

FRANCISCAN SISTERS CONFERENCE

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November 29-30, 1974

All Franciscan Sisters are invited to participate in the annual Franciscan Sisters Conference being held at the Statler-Hilton Hotel, New York, November 29-30, 1974.

Quest for Peace and Justice is the theme for the 1974 Conference. Speakers will be Rev. Marcellus McCartney, O.F.M., New York; Sister Mary Jose Hobday, O.S.F., Brockton, Montana; Sister Miriam Devlin, S.M.I.C., Paterson, N.J.; Sister Gwen McMahon, S.C.N., Memphis, Tenn.; and Sister Thomas More Bertels, O.S.F., Manitowoc, Wis.

Pre-registration may be made before November 14, 1974. The fee is \$3.00. Special conference rates are available at the Statler-Hilton Hotel by using hotel reservation cards. For hotel cards and/or more information, please contact Sister Mary Peter Dolata, C.S.S.F., Richmond Avenue, Batavia, New York 14020.

COVER AND ILLUSTRATION CREDITS

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Death, *Then* Resurrection

YOU HAVE DOUBTLESS participated in one of those new liturgies for the dead—the kind at which you feel, sooner or later, like exclaiming aloud, “Is this a funeral or a wedding!” This new sort of funeral abounds in alleluias, in joyous and merry texts; the music is in a major key, and the vestments are white. The reason given for these developments is that the Lord has conquered death, and we who live in him also live forever with his life—death has no dominion over us.

There is, of course, no doubt whatever of the truth of these assertions. What we *would* like to call into doubt is the legitimacy of the practical conclusions drawn from them. We contend that excellent theology has been abused to justify poor taste, an appalling ignorance of human psychology, and a callous disregard for our concrete human situation.

The death and resurrection of Jesus are the model—the pattern and the norm—for all human death and resurrection. It is true that recent theology has tried to explain the Lord’s resurrection as immediately consequent upon his death, and that the “three days” motif has been explained as a redactor’s device, utilizing a venerable Old Testament theme of the gospel narrative. But whatever may be made of these positions (they are controverted, and we have no space to go into them here), we may be sure that the Blessed Virgin, Saint John, and the others who stood by the Cross did not engage in festive celebrations on Calvary. The whole Christian tradition bears witness to the sword of grief that pierced his Mother’s heart when the Lord died, and to the desolation she experienced after his death.

The death of any Christian is, likewise, a time of grief—a time when condolence and compassion, not congratulations and conviviality, are in order for the bereaved. To insist upon this is not to embrace a pagan pessimism; nor is it to deny Jesus’ triumph over death. The fact that we gave sincere expression to our grief when we wore black vestments and said somber “tracts” rather than joyous alleluias did not preclude our proclaiming with serene confidence that “for those who believe in you, Lord, life is not ended but merely changed.”

We have no desire, then, of advocating the removal of all hopeful reference to the resurrection and future joy. We just want to keep that joy in perspective, precisely as *future*. There is a time, as Qoheleth well put it, “for everything, a time for every occupation under heaven: a time . . . for tears, a time for laughter; a time for mourning, a time for dancing” (3: 1-4).

Fr. Michael D. Mailand, OFM

A weeping mother was standing
full of sorrow beside the cross,
while her Son was hanging on it.

Through her grieving heart,
anguished and lamenting,
a sword had passed.

Oh, how sad and afflicted
was that blessed mother
of an only Son!

She mourned and grieved
and trembled as she saw
the suffering of her glorious Son

Amnesty:

The Future of Forgiveness

SISTER MARY L. O'HARA, C.S.J.

CONSIDERING THE Holy Year theme of Reconciliation too superficially could result in obstructing rather than promoting its objectives. The more explicitly we consciously choose the means necessary in practice to achieving it, the less likely are we to be drawn by an undertow of less than conscious motives to drag our feet even as we gaze at the ideal.

Not merely the religious aspects of reconciliation, but even the philosophical, and indeed the socio- and psycho-dynamics of the personality struggling to overcome alienation need careful consideration if each of us is to contribute as much as possible to the effort at reconciliation.

Illuminating from the viewpoint of a philosophical approach to the question is the classic treatment of alienation by Hegel, the first to explore the dialectic of this notion, and the source for the Marxist and existentialist developments of it today. Here we intend to analyze in a general philosophical way one of the many focuses of alienation in our society, that of amnesty.

The meaning of the word *amnesty*, "forgetting," reminds us that the very notion of amnesty involves the supposition that an injury or wrong has occurred: amnesty means forgetting a past injury. In discussing whether or not amnesty should be granted, then, one is asking not whether

or not an injury occurred, but rather what attitude should be adopted at present toward the one known to have committed the injurious act. The word *present* is important here, for human beings live, as Heidegger has emphasized, in the present indeed, but also in the past and future. Essentially temporal in our manner of existing, inevitably oriented toward the future, each of us also bears the burden of a unique past.

Lot's wife, frozen in her backward glance toward the past vividly images the attitude of rigid adherence to a single point of view. Motivated by cogent reasons, the judgment of the person frozen in an attitude of unforgiveness is necessarily lacking in the flexibility of outlook of one who is able to adopt a number of different attitudes of mind.

If the motives shaping my judgment in the past were cogent, why should I change my mind? Partly because it is in-

human to will to remain frozen in a single attitude, impenetrable to new influences, new data, new situations. It is inhuman because, while memory is eminently the sense of the past, imagination is that of the future. To be unforgiving is, at the least, to be unimaginative. The very nature of the human person, with its characteristic of temporality, and also the manner of being of human consciousness, call for openness to the possibility of a change of a past judgment. In what follows, the question of amnesty will be examined in its relation to these basic structures of human personality.

Gabriel Marcel made it clear that the human person is eminently a mystery calling for recognition and reverence in an absolute sense. Not only do sins committed by the person not deprive him of his right to personal recognition; they even suppose it. For to deny that I am the author of the evil I have done is to deny myself as a responsible agent,

Sister Mary L. O'Hara, C.S.J., is a Professor of Philosophy at the College of St. Catherine, St. Paul, Minnesota, currently spending a period of time in prayer at the Monastery of St. Clare, in Minneapolis.



that is, precisely as a human person, and so to introduce a kind of schism into my own personality. At the same time, if it is true that no one on earth is free of sin it is also the case that human motives and intentions, the very stuff of human acts, are hidden from all but the person himself who acts according to them—if even he knows them. For this reason, no human being can set himself up as judge of his fellow-man in any absolute sense.

What this seems to entail is that the wrongdoer must take upon himself the responsibility for his evil deeds and that at the same time he cannot be judged, at any rate in an ultimate sense, by his fellow men.

Hegel, in his study of the way in which a human mind comes to self-consciousness, uses the

celebrated example of the master and his bondsman. He envisages a slave, perhaps a prisoner taken in war, put to work for a master. Through his own work, the slave, surprisingly, comes to an understanding of his own creative power, and so to a grasp of his own mind, a result which his master had never intended.

Since he is the power dominating existence, while this existence again is the power controlling the [bondsman] . . . the master holds this other in subordination. In the same way the master relates himself to the thing merely mediately through the bondsman. The bondsman being a self-consciousness in the broad sense, also takes up a negative attitude to things and cancels them; but the thing is, at the same time, independent for him, and, in consequence, he cannot, with all his negating, get

so far as to annihilate it outright and be done with it; that is to say, he merely works on it. To the master . . . by means of this mediating process, belongs the 'immediate relation . . . in other words, he gets the enjoyment. What mere desire did not attain, he now succeeds in attaining, viz., to have done with the thing, and find satisfaction in enjoyment.¹

The stubborn hold of the thing that is the object of the bondsman's work upon existence, the impossibility of totally annihilating it, results in that partial negation with which the worker carves out a new being creatively. Despite his enjoyment of the realization of his desire, therefore, the master is put into a fundamentally false position. In the very act of enjoying the fruit of his bondsman's labor, he becomes dependent upon the latter. The worker, by contrast, imparts a permanent form (as against the ephemeral enjoyment of the master) both to the thing on which he works and also to his own mind, for in creating he comes to an awareness of himself as a creator and so comes to possess himself.

. . . labor shapes and fashions the thing. The negative relation to the object passes into the *form* of the

object, into something that is permanent and remains; because it is just for the labourer that the object has independence . . . The consciousness that toils and serves accordingly attains by this means the direct apprehension of that independent being as its self.

In the master, the bondsman feels self-existence to be something external . . . in fashioning the thing, self-existence comes to be felt explicitly as his own proper being, and he attains the consciousness that he himself exists . . . [in and for himself].

Thus precisely in labour where there seemed to be merely some outsider's mind and ideas involved, the bondsman becomes aware, through this re-discovery of himself by himself, of having and being "a mind of his own."²

Hegel extends this description to the "unhappy consciousness" of the "alienated soul" divided against itself. If it is accurate, it can be applied to every instance of hostile separation and its overcoming. For each such instance, being a human phenomenon, involves adopting a particular attitude of mind. The more consciously such a frame of mind is entertained, the more possible is it to control it. What

¹G.W.F. Hegel, *The Phenomenology of Mind*, trans. J. B. Baillie (New York: Harper & Row, 1967), p. 235. Used with permission of the Humanities Press.

²*Ibid.*, pp. 238-39.

follows from accepting this analysis?

If Hegel is right in regarding the victim of exploitation as more truly in possession of his own soul than is the exploiter, then perhaps the question of amnesty, or of any alienating situation, may come down to the bondsman's healing of the wound caused by the crime committed against him. For on this analysis the wound is not simply in the exploited person but even more in the exploiter; and the whole of society suffers the resultant alienation. It is usual to ask in reference to amnesty whether, for example, defectors should or should not be forgiven, their offenses forgotten. Equally important, in the nature of the case, is the question of what having them in exile does to the society as a whole. The sort of selective forgetting that amnesty involves would then, it seems, result in freeing both those who are at present subject to penalties for their past deeds and at the same time the greater society which at present keeps them in exile. In thus liberating both parties to the wrong, it would foster growth in the human meeting and solving of human needs and problems.

Cardinal Newman, discussing the process of development of an idea, compares "real" ideas to

"bodily substances . . . which admit of being walked round, and surveyed on opposite sides, and in different perspectives, and in contrary lights, in evidence of their reality."³ The often surprising flexibility of the human mind, in coming to new insights on its ideas, might similarly be compared to a series of photographs of a statue, displaying its many different aspects from many vantage points and in many different lights.

Memory and imagination enter into the very constitution of the human mind. Since what may be in the future is to some extent dependent upon the past, one can only hope to act prudently in the present for the future when one takes account of the past. But to turn like Lot's wife irrevocably toward the past would be to lose the flexibility needed to respond creatively to constantly changing conditions. To ignore either past or future is to act in a manner less than human.

If we genuinely seek reconciliation, it is first of all to those we have exploited and thus alienated that we must go, seeking the forgiveness they can bestow upon us, and offering them in exchange for mutual enslavement, the freedom to grow and to live for God, for themselves, and for others.

³John Henry Cardinal Newman, *An Essay on the Development of Christian Doctrine* (New York: Longmans, Green, 1900), p. 34.

Contemplation and Solitude in Franciscan Life—II

SISTER MARJORIE SCHOELER, O.S.F.

SISTER M. THADDEUS THOM, O.S.F.

WHETHER ACTION or contemplation was the central idea of Francis has long been controverted, but as we have seen in the first part of this paper, the closer we get to the sources of the Franciscan stream, the more such distinctions vanish. Vita Dutton Scudder makes this point: Franciscan spirituality as revealed from its beginnings is in reality a harmonious *mélange* of the active and the contemplative life. The pre-eminence given to the contemplative, however, appears with such evidence in the first century of Franciscan history that the Order "might easily have passed for a contemplative one."¹

This early, apparent pre-eminence of the contemplative ideal was the

outgrowth of several reform movements which developed after the moderating influence of Bonaventure was removed (1274). One reform group known as Zelanti or Spirituals, wishing to observe the Rule and Testament of Francis in their original strictness "tended to withdraw to hermitages and to become to some extent a sect of contemplative fanatics."² Under the leadership of Peter John Olivi († 1296), they suffered the pressures of persecution and even excommunication rather than abandon their ideal.

Olivi was succeeded by one of his most ardent defenders from Tuscany, Ubertino da Casale, a member of the Spirituals known as "Rebellious Brothers and Apostates"³ and later as

¹K. Esser, "Contemplation et action," *DSAM* 6 (Paris, 1964), p. 1334; cf. Vita Dutton Scudder, *The Franciscan Adventure* (New York, 1931), p. 38.

²R. Huber, *A Documented History of the Franciscan Order* (Milwaukee, 1944), p. 213.

³Decima Douie, *The Nature and the Effect of the Heresy of the Fraticelli* (Manchester, 1932) discusses the history of the change in titles of those who rebelled.

Sister Marjorie Schoeler, O.S.F., and Sister M. Thaddeus Thom, O.S.F., are members of the Third Order of St. Francis, Syracuse, N.Y. and are enrolled in the Franciscan Studies Program at St. Bonaventure University. Sister Marjorie holds a master's degree in French from St. Rose College, Albany, and is Chairman of the Language Department at Bishop Ludden High School. Sister M. Thaddeus, Chairman of the English Department at Assumption Catholic Academy, Syracuse, holds a master's degree in English from the Catholic University of America.

Fratricelli. During a stay in Tuscany, Ubertino (born 1259) had met Olivi and been introduced by him to the heights of mystical devotion. Even as a novice, Ubertino seems to have abandoned himself to the practices of the contemplative life with all the ardor of his passionate temperament. In later years one of Ubertino's first acts, after periods of lecturing and studying would be to seek spiritual comfort and counsel from his director, Blessed John of Parma, who was living in the seclusion of the little hermitage of Greccio.⁴

Between 1289 and 1298, Ubertino acted as lector in Paris. Here, inspired by Angelo da Clareno, he experienced the spirit of God reborn in him. Duties of lector and preacher, however, kept him from the contemplative ideal, and popularity with the crowds who flocked to hear him brought him no peace of soul. Perhaps he was secretly glad when, in 1304, his superiors sent him to the retirement of the hermitage at La Verna. His imaginative spirit was fired and at the same time soothed by the austerity of the mountain solitude where Francis had received the sacred wounds.

The brethren at the little hermitage, moreover, observed the rule of their founder in its original strictness, and the guardian was both friendly and

deferential to his famous guest. For the time being all love of self departed from the heart of Ubertino, and his only grief was in the insults to the crucified which he saw everywhere in the wickedness and corruption of the Church.⁵

To his passionate, ruthless nature, however, even religion could bring no lasting peace. Yet it was during the period of quiet contemplation at La Verna, an oasis in a troubled and stormy life, that he gave the world his famous *Arbor Vitae*.⁶ In writing this apocalyptic work Ubertino depicted Saint Francis as the type and forerunner of the new contemplative order to which would be given the spiritual understanding of the Scriptures, rather than as a historical figure.

After the Spirituals and the Fraticelli had been condemned by John XXII and the Council of Vienne in 1311, several, not wishing to give up their mode of living in hermitages and yet wishing to be obedient sons of Holy Mother Church, formed a little band under the leadership of Angelo da Clareno. The Pope later appointed Peter of Macerata as General of the new Order and ordered certain hermitages in southern Italy to be placed at the disposal of the brothers. In fact, the mystic strain so prominent in the beginnings of the Franciscan Order

was to receive official recognition by the separation of those members who felt drawn to a contemplative life from the main body engaged in the active apostolate.⁷

This constantly recurring desire and need to withdraw into solitude was witnessed again in 1334 when John de la Valle, a disciple of Clareno, obtained permission to live in a hermitage with four companions. The remote little convent of San Bartolomeo high in the mountains of Brughiano seemed the ideal spot for the friars to observe the rule in all its pristine vigor.⁸

"In 1352 four other hermitages, le Carceri, Monteluca, Romita, and Giano with permission to harbor twelve brethren were conceded to them."⁹ Anxious to increase their numbers, they imprudently received apostates and heretics, especially Fraticelli, who still continued despite papal condemnation, and the small group had to be disbanded in 1355.

Among those associated with the community at Brughiano was a certain friar, Paul de Trinci (born 1308), whom Wadding accredits with the founding of the Observants. Having entered the Franciscan Order at the

age of fourteen, he was deeply disturbed as time went on to find his fellow friars so easy-going and lax in the observance of the Rule. "Due to a love for retirement and desire to imitate as much as possible the austere life of his Seraphic Father, he led for many years a quiet life in a tower near his home city."¹⁰ Here he devoted himself to prayer that the friars might accept some measure of reform. At the age of forty-six he decided to visit the hermitage of Brughiano, and he seemed to find there the fulfilment of his desire. This is evident from the fact that he remained there until the breakup of the little community.

It was not until 1367 that Paul finally received permission to return to his beloved Brughiano, which became the cradle of the Observants in the following year. The first companions who came to the little hermitage in the deserted, uncultivated wilds, high in the hills bordering on Umbria and the Marches, were unable to support its austerities and soon left. But others, like Paul, seemed to find the solitude, scant nourishment, and inhospitable atmosphere, the means of achieving the longed-for reform. Be-

⁴*Ibid.*, p. 55

⁵François de Sessevalle, *Histoire générale de l'Ordre de saint François* (Paris, 1935), p. 163.

⁶Huber, p. 271.

⁷*Ibid.*, p. 273.

⁴*Ibid.*, p. 123.

⁵*Ibid.*, p. 125.

⁶*Ibid.*, p. 152.

cause the place was overrun with frogs and snakes, and the rocks were so sharp, the friars had to make themselves wooden clogs. From this derived the name "Zoccalanti," by which these first Observants were known.¹¹

The movement for strict observance was slow in starting, but by 1373 several other convents had adopted Paul de Grinci's manner of living, and Gregory X gave them his support. He even authorized ten small hermitages to be set aside for friars desiring this mode of life. These included three of the four originals: the Carceri, La Romita, and Giano; three others at Scarzola, Montegiove, and Stroncone; and three, all closely associated with the life of Saint Francis: Greccio, Fonte Colombo, and Poggio Bustone.

Holzappel traces the influence of these Italian Observants in Spain more than a century later, through the reforms of John de la Puebla, a friar from the noble family of Sotomayer.¹² He received the Franciscan habit from Sixtus IV in 1480 and lived for a time in le Carceri near Assisi, where he became well acquainted with the Observants' way of life. Upon his return to Spain in 1487 he established a similar hermitage on the Sierra Morena, calling it S. Maria Angelorum in memory of Saint Francis' favorite dwelling, and soon other hermitages were added, forming by 1489 the Custody of the Holy Angels under the vicar general of the Observants. In the Constitu-

tions which John de la Puebla gave his followers, meditation, poverty, strict fasting, going barefoot, and renunciation of Mass stipends were especially stressed.

There was constant controversy between the strict Observants and the more relaxed Conventuals, each group claiming to be superior to the other. John of Capistrano, a saintly pillar of the observants, attributed the superiority of the latter to the following: a much stricter observance of Franciscan poverty, a greater attention to penitential exercises, and above all, a deeper devotion to prayer, solitude, and meditation.

Because of the decadence and sterility of late scholasticism, mysticism began to flourish in the late Middle Ages, especially in France and the low Countries. Here, Gerard de Groote had preached repentance and simplicity of life, and had formed the "Brothers of the Common Life" to further his ideals. Such a movement of the spirit was bound to affect the Friars Minor, and it is not surprising, therefore, to find that the Franciscan mystics of the fifteenth century were located largely in this part of Europe. Theirs was the mysticism of Bonaventure, based upon the humanity of Christ, especially upon his Passion, in which the soul was invited to share.¹³

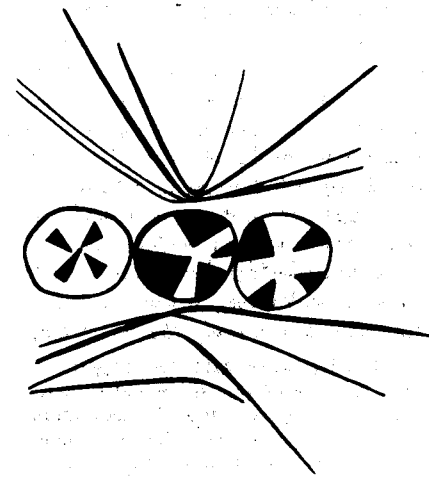
Among the most noteworthy Franciscan mystics of the period was an Observant, a former member of the Common Life Brothers, Henry Herp. Like so many other mystics, he was

much attached to the mountain of La Verna, and while there, completed his book, *Eden or Paradisus Contemplativorum*. Upon returning to his native Malines he finished his greatest work, *Theologia Mystica*, which, in the Franciscan tradition, exalted the primacy of love in contemplation.

After the centuries' old disputes between the Observants and the Conventuals were finally settled by the separation of the two in 1517, the sons of Francis once again experienced a great desire for perfection which prompted individuals to solitude. This need was especially noted in the reforms which appeared throughout the sixteenth century—but its deepest manifestations were the houses of recollection and solitude, without which the reforms might have been only very weak or, perhaps, might not have existed at all.¹⁴

Spain, Portugal, Italy, and France successively witnessed the increasing growth of these "houses of austerity" throughout the sixteenth century. One of the most famous was the hermitage of Pedroso founded by Saint Peter of Alcantara in 1559.

That these houses continued to exist is evident from the decree of 1604 ordering that the religious of the Observant province, living in a reform, be called simply Observant Minors. Still another proof of their existence is that they were numerous enough in Portugal to form in 1565 the province of St. Anthony; and the entire province of Tarragone could



be erected solely from the Observant convents of recollection in Catalonia, Valence, and Aragon.¹⁵

Such fecundity was certainly no small honor for the Order. "Mais on conçoit que ses supérieurs aient désiré lui conserver ses enfants."¹⁶ It for this purpose, then, that statutes were given to them in 1676 requiring that each province must have three or four houses of recollection, to one of which the province would entrust the formation of the novices. In the others, religious wishing to do so could withdraw to lead a stricter life. These houses must have a guardian taken from among the religious living there, and they must live united among themselves under the direction of a custos submissive to the provincial.

Leonard of Port Maurice, the superior of the Reform of Florence, had long dreamed of a kind of hermitage where he and other mission-

¹¹John Moorman, *A History of the Franciscan Order* (Oxford, 1968), p. 372.

¹²Heribert Holzappel, *The History of the Franciscan Order* (Teutopolis, Ill., 1948), p. 113.

¹³Servais Dirks, *Histoire littéraire et bibliographique des Frères Mineurs de s. François en Belgique et dans les Pays-Bas* (Antwerp, 1886), p. 34.

¹⁴Thaddée Ferré, O.F.M., *Histoire de l'Ordre de saint François* (Rennes, 1920), p. 196.

¹⁵*Ibid.*, p. 198.

¹⁶*Ibid.*

aries could withdraw for a time in order to prepare for future activities by a life of seclusion and penance.¹⁷ Thanks to generous alms and staunch ecclesiastical support, his dream was realized in 1717 when Our Lady of Incontro, a kind of hermitage or retreat house, was completed. Built on a deserted hill-top, surrounded by the natural beauty of the Arno Valley, in Incontro near Florence, it was truly the hermitage

which Leonard had envisaged:

Twelve extremely small cells, eight for the religious, four for strangers, rough, bare, narrow windows, doors so low one had to bend over to enter; for ornaments, a few pictures, a death-head, two or three spiritual books; everything recalled the Carceri of St. Francis or the Pedrosa of St. Peter of Alcantara. The same wild appearance of the surroundings, the same observances and spirit of penitence among the solitaries; sleeping on the hard ground, rising at midnight to chant Matins, nine hours of vocal prayers or chants daily. Abstinence was perpetual, fish as well as meat being forbidden. Even dairy products and eggs appeared on the table only on the solemn feasts: Christmas, Easter, Pentecost, and the feast of St. Francis. Silence and the cloister were strictly observed, except Sundays and Thursdays, when spiritual reading was done in common followed by a period of free discussion. Each one then openly and simply manifested the graces with which he had been favored, and in this way hearts communicated to one another a new flame like burning coals setting fire upon contact.¹⁸

It is difficult to imagine a more austere discipline. Yet Leonard went there twice a year, or as often as

possible, saying to his brothers as he did so: "I am going to the novitiate of Paradise," or else, "Up until the present time I have preached to others. Now I am going to preach to Father Leonard."¹⁹ In writing about his foundation, Leonard is quoted thus by Father de Chérancé, his biographer:

The solitude of Incontro was instituted to bring us closer to St. Francis and his first companions. It is on this that depends, in great part, the maintaining of our Order in its primitive fervor. And as a matter of fact, the religious who will have stayed there for some time, in silence, prayer, and a total separation from the world, will go away from it exalted. Upon returning to their respective residences, they will be the light and edification of them; and through this alternative of retreat and preaching, through this happy mixture of the active life and the contemplative life, they will more easily acquire that high perfection of which our Lord is the archetype and exemplar.²⁰

Visitors thronged the Incontro, not only the religious of the Reform of Florence who were renewed in the sense of their vocation and came away from there inflamed with new zeal, but even prelates, nuncios, noblemen and the princesses of the court; and what was still better, sinners hastened to lay the burden of their troubles of conscience or remorse at the feet of the solitaries: "... all came away edified and refreshed, praising God aloud for having made the fervor of the heroic times of the Order to flower again in their sight."²¹

No attempt has been made in this study to trace the history of any one movement in the Franciscan Order, or to show one faction in a more favorable light than another. Yet the historical evidence seems to provide conclusive proof that repeated and widespread attempts were made by Francis' followers to keep the mystic fires of contemplation burning, even in the succeeding centuries. Disputes and dissensions, suppressions and persecutions, could not quench the mystic fires of divine Love kindled on the heights of La Verna and caught up in a new flame by those sons of Francis who so sincerely and ardently desired it.

The opportunity for solitude and contemplation seems even more essential today than it did for religious in the time of Saint Francis. Modern man's affluent society places unusual and unlimited professional demands upon the religious person, while simultaneously expecting the religious miraculously to steer clear of anything which may prove damaging to his or her vocation. Francis perceived that difficulties would arise in the spiritual life of his followers because of the rapid growth of his Order. He tried to set down a pattern of life which would be a remedy, in part, for activity by having a periodic time for personal renewal in contemplation and solitude.²² He seems further to have emphasized that this place of renewal must be other than one's usual dwelling and that it should be patterned after the

mountain of prayer or the desert retreat of our Lord: a place set aside solely for the soul and God.

Father Dacian Bluma, O.F.M., in his *De Vita Recessuali in Historia et Legislatione*, discusses the houses of recollection at great length. He points out that even in the beginning houses were set aside for contemplative living so that active members might retain a spirit of prayer even in the midst of their apostolates.²³ Thaddée Ferré, O.F.M., further emphasizes the continuance of such houses in our own time when he states that "even today houses of recollection exist and our constitutions still proclaim the principle of them."²⁴

Many movements in the Church—the Cursillo, e.g., Better World, and the Pentecostal movement (to name a few)—have been sought out by religious and lay people alike. In these movements, which unite people to God and community, many needs have been met, but there are still those who by their very lives as religious need something beyond this type of group activity. Many communities of religious have become aware of this need, and some have already taken positive action to assure their religious of this opportunity to be intimately united with Him to whom they have pledged their lives.

Unlike Francis in his society, we are not free to go to a "La Verna" or a "Carceri." A suitable substitute must be found, therefore, since the

¹⁷Marion A. Habig, O.F.M., *The Franciscan Book of Saints* (Chicago, 1959), p. 842.

¹⁸Léopold de Chérancé, *Saint Léonard de Port Maurice* (Paris, 1903), pp. 74-75.

¹⁹*Ibid.*, p. 80.

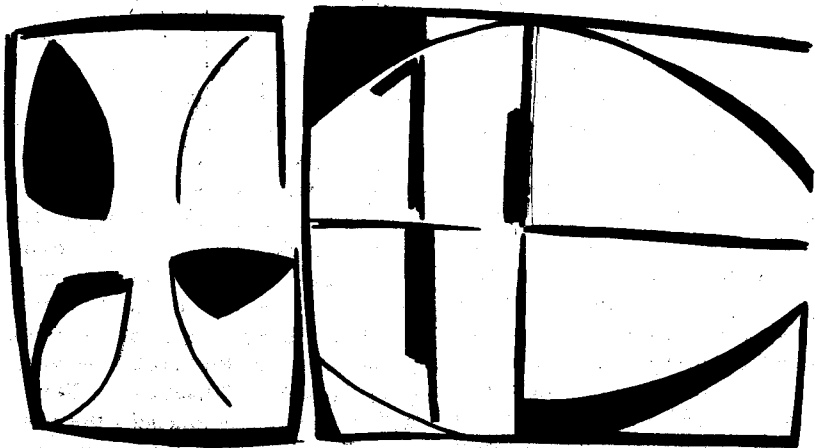
²⁰*Ibid.*, p. 76.

²¹*Ibid.*, p. 77.

²²See §1 of this paper, in last month's issue of THE CORD.

²³Dacian Bluma, O.F.M., *De Vita Recessuali in Historia et Legislatione* (Rome, 1959).

²⁴Ferré, p. 199.



essence of communion with God—prayer—remains as necessary today as in the thirteenth century. In some dioceses, houses have been established which are open to all religious who wish to retire for a brief period of time in prayer. There are also communities which have set up what is called continuing House-of-Prayer programs, where a core of religious reside and others may join them for short periods of time.

This study, however, is basically concerned with the Franciscan involvement in the House-of-Prayer movement. The Incontro hermitage of Leonard of Port Maurice, briefly discussed a few paragraphs back, seems to be the most enduring form of the hermitage as recorded in the history of the Order. Today, in Allegany, New York, a group of Franciscan Sisters operate a very successful house called the Ritiro and patterned somewhat after Leonard's Incontro. The incentive for the establishment came in response to a need: "So many of our Sisters were seeking a more intense life of prayer

by transferring to strictly contemplative communities that it became obvious provision should be made for them within our own community.²⁵ Six volunteers were accepted and given an enclosed wing of the new Motherhouse. At first they observed strict cloister. They followed the same rule as the active community, but they observed a special set of statutes.

Vatican II altered their plans somewhat, and in truly Franciscan fashion, they revised their statutes in order to fill the need of the active community. At present there is a core group of eight who observe the strict life of the Ritiro while other active members may join them for weekends, weeks during vacation, or volunteer to become more permanent members in the future. Besides many hours spent in communal and private prayer, in which Scripture plays the major role, these Sisters occupy themselves with works which contribute to the maintenance of the Ritiro, such as making altar breads, sewing, embroidery,

painting, lettering, and providing a tape service. From time to time they also participate in prayer weekends at nearby convents, prayer workshops, and team retreats.

Although some aspects of their lives may and doubtless should be subject to periodic revision and their regulation be flexible—e.g., abstinence, daily horarium, diet—matters decided by the group, there are definite characteristics which any house of prayer must maintain to deepen the spirit of prayer and unity. These include (1) a healthy balance between solitude and dialogue with the whole community, the Church, and the world, (2) a shared silence, not as an absence of words, but as a presence to God, (3) a simple way of life, and (4) a joyful personal and communal spirit, flexible and spontaneous.²⁶

A Sister who requests this lifestyle must be finally professed and have a probation of six weeks before entering the Ritiro on a rather permanent basis. She may request two successive three year periods, after which she may request a permanent assignment. Any Sister, however, may withdraw at any time.

The success of such an endeavor is evident in the following comment taken from the *Franciscan Ritiro* newsletter:

... over 200 Sisters from our own community and at least 50 from others, mainly desiring to experience our life with a view to establishing a House of Prayer in their own community, have spent anywhere from a few days to a

year with us. Lay women have also applied, and whenever there is available room, they will in future be able to come.²⁷

Another type of House of Prayer or hermitage arrangement which might prove beneficial in today's rapidly whirling society, could spring from the words of Saint Francis himself when he laid down the "Rule for Hermitages":

No more than three or at most four friars should go together to a hermitage to lead a religious life there. Two . . . act as Mothers . . . two, as their children. The mothers are to lead the life of Martha; the other two . . . [that of] Mary.

Those who live the life of Mary are to have a separate enclosure and each should have a place to himself, so that they are not forced to live or sleep together. At sunset they should say Compline . . . They must be careful to keep silence and say their Office, rising for Matins . . . Prime and Terce should be said at the proper time, and after Terce the silence ends and they can speak and go to their mothers. If they wish, they may beg alms from them for the love of the Lord God . . . Afterwards, they should say Sext and None, with Vespers at the proper time.

They are forbidden to allow anyone to enter the enclosure where they live, and they must not take their meals there . . . Mothers must be careful to stay away from outsiders . . . and keep their sons away from them.

Now and then, the sons should exchange places with the mothers, according to whatever arrangement seems best suited for the moment. But they should all be careful to observe what has been laid down for them, eagerly and zealously.²⁸

²⁶Ibid.

²⁷Ibid.

²⁸Francis of Assisi, "Religious Life in Hermitages," trans. B. Fahy, O.F.M., in Marion A. Habig, O.F.M., ed., *St. Francis of Assisi: Writings and Early Biographies* (Chicago: Franciscan Herald Press, 1973), pp. 72-73.

²⁵Franciscan Sisters, "Franciscan Ritiro" (Allegany, N.Y., 1970), p. 2.

How can today's religious implement such an ideal for the welfare of the community? The ideal of small group living and a very collegial spirit along with a devotion to the Office are all very strong in Francis' Rule. Our needs today are greater than three or four, and possibly this was also Francis' reason for establishing some twenty hermitages in his lifetime.

Since the cry today is that communities cannot release Sisters from their apostolates, even for this type of spiritual renewal, it seems necessary almost to ensure a return to one's apostolate after this form of commitment ceases. Once a core group has been released and established, it is possible to have a continuous rotation into and out from the house of prayer. In a group of three, one may wish to remain for three years, after which time she is replaced by another volunteer; the second member may wish to stay only one year—again, she is replaced by a volunteer, etc. It does seem necessary, though, that not all of the core be replaced at the same time. And the core members ought to be allowed to return as often as they wish for shorter periods of renewal.

Given a certain amount of time to establish life together, the core group will then open the house to active members of the community who wish to share their prayer life over weekends, vacations, ever longer periods, if this is possible. These Sisters who come on a temporary basis may enter into the prayer life of the community, or retire to the hermitage, which would be located some distance from

the main house. Those in the hermitage would be required to return for Mass, at least one meal, compline, and to sleep. During the year the members of the core group (after the fashions of Francis' mothers and sons) would have the opportunity of retiring to the solitude of the hermitage.

The house itself should be modestly furnished. Food should be nourishing, adequate, but simple to prepare. The group would decide diet and abstinence. Also, the house should never be disturbed by visitors, since those who seek prayer and solitude primarily desire to converse with God. The house and grounds are strictly a place for the soul and God.

The core group is primarily a service group when others are present in the house. They will assist those who come by sharing their life of prayer, by conferences or spiritual discussions, and sharing resources on Franciscan spirituality.

The main purpose of the establishment of such a house is the spiritual renewal of the individual so that she will return to her apostolate refreshed and bring to her convent a deep spirit of prayer and love.

This study is far from exhaustive, but it is hoped that those who understand the needs of an individual for solitude and contemplation will gain from this projected spiritual source a renewed spirit of prayer in accord with our holy Father's exhortation, given on his death-bed: "Praise and bless my Lord, and give him thanks, / And serve him with great humility."²⁹

²⁹Francis of Assisi, "Canticle of Brother Sun," *ibid.*, p. 131.

Saint Francis the Teenager

Francis was a youngster too
And loved clean laughter, just like you.
And led a carefree, teenage throng
With merriment and minstrel song,
And dreamt bright dreams just as you do.

For Francis loved a merry dance
And lilting tunes from lilled France,
And elegant and graceful ways,
And soft, approving words of praise,
And tales of Troubadour Romance.

And some Assisian folk, no doubt,
Used shake their heads to hear him shout,
And say: "That noisy, reckless lad
Will surely come to something bad—
Though he can sometimes be devout!"

And then one day God called his name
And told him how his dreams of fame
Would be fulfilled, and he arose
A Knight of Christ—do you suppose
Some day that you might do the same?

(Anon.)



The Need for an Evangelical Franciscan Fellowship

EDWARD J. DILLON, O.F.M.

HOW LONG HAVE WE struggled with the need and desire to see renewal in our Franciscan family? Can it ever really happen?

Not this way. Why, Jesus himself could not accomplish it in his earthly life, even with the very people set apart and established by God himself. By now it should be clear, then, that God himself cannot make Christian community out of a constitutional establishment.

The Lord doesn't really care much about institutions and organizations. He loves us individually and personally. Not because we belong. But because you're you and I'm me, and we have very real, personal and unique needs, pains, and problems that require personal attention.

Do you know that the Lord's total love is focused on you? You're not just one of them, or even one of us. You're you, and every hair on your head has been carefully and lovingly counted by him. Indeed, the only reason he may have any care at all for your Franciscan order is that you belong to it.

Our God is a personal God. Our Messiah is a personal Messiah. He's not some kind of general manager!

He doesn't care about seeing the rules of your order changed or renewed. He's not interested in seeing your prayer book redone. He's not anxious to see your group come up with more "successful" programs. He's not interested in your organization's "credibility" (see 1 Sam. 16:7 and Mt. 7:20). Such notions are

an abomination to the Lord (Lk. 16:15); they are obscenities to him.

The Lord Jesus is concerned about restoring you personally. We each need to be saved. That is, we need to become absolutely sure of his forgiving, forgetting acquittal, evidenced by the experience of his peace and an effectual awareness of his personal presence and power in our lives.

This is something real and experiential. It is not something we merely claim or "believe" has happened doctrinally without having happened actually. Your life doesn't change merely because someone else says it has. It has changed only when you are able to bear witness that it has, and can tell about it as an event.

When that happens, one sees the light. One sees everything in a whole new light. Then one quickly recognizes those who are

in the same light, recognizing in them the same experience, however different the circumstances may have been. And these are drawn together by a desire to talk about and to share the life of the same Jesus living—and very much alive—in each of them. Thus the Lord forms Christian Community.

This is what Saint John is talking about in his first epistle, chapter one, verse seven: "But if we live in the light—just as he is in the light—*then* we have fellowship with one another." Thus we are formed into a fellowship or body, not by any design or effort of men, but by God. And as a body we are able most effectively to bear witness to the risen, living Christ among us, as Francis and his companions did.

When we have this kind of fellowship again, we will become Franciscans again.



Father Edward J. Dillon, O.F.M., is Southern Regional Moderator for the Third Order of St. Francis, Holy Name Province. We would like very much to have your comments on this forthright statement and, hopefully, to initiate a dialogue on the subject in future issues of this Review.

The Franciscan, Prayer, and Secularity—I

HOWARD REDDY, O.F.M.

JOHAN A. T. ROBINSON, the Anglican Bishop of Woolwich, was well known in theological circles long before he became famous as the father of the death-of-God controversy which was all the rage a few years ago. For those who have understood all along what Bishop Robinson was trying to say, it comes as no news that Robinson believes God to be alive and well and close by. Not only that, but Bishop Robinson also believes in prayer. In this essay,¹ I do not ask you to accept everything—or, for that matter, anything—Robinson has to say about God; but I do ask you to recognize that his description of the God-problem is faithful to the experiences of many of the everyday people who are wandering about in the streets of the secular city. And what is more,

I ask you, and them, to listen to what Bishop Robinson has to say about prayer. In this day when traditional popular prayer concepts and practices are under fire even from priests and religious, I have been struck by some of Bishop Robinson's notions about prayer, and I profess to see in them much that would warm the hearts of Saint Francis of Assisi, Saint Bonaventure, and even the Early Spanish Franciscan mystics. I hope in the following pages to describe something of this warmth.

An effort will be made also to relate this whole reflection to the contemporary scene. My own concern has been with the formation of Novices in the Franciscan Order. I have found that some of our candidates hail from that quarter of "the city" frequented by Bishop

Robinson and his friends. Some of them appear to think that if God is not dead, at least the entire old way of prayer is. I think I can show that Bishop Robinson and Saint Francis of Assisi would agree in disagreeing with them.

Robinson on "God"

TO UNDERSTAND what a theologian has to say about prayer one must first listen to what he has to say about God. Bishop John A. T. Robinson is convinced that the world no longer pays any attention to the traditional talk about God. While showing respect for God-talk, people do not really find God meaningful or relevant to the here and now. We ought therefore to stop thinking and talking about God as a "being," a "substance," an "essence" that exists on its own "somewhere else" or "out there," because this kind of thinking and talking not only must reduce God to something finite, but it places God at the very periphery of man's concern. The same is true if we imagine God to be a "person," albeit a superhuman person, for then we are still defining and delineating God, and all such definition and delineation is necessarily misleading if not erroneous.

Personifying the reality of God in human experience as

the existence of a supernatural Being, so far from strengthening and sustaining the reality, has the effect in this age of evacuating it of power. It has contributed much to the "death of God" in our day by removing him spiritually to an area in which people no longer live with any significant part of their lives.²

At this point traditional Christian thinkers begin to jump to the conclusion that Robinson, in denying God as "a" being and "a" person, is in fact denying God altogether, and that he is either an atheist or a pantheist. Robinson expected this criticism. "A non-theistic religion seems almost a contradiction to the western mind... [which] finds it virtually impossible to conceive of God except as a separate, personified being."³ To be sure, he admits, there is nothing wrong with the traditional theistic projection of God provided people recognize it only as analogy. But since people do not recognize this, then the theistic projection ends up doing more harm than good. For example, the God of theism rejected by Robinson is the "Deus Faber," the master potter whose creation of the world is imagined in the terms of western tool-making man. The Deists of the

¹The essay is being published in three very unequal parts out of space considerations, in this and the next two issues. This section deals only with Robinson's concept of God. Next month's concerns his concept of prayer, and in December attention will be devoted to the Franciscan tradition of prayer, a comparison will be drawn between that tradition and Robinson, and some consequences will be drawn for novitiate work today.

Father Howard Reddy is a Member of the Novitiate Team for Holy Name Province at St. Francis Friary, Brookline, Massachusetts. This paper was written for a Master's Seminar in Spirituality and was originally entitled "An Evaluation of Prayer in the Early Traditions and current Practices of the Franciscan Order in Light of the Prayer Concepts of Bishop John A. T. Robinson."

²John A. T. Robinson, *Exploration into God* (London: SCM Press, 1967), p. 46. Robinson, following Tillich, uses the word "supranatural" for "supernatural" precisely understood in order to avoid the confusion now usually associated with the latter word.

³*Ibid.*, p. 37.

eighteenth century reduced this "Deus Faber" to resident engineer (Newton), or to a guarantor of the moral system (Kant). Thus God becomes the "God of the gaps," "Deus ex machina." Even when theism faithfully described God's continuous fatherly care for his creation, God's immanence in all his works, yet it failed to establish a genuine, reciprocal relationship between him and the world. Here Robinson joins Schubert Ogden in his disaffection with the traditional thomist thesis that while God is intrinsically necessary in himself and completely free in his relation to man, on the other hand, the world is completely unnecessary and contingent.⁴ To secular man, whatever else is real, at least the world is real, and any philosophy or theology which does not take this world seriously is not itself to be taken seriously. God must not be set up over against the world if the world is to be valued as having ultimate significance all the way through. The trouble with the traditional theistic projection of God, therefore, is that the action of God is located on the outside, behind or between the processes of nature and history. It gives man little help in seeing God on the inside of these processes.

In place of this inadequate theistic projection of God as a supernatural person, Bishop Robinson seeks a new way of thinking and speaking about God that will relocate him in the

center of man's world where indeed God ought to be. And although Robinson wishes to depersonify God, he does not, he claims, wish to depersonalize God. "I believe that the reality encountered as personal rather than impersonal is indeed of God and not simply of man."⁵ In fact his immediate concern is to represent and give expression to that intensely personal experienced reality for which men have used the word "God" in a way that truly makes it central. Robinson's thought here can best be summed up in his own words:

Integral to any God-statement in the Judeo-Christian tradition, is the consciousness of being encountered, seized, held by a prevenient reality, undeniable in its objectivity, which seeks one out in grace and demand and under constraint of which a man finds himself judged and accepted for what he truly is. In traditional categories, while the reality is immanent, in that it speaks to him from within his own deepest being, it is also transcendent, in that it is not his to command: it comes as it were from beyond him with an unconditional claim upon his life. The fact that life is conceived as a relationship of openness, response, obedience to the overmastering reality is what distinguishes the man who is constrained to use the word "God" from the non-believing humanist.⁶

Robinson is saying that men at their deepest level of experience, experience reality as personal and as encountering them with a sort of graciousness and claim. In other words, we encounter God as the

"Thou" in and through all reality in relationship to "I." Thus God is "the within of things" rather than a being external to things, and God is especially "the within" of persons. Robinson does not confine the awareness of God to relations with persons, but would admit that it comes to its highest articulation in the neighbor, and ultimately through the Son of Man. In response to accusations of pantheism Robinson describes his projection of God as panentheistic. "The being of God includes and penetrates the whole universe so that every part of it exists in him... God is in everything and everything is in God."⁷ But this is not pantheism because God's being is more than the universe and is not exhausted by the universe. There is a co-inherence between God and the universe which overcomes the duality of theism without denying the diversity. God's reality is transcendence within immanence. Robinson does not want to abolish transcendence, because then "God becomes indistinguishable from the world and so superfluous."⁸ He wants to express transcendence without tying God's reality to a supernaturalistic or mythological world view. Moreover, Robinson perceives his panentheistic projection as achieving entirely opposite practical consequences than pantheism. The latter tends to be impersonal and impassive. The individual loses his

significance. It makes for unhistorical quietism without political cutting edge or involvement with the neighbor, and it plays down evil and suffering as partially illusory. In sum, it depersonalizes and dehistoricizes. On the contrary Robinson holds that in and through all the processes of nature and history a personal outcome is to be traced and a personal love is to be met:

To those who make this response of love in every concatenation of circumstances however pointless and indeed intentionless there is to be met the graciousness of a "thou" capable of transforming and liberating even the most baffling and opaque into meaning and purpose.⁹

This ability even to take up evil into God and transform it, Robinson finds fascinating. Evil circumstances and evil men are the faces of God, terrible and sad.¹⁰ Evils that have outraged God-fearing men in every generation are to be vanquished in the seemingly impossible response of love. To summarize these last reflections: in and through every situation and person in life whether good or bad, each man is met by a personal claim, a mystery, a grace, an overriding transcendent and unconditional "thou" which is called "God."

Catholic theologians have accorded Dr. Robinson's panentheistic projection of God considerable respect. They understand what he is

⁷*Ibid.*, p. 84.

⁸*Ibid.*, p. 23.

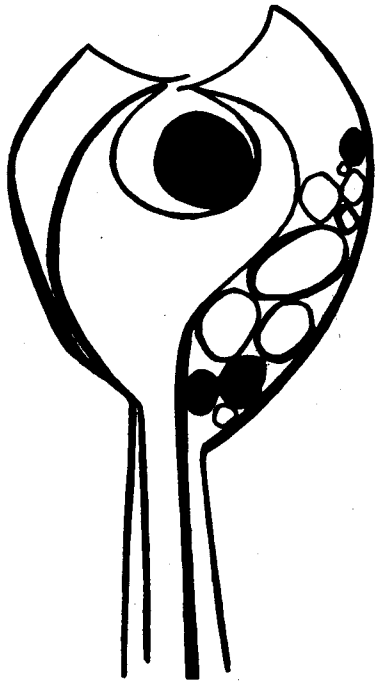
⁹*Ibid.*, p. 108.

¹⁰Spiritual theologians have always rightly understood that the only real evil is sin, but the problem of suffering physical disasters has bothered men for centuries. Robinson sees the whole discussion of God's willing or permitting evil as completely beside the point. The problem of evil is not how God can will it, but its power to darken our capacity to make the response of "Thou." See *ibid.*, p. 109.

⁴Schubert M. Ogden, *The Reality of God and Other Essays* (New York: Harper & Row, 1966), p. 48.

⁵Robinson, p. 36.

⁶*Ibid.*, pp. 66-67.



theistic projection of God rejected by Robinson is a caricature and that theologians would spend their time more profitably in recentering this projection than in casting it aside for another.¹³ Father Butterfield seems to concur with this when he seriously questions whether panentheism will be of more help to more people than the more human theistic projection.¹⁴

Bishop Robinson would not in fact quarrel with these objections. In an interview with the editors of *The Month* he observed, "I keep on trying to say to people that my job is not to knock what you believe if in fact for you it is perfectly satisfactory. I am primarily concerned with the people for whom it has long ceased to be a relevant means of communication."¹⁵

I have given this attention to Bishop Robinson's concept of God precisely because this evidence is strong that he does speak for large numbers of people in the secular city who simply do not experience the reality of God as they imagine, from their traditional upbringing, that they ought to do, and who at the same time encounter mystery, especially at the level of the personal in their everyday lives. Robinson hopes that these secular folk will, in and through their secular experiences, and with a little prodding, encounter the transcendent God (Thou) precisely because in fact that is where God is "at."

trying to do, and some applaud the effort. But there are many reservations in their judgment as to whether he has succeeded in shedding much light on the God-problem. Father Lay sees a growing recognition in this century that "the transpersonal character of God is best expressed in terms of the interpersonal."¹¹ Nevertheless, Richard McBrien declares that Robinson's assumption that men are met in situations by "a claim" which they experience as "personal and transcendent" has not been scientifically established.¹² Dom Pontifex believes that the

¹¹Thomas Lay, S.J., *Review for Religious* 27 (May, 1968), p. 565.

¹²Richard P. McBrien, *Theological Studies* 29 (June, 1968), p. 310.

¹³Mark Pontifex, O.S.B., *New Blackfriars* 49 (February, 1968), p. 264.

¹⁴R. Butterfield, S.J., *The Month* 224 (December, 1967), p. 338.

¹⁵John A. T. Robinson, An Interview, *The Month* 224 (September, 1967), p. 104.

Record Review

The Toronto Mass. By Tim Elia. Cincinnati: North American Liturgy Resources, 1973. 12-inch stereo LP disc, \$4.95.

Reviewed by Mr. Gerald T. Monroe, a student in the Franciscan Formation Program at Siena College, who is active in the Campus ministry Apostolate.

The Toronto Mass is definitely a different way of celebrating from that to which most of us have grown accustomed. It has a lively rock beat mixed with jazz and a rock band. The instrumentation is excellent, although the quality of the singers' voices leaves something to be desired.

The *Entrance* begins with a lively beat. But as the verse goes on, it begins to sound like a run-on sentence. There are no pauses, and perhaps that is what destroys so much of its effectiveness.

The *Lord Have Mercy* is well done. Its only fault is its length, but it could be shortened for use in a liturgy.

The *Glory to God* praises God in a very dynamic way—the use of the drums in this piece is excellent.

The *Meditation Psalm* is simple and quiet. It is very enjoyable and would be very easy to learn.

The *Trinity and Halleluiah* is light

and joyous. It speaks of sin, but the tone shows a certainty that God will forgive us. It ends appropriately with a Halleluiah!

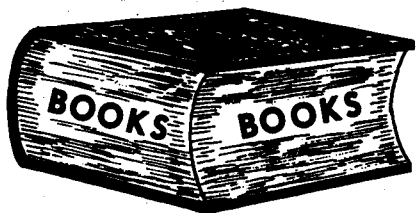
The *Offering of the Gifts* is done with a mambo beat. It would be excellent if used with an interpretive dance as the gifts were being presented. It expresses a joy which we should have as we offer our gifts and ourselves to the Lord.

The *Holy, Holy, Holy* is full of power at some points and tenderness at others. It is beautifully put together and shows the mixture of calmness and excitement with which we praise God.

The *Lamb of God* expresses a longing for God's mercy and peace that was somewhat lacking in the Kyrie. It has a hint of sorrow in it.

The *Communion* is quiet and restive. It speaks of our celebration and receiving of Christ as a community activity. This is really what communion is all about, of course.

The album could not be used everywhere. Its suitability would depend greatly on the community which is celebrating the liturgy. It would be very good for a youth group. Some, I am afraid, would label it "disrespectful" or "unfit" for the Mass. However, it is my opinion that we should bring *all* of our talents to the liturgy—including those found in *The Toronto Mass*.



Of Course I Love You: Thoughts on Marriage. By Albert J. Nimeth, O.F.M. Chicago: Franciscan Herald Press, 1973. Pp. 126. Cloth, \$3.50.

Reviewed by Father Julian A. Davies, O.F.M., Associate Editor of this Review.

This small, attractive work offers to married people "wisdom," if only such were to be attained only by reading! Beginning with the concepts of faith in one another, of marriage as covenant rather than contract, the author sets forth insightful perceptions about marital adjustment, self-fulfillment, communication, respect, and giving. He supplements his own observations not only with quotations from Scripture, or Kahlil Gibran, or Shakespeare (and even Richard Nixon), and with nameless aphorisms, but also with photographs which are really worth a thousand words apiece.

Banner prints and little love-birds sprinkled throughout the book make it a kind of multi-media production. I am giving this book as a gift to a

newly married couple—and it is appropriate for that. But the *experience* of marriage year after year will illumine much of what is presented even more—and so *Of Course I Love You* is a book for an anniversary gift too.

Although written as a sequel to Father Nimeth's *I Like You Just Because* (see my review in THE CORD 21 [April, 1971], p. 124), it is in no way dependent upon that book. It did bother me a bit, though, to find an order blank for both of these bound into the book. Still, the over-riding value of a contemporary form for traditional (and contemporary) insights into marriage makes this little work a real gem.

Of the Church of Christ: The Person of the Church and Her Personnel. By Jacques Maritain. Translated by Joseph W. Evans. Notre Dame, Ind.: University of Notre Dame Press, 1973. Pp. 302. Cloth, \$9.95.

Reviewed by Dr. Johnemery Konecni, a member of the Dominican Third Order Secular, and an Assistant Professor of Philosophy at Caldwell College, Caldwell, New Jersey.

This is the last book to come from the last of the neo-Thomists. Before you express either sighs or cheers over that fact, read this book. It is

one of the least intricate of Maritain's works, and, *mirabile dictu*, it is almost totally disengaged from technical philosophical vocabulary.

Those who remember philosophy manuals written with one eye on theology will be delighted to find Maritain suggesting that philosophers can and should be more daring than theologians. Those who do not remember the old manuals will find some of his more tightly argued chapters a bit rough to understand; as the subtitle implies churchmen err but the Church does not. Unfortunately, that leaves Catholics with 20-20 hindsight and contemporary blindness in deciding whether a given pronouncement is an act of the papal office or the pope's pique.

Maritain's better chapters deal with detached thoughts on Peter and surveys of comparative religious values (including the hippie religion which might be of special interest to Franciscans!).

Ever since Plato pounded through an argument and ended his work with an elegant tale, that format has tempted philosophers sensitive to literary effects. Maritain, after pounding through some Church history (and assassinating Holy Warriors, Inquisitors, and Galileo's Judges along the way) treats the reader to one of the better retellings of the tale of Joan of Arc. It may be the

best telling since Shaw. There has never been a Frenchman who sides with the bishops against Joan.

Maritain is no exception. None of the vinegar of the *Peasant of the Garonne* is found here; just a touch of Gallic irony. It is almost as though a post-Vatican II Maritain were emerging from the chrysalis of *Peasant*. I shall miss him.

Eden and Easter. By Anthony T. Padovano. Paramus, N.J.: Paulist Deus Books, 1974. Pp. vii-87. Paper, \$1.25.

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

Father Anthony Padovano is a noted theologian, a well known speaker, a seminary professor, and a prolific writer. In this small paperback, *Eden and Easter*, he expresses, from the viewpoint of the story of evolution, some deep spiritual insights he has concerning the relation of creation to the Resurrection of Jesus. He divides his presentation into two parts. The first part has eight chapters devoted to examining the relationship between creation and Christ, and the second has three devoted to the subject of Easter and Christ.

Concerning the relation between creation and Christ, the various chapter headings indicate several kinds of relationship: The Grace and Light of Creation, Creation and Community, Evolution and Self-Revelation, Eden and Easter, Earth and Homecoming, Dust and Grace, Spirit and Matter, and Return to Paradise. To cite a few examples indicative of the author's carefully worked out phraseology and positive, evolutionary approach: "Symbolically and really the seven days of Genesis are linked with the three days of Passover. The Eucharistic Presence and the Creative Spirit cannot be isolated from one another" (p. 5). Again,

Creation reveals God as community of persons involved in building community with us . . . Eve is given to Adam as the first expression of human community. The Fall is described as tragic because it shatters the community between God and Adam, between Adam and Eve, between Cain and Abel" [p. 11]. God summons his freedom as he speaks his Word. In this freedom-keeping Word, God creates. He delivers himself even unto death if need be so that his Word of love will accomplish itself in the flesh and heart of Jesus and of the human family [pp. 29-30].

In the second part of his book, Father Padovano writes about Easter and Christ. In the chapter entitled "Memory and Amnesia," he writes, "Memory is presence seeking a sacrament or symbol in which it may be expressed. . . . To forget is to take away the capacity life retains

to survive in memory" (p. 63). "The Church is on pilgrimage through the apparent waste of human tears and wounds in the making of Christ. It must not get to Jerusalem too quickly or it will arrive with insufficient life" (p. 68). Lest the expression of the need for suffering lead to a feeling of depression, the author writes a chapter on hope entitled "Jerusalem in the Spring"; this reviewer was particularly struck by the sentence, "A plus is more than any number of minuses in the equation of life; one Easter cancels out all the Calvaries; one spring flower marks the end of winter" (p. 74).

The book's final chapter, "Easter in Silence," presents the author's expression of the paradox of Good Friday and Easter. He views as quite paradoxical the fact that Christ's death occurred in the Spring, a time of hope. "Jesus is buried in the spring but he rises into every community which remembers him and communicates in love . . . There is a silence and a peace at Easter as there will be in the fulfillment of creation" (pp. 81, 87).

This book, small as it is, is the well worked out expression of some fine insights concerning creation, resurrection, and belonging to the Church. A careful, thoughtful reading of these words will be a spiritual experience well worth the effort for any Christian. This reviewer believes that reflective Christians, clergy, religious and lay persons, will find this little volume a gem of spiritual reading.

Praising His Mercy. By James Dallen. Cincinnati: North American Liturgy Resources, 1973. Pp. 103 Paper, \$2.95.

Reviewed by Terrance D. Mulcare, a Senior in the Franciscan Formation Program at Siena College, Loudonville, New York.

In seven years of prepared liturgies I have witnessed a variety of "celebrations" ranging in theme from "simplicity," in which the celebration amounted to a recitation of the order of the Mass, to "impeachment of President Nixon as a means of coping with the gas shortage," in which the order was all but lost.

What Father James Dallen has accomplished in *Praising His Mercy*, he has done neither by sticking to the new order of the Mass nor by abandoning it. What he has done is bring out the true spirit of the penitential rite by imaginatively using the form as it was intended to be used.

Father Dallen focusses on Option "C" of the Penitential Rite provided in the new Order of Mass, as its structure offers the most freedom for the use of alternate invocations and as this form of the Penitential Rite can be best incorporated into the Celebration of the Word and the Eucharist.

There is a question as to whether a penitential rite, being a self-accusation and confession of guilt, is at all compatible with any kind of celebration. Father Dallen describes, in the introduction, and demonstrates, throughout the body of his book, an understanding of the rite which shows it to be an effective prepara-

tion for celebration. The rite itself places emphasis not so much on the particular failings of the sinner as on the fact that God allows us to enjoy his presence despite our failings.

God's forgiveness is fore-given; we don't earn it any more than we earn his love or salvation. When we step into his holy presence, our own shortcomings become evident in contrast. So we acknowledge our fault and accept his acceptance of us. This point is brought out well in the title of Dallen's book: *Praising His Mercy* (not "Begging" His Mercy).

The body of the manual is a collection of alternate invocations for Option "C." A different invocation is assigned to each of the Sundays, Solemnities, and Feasts of the three-year cycle of the lectionary. The theme of each corresponds to that of the readings of the day.

The planner of the liturgy may wish to use the rich examples directly from the book, or he may wish to create his own invocations according to Dallen's example. Either way, the guidance given in *Praising His Mercy* is indispensable to the responsible liturgist who wishes to use the new Order properly.

What Manner of Man? Sermons on Christ by St. Bonaventure. Trans. with introd. and commentary by Zachary Hayes, O.F.M., Dr. Theol. Chicago: Franciscan Herald Press, 1974. Pp. vi-135, incl. index. Cloth, \$5.95.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D., Assistant Professor of Philosophy at Siena College, and Editor of this Review.

This slender but very impressive volume complements well the recent compilation of Bonaventure's sermons by Marigwen Schumacher, *Rooted in Faith* (also Franciscan Herald; see our editorial for August, 1974). Whereas Miss Schumacher's approach leads the reader to the Seraphic Doctor's spiritual depths mainly via the path of aesthetic contemplation and rhetorical analysis, Father Zachary's leads him there via a more or less technical, scholastic exposition of a properly philosophical and theological character. Again, whereas *Rooted in Faith* seems addressed to a broader (though certainly educated and literate) audience, *What Manner of Man?* is explicitly directed to "advanced students of theology."

There is a tight, economical unity to this new book. The three sermons it contains have been selected to set forth (1) Bonaventure's Christ-grounded metaphysics and epistemology—in the sermon "Christ the One Teacher of All," also translated for our July 1973 issue by Richard E. Hasselbach—(2) Bonaventure's speculative doctrine on the nature of the Incarnation—in the second sermon on the Nativity of the Lord—and (3) Bonaventure's theology of history—in the anti-Averroist second Sermon on the Third Sunday of Advent, delivered in 1267.

In his compact introduction the author discusses Bonaventure's dense style which results from the interpenetration of all the aspects of his thought and their universal grounding in the mysteries of the Trinity and the Incarnation. Father

Zachary gives particular attention to the prevalence of biblical references and imagery in Bonaventure, as well as to the Seraphic Doctor's well known Christocentrism, emphasis on the Lord's humanity, and stress on goodness (rather than being) in trinitarian theology.

The commentary is in the form of copious and lengthy footnotes, which I wish could have been printed as footnotes (instead of following the text, so that the reader has to flip pages continuously—but I am becoming resigned to publishers' need to operate this way). Ideally, I would like to have seen a commentary on facing pages—opposite the text; but that too would probably have been impractical financially. At any rate, the comments are basically of a twofold thrust: expository in that they clarify some difficult concepts and refer the reader to parallel treatments in Bonaventure's other writings, and documentary in that they bring to bear a large amount of recent and contemporary scholarship on the questions involved.

A considerate final touch is the inclusion of three short passages for convenient reference—the very important Christological discussions of Bonaventure's Commentary on John (6:247); the *Itinerarium* 6, 7 (5:312); and his first Sermon on the Nativity (9:103).

For the reader with some background in medieval theology, this fine translation of Bonaventure's Christological sermons and the masterful explanatory footnotes should prove both delightful and rewarding reading.

BOOKS RECEIVED

- Bean, Rev. Charles S., *My Name Is Jose*. Chicago: Franciscan Herald Press, 1974. Pp. 136. Cloth, \$4.95.
- Broderick, Robert C., *Your Parish: Where the Action Is*. Chicago: Franciscan Herald Press, 1974. Pp. 50. Paper, \$2.25.
- Combaluzier, Charles, *God Tomorrow*. Trans. Matthew J. O'Connell; Paramus, N.J.: Paulist Press, 1974. Pp. vi-182. Paper, \$4.50.
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- Hart, Brother Patrick, ed., *Thomas Merton, Monk: A Monastic Tribute*. New York: Sheed & Ward, 1974. Pp. 230. Cloth, \$8.95.
- Hayes, Zachary, O.F.M., Ph. D. (trans., introd. and commentary), *What Manner of Man: Sermons on Christ by St. Bonaventure*. Chicago: Franciscan Herald Press, 1974. Pp. vi-135, incl. indices. Cloth, \$5.95.
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- Montague, George T., S.M., *The Spirit and His Gifts*. Paramus, N. J.: Paulist Deuss Books, 1974. Pp. v-66. Paper, \$0.95.
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- Tyrrell, Francis M., *Man: Believer and Unbeliever*. Staten Island, N.Y.: Alba House, 1974. Pp. 415, incl. index. Paper, \$5.95.
- Walters, Julie, and Barbara De Leu, *God Is Like: Three Parables for Little Children*. Notre Dame, Ind.: Ave Maria Press, 1974. Pp. 96. Paper, \$1.65.
- Waywood, Robert J., O.F.M., *Hanging in There with Christ*. Chicago: Franciscan Herald Press, 1974. Pp. vii-130. Cloth, \$4.95.
- Whalen, William J., and Carl J. Pfeifer, S.J., *Other Religions in a World of Change*. Notre Dame, Ind.: Ave Maria Press, 1974. Pp. 127, incl. index. Paper, \$1.75.