, glorious God, enlighten the darkness of my heart . . . so that I may carry out your holy and true command" (OrCruc; AB 103). Life itself came as a gift of the Most High, and the life of prayer served as a response to that gift. With this attitude Francis indicates some general characteristics regarding the spiritual and mystical life. On the one hand it appears that the high stages of contemplation rightly exist as a possibility for everyone. Francis did not interpret his experience of the Lord as extraordinary, but rather as the way in which humans ought to exist with God. On the other hand Francis upholds the particularity of each personal relationship with God.

In the choice of the words *those who wish*, Francis captures this twofold dynamic. As Armstrong and Brady have pointed out, Francis views the eremetical life "as a response to a desire for an intense life of prayer" (AB 147, note 3). Francis understood the desire, the call as well as the response, in personal categories. Furthermore, he avoids singling out the qualifications of those who ought to be permitted this way of life.

The Franciscan goes on retreat to experience the Father's love by embracing the cross and seeking to be crucified.

In one instance, however, Francis does deny permission for the eremetical life. A certain minister experienced difficulty with friars in his care who had sinned. Rather than face the difficulty of the ministry he sought to retire to a hermitage. In his Letter to a Minister, Francis indicates that the present situation can be of greater value than the hermitage: "You should accept as a grace all those things which deter you from loving the Lord God and whoever has become an impediment to you. . . . And you should desire that things be this way and not otherwise" (EpMin 2, 3; AB 74–75). Francis observed the need to discern the call of God in the immediate present. Grace came with no particular location or action. Seeking escape from a particular time or place constituted avoidance of grace, not the following of a call.

This letter also underlines something of the personalism God employs in dealing with humans. Francis intends to stir the minister to compassion, to an imitation of the divine action: "There should not be any

brother in the world who has sinned . . . who, after he has looked into your eyes, would go away without having received your mercy. . . . Love him so that you may draw him back to the Lord" (EpMin 9,11; AB 75). Francis understood God's call to him as a literal imitation of Christ. He understood Christian life as the continual incarnation of the same grace. Life in the hermitage had to fit within the wider picture. It could not be an escape because for Francis Jesus could never be an escape. Following Jesus brings one face to face with life and its issues, not retirement.

Community.

"Two should be mothers, and they may have two sons. . . ." At no time was a friar "on his own." Francis perceived Christian life as unimaginable outside community. Even the call to the most intimate prayer could not be a call taking the friar outside the fraternity. Eremetical life meant communal life. One finds nothing unique in this insistence on community. Earlier religious groups followed the same pattern. Uniqueness comes with Francis' imagery about the nature of the life.

The biographies of Francis detail the difficult relationship he had with his father. In contrast Francis found in his mother and in Mary, the Mother of God, models of authority and tenderness. This image he applies to the structure of community—the friars at large and those in the hermitage.

Francis interpreted the most significant of his relationships with the same image. He writes to his closest companion, Brother Leo, "I speak to you, my son, as a mother" (EpLeo 2; AB 47). Leo apparently sought some direction for his life. Thus the letter indicates the tenderness of Francis as well as his approach to direction. "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; AB 48). The mother tends to nurture and encourage, not command.

The second version of the Letter to the Faithful develops this image in reference to the Scriptures: "We are mothers when we carry him in our heart and body (1 Cor 6:20) through love and a pure and sincere conscience; we give him birth through his holy manner of working, which should shine before others as an example" (EpFidII, 53; AB 70). The friars who served as mothers in the hermitage performed a great ministry. They gave birth to Christ through their work. The brothers' care provided for the birth of Christ in the prayer of the son and in their mutual relationship.

The mothers had the added function of protecting their sons from out-

siders. Eremetical life required withdrawal, particularly from the curiosity of others. Francis spells out this common attitude in his Admonitions referring to "the good and vain religious" as well as "the frivolous and talkative religious" (Adm XX, XXI; AB 33–34).

As one might expect, Francis achieved a certain balance. Conversation belonged within the mother and son relationship. After Terce the sons were free from silence and could go to their mothers. It seems possible that together they could share a meal and perhaps pray. The phrase *and afterward* raises a question: Did they pray after going to their mothers? As the meal was not to be taken in the enclosure, was it taken in common? In later sections of this article, on place and on liturgy, I shall take up these questions, and in the section on the vows I shall look at the topic of the sons begging from their mothers.

At this point the image superimposed on mothers and sons deserves attention. Just after indicating the nature of the mother-son relationship, Francis recurs also to the biblical image of Martha and Mary (Lk. 10:38–42). Apparently he intends nothing more than the common application of those figures as expressions of the active and contemplative life. Perhaps one may speculate, though, that for Francis both "attend to the Lord." Since the relationship between active and contemplative does not take on the terminology of servant and master or attendant and recluse, it seems plausible that Francis envisaged something different. His outlook may be seen as more biblical, emphasizing that both Martha and Mary welcome the Lord to their home. And he seems to underscore this perception in his suggestion that sons and mothers exchange roles when it seems good to them.

On this point one discovers the particular flavor of Francis' spiritual vision. Aelred of Rievaux, like many other spiritual writers, employs the image of Martha and Mary in considering the active and the contemplative life, but note the difference in tone when Aelred suggests that the recluse carefully choose two attendants.[1] The attendants provide for the needs of the recluse and keep away outsiders. While the recluse may have conversation with the attendants, Aelred makes no suggestion regarding common prayer and meals. Most significantly, he makes no suggestion concerning the exchange of roles. The third part of his rule specifically associates Martha with service to neighbor, while Mary is seen as drinking from the fountain of divine love. One leaves behind the Martha to take on the contemplation of Mary. Aelred does not develop their mutual relationship. Francis seems to have a better grasp of their complementarity.

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[1]Aelred of Rievaux, *The Rule of Life for a Recluse, The Works of Aelred of Rievaux*. Cistercian Fathers Series (Spencer, MA: Cistercian Press, 1971).

Place: "They may have an enclosure. . . ."

Despite continual insistence that the friars not acquire property or houses, Francis begs for the Portiuncula and permits the acceptance of LaVerna. These places marked the early days of the spiritual life and their fulfillment. These places spoke of the meeting between God and man. In the same spirit friars in the hermitage could have an enclosure, a place to themselves.

A climb up LaVerna is a climb into beauty. Place and vision go together. Francis knew God pouring out his life in the beauty of the world and in the sacrifice of the cross. Walls made by human hands often blocked the beauty of nature. In poverty of dwelling one experienced the wealth of nature. The cell of a Franciscan hermit was marked by the natural walls of trees and bushes (cf. AB 147, note 6). Rather than the monastery the world becomes the cell of the friar.

The enclosure became a sacred place. No one was permitted to enter. Here again one finds a note of personalism. The communication of intense prayer belonged to the privacy of God and the individual. Francis insisted on this privacy for himself. He resisted disclosing the marks of the stigmata. It was God's special touch. The revelations of the Lord ought to be manifest in action—imitation of divine action—not in words. "Blessed is the servant who keeps the secrets of the Lord in his heart" (Adm XI, XXVIII; AB 34, 36).

Knowing how human beings can become attached, Francis cautions in his First Rule that those in hermitages should not consider the cell as their own. "The brothers should beware . . . they do not make any place their own or contend with anyone about it" (RegNB VII, 13; AB 115). Only in poverty could one continue to receive the wealth of creation.

Francis guards against possessions by having the friars in the hermitages switch roles. In this he also guarantees a continual openness to the activity of God. Francis never experienced the call in terms of becoming settled. The call beckoned him to go farther and deeper. So too for the brothers.

The Rule instructs that the sons not take meals in their enclosure. Again this gives stress to the sacredness of the place. But does this instruction imply something more? The Rule gives no instruction where the sons ought to take their meal. The image of mother and son could readily suggest they dine together. The sons were allowed to beg alms from their mothers. Gospel living in the spirit of Francis would seem to suggest that the friars share whatever they have.

Liturgy: "Rise for Matins. . . ."

Generally accounts of the mystical life say little or nothing about the role of liturgy. On the one hand the monastic setting presumes the

liturgical environment. Mystics of the monastic tradition take liturgy as a matter of course. Mystics outside monasticism, while they may not recommend strict liturgical prayer, would tend to emphasize the importance of regularity in prayer. Though outside the monastic tradition, Francis requires the Liturgy of the Hours for his friars.

Francis could well have included this requirement in his Rules as a general requirement in accord with the Church of Rome. His own use of the Hours, however, as well as his devotional Office of the Passion, indicates his full appreciation of this prayer. It comes as no surprise that he incorporates it within his Rule for Hermits.

The inclusion of this prayer indicates something of Francis' orientation regarding the Church. As noted earlier, Francis could not envisage Gospel life outside of community. In the same way, he could never envisage Gospel life outside the Church. Religious life, no matter how intense, and mystical life, no matter how intense, belonged to the Church. The mystical life, rather than leading one beyond Church, rooted one more deeply in its mystery.

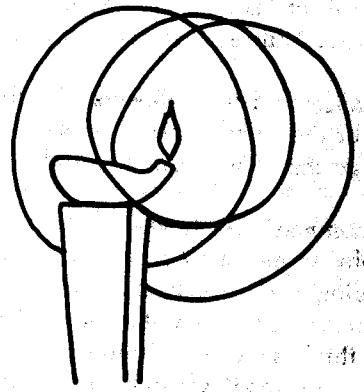
An initial reading of the text probably would not raise the issue of how the Office was prayed. It is the phrase *and afterward* in line 6 which surfaces the issue. Did the hermitage friars pray part of the Office together?

Francis makes two specific references to the celebration of the Office: one in each of his Rules. In 1221, he writes that it should be celebrated "according to the custom of the clergy" (RegNB III,3,4; AB 111). The later Rule specifies that the Divine Office be celebrated "according to the rite of the holy Roman Church" (RegB III,1; AB 139). In various places Francis notes the need to pray with reverence. A careful study of the liturgical practices of the period indicates the extent to which the Office was celebrated in common and privately: the traditions of monks and canons favor the common celebration, and so, as his biographers suggest, Francis too prayed with other friars whether on the road or in a particular locale.

Again, the image of Martha and Mary, especially in light of Francis' general approach to the Office, suggests some form of common prayer in the hermitage. While all of the hours might not be prayed in common—the liturgical direction of the text—perhaps it is reasonable to suggest that the hours of Sext, None, and Vespers complete the time together between mother and son.

Throughout his converted life Francis held great devotion for the Eucharist. This love for the Eucharist often found expression in his love for the clergy, even the most corrupt. They alone could administer the Eucharist to others (Adm XXVI,3; AB 36). Francis' Letter to Clerics reflects his love for the Eucharist expressed in the need to care for churches and sacred vessels and to administer and receive the Sacrament worthily (EpCler 4, 5; AB 49–50).

Why, then, is there no mention of the Eucharist in the Rule for Hermits? The most obvious answer concerns the dates of composition for the various works. Except for the Admonitions, approximate dates can be established for Francis' writings, in particular the three Rules and the Letter to the Clergy. The Fourth Lateran Council (1215) sought renewal of Church life, particularly in reference to the sacraments of Penance and the Eucharist. Outgrowths of the Council were the papal documents *Sane cum olim* (1219) and *Devotionis vestrae* (1222). The former stresses the need to receive the Eucharist, while the latter gives permission for oratories.



Armstrong and Brady contend the Rule for Hermits predates *Devotionis vestrae* because the Rule makes no mention of an oratory. Given Francis' devotion to the Eucharist, one could correctly presume he would have an oratory if permitted. Furthermore, they place the writing of the Rule after 1217 since it includes references to ministers and custodians (AB, Introd., 49; 148, note 8). This line of thought might further determine the date of origin to be between 1217 and 1219—the date for *Sane cum olim* and the Letter to Clerics. Besides stressing the need for reverence and care in reservation of the Eucharist, both of these works also underline the importance of reception of the Eucharist. The Rule for Hermits seems to predate this developing theology of the Eucharist, or at least to have coexisted with it. Consequently absence of reference to the Eucharist in the Rule becomes less problematic. If the means to have Eucharist within the hermitage existed, Francis would have given the Sacrament some mention. He would not give priority to the mystical vision over Eucharist, for the latter remained always, for him, the way to see God in the flesh.

Vows: "Because of obedience to their minister. . . ."

Obedience colored the discernment of the wearied minister's call to the hermitage. In this same obedience the mothers must protect their sons from everyone. Obedience concerns the fulfillment of God's will. Consequently Francis gave it particular emphasis. In obedience one discerns the objective of the hermitage experience: "Let them seek first of all the kingdom of God and his justice."

While not given specific reference, poverty and chastity find appropriate expression in the Rule. Chastity for the sake of the kingdom includes not only celibacy but also active expression of love in the manner of Jesus. Francis' embrace of chastity meant the embrace of the leper, the poor, and the sinner, especially if the sinner was his own brother. The relationship of mother and son speaks of such chastity: active love in the manner of Jesus. The mother offered not only words of encouragement against temptations of the flesh and protection from external distractions, but also the loving support which made the eremetical life possible. The son returned to the mother the fruit of his prayer: active love in the manner of Jesus. The son could speak of his love of God and beg from his mother the grace of her kindness. Thus mother and son could embrace in chaste love.

Poverty became the hallmark of Francis and his followers. For the former it marked his way of life; and for the latter, it often marked the depreciation of their life. One may hope that it will always stand as a challenge.

That the son should beg from his mother marks the Rule for Hermits as truly Franciscan. Poverty, which has always meant more than a lack of goods, provides the key to remembering one's dependence on God's goodness. But this poverty needed practice in the hermitage as well as elsewhere. The friar could not come to think too much of himself; it was God's call that brought him to the hermitage, and it was only in poor and loving obedience that the friar could receive God's gracious gifts.

II. Model for a Franciscan Retreat

FRANCIS ENVISAGED a unique lifestyle for his friars in the hermitage. His imaginative language suggests possibilities for developing a retreat model including some of the themes and dynamics of the hermitage.

Community.

This topic need only include the material treated in the previous section. Community provides the entire context for Franciscan life. Outside community the life makes no sense.

Contemporary Franciscans often live at a distance from community. Sometimes the distance comes from ministerial necessity and implies only physical limitations. The more striking and probably more common distance has a psychological nature. Even when friars live in the same building, a healthy dependence on one another often fails to exist.

A retreat may begin to build community. A retreat specifically Franciscan in nature must support community. Common prayer, an often hurried experience in the daily routine, ought to be celebrated. Preparing

meals, serving at table, and doing dishes carry connotations of begging into the modern experience. A break from the buffet style meal to waiting on one another can heighten recognition of interrelatedness for the Franciscan.

Depending on the nature of the group, creative experiences in prayer can strengthen community through sharing on this level. A dialogue homily requires a sharing of the faith experience. Above all it becomes clear that for the Franciscan a retreat does not mean stepping out of community. Rather, it implies an intensification of the experience. Dependence on the generosity of others prepares one and leads one to the generosity of God.

Silence and Solitude.

All the emphasis on community cannot overshadow the importance of silence and solitude. A basic dynamic of Franciscan life and thought consists of "going forth and returning." Francis cherished his silence, for it it he encountered his Lord intimately present. But he could not remain there. He had to preach. He had to descend LaVerna.

The poles of solitude and community reflect the going forth and returning. While the retreat should intensify the experience of community, it can do so only to the extent that it emphasizes the need for places "set apart." Retreatants need a place to go in order that they may return. The experience of God, while common to everyone, has its own personal qualities for each one. A Franciscan retreat appreciates this tension.

Goals.

The Rule for Hermits sets the goal as God's kingdom and his justice. Herein lies a clue for the goal of a Franciscan retreat: a revelation of the kingdom. What does this kingdom and justice mean?

First of all, it suggests something more than discernment. In many ways the image of the kingdom hints at surprise. Awaiting the kingdom means standing ready to accept whatever surprising gifts the Lord may freely bestow. While the retreatant may seek a revelation about a way of life or direction of ministry, a more fundamental attitude lies underneath. Mary awaits a revelation of the kingdom which may transform the heart even though it may fail to answer the questions posed.

In yet another way the image of the kingdom lends itself to a particularly Franciscan theme. Pondering the kingdom, the activity of God in the world, leads one to a realization of the immensity of the Father's love. Faced with such a love, the Franciscan recognizes both the power and the emptiness of sin and surrenders again to the Father's gracious

love.[2]

Some would undoubtedly argue that a meditation on God's justice implies a thorough reflection on reward an punishment: heaven and hell.[3] One cannot deny a recognition of heaven and hell as important to Francis' spirituality, nor can one deny its importance within the Catholic spiritual tradition. But given the wane in popularity of such meditations, a different interpretation can be offered consistent with Franciscan spirituality. The justice of God finds its most adequate expression in the cross. The cross gives the thief paradise, finds the lost sheep, pays the late worker, welcomes the wayward son, and forgives the woman who loves much. The cross represents the kind of justice the Father exercises in order to restore the proper relationship between himself and his creatures. Divine justice hangs with Christ on the cross. Embracing the cross makes pale into insignificance the "reward" of heaven or "punishment" of hell as subjects for meditation. The Franciscan's primary goal must be to embrace the cross and to be crucified with Christ. This is LaVerna!

The Franciscan retreat proposes something other than clarifying the present reality of one's life, discerning the future, or contemplating a transcendent God. The Franciscan goes on retreat to experience the Father's love by embracing the cross and seeking to be crucified. One cannot begin to predict the results of such prayer, except that God may take the retreatant seriously!

Plans for Meditation.

Francis keeps his friars in the context of the brotherhood and in the context of the Church. The daily Liturgy of the Hours and the Eucharist provide the basic plan and direction for the retreat.

Personality structures, particular problems, or the need for self-discipline require some individuals to enter the retreat experience with a particular plan. This may well be a prayerful reading of the Scriptures guided by a mother. One might also approach the retreat through the traditional topical structure: God, Christ, the vows, charity, etc.

Still, one should be encouraged to try more creative approaches. The theme of *journey* could be used particularly in conjunction with Mark's

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[2]Liborius Rieke, O.F.M., *Franciscan Spiritual Exercises* (Ms. adapted from the German by Berard Vogt, O.F.M.—New York: Holy Name Province, n.d.) points out that the love of God stands at the beginning of the Franciscan exercises.

[3]Rieke keeps reflections on heaven and hell as part of the detailed structure of the exercises (his ms. predates by many years the changes in emphasis wrought by the theology of Vatican II).

Gospel. An adaptation of Bonaventure's *Itinerarium* could promote an appreciation of God's kingdom operative in the life of the retreatant. This meditation leads directly to the cross. A meditation on the mountains in the life of Francis or of Jesus could readily stimulate the prayer of the retreatant.[4] Bonaventure's *Tree of Life*, especially in the recent translation of Ewert Cousins, provides poetic images to lift the heart in prayer. One caution must, however, be noted in regard to any plan. The plan is of secondary importance in comparison to the all-important factor: the movement of the Spirit.

The Director.

The director *in the traditional sense of the term* has no place in the Franciscan retreat. Francis claimed the Holy Spirit as the Minister General of the Order. By way of analogy, then, the Holy Spirit should serve as the director of the retreat. Even though Francis provides for ministers within the Order and places great emphasis on obedience, he consistently bears witness to the activity of God directly operative in his life. And he understands this as normative for all the brothers. The only way to speak of a director is to speak of a mother, a Martha.

The mother provides space, privacy, and freedom for Mary. The mother listens and may encourage. Martha provides companionship for prayer and a home to which Mary may return. Perhaps "nourishment" best expresses the role of Martha in directing the retreat. Though a mother might suggest different possibilities based on her own experience, she also knows she must give her son the freedom to discover his own dreams. She must let him go! This can happen onlywhen the mother has prepared a meal.

Notice the complete absence of the father image. Also, one fails to find the word *master*. Francis consistently insisted upon servanthood as the characteristic duty of ministers in the Order. The Rule for Hermits reflects the same theme. As the Holy Spirit serves as the primary director, no place can be given to a spiritual father or master in the classical understanding of those terms. Francis prefers to foster a spirit of caring which would provide for the intimacy of conscience among all the brothers. This intimacy Francis likens to the relationship of mother and son.

One final word needs to be said about the directing mother. "Now and

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[4]Valentin-M. Breton, O.F.M., *Franciscan Spirituality* (Chicago: Franciscan Herald Press, 1957), distinguishes between three schools of spirituality: theocentric, Christocentric, and anthropocentric. The Franciscan school follows the Christocentric model.

then, the sons should exchange places with the mothers. . . ." Imagine the dynamism of retreatant and director switching places at some point, especially when involved with an extended retreat. The Franciscan retreat needs to incorporate this dynamism: to keep alive for the director the realization that the prayer of the retreatant enriches his or her own experience. This dynamism has the same significance as the "going forth and returning."

Switching roles keeps the mother close to the experience of the son. Furthermore, the exchange allows the retreatant to begin integrating the more contemplative dimension with the more active life to which he or she will return. Also, a whole new bond of unity grows because Martha and Mary have served one another. They need and complement one another. Finally, the dynamic keeps the Spirit as director.

Conclusion

THE CONSIDERATION of the Rule for Hermits in the context of the other writings of Saint Francis has offered us an extended understanding of the text. It has highlighted significant themes in Franciscan life and thought.

As Francis wrote that the Lord's gifts are better proclaimed in deed than in word, one might properly conclude that any consideration without application offers something less than what could be. Hence the reflections on a contemporary retreat model provide only a sketch of possible applications. The final and most valuable test awaits experience. Ω

Stockton Street

I love the face of the old
oriental woman in the doorway
of the brick building
amid the fish and produce markets
of Chinatown.
She has sat there for a thousand years.
She has seen so many feet go by,
So many faces—
and they have all become one face—
one beloved and one still to come,
one still birthing or still growing up.
In the slow season of her long ripening
she has learned
to wait.

Sister Deborah Corbett

Another LaVerna in Maine, N.Y.

SISTER FRANCES ANN THOM, O.S.C.

NESTLED IN THE HILLS off Edson Road in Maine, New York (a small town near Binghamton, on the Southern Tier), is a paradise of silence and solitude known to those in the area as Mount Saint Francis Hermitage. The human voice is rarely, if ever, heard above a whisper here, where nature displays itself in its God-given glory. As one begins the short ascent from the parking lot to the chapel, the silence and holiness of the place presses upon one—welcoming, caressing, reassuring, and reminding that this is God's chosen place for prayer. Though Father Stephen has had to transform some of the landscape to make simple accommodations for those who come to spend days or weeks in silence and retreat, he has ingeniously used the natural materials of the environment in the construction of small, elegantly simple, rough structures for a chapel, eight prayer shelters, and several storage buildings. The use of wood is, indeed, in keeping with the mind of Saint Francis of Assisi, who expressed the desire that all buildings be of wood, i.e., destructible, to remind people that there is no permanent dwelling here on earth.

Each of the prayer shelters is so placed as to ensure privacy; yet each is near enough to the others so that the whole forms a type of silent community of prayer. The five earliest shelters are grouped in one area near the lakette, and the pathway leading to them is marked with a sign, "Do not go beyond this point," to ensure the privacy of the retreatants. These shelters are named for the first five followers of Francis: Masseo—the nobleman—the handsome one, whom Francis asked to whirl around madly until he fell on the ground from dizziness, in order to determine the direction the friars were to travel; Leo—secretary, confessor, and companion of Francis at the time of the Stigmata; Rufino—whose faith was severely tested and saved through the intercession of Francis; Angelo—he of the golden voice, who sang the Canticle of the Creatures as Francis lay dying; Bernard—nobleman and first follower of Francis.

Sister Frances Ann Thom, O.S.C., is a Consulting Editor of this Review.

In another area on the property, there are three rather new shelters named after other prominent figures in the Order's early history: Claire—counterpart of Francis and the Foundress of the Second Order of Saint Francis; Giacoba—the young widow who befriended Francis and his followers, housed them when they were in Rome, washed and made their habits, and arrived just before Francis' death with his shroud and sweet cakes, whom Francis fondly called his "Brother Giacoba"; and Juniper—that wonderful, foolish saint of whom Francis said: "I wish I had a forest full of Junipers."

Each of the prayer shelters is adequately equipped with a small bed, chairs, table, gas and small wood stove, sink, refrigerator, lamps, and containers for delicious spring water which one must procure from the nearby pump. Lavatory facilities are also outside.

Located in the center of it all is a small pond which is called St. Anthony Lakette. St. Anthony and the Baby Jesus proudly preside over this. On one side of the lakette is a unique Way of the Cross beginning with the Last Supper and ending with the Resurrection . . . Jesus is alive! After the ninth station is a covered bridge over which one walks, which is suitable for rest or meditation. Scattered about the area are many benches and even some large flat rocks for the comfort of those who wish to enjoy the view, listen to the harmony of nature, or commune with God in other ways. Some distance from the Way of the Cross is Mary's Hill. A very imposing statue of a young Mary with her hands raised out over the picturesque valley stands high above the terraced hillside. The view is, indeed, akin to the Umbrian hills of Assisi which Saint Francis so loved.

A network of sandy paths reveals the loveliest wild flowers, overhanging trees, ferns, and even a deer, chipmunk, rabbit, groundhog, or turtle, if one is so favored. The musical voices of the combined choir of crickets and frogs can be heard best around the lakette, while elsewhere many songbirds fill the air with their joy. The multitude of lovely butterflies also reminds one of the very top of Mount Subasio in Assisi (the mountain of the Carceri).

While Mount Saint Francis is a place of silence, solitude, and prayer for those who seek it by private retreat, visitors are also welcome to enjoy in silence the view from Mary's Hill, pray the Way of the Cross, rest by the lakette, or spend time in the chapel with the Lord.

One may surely ask *why* Father Stephen decided upon this particular apostolate, and *how* he acquired such a haven of beauty. According to Father Stephen, "I saw a need to give people a chance to be alone, to commune with God."

Father Stephen Valenta, O.F.M.Conv., is a member of the Immaculate Conception Province, Union City, New Jersey. A native of Endicott and

the Director of the Catholic Information Center in that area for many years, he realized during his chaplaincy at Harpur University that education was not bringing the students closer to God nor bringing them any sort of happiness. Of this time in his life, he says, "I tried approaching them in the Franciscan way, the way of the heart, but I realized that to be effective, I had to become holy." From this point on, he began to think of how to go about setting his own holiness in order. "My provincial offered to allow me to get my doctorate in theology at Fordham University, but I felt I had enough education; what I needed was a center for Franciscan spirituality. Since, at that time, there was no such center in the United States, I was allowed to go to Assisi. After one month of tourists and noise I decided I could not find peace there. I approached our former provincial, who was then in Rome, and he sent me to a Camaldolese monastery outside that city. It was there I rediscovered Francis."

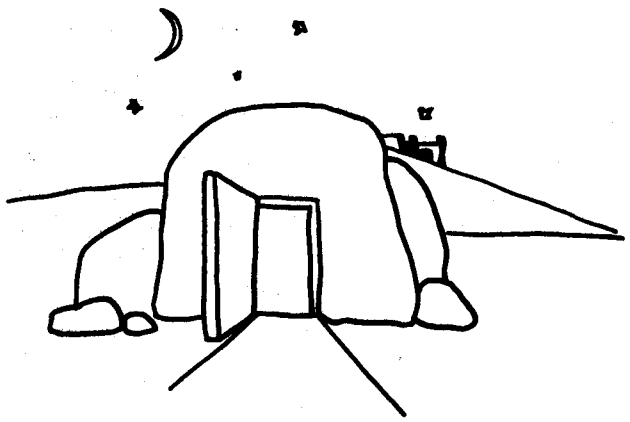
It became clear to Father Stephen that he, like Francis, must literally follow the gospel by complete detachment. Thus he says, "After receiving permission to follow my inspirations I advertised for 50 acres, more or less, in Broome County." There was one stipulation: he was to raise the money himself. Almost miraculously, he was able to raise the $15,000 needed for the property in one year. He erected a tent in which he lived for five months, and it was during this time that other persons came and wanted him to share with them some of his peace and solitude. At first he was very hesitant, considering this only a personal way of life. Then he began to wonder if God, indeed, wished him to share this great find with others. He began more and more to feel the movement of the Spirit urging him to "give all people a chance to be alone with the Lord."

He first constructed a semi-public oratory in which he celebrated Mass for those who wished to join him. Then came the small prayer shelters for those who would like to spend a few days in solitude, a guest house for overnight guests, and now a large hall for group lectures. In this way he was attempting to fill many spiritual needs.

All of this wonderful work with the Lord did not go unchallenged. Because Father Stephen was known in the area and had done some counseling, there were those who still came to him for guidance. The people of the area became quite concerned that this haven might become a center for rehabilitating drug addicts. Father assured them it was solely for spiritual purposes.

Then there was the problem with taxes! Father Stephen met several times with area civic leaders to claim his right to have tax-free property (since his was definitely a non-profit work). At last he won the battle to have a place solely for the worship of the Lord of all creation.

The big remaining question is, How is this great work supported?



Father Stephen's answer is: "The hermitage is supported mainly by generous benefactors and retreatants' donations. There is a Wednesday morning club, the members of which donate their time from 9:00 until noon to help with weeding, cleaning, etc." But one is aware that the far more important factor is Father Stephen's own great faith and trust that God his Father will care for him and his work.

To communicate his work and his needs, Father Stephen periodically sends out a newsletter to those interested in the Mount. Also, every Sunday morning at 10:00 he conducts a mini-retreat consisting of a conference, some private meditation, the Eucharistic Liturgy, and some fresh air time to experience what the Lord is saying.

When asked about his own daily horarium, Father Stephen answers, "I believe in the influence of the Spirit . . . first things first . . . people, then things." He believes it is possible that one day Saint Francis' Rule for Hermits might be more fully implemented by a community, either of brothers or of sisters. But all of this will be in the Lord's own time.

Anyone who wishes to know more about the hermitage or to receive the newsletter may contact Father Stephen Valenta, O.F.M.Conv., at Mount Saint Francis Hermitage, Box 276, Maine, New York 13802. Ω

Book Reviews

We Drink from Our Own Wells. By Gustavo Gutierrez. Maryknoll, NY: Orbis Books, 1984. Pp. xxi–181. Paper, $7.95.

Reviewed by Father Joseph Kiernan, O.F.M., Executive Secretary of the Justice and Peace Committee, Holy Name Province.

Those who feel that liberation theology is merely a political ideology of class conflict with a sacred veneer, should read this book. Those who wish to gain a better grasp of how the Christian community of Latin America struggles with the daily realities of hunger, poverty, and oppression, should also read it. Finally, it will deepen the appreciation of all who are already familiar with the author's earlier work, *A Theology of Liberation*. The two books are complementary, and in a sense *We Drink from Our Own Wells* should come first.

As Gutierrez understands it, theology is a second order reality which flows from spirituality. All theology, including liberation theology, is a reflection on the *experience* of following Jesus. "A spiritual experience, then, stands at the beginning of a spiritual journey. That experience becomes the subject of later reflection and is proposed to the entire Christian community as a way of being disciples of Christ" (p. 35).

All authentic spiritualities are historically contextualized. We cannot understand them without appreciating that the following of Jesus penetrates deeply into the course of human history, affecting every dimension of our humanity. To buttress this assertion, the author cites, among others, the origin of our own Franciscan Order. He says that

> it . . . was born at a time when, despite apparent good health, the first germs of a crisis for Christianity were incubating. The new spiritual way was closely linked to those movements of the poor that represented a social and evangelical reaction to the wealth and power that the church had attained at that time. . . . Without attention to the historical context in which Francis of Assisi and Dominic Guzman developed their apostolate and bore their evangelical witness, it is impossible to understand either the full significance of the mendicant Orders or the reception and resistance they encountered [p. 26].

If this is true, then our own reflection and response to the Lord must follow a similar dynamic, ever attentive to the new movements of the

Spirit in our midst. A constant dialogue is necessary between the "new knowing" of our concrete daily experience and the "old knowing" of Scripture and tradition. The encounter, experience, reflection, and action take on a particular shape in Latin America. They lead to a communal walking in solidarity with the poor in gratitude, hope, joy, humility, affirming the Lord of life, and seeking the transformation of all dimensions of our humanity that are held in bondage.

Orbis Books as to be commended for making *We Drink from Our Own Wells* available in English. It is part of a large body of literature they have published from Third World theologians. If Karl Rahner is correct in his thesis that we are entering the new era of a "global Church," these writings cannot be ignored in the First World. Liberation spirituality and theology are distinctive to Third World situations. The realities of hunger, poverty, and oppression are stark and pervasive in Latin America. It is imposible to ignore them in formulating a faith stance. Despite our very different and more benign situation in North America, the biblical call to be in solidarity with and have love for the poor, transcends social and historical contexts. We must find our own distinctive way to be true to this biblical mandate. The spiritual destinies of the people of North and South America are closely linked. The cries of the poor coming from south of our borders may very well correspond to the groanings of the Spirit among us, that all may be set free to live in a more just, loving, and peaceable society.

I heartly recommend this book. Its clear style, appreciation of the tradition, and ability to contextualize the tradition in Latin American experience, are admirable. It also contains many moving testimonies of faith from well known and unknown Christians in Latin America. In the end, it calls for conversion and not just admiration.

Books Received

Cody, Aelred, O.S.B., *Ezekiel*. OT Message Series, n. 11. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 270, including Bibliography and Maps. Cloth, $12.95; paper, $9.95.

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Jensen, Joseph, O.S.B., *Isaiah 1-39*. OT Message Series, n. 8. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 311. Cloth, $12.95; paper, $9.95.

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Father Eric Doyle, O.F.M.

1938–1984

The staff of the Franciscan Institute joins the entire Franciscan Community throughout the world in mourning the loss of the renowned author, scholar, and television personality, Father Eric Doyle. Father Eric died of cancer on August 25, 1984, at the Mount Alverna Nursing Home, Guildford, England, at the age of 46. May he rest in peace.

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DECEMBER, 1984

The CORD

A FRANCISCAN SPIRITUAL REVIEW

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FEATURES

Volume 34, No. 11

The CORD

A Monthly Franciscan Spiritual Review

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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: $11.00 a year; $1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our December issue have been drawn 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[1]
EpCust: Letter to Superiors[1]
EpFid: Letter to All the Faithful[1]
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare
Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

[1]I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis
LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

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

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).

A Singer and His Song

Father Eric Doyle, O.F.M., 1938–1984

SISTER DEATH came to Father Eric Doyle, O.F.M., at Guildford in his native England on August 25. He was only 46; she had delayed only one more year than for his spiritual Father and Brother, Saint Francis. He died peacefully, a victim of the melanoma that threatened him for seven years, warned him that already evening was at hand, and urged him to complete his share of the Lord's work while it was still day. Friends of Saint Francis throughout the English-speaking world, to whom perhaps he was most familiar, know that in Eric's *transitus* has departed one of the most vibrant Franciscans of this century.

An historian and a theologian, Eric Doyle was a man deeply in touch with the past, the present, and the future. He loved God's people, knew where they had been, and devoted his life to help them to love the goodness of God, who alone can satisfy them, and who invites them at the end of time to a new heaven and a new earth.

He is best known in North America for his writings in Franciscan spirituality and history, of which the most widely read (1983) volume, *The Disciple and the Master*, was the first published English translation of Saint Bonaventure's sermons on Saint Francis. Eric loved Francis and Bonaventure, and his heart was stirred by the history of the venerable English province that had fought so valiantly for the pure observance of the Franciscan Rule, produced several of medieval Europe's greatest theologians, and shed blood in witness to its faith. His writings reflect these interests: *The Rule and Testament of St. Francis of Assisi, A Translation and Introduction* (1974), *Canterbury and the Franciscans 1224–1974* (1974), the introduction (co-author) and his articles on the Christology of Saint Clare and of Saint Bernardine in *Franciscan Christology* (1980). But his literary interests were beyond Franciscan topics. The list of over twenty articles in th

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review (on whose editorial board he served), and in such publications as *Clergy Review*, *Journal of Ecumenical Studies*, *New Blackfriars*, *Review for Religious*, and the London *Tablet* ranges from ecumenism to ecology, from faith fo feminism, and from prayer to moral theology. He was a scholar as well as a popularizer. On August 10, fifteen days before his death, he sent me for publication in *Franciscan Studies* his completed edition of a fourteenth century Franciscan text on which he had been working for several years, William Woodford's *Replies to Wyclif and the Lollards*. In a shaky hand he asked, "Incidentally, can you give me any idea of when *Responsiones* will be published? Thanking you *in anticipation* and with every fond and respectful good wish. . . ."

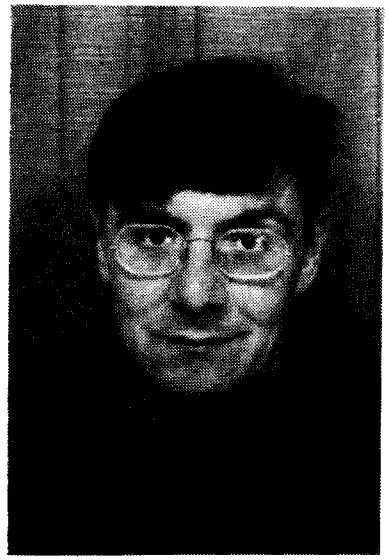
. . . in Eric's *transitus* has departed one of the most vibrant Franciscans of this century.

Many friars and sisters on this side of the Atlantic came to know Eric personally when in the late 1960s he joined that illustrious faculty of dedicated Franciscan theologians brought together by Father Alcuin Coyle in St. Bonaventure University's Department of Sacred Science. Brilliant, erudite, urbane, affable, humane, compassionate, and irrepressibly witty, Eric was loved in America. There was no mistaking that he was *very* English. He once delivered, with a twinkle in his eye, an impromptu lecture to children in Philadelphia's Independence Hall describing how democracy began with the *Magna Charta* and grew normally in British parliament and colonial legislature until in 1776, "at that table, boys and girls—the one there with the green tablecloth—delegates from all the colonies signed a paper by which all normal growth was interrupted and an act of treason was committed against his majesty's government." By the following year a tour guide had incorporated the incident into his speech. No one but Eric could preach at St. Bonaventure on Independence Day, and only he could possibly risk wishing Americans "Happy Boom-Boom Day," a reference to our penchant for fireworks. But those Americans who were guided by Eric to see the ancient walls of *Greyfriars* rising above the Stour, or mounted with him the steps of Canterbury Cathedral, hollowed and hallowed by the steps of long forgotten pilgrims, or prayed with him at the tomb of

Canterbury's Franciscan Archbishop, John Pecham, knew that the spirit of Marsh and Bacon, of Faversham and Eccleston, of Hales, and Scotus, and Ockham lived in this friar. I remember him directing me to stand in one spot in the crypt of Canterbury Cathedral because from this vista all remained as it was when the body of the martyred Becket lay guarded by the monks on the last days of 1170. The past inspired Eric to make of the present, the future's glorious past.

The Church in England was well served by Father Eric as a popular spokesman as well as a theologian. For thirteen years he appeared weekly on an ecumenical television presentation, "The Big Question," and in all, he participated in more than 500 television and radio programs. He was a member of the Anglican-Roman Catholic Consultation on the Ordination of Women, and Vice President of the Teilhard de Chardin Society of Great Britain. He served his Franciscan Province as Definitor (Counsellor) for more than one term, and had been elected to this office just a month prior to his death. In recent months he was co-chairman of the international and interfranciscan commission for the renewal of the important Franciscan academic center in Rome, the *Antonianum*, his own alma mater.

Like his spiritual Father, Saint Francis, Father Eric was small of stature, tall in spirit, and every bit alive. "This book is about a singer and his song," he wrote in his most important volume, *St. Francis and the Song of Brotherhood* (1981), his reflections on Saint Francis' most famous *laude*, "The Canticle of Brother Sun." For many of us, he brought the singer and the song to life once again. "Under God, the everpresent, sustaining origin of the universe," he wrote,



Fr. Eric Doyle, O.F.M.
1938–1984

> all creatures are a brotherood or sisterhood in Christ. St. Francis left his belief in the brotherhood of creatures as a precious legacy to his followers. Part of the Franciscan calling is to make this belief one's own, to live by it and proclaim it throughout the world. As a Franciscan friar I have tried to make it mine, and though my efforts have not been entirely without

fruit, to what precise degree they have been successful it is impossible to say. One thing, however, is certain. The immediate outcome of any serious effort to take the belief to heart is a heightened awareness of creatures other than ourselves. My one purpose in writing the book has been to attempt to show how belief in the universal brotherhood can help us to create a better world.

Thank you, Father Eric, for letting the song sound again for us. We are neither *angeli* nor *angli*, but you have spoken our language, and we have listened. Ω

Conrad L. Harkins, O.F.M.

Advent Waiting

It is for me but to come—
He leads me on His paths.
It is for me but to listen—
He whispers in solitude.
It is for me but to wait—
He will come in His time.

It is for me to be empty—
He fills me with His fullness.
It is for me to be weak—
He gives me strength.
It is for me to surrender—
He controls my life.
It is for me to hunger—
He is my Banquet.

I prepare the ground—
He sows the seed.
I wait for rain—
He waters with His grace.
I wait, I expect—
He comes, He surprises!

Sister Marcia Klawon, O.S.F.

Spirituality of the Earth in Bonaventure's Itinerarium

WAYNE E. SIMSIC

A SPIRITUALITY OF THE EARTH should need no justification. If we take the Incarnation seriously, then we must see creation as inherently sacred. To think of ourselves as separate from the earth escalates not only an ecological crisis but a spiritual one as well. It is becoming more apparent to the modern consciousness through the efforts of thinkers like Teilhard de Chardin that the spiritual journey cannot be made in a void but necessarily includes the company of all creation. We learn this by reflection, but more especially through our psyches which pull us toward an intimate union with the earth. Our rootedness in the planet is directly related to our rootedness in God. In pursuing a sense of integrity with the earth, we find ourselves participating more fully in the spiritual journey.

In his *Itinerarium Mentis in Deum*, which is a microcosm of the medieval world view, Bonaventure presents a vision of unity with the earth and a cosmic sense of creation. He integrates a Franciscan sensitivity to the earth into the soul's journey to God. In spite of his medieval world view, his thought holds an attraction for a contemporary believer. If we are able to see only our separation from the earth, Bonaventure offers a vision of unity with the world; if we think of the earth as sterile and void of the Creative Word, Bonaventure presents it as filled with the dynamic presence of the Logos; if we envision the cosmos without Christ at the center, Bonaventure offers a Christocentric universe in which Christ affects the very structure and dynamics of the world. To look at the world through the eyes of Bonaventure is to recognize immediately that reconciliation with the earth is at the same time reconciliation with God.

Mr. Wayne E. Simsic, who teaches religion at Lake Catholic High School, Mentor, Ohio, has published an article on Saint Francis in Today and has published in Spiritual Life *as well. The present article grew out of both of an N.E.H. Seminar in which the author participated last [illegible] abiding interest in Francis and Bonaventure.*

At first glance it may seem that the *Itinerarium* is too abstract to become the foundation for a sacramental vision of the earth. The intellectual nature of the treatise seems to contrast strongly with Francis' more spontaneous experience of God in creation expressed in the *Canticle of Brother Sun*. It is clear, however, that Bonaventure was influenced deeply by the Franciscan vision of the world. While meditating at Mount La Verna, he drew his inspiration for the six stages that make up the soul's journey to God from Francis' vision of the six-winged Seraph. Closer inspection of the treatise reveals that the intellectual mysticism of Bonaventure originates in the same intense wonder and awe toward the created world that was the ground of Francis' vision. A more serious objection, though, is that Bonaventure's neoplatonic outlook is at odds with his sensitivity to the value of creation. The neoplatonic tradition, however, does not reject matter. In fact, "Within this tradition one finds a cultivation of cosmic mysticism and a great interest in material symbols as a vehicle of spiritual transformation" (Cousins, "Process," p. 56). The rich symbolism that pervades the *Itinerarium* demonstrates Bonaventure's rootedness in matter. Moreover, it is uncanny how serious reflection on emanation and platonic form tends to circle back to creation and an appreciation of the earth as sacramental.

Our spiritual journey, then, is taken in relation with the earth and the entire cosmos.

The cross emerges in the *Itinerarium* as a symbol of the spiritual attitude necessary for a journey. It first appears in the prologue where Bonaventure tells us how completely he identifies with Francis' reverence for the Passion of Christ:

> There is no other path but through the burning love of the Crucified, a love which so transformed Paul into Christ when he *was carried up* to the third heaven (2 Cor. 12:2) that he would say: *With Christ I am nailed to the cross. I live, now, not I, but Christ lives in me* (Gal. 2:20). This love so absorbed the soul of Francis that his spirit shone through his flesh when for two years before his death he carried in his body the sacred stigmata of the passion [*Itin.*, prol., 3; pp. 54–55].

If we take up this symbol of Christ crucified to define our relation with the earth, then humility and poverty of spirit become the foundation for

healing the wound between the self and the world. This is neither a sentimental nor a romantic posture toward the earth; it is a deep and full participation in created reality, a participation which at the same time remains detached. Humility and poverty of spirit are not just ways of seeing creation but fundamental attitudes which root one's being in the world. If Christ's Passion is a paradigm for our relation to the earth, then humility and poverty need to be personalized in our lives. Finally, the symbol of Christ crucified brings to mind the Pauline theme of cosmic redemption, a theme which Bonaventure with his emphasis on the Christified cosmos sees as integral to the human spiritual journey.

God as Dynamic

IN THE *ITINERARIUM*, Bonaventure presents us with the image of a dynamic God: "For good is said to be self-diffusive; therefore the highest good must be most self-diffusive" (*Itin.*, 6, 2; p. 103). Just as in the tradition of the Greek Fathers this image refers to the self-communication in the inner life of the Trinity as well as to creation. The dynamic processes of the Trinity are revealed in the Trinitarian processions; and because the Trinity is dynamic it overflows and expresses Itself in creation. This dynamism is the basis for the flowing out as well as the return of all things to God.

Because of this image of a God who freely communicates his being, it is easy to understand how God could be intimately involved in the world. Bonaventure says specifically that the world is related to the Trinity and has a Trinitarian dimension inherent in it. This relation between God and the world is similar in many ways to the one described in process thought (Cousins, "Process," p. 64). Charles Hartshorne uses the word *panentheism* to describe God's involvement with the world without his being identified with it. This term can be applied to Bonaventure with the distinction that Bonaventure emphasizes the transcendence of God more than the process thinkers while at the same time placing sufficient stress on God's immanence.

As a mystery of self-communicative love, God creates not in order to gain something for himself, but for the good of his creation. Creation does not result from any need present in God but as a manifestation of love. Creation is a personal process flowing from a creative ground; it is brought into existence and sustained by a loving God. After his meditation on Mount La Verna, having found peace of soul through reflection on the Trinity, Bonaventure

> has now only to turn his illumined gaze upon the world of material bodies, even inanimate bodies, to discover without difficulty the love that rules them. Love fills material bodies to such an extent that it seems to overflow

through nature; the root transmits all that it receives to the branches; the source distributes all the water it gets among its streams [Gilson, pp. 78–79].

Francis' response to a dynamic God was to rejoice in the sheer existence and variety of creation. In Francis' eyes creation was an outpouring of the Father, a gift, and to think of the self as separate from it would be absurd. Furthermore, to think of the gift only with an eye to its use would be to forget the giver and lack the sensitivity expected from one who receives. A lack of appreciation for the earth which is freely given and ordered in love to return to God jeopardizes the integrity of the spiritual journey.

Christ the Center

BONAVENTURE'S IMAGE of a dynamic God and the resulting intimacy with the world is centered in the Word. This Christocentricity is found germinating in the *Itinerarium* and fully developed in the *Collationes in Hexaemeron*. Speaking of the importance of Christ in relation to the world in Bonaventure's theology, Zachary Hayes states:

> Perhaps no one in the history of Western thought has glimpsed the profound unity between the created world and Christ as consistently as did this great Franciscan for whom the whole of the world and its history constitute a magnificent Christophany [Hayes, p. 33].

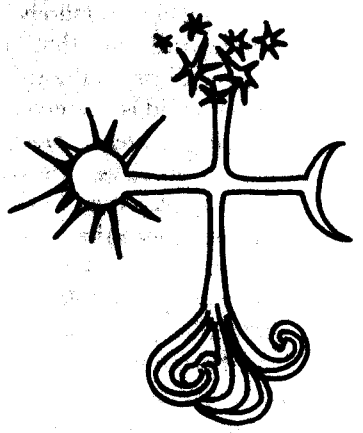
The Word is the inner expression of the Father's goodness, and the world comes into being as the external and objectified expression of that overflowing goodness. Within the Word are the archetypes (*rationes aeternae*) for all that the Father creates. Creation then has its ontological ground in the Word and is intimately related to God through the Word. The humanity of Jesus embodies this relationship between God and the world: "Through him is realized a coincidence of the infinite and the finite, the Creator and the creature, the eternal and the temporal, the beginning and the end" (Cousins, *Coincidence*, p. 114).

Bonaventure places Christ not only at the center of the soul, but at the center of the universe and at the center of history. As the center Christ energizes both creation and history: through his death and resurrection he transforms the cosmos and directs history toward a final culmination. Just as creation flows out of the Trinity through Christ, it returns to the Trinity through him. The spiritual journey of the cosmos is possible because the world is intimately related to God through the Word.

The importance of Bonaventure's Christocentric perception of the cosmos for us today can be seen in the way that it prefigures the thought and concerns of Teilhard de Chardin (cf. Cousins, *Coincidence*, pp. 255–62). Though Bonaventure's Ptolemaic universe is radically different from Teilhard's evolutionary cosmos, both thinkers share a Franciscan emphasis on Christ and a sensivitity to God's presence in creation. Both are aware of the cosmic scope of creation as well as the diaphanous presence of Christ through the cosmos and in matter. For both the cosmic Christ is the medium through which all creation returns to the Father and the dynamic presence, force, energy, within the cosmos driving all things forward in the process of Christogenesis. Bonaventure expresses this immanence through the exemplarism of the Word, and Teilhard expresses it through his doctrine of the cosmic Christ. The thought of both men emphasizes the Christocentric universe as a way of seeing and understanding the intimate relation between God and the world.

The incarnational approach to the world is exemplified in the life of Francis. Francis responded to Christ's presence in the world by treating the universe as a theophany. His fraternal communion with even the humblest reality was steeped in a love for Christ. Through the mystery of the Incarnation Christ bonded heaven and earth: Francis saw that a celebration was in order.

Earth as Symbol



ONLY WHEN WE perceive the world as symbol, that is, as an expression of the Word, says Bonaventure, can we understand the depths of creation. Bonaventure's doctrine of exemplarity begins with the Trinity, since it is the Trinity that is exemplar of all else: "Creatures are shadows, echoes, and pictures of that first, most powerful, most wise and most perfect Principle, of that Eternal Source, Light, and Fullness" (*Itin.*, 2, 2; p. 76). But the mystery of the Trinity is reflected in a unique way in the Word. The incarnate Christ is the expression of Trinitarian fullness and, at the same time, all that this fullness can mean in relation to the world. Exemplarity is so concentrated in Christ that ". . . without Christ as eternal Word, there is no exemplarism and the world ceases to be an expression of the divinity" (Cousins, *Coincidence*, p. 192).

From the perspective of medieval consciousness it was commonplace to see creation as a symbol of divine reality. In a technological world, though, creation appears one-dimensional, inert matter that exists only

for our use. This perspective makes it difficult to imagine a relationship between God and creation. In the context of Bonaventure's thought, however, creation is primarily symbol since it is ontologically grounded in the Word and only secondarily literal or one-dimensional. The significance of this outlook for contemporary spirituality is emphasized by Eliade:

> Today we are well on the way to an understanding of one thing of which the nineteenth century had not even a presentiment—that the symbol, the myth and the image are the very substance of the spiritual life . . . (Eliade, p. 710).

Is there a theological reason why we cannot see the world as symbol? Bonaventure answers that we inherit an unclear, myopic vision from the fall; therefore, it is necessary to reclaim our sight. He explains by using the metaphor of a book (*De Trin.*, 1, ad 2; V, 115). When we read the book of nature properly we see the imprint of the Trinity in all things. But since our sight is dulled we need the revelation of scripture to help us interpret natural symbols so that they can reveal themselves fully. Bonaventure, though, does not replace nature with scripture; nature is a language in its own right, but scripture offers symbols that will help interpret the world. Ultimately, there is one translation of the universe, says Bonaventure, and that is Christ. Christ is the ultimate book, the Book of Life. Christ is the fullest expression of God in creation.

When the world is perceived as symbol creation becomes a mirror that reflects God: ". . . let us place our first step in the ascent at the bottom, presenting to ourselves the whole material world as a mirror through which we may pass over to God the Supreme Craftsman" (*Itin.*, 2, 1; p. 69). By looking into the mirror we meditate, in a truly Franciscan way, on the presence of God in the universe. This manner of meditation asks us not only to seek a relationship with God but a relationship through God with other people and creation. By gazing at the beauty, proportion, and harmony of creation, we find the soul's pathway to God. Bonaventure insists that this path of divine illumination is wide and that all of creation has the power to bring us back to Christ. In the treatise, *De Reductione Artium ad Theologiam*, he explains that all creative arts, speech and weaving, for example, are drawn back to God through the Word (cf. V, 319–25).

The meditation that Bonaventure describes is both passive and active. Though passivity is a dimension of it, the universe, overflowing with divine creativity, invites us to participation. Our very existence in the world changes it whether we intend this or not. Change calls for responsible, reflective participation. We are created for an end, completion in Christ, and all creation accompanies us on this journey.

Conclusion

THE SPIRITUALITY of the earth that emerges from the *Itinerarium* is predominantly Christocentric. Reconciliation takes place through the Word within whom all creation exists. By reconciling ourselves with Christ we reconcile ourselves with the world. Our spiritual journey, then, is taken in relation with the earth and the entire cosmos. All the universe, because it participates in this journey, can become our spiritual guide. This is a humbling but illuminating thought, for in joining with the earth on a spiritual voyage we deepen a relationship that is integral to our lives and, in the process, discover the immanence of the Word of God. The model for this spirituality is Francis who, through his dedication to the Passion of Christ, invites us to a radical detachment from the self so that we can love all creation without possessing it. Francis' dedication to Christ is Bonaventure's entrance into created reality. Ω

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As Christ Accepted You

Accept one another
as Christ accepted you,
for the glory of God.
(Romans 15:7)

As Jesus Christ
accepted
the blind to give them sight,
the lame to heal them,
the lepers to cleanse them,
the deaf to make them hear,
the dead to restore them to life,
the poor to tell them the good news of the Gospel:

so should we accept each other.

If your brother
is blinded by pride,
enlighten him with your humility;
is lame with hypocrisy,
heal him with your sincerity;
is suffering from the leprosy of lust,
cleanse him with chaste words and deeds;
is deafened by greed,
give him an example of Christ's poverty;
is dead with gluttony or drunkenness,
restore him to life with your temperance;
is poor,
bring him the good news of Christ.

St. Anthony of Padua
Sermon for the Second Sunday of Advent
Translated by Father Claude Jarmak, O.F.M.Conv.

The Philosophy of Liberation

COLIN GARVEY, O.F.M.

I HAD OCCASION recently to study an address given to the General Plenary Council of the Friars Minor at Bahia in 1983, by Father Leonardo Boff. It was entitled "Liberation Theology and the Franciscan Spirit," and it impressed me as being a clear and persuasive piece of work, expressing ideas that have a wide appeal today.

As I went into the matter, however, I found myself having doubts about Father Leonardo's ideas, and since these ideas have had a very wide circulation, and presumably a wide influence, I thought it worthwhile explaining why.

I. "Encounter with God in the Social Class of the Poor"

FATHER LEONARDO begins with the observation that behind all true theology is always hidden a mysticism, by which he seems to mean a particular kind of basic experience. This seems a very true remark to me, and indeed I believe it is true of philosophy too. To understand a philosopher, it is important to grasp the experience from which his thought grows and takes shape.

Father Colin Garvey, O.F.M., M.A., Ph.D. (Louvain), is a member of the Irish Franciscan Province. A statutory lecturer of the National University of Ireland, he teaches in the Department of Philosophy at University College, Galway.

Liberation theology, he tells us, "experiences an encounter with God in the social class of the poor." This is where my difficulties begin. It seems to me that "the poor" is far too vague a term to designate a social class. It is like talking of "the sick," "the powerless," "the exploited," "the aged," "the workers," "the proletariat," and so on, as social classes.

Organizing the poor as a social class to seize power is emphatically not [the Church's] task. . . . We are not in the business of class war. Neither was Jesus. Neither was Francis.

If you are talking about the military as a social class, you are talking about something that can be defined clearly enough, although it would be necessary to distinguish the officer class from the common soldiery, in many armies at least. It would make good sense to talk about the class of land-owners, peasant laborers, businessmen, academics, artists, the managerial class, lawyers, medical people, and so on. All of these can be defined by a variety of criteria, and they are easily recognizable as distinct classes, for the most part. And in all of them you can find people who are very poor.

For example, in the university where I teach, there are several scholarly people who are fully involved in academic work, and yet they receive only a pittance for the valuable work they do. They are wretchedly poor. This is an old tradition, in European universities at least.

It seems to me that "the social class of the poor" is a catch-all phrase which is too indeterminate to be of much help in analyzing society. I think it would be a good idea to ask for a clarification every time one uses the word: e.g., do you mean poor beggars, poor laborers, poor scholars, poor doctors, poor politicians, etc.

The point I have been making about this undifferentiated use of "the poor" to designate a class, has been made against Marx's use of such terms as "the workers" and "the proletariat." They are unhelpful because Marx does not say clearly anywhere what he means by a class. He conducts his analysis of society and its ills in terms of greatly oversimplified dichotomies such as capitalists and workers, bourgeoisie and proletariat, and (abstractly) capital and labor. This may have had more validity in

the era of unbridled capitalism, but it is of very little value in an analysis of society as it is today, at least in the western world.

"Marxist."

I mention Marx here, because I understand that some have tried to smear Father Boff as a Marxist. I believe this charge is quite untrue. Any modern person thinking about social conditions has to take account of Marx, and Marx would not have had the influence he had, if he had not said some very penetrating things. To say that a particular idea or doctrine is Marxist is and should be merely a historical note, signifying that the idea in question comes from the work of Karl Marx, or at least can be found in it. Unfortunately, for many people, to say that an idea is Marxist amounts to condemnation or canonization. This is an example of the thinking in slogans and labels that is so common and so destructive in our time. An idea should not be condemned or praised because it is Marxist. It should be examined critically on its merits.

Going back to the main point, Father Boff's use of the term "the social class of the poor" is far too simplistic, as I have said. He seems to think of this social class of the poor as containing within itself a dynamic power to liberate the poor, and to transform society. If the poor are conscientized and organized, they can become, as he says, the subject of their liberation. This is, of course, classical revolutionary language.

This may be accurate enough as a description of the situation in the Latin American countries, where it seems a small and corrupt ascendancy concentrates wealth and power in its hands and denies it to the great mass of the people who are ignorant, helpless, and exploited. It would be a fair enough description of the situation of the poor immigrants who went to the United States in the 18th and 19th centuries, and who improved their lot and liberated themselves by hard work, social organization, education, and political action. It would be a fair description of Ireland in the 19th century, where the same process happened. And it should be added that the Catholic clergy were with the poor in their struggle. Father Boff is quite mistaken in his general statement that "in the history of the churchwe have looked at the poor with eyes of the rich." Of course, the church authorities tried to convince the rich to help the poor, but it is surely obvious that it was not the rich who taught in the schools, nursed in the hospitals, and worked among the poor.

Disappearance of the Poor?"

Suppose Father Leonardo's liberation has come about. Will the poor have disappeared then? Will there not still be the sick, the disabled, the irresponsible, the incompetent, the helpless, the feeble-minded, and so

on? Father Leonardo is dismissive about the assistential, reforming, and paternalistic approach. Are these poor supposed to liberate themselves too? The Gospel (Mt. 25:31f) has a very different approach. I find Father Leonardo's undifferentiated use of "the poor" intolerably naive.

Any analysis that lumps together "the poor" as if they were a social class, and speaks as if the lot of "the poor" can somehow be miraculously transformed by a change in "the system," is, I believe, unrealistic and utopian, and plays into the hands of the ruthless gangsters of the so-called "people's revolutions," which have wreaked such havoc in so many countries. You must distinguish and differentiate, and try to handle social problems in terms of the whole complex interwoven network of classes, strata, centers of power and influence, education, technology, and commerce. Functioning in terms of the poor/rich dichotomy is simplistic and dangerous. And it is a major weakness in Father Boff's address.

II. The Analysis of Poverty

FATHER LEONARDO CLAIMS that there are *two* experiences at the source of liberation theology. The first he calls the spiritual experience, the encounter with God in the social class of the poor, an encounter which he describes as *prophetic* (involving ethical indignation at the inhumanity of poverty), *spiritual*, and *pastoral*. The second experience he speaks of as *analytical*, arising from the attempt to understand why so many are very poor, and what can be done about it. It is a very strange analysis.

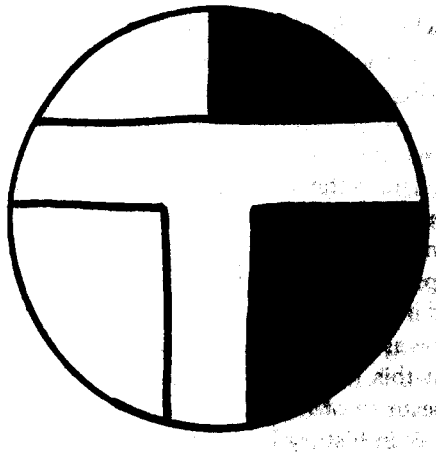
"Liberation theology presumes a certain view of poverty . . . as the result and consequence of a certain type of development characteristic of modern societies. This development produces wealth on one side and poverty on the other." The first thing to be said about this is that there is nothing particularly modern about it. Nearly all developed societies: ancient, medieval, and modern, have had this enormous imbalance between a wealthy upper class and impoverished lower classes. What is new, I think, is that in most modern societies there is an awareness that there is something wrong about it. This is probably one of the consequences of mass literacy, mass education, and more recently, mass communications. And it should be noted that many modern societies, particularly in the "West" (and that includes places like Australia, New Zealand, and Japan) have gone a long way towards bridging the gap between the very rich and the very poor, by spreading wealth and power throughout society. That is my first reservation.

Stage One: "A Technical Problem".

Returning to the analysis of why some countries are poor and others

rich, Father Leonardo takes us through three stages in the understanding of underdevelopment. First, he says, it was understood as a technical problem, i.e., the underdeveloped countries lacked the technical resources of the advanced nations in industry and agriculture, and the solution was to import modern technology. But this did not work, he says. The developed nations kept ahead, no matter how hard the others tried to catch up in technology, "because the problem is not simply one of technique."

Reflecting on this first stage, one would want to say, Yes, of course the problem is not simply one of technique. It is much more basically a problem of human beings, and how they use techniques. But modern technology is essential for catering to the needs of a mass society in food, clothing, shelter, transportation, communications, etc. One of the main sources of trouble in underdeveloped countries has been the introduction of very advanced technology when a much lower level was what was needed for a start. Another difficulty is that high technology concentrates wealth and power in very few hands, whether they be native or foreign, and people who have control of this are very reluctant to lose control. This is one of the major problems for developed countries too, as automation advances and disemploys millions.



Stage Two: Investment.

The second stage was reached in the 1970's. Father Boff says, when underdevelopment "came to be understood as a political problem within the unique system in which we live." The line taken was for the rich nations (the U.S.A., Europe, and Japan) to develop relations with the poor ones (of Latin America and elsewhere), and to make great investments to help them escape from poverty. The unfortunate result of this, he says, was to create a wealth which was appropriated by the already rich classes and increase the gap between the poor and the rich. This led to the establishment of military governments to protect the wealth of the rich and keep the poor in their place. This made matters much worse. Instead of liberating, it enslaved. The huge investments made had to be repaid, and this bound the economies of these countries to the juggernaut of the rich nations.

How accurate is this diagnosis? The description of what happened is accurate enough, I take it. It is common for countries that are underdeveloped to invite foreign investment of wealth, technology, and expertise in order to develop local resources and raw materials. This happened on a massive scale with the countries which had oil, for instance, but it has happened in underdeveloped parts of Europe also, e.g., Ireland, and even parts of Britain, and so on. And, of course, it has happened in countries which can supply raw materials needed by the rich economies: e.g., copper, zinc, lead, and such minerals; tea, coffee, bananas, and other foods; and, of course, oil.

One might say that investment in poorer countries takes three main forms. The first is the introduction of a foreign company to set up an industry manned mainly by locals. The multi-nationals are the usual examples of this, and they are probably the most beneficial kind of investment, by and large. They usually demand a good deal of local investment and encouragement, but in return they usually provide useful training and employment. They do, however, cream off profits for themselves, and they put their own interests first. They are by no means an unmixed blessing, but by and large they have very positive points. They are, incidentally, a striking manifestation of courage, confidence, and enterprise, and the Americans are easily the leaders in the field.

The second main form is had when a foreign company goes into a country with its own personnel and equipment, and works on what is available there and takes it out, paying royalties to the host country. This is usually much less beneficial.

The third main form of foreign investment is lending money to a country to use for its own development. This is the most dangerous form, in a way, because when people get their hands on large sums of money, especially in unstable political regimes, it can all too easily be misused in foolish enterprises, or in amassing private fortunes. Father Leonardo tells us that this wealth was not invested in the development of their countries for the benefit of their people, but was instead appropriated by the rich for themselves, and he claims that this led to military governments in these countries, to guarantee the security of the rich.

Father Leonardo seems to be weak in history here. Everybody knows that military coups have been the bane of Latin American countries for well over a century. It is certainly not something that has developed since the 1960s. It is endemic there. One of the basic requirements of a peaceful society is to depoliticize the military, and have them under civilian control.

But then if the civil authorities are themselves very corrupt, civil control won't help much. Foreign investors lend money in the hope of making money. People who borrow money undertake to pay it back. It is a moral obligation in justice. If they think the rate is exorbitant, they should not borrow. There is no sense in blaming the foreign investor after one has enjoyed his investment, and now has to repay it. There is no substitute for prudent, honest, and upright management of one's economic affairs. I find it strange that Father Leonardo neglects this obvious point. Is it perhaps a matter of mere bourgeois morality?

Stage Three: "The Flip Side of Development."

The third stage, Father Leonardo tells us, is the perception that "underdevelopment is the flip side of development, that underdevelopment is the price to pay in order to have the capitalistic development that we have in the western world." This sounds like economic lunacy to me. Let me explain.

It is reasonable to point out that there are centers of economic power, and that other places are peripheral. Indeed, it is obvious, and it is true in every country, e.g., the U.S., the U.K., the U.S.S.R., Ireland, and Italy. The onlyreality whose center is everywhere and whose periphery is nowhere is God. In human affairs, there are centers of political power, cultural power, economic power, religious power, centers of fashion, recreation, agriculture, etc., and they depend on a great many factors, ranging from natural features such as beautiful scenery, mineral wealth, good harbors, fertile soil, right up to the imponderable factors of human genius and courage, determination, and enterprise.

Suppose, for example, that in the country of Corkitania, there is a very beautiful place called Xena, with wonderful natural features, and suppose that it is neglected for another place, Yala, which is very well developed and frequented by tourists, but not so beautiful. Father Leonardo seems to be saying that the underdevelopment of Xena is the flip side of the development of Yala, and is the price that has to be paid for the development of Yala. This is, I believe, determinist nonsense. What is needed is people with energy and initiative to develop Xena, and make it attractive so that it will draw people.

I have given an example from tourism. The history of mankind will provide many other examples where there have been shifts of political centers, religious centers, cultural centers, and so on. For an example of an astonishing development of economic-industrial power in today's world, just look at Japan, which was transformed from a feudal society to a major industrial power in a hundred years. And it is worth reminding oneself that the dominant economic power today, the U.S.A., was quite peripheral a mere century and a half ago.

The economic issues involved here are, of course, extremely complex,

and it is distinctly unhelpful to recommend Third World countries to imitate the "Japanese miracle." So far as I know, no one knows quite how the Japanese miracle happened, even though many have tried to find out. And it is quite true that the economic odds are heavily stacked against the Third World countries, and that the ruthless competitiveness of the U.S. and other countries give little space or opportunity to the countries they prey on. It is important for countries in the First World to become aware of what they are doing, and to remedy the situation for the sake of all nations.

It is well to remember, too, that Third-World countries are not entirely helpless. The oil producing countries of the world gave a sharp lesson to the well-off countries of the world a few years ago. Perhaps the lesson could be repeated in other areas.

But so long as the people in charge of the poorer countries lack confidence in their own countries, so long as they fail to rule with justice and integrity and in the interests of all their people, there can be no radical improvement. It is futile, I believe, to expect that a change in the economic system will provide economic salvation, and this is as true of the Soviet system as it is of the Western system. Giving priority to economic systems over human virtue and integrity is a fundamental source of human alienation, and it is one of the crippling weaknesses of Marxist thought.

III. The Cure for Underdevelopment

FATHER LEONARDO IS QUITE RIGHT in saying that the underdeveloped countries are on the periphery of the international system. And one could well point out that the countryside is usually peripheral to the cities. And the poor are peripheral to the rich. That is the way we find things, the way things have been in every developed society we know of. Less developed societies often seem to get a much better sense of participation and belonging than developed societies. But then, they have other problems, often worse.

From the periphery, the predominance of the center of power is seen as oppression, naturally. But what is one to make of a nation rich in natural resources, in population, in intelligence and courage, which yet allows itself to be marginalized and peripheralized? It obviously needs to take its destiny in its own hands. It can reasonably seek help from outside, and should be given it. But its destiny depends on whether it can find within itself men and women who can build up a powerful, dynamic, and creative society, relying first of all on themselves—under God. It needs people of integrity and honesty, without whom no system can work, people who will devote themselves to economic development, to social

development, to education, to banking and insurance, to thinking, creating, and above all, I think, to the worship of God and the search for the kingdom of God. De Toqueville is not alone in attributing the greatness of the U.S.A. to its possession of such people.

Father Leonardo's Cure.

Father Leonardo, however, seems to have a very different solution. He seems to think that changing the system is what is needed. He says, "Poverty must become the center," and "for God, poverty is the center, and wealth the great periphery," as opposed to the actual economic situation. And this leads, he believes, to the realization that the Church has a social-liberating mission, with economic and political implications.

Now, I believe profoundly in the liberating mission of the Church. There are many examples of it in history: e.g., in the disappearance of slavery in the ancient world. I have seen it at work in the history of my own country, Ireland. I have no doubts about a theology which emphasizes liberation—from neglect, from sickness, from ignorance, from servitude, and above all from sin. But I would be very worried indeed if theology were to be turned into an instrument and a weapon for revolution, i.e., if salvation were to be subordinated to a political program. And I see some reasons to be apprehensive in Father Leonardo's address.

The classical approach to revolution is to identify a particular class (whether it be called the workers, the proletariat, the poor, or simply the people) as oppressed, and as yet having within itself the power, the energy, and the right to take control of society. The first step will be to make this class aware of its predicament, its identity, and its rights—i.e., to make it conscious of itself. It is not enough to make people aware of their oppression, however. They must be organized into a well disciplined and powerful body, so that they can overthrow the system, seize control, and set up a new society in which justice and humanity will reign. In the interests of this, it is usual to oppose mere reform or alleviation of oppression and injustice. Nothing less than a root and branch destruction of the system will do, whether the system be feudalism, monarchism, or bourgeois liberal capitalism.

Father Boff seems to have absorbed a good deal of revolutionary rhetoric into his thinking. There is the usual dismissal of reform and the alleviation of oppression and injustice. Apparently he is seeking a total transformation of society, to liberate the poor. He does not say it will have to be done by a violent upheaval, but I cannot help feeling uneasy about it.

I find an ominous ring in what he says about the basic rights of human beings as opposed to what he calls "the more bourgeois rights of cons-

cience, freedom of speech, freedom to travel." That sounds perfect for a police state acting in the name of "the people."

Materialism.

The outlook of liberation theology as Father Leonardo expresses it, seems to me to be deeply materialistic. I do not mean materialism in the classical or dialectical sense, which sees matter as the ultimate reality, but in the sense that the material needs of man are put in the first place. Perhaps I am reading too much into his remark about bourgeois rights, but it seems to me that in his social philosophy, his first and main concern is that people have enough to eat, to wear and be sheltered with—i.e., the basic necessities of life.

One might well feel that this position is quite reasonable, and that any measure that will ensure its achievement will have to be accepted. If you are presented with alternatives: "Either you have bread for the poor and do without the bourgeois liberties, or you have your bourgeois liberties and let your brothers and sisters starve," you must, of course, choose to feed the poor. But the point is that the dichotomy is false. We can choose to feed the poor and also to have freedom of conscience and speech. Many countries have been able to combine the two.

And we should also take a warning from the fact that several regimes which chose bread against freedom brought famine to their people, whether it be the Soviet famines on the Volga in the 1930s, or the famine which destroyed half of Cambodia in our own times.

The New Testament.

Father Leonardo claims that the praxis of Jesus is profoundly materialist, in that he begins by preaching liberty for the blind, the crippled, the sick. I believe that this is a grotesque travesty of the teaching and praxis of Jesus. Healing the sick for Jesus was not primarily an end in itself, but a sign of who he was. He emphatically did not put bread in the first place. This is surely the meaning of the first temptation, when he dismisses the tempter with the words: "Man does not live by bread alone, but by every word which comes from the mouth of God" (Mt. 4:4). Or take again the great declaration of the Sermon on the Mount: "Therefore do not be anxious, saying 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Mt. 7:31–33). Could anything be clearer? If this is materialism, I am a cabbage.

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A GREAT DEAL MORE might be said about Father Leonardo's address, but I have said enough, I think, to explain why I find it disturbing. It contains some very shaky economics, poor history, bad philosophy, and bad exegesis. If this is a fair example of "liberation theology," you can keep it.

I believe profoundly in the liberating mission of the faith, and the Church. As I see it, the condition of most of mankind is one of oppression, privation, sickness, and sorrow. We are people condemned to death, and the faith allows us to look forward in joyful hope to our deliverance, assuring us that we are blessed when we suffer persecution, when we are poor, when we mourn, and so on, because the sufferings of this present time are not worth comparing with the glory that is to be revealed in us.

Of course we are bound to help one another along the way, to carry the burdens of others, bind up their wounds, open their eyes and ears if we can, and give them hope and heart until the end of the road for them and us. Of course, we must work for better conditions in our world, but we must also face the possibility that in spite of our best efforts, and perhaps even because of them, the condition of most men will still be one of oppression and bondage. And the faith will still be good news, and still be valid in the midst of that oppression and misery, because Christ has risen and has overcome the worst that man can inflict.

It is in this sense that the poor and oppressed are the center, I believe. They are the ones most in need, who are most discouraged and dejected. They above all need help and hope, and that is where the Church has a clear and unequivocal role. But organizing the poor as a social class to seize power is emphatically not our task. By all means let us help and encourage poor people to make their way in society, and find a place in accordance with their talents, never forgetting that they, like the rich, are also called to repentance and in need of redemption. But we are not in the business of class war. Neither was Jesus. Neither was Francis.

Father Leonardo might very well say at this stage, "And neither am I. I did in fact emphasize the *legatio pacis* in talking about Saint Francis, and nowhere did I advocate a violent overthrow of the regime." And that is true. What makes me uneasy is his analysis in terms of "the social class of the poor," the revolutionary rhetoric he uses, and the absence of the other-worldly or transcendent aspect of Christianity.

Father Boff's address to the Plenary Council has been very widely circulated. Does this mean that liberation theology has the official approval of the leaders of the Order? Liberation, renewal, and the transformation of society are at the very heart of the Gospel, of course. But this version of liberation has some very dubious aspects. Are we really, as an Order, committed to this kind of liberation? Ω

The Rule and Its Values—Practically Speaking

SISTER REBECCA ANNE RUTKOWSKI, O.S.F.

LUKE 11:27-28 WAS NOT the scheduled Gospel for August 14, 1983, the 20th Sunday in Ordinary Time; but it was the Gospel used at a certain psychiatric hospital in anticipation of the Feast of the Assumption. What has this to do with our new Rule? One never knows how the Word of God will pierce the heart.

I had attended the Rule Workshop sponsored by the Federation the preceding September, and had just finished a Rule Seminar put on by my Community. I'd been thinking about the Rule and its implications, but especially about the four values of conversion, poverty, minority, and contemplation. Intellectually, I was saturated—I'd heard the whole historical context, the Rule Commentary, etc., and had already amassed a whole notebook full of stuff: "for my bookshelf," I thought, "a collector's item."

After our workshop, I drove to the psychiatric hospital to see the Chaplain there, and to attend his Mass for the psychiatric patients. Psychiatric patients still unnerve me; so I thought it would be good for me to work on my fears of them. I arrived at five minutes to ten (just in time for Mass), and found a screaming patient in the lobby. She demanded to know who I was. I told her, and she continued to scream. (So much for my therapeutic ability, I thought.)

Mass is held in the auditorium—the altar is on the stage. "Very fitting setting," I thought to myself. "Father is on stage, and I'm stuck here below with all the patients." I chose my seat very carefully so I wouldn't get hit in the head. The patients, meanwhile, were shuffling in and out,

Sister Rebecca Anne Rutkowski, O.S.F., serves God's people at Saint John's Medical Center in Steubenville, Ohio.

and moving from seat to seat. One walked across the stage bowing up and down as she moved. Somebody wanted to come into my row—I moved over, not one seat, but two. Mass began, and two of the patients put on their radios. The patient I met in the lobby began to talk at me again. Others continued to move about, while some sat in their seats sorting papers. "Their minds are not on the Mass," I thought; "Oh, well, neither is mine at this point." I was beginning to think I was the crazy one for being there. To top it all off, Father began a homily. "Oh, no!" I thought; "to these people?"

It was very Franciscan—surrounded by my lepers—with radios, screams, and uncontrolled movements, I reflected on my emptiness. . . .

Luke 11:28—Blessed are they who hear the Word of God and keep it." "That's the wrong Gospel," I thought to myself. Father spoke of how all of us were ordinary people—the only ones possibly being able to claim any semblance of importance being the Pope or maybe the President. He continued, making the point that the truly important ones are those who hear the Word of God and keep it. My last retreat director had hit on that same point, and I began to think.

It was very Franciscan—surrounded by my lepers—with radios, screams, and uncontrolled movements, I reflected on my emptiness and the emptiness of Christ crucified—the same emptiness Francis lived—and I realized POVERTY.

I thought about the Rule and all its ramifications for the Franciscan family. Then I looked around me at all the psychiatric patients and continued to CONTEMPLATE what was happening to me.

I thought about the times I'd reflected on minority in Community—and how I could live it better on the local missions. I went back to Father's words on ordinary people and looked at my brothers and sisters around me, and knew that this was MINORITY.

And afterwards, alone in the auditorium, I sat a very long while and knew that I had experienced CONVERSION.

"Blessed are they who hear the Word of God and keep it." Those notes from the Rule workshop may be on my bookshelf, but the values have definitely pierced my heart. Ω

Book Reviews

A Theology for Ministry. By George H. Tavard. Theology and Life Series. n. 6. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. 164, including Index. Paper, $6.95.

Reviewed by Father Daniel A. Hurley, O.F.M., a member of the Campus Ministry Team at St. Bonaventure University.

The sixth volume of the Theology and Life Series published by Michael Glazier, Inc., is a book on ministry in the Church. *A Theology for Ministry* expresses George A. Tavard's views on ministry. Presently a member of the faculty of Methodist Theological School of Ohio Weslyan University in Delaware, Ohio, Father Tavard is an internationally known theologian, ecumenist, and writer. In the present book, he examines the nature of ministry and traces its history from the time of the Reformation, referring repeatedly to the traditions of the early Christian Church.

The author explains in his Introduction that since the Reformation ministry in the Church has had a double focus. One—that of the Catholic and Orthodox Churches, has "concentrated on the priest in relation to Christ's presence in the Eucharist" (p. 7). Other churches "which issued from the Reformation emphasized the preaching of the Word as the central ministerial fuction" (p. 8). This double focus of the churches on ministry, as well as other factors existing in the Church at the present time, such as the vocation crisis and the ordination of women, have created "an urgent need for deeper theolgogical reflection on the nature and structure of the ministry" (p. 10).

Father Tavard presents his own "deeper theological reflection" in a series of chapters that deal with "Catholicity as Basis," "Eucharistic Communion as Horizon," and "Culture as Context." Then, displaying a keen knowledge of the theological reasoning of both the Council of Trent and the Reformation leaders, as well as of the documents of the Second Vatican Council, Father Tavard weaves a plausible theory of Christian ministry for the future.

To explain his theology for ministry, the author outlines four structures for ministry: mediation, proclamation, service, and education. He claims that, in the history of the Church, "the relative importance of these structures has shifted," but they are part of the history of ministry in the Church (p. 83). However, he writes, "the core of ministry resides in the priestly function of mediation associated to proclamation" (p. 91).

In a chapter entitled "The Function of Celebration," the author, citing the document of the Second Vatican Council on the Liturgy, states emphatically that "there is no eucharistic celebration without the participation of the laity" (p. 94). Then, after treating the priestly function of the congregation in the eucharistic celebration, he distinguishes between the ministry of all the faithful and the ministry of the ordained priest. "The function of the ordained priest is not delegated by the people but one has been called to it by God" (p. 101).

Father Tavard concludes his book by presenting some thoughts concerning the reorganization of ministry. His sixteen theses, first presented in South Africa in 1968 (p. 156), were startling at the time and may be even today. All in all, this reviewer praises Father Tavard's *A Theology for Ministry* and recommends it to all those interested in theological theory. It is a thought-provoking book. Both professional theologians and non-theologians will find much in Father Tavard's theology that is challenging and debatable.

Thérèse of Lisieux: A Biography. By Patricia O'Connor. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. vi–173, including Index. Paper, $5.95.

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

This brief but amply documented biography gives us a description of the *real* Saint Thérèse. She emerges as an *intelligent* believer, one who rejected fanciful, if pious, interpretations of Scripture and who had to struggle in faith just as other mortals do. Her "little way" of love remains, but is shown to be rooted in faith and decision, not in sentimentality. Thérèse had a sense of humor too, and a stubborn streak that got her into the Carmelites at age 15.

The littleness and sometimes pettiness of the world into which Thérèse was born and into which she moved when she entered the convent are clearly portrayed by the author. That Thérèse became *Saint* Thérèse in spite of the abundance of incompetence around and over her, proves that truly the grace of God is not "bound."

Thérèse of Lisieux is truly an edifying book.

We Pray to the Lord. By Richard Mazziota, C.S.C. Notre Dame, IN: Ave Maria Press, 1984. Pp. 203. Paper, $9.95.

Reviewed by Friar Michael J. Taylor, O.F.M.Conv., who is serving his Deacon Internship at Our Lady of Angels Parish in downtown Albany, New York.

This book, which is a collection of intercessory prayers for liturgical use, is an outgrowth of the author's doctoral studies at Boston University. He does a commendable job of surveying the historical development of the General Intercessions (pp. 113ff) and of highlighting their importance within the Liturgy.

Father Mazziota has put a lot of effort into developing intercessory prayers for every Sunday of each of the three cycles of the Church year. In addition, he includes intercessions for the Solemnities of Christmas, the Immaculate Conception, and All Saints, and for the Vigil and Solemnity of the Assumption.

Each group of intercessions is based on the scriptural texts of the particular Sunday or Feast and offers three possi-

ble responses for the petitions. The prayers reveal a great deal of theological/scriptural reflection by the author and include directions for appropriate pauses to heighten the seriousness and necessity of this form of prayer.

Infrequently some of the petitions strike the reader in a rather unusual way which perhaps might cause some wonder on the part of the "average Sunday congregation," but this does not in any way hamper the creativeness of anyone involved in liturgical ministry who might wish to avail him/herself of this fine work.

Index to The CORD—1984

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I. Index of Authors

II. Index of Subjects

Statement of Ownership Management, and Circulation

Title of publication: **The CORD**; U.S.P.S. no. 563640; Date of filing 9/14/84; Frequency: monthly except July; number of issues published annually: 11; annual subscription price: $11.00. Mailing address: The Franciscan Institute, St. Bonaventure, Cattaraugus County, NY 14778. Gen. bus. offices: The Franciscan Institute, St. Bonaventure, Cattaraugus County, NY 14778. Publisher: The Franciscan Institute, St. Bonaventure, Cattaraugus County, NY 14778. Editor: Fr. Michael D. Meilach, O.F.M., Siena College Friary, Loudonville, Albany County, NY 12211. Managing editor: Fr. Bernard R. Creighton, O.F.M., The Franciscan Institute, St. Bonaventure, Cattaraugus County, NY 14778. Known bondholders, mortgages, and other security holders: none. The purpose, function, and nonprofit status for Federal income tax purposes have not changed during the preceding 12 months. Circulation: Total copies: avg. 1800; latest issue 1800; through counter sales: avg. 30, latest issue 30; mail: avg. 1631, latest issue 1691; total paid circulation: avg. 1661; latest issue 1721; free distribution: avg. 56; latest issue 56; total distribution: avg. 1717; latest issue 1777; copies not distributed: avg. 83, latest issue 23; returns from news agents: 0. I certify that the statements made by me above are correct and complete: (signed) *Bernard R. Creighton, O.F.M.*, Business Manager.

III. Index of Books Reviewed (SN = Shorter Book Notices)

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.

Books Received

DelBene, Ron, and Herb Montgomery, *Alone with God: A Guide for a Personal Retreat*. Minneapolis: Winston Press, 1984. Pp. iv–128. Paper, $4.95.

Fahey, Charles, and Edward Wakin, *A Catholic Guide to the Mature Years*. Huntington, IN: Our Sunday Visitor Press, 1984. Pp. 111, including Appendix. Paper, $6.95.

Gilles, Anthony E., *The People of the Way: The Story behind the New Testament*. Cincinnati: St. Anthony Messenger Press, 1984. Pp. viii–142, including Index. Paper, $5.95.

Kenny, James, and Stephen Spicer, *Caring for Your Aging Parent: A Practical Guide to the Challenges, the Choices*. Cincinnati: St. Anthony Messenger Press, 1984. Pp. viii–152. Paper, $5.95.

Kistner, Hilarion, O.F.M., *Walking through Scripture with Francis*. Four talks on four 60-minute cassettes. Cincinnati: St. Anthony Messenger Press, 1984. Boxed set, $29.95.

Kraljevic, Svetozar, O.F.M., *The Apparitions of Our Lady of Medjugorje*. Edited by Michael Scanlon, T.O.R. Chicago: Franciscan Herald Press, 1984. Pp. xv–202. Paper, $9.59.

Roseliep, Raymond (Haiku poetry), Cyril A. Reilly, and Renée Travis Reilly, *The Earth We Swing on*. Minneapolis: Winston Seabury Press, 1984. Pp. 64. Paper, $7.95.