WE REGRET

that rising costs have made it necessary to raise the price of a subscription to THE CORD to $4.00 per year, beginning with 1976 subscription.

Throughout its 25-year existence, THE CORD has been subsidized by St. Bonaventure University; it has been published as a service to the many religious and lay Franciscans who have found it of spiritual benefit, with the price of subscriptions defraying only a part of the cost.

Now, the tremendous increase in the cost of both labor and material, about which our readers know only too well, has forced us, once again, to raise our subscription rate. We do hope that the increase will not prove an excessive burden upon our subscribers, and we look forward to continuing to provide you with enlightening and inspiring Franciscan reading material in the future.

1976 subscriptions to THE CORD — $4.00

COVER AND ILLUSTRATION CREDITS

The Cover and Illustrations for our November issue have been drawn by Sister Marie Monica, O.S.F., of Pope John XXIII School, Portland, Oregon.

the CORD

November, 1975 0010 8685 Vol. 25, No. 10

CONTENTS

THE CORD is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, N.Y. 14778. Subscription rates: $4.00 a year; 40 cents a copy. Controlled circulation postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing office. Please address all subscriptions and business correspondence to our Business Manager, Father Bernard R. Creighton, O.F.M., at The Franciscan Institute, St. Bonaventure, N.Y. 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editor, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, N.Y. 12211.

EDITORIAL

Christ the King

IT MAY BE ASKING TOO MUCH, in an age when even Roman Catholic scholars are boldly denying the very divinity of Christ, to expect many Christians to profess devotion to Jesus as King of the Universe. Indeed, to hear some professors, some theologians, and some divines talk, the time has come to realize that Jesus is no more than a very special human person called by God to fulfill a redemptive mission on mankind's behalf.

But this insidious dilution of the faith cannot be accepted by anyone concerned for the truth of Christian doctrine and its import for the Christian's practical day-to-day living. When a theologian like Dr. Patrick Fannon claims that "it is questionable . . . whether Chalcedon was investigating the make-up of Christ, and not rather Christian *language* about him" (*Theology Digest* 23 (1975), p. 21), he should be greeted, not with bored silence, but with concerned if charitable opposition. It is absurd to conjecture that the Fathers at that Council were dealing with questions of linguistic analysis. Of course they meant to say something about the Lord's reality, and what they meant to say is precisely what Dr. Fannon wants to deny.

Only an overweening pride, it seems, can explain the scarcely challenged assumption under which some contemporary theologians work, that no one before them knew anything about logic, about reason, and about mystery. Do such scholars as Dr. Fannon really think that the Fathers at Nicaea, Ephesus, and Chalcedon felt no affront to their human powers of reason as they labored to frame doctrinal expositions in unequivocal terms carefully chosen to convey exact meanings demanding assent in every age? The Lord himself was fully aware of his own status as a sign of contradiction; and Paul practically revelled in the paradoxical character of his gospel.

It is precisely because of his divinity, at any rate, that Jesus cannot be reduced to the dimensions of other human beings. His humanity enjoys a union with the Godhead different not only in degree but also in kind from that enjoyed by every mere creature, human or angelic. And it is on this account that he must be seen as king, not just brother and "man-for-others."

The eleventh day of next month marks the twenty-fifth anniversary of the solemn proclamation of Christ's kingship by Pope Pius XI. And on the twenty-third of this month we shall be celebrating the annual commemoration of that kingship. It is eminently fitting, then, that we devote some sober, careful attention to the reality we commemorate. The Lord's is not a kingship of arbitrary, despotic rule. It is a rule of love: one of intimate presence, exercised by Jesus dwelling with his Father and the Spirit in our inmost being; one in which our hearts, minds, and wills are voluntarily subjected to the One who has purchased them at an unspeakable price, that he might make of us "a chosen race, a royal priesthood, a holy nation, a people set apart" for everlasting citizenship in the kingdom of heaven.

Fr. Michael D. Maiale, ofm

Song of the Spirit

Who is this that comes walking, walking, more beautiful
and comely than all the children of the land?
Is it I who see him and no one else, see his
lovely smile and calling glances?
And when he speaks, O when he speaks, my whole being
leaps with Joy at his word; I succumb to it and
carry out his every desire.
He rewards me with silver and gold apparel not ever
seen by people born.
When I ask, Sir, what is your name?
He replies:
I am your Prince, Lord, and King.

Anthony Savasta, O.S.F.

An Augustinian Approach:

The Church in the Psalms

SISTER GABRIEL ZWIENER, O.S.C.

IN ADDITION TO to his rich applications of psalter texts to the person of Christ, some of which we explored in an earlier article (September of this year), Augustine has also given us a wealth of ecclesiological applications. In this second study, we shall examine two major types of such applications: images of the Church as such, and images that build up the Church.

Images of the Church

IN HIS COMMENTARY on Psalm 9, Augustine interprets the moon as a symbol of the Church. The light of the moon is the spiritual radiance of the Church. The dark side of the moon/Church is the human element. Augustine warns that when men concentrate on the human aspects of the Church, its spiritual radiance becomes hidden to them. The Church, like the moon, has no light of its own, but derives its light from the Son of God. The moon waxes and wanes. But the moon wanes only to rise again, an image of the Resurrection.[1]

Augustine sees the Church as drawn out of the womb of the Jewish race, that womb which still envelops in darkness all those unborn as yet to the light of Christ. The Church is the Lord's tabernacle set in the sun, that is, in the full view of all men. The tabernacle is also the image of the faithful. Elsewhere the Church is called the temple of the king made up of living stones, meaning the faithful. They are held together by the cement of charity. After developing the idea of the Church as the faithful Augustine writes: "For it is there, in the sanctuary of God, in the house of God, is the fountain of understanding. There he [the psalmist] understood the last things and solved the question concerning the prosperity of the unrighteous and the suffering of the righteous." This is a beautiful image of the Spirit pervading and enlightening through the whole Church.

Reflecting on the verse of Psalm 21, "My heart has become like wax melting in the midst of my bowels," Augustine writes;

> His bowels symbolize the weak ones in his Church. How has his heart become like wax? His heart is his Scripture, or rather his Wisdom enclosed in the Scriptures. The Scriptures were a closed book which no one understood; our Lord was crucified and then the Scriptures melted like wax, so that even the weakest might penetrate their meaning.[2]

Augustine found other images of the Church in Psalm 21. On the passage, "They parted my garments amongst them," we find this comment:

> His garments are his sacraments. Notice, brethren: his garments, his sacraments, could be parted through heresies, but there was a vesture there that nobody divided.... Heretics have been able to divide the sacraments among themselves, but charity they have not divided. And being unable to divide it they withdrew; but it remains entire.[3]

"I will extol thee, O Lord, for thou hast upheld me." Augustine asks how this can be the prayer of Christ, when he was not upheld but betrayed and condemned. "Possibly the voice which speaks is not that of our Lord Jesus Christ, but of mankind itself, of the whole Church, of the entire Christian people, because in Christ all men form but a single man, and all Christians unite to form but one man." Here is a prayer for the unity of Christendom. From the many beautiful passages to be found on this theme of the inseparable bond between Christ and his Body, the following may demonstrate the spirit of Augustine's work:

> It is Christ, therefore, who here speaks in the prophet; yes, I dare to affirm, Christ is speaking. The prophet will utter certain things in this Psalm (30) which may seem impossible of application to Christ, to that excellence of our Head, above all to that Word which in the beginning was God abiding with God. Sometimes, too, certain other things will be said which seem scarcely relevant to him who has taken the form of a servant, the form he took from the Virgin. And yet it is Christ speaking, because in Christ's members Christ himself speaks. And that you may understand that Christ the Head together with his Body form but One, he himself, when speaking of marriage, declares: "They two shall be in one flesh. Therefore now they are not two, but one flesh" But does he say this, perhaps, of any marriage? Listen to the Apostle Paul: "And they shall be two in one flesh. This is a great sacrament: but I speak in Christ and in the Church." Whereas there are two, there issues but one indubitable person, from Head and Body, from bridegroom and bride. Now the marvelous surpassing unity of this person the prophet Isaiah also acclaims; for Christ, prophesying likewise through his lips says: "As a bridegroom he has bound me with a crown, and as a bride he has adorned me with ornaments." He terms himself both bridegroom and bride. Why bridegroom and why bride, unless because they shall be two in one flesh? If two in one flesh, why not two in one voice? Allow that Christ is speaking, therefore, because in Christ the Church speaks, and in the Church Christ speaks: the Body in the Head, the Head in the Body.[4]

The image of Christ as the tree assimilating the water/faithful, mentioned earlier in this article,

[1] Dame Scholastica Hebgin and Dame Felicitas Corrigan, trans., *St. Augustine on the Psalms*, vol. 1, from the series *Ancient Christian Writers*, vol. 29 (Westminster, Md.: Newman Press, 1960), p. 139.

[2] Ibid., p. 216.

[3] Ibid., p. 217.

[4] Ibid., vol. 2 (series volume 30), p. 14.

Sister Gabriel Zwiener, O.S.C., is a contemplative nun at the Monastery of St. Clare in Omaha, Nebraska. The first part of this study appeared in our September issue.

finds its equal in a discourse on Psalm 30: "She [the Church] hungers for those she desires to gain, and those she has gained in any way she in a certain way consumes." The Church is to make all peoples her food and convert them into her body. Augustine points out the worst enemies of the Church are the bad Christians, for they are stumbling blocks for others:

> My brethren, when evil of any sort was decreed against the early Christians, at the very moment this Body was thrust through, the whole Body received the thrust. Hence the Psalm declared: "As a heap of sand I was shaken that I might fall; but the Lord supported me." And when those persecutions, which were hurled at the whole Body to overthrow it, had run their course, then trial arose in its separate parts. The Body of Christ is constantly being assailed; if one part of the Church is not undergoing persecution, then another is. If it is not enduring violence from the head of the state, then it is enduring violence from a wicked populace. What great devastation is wrought by the common people! How much harm has been dealt to the Church by bad Christians, by those men who were enclosed in the net, who were so increased in number that the ships were overloaded during that catch our Lord took before his Passion? There is never any lack, indeed, of the pressure of trial. Let no man say to himself: "This is not a time of trial." Whoever tells himself this, is promising himself a quiet time; the man who promises himself a quiet time is taken off his guard. Therefore let the whole Body of Christ cry out: "Thou wilt bring me out of this trap which they have hidden for me."[5]

The reader becomes almost overwhelmed by the many passages describing the close bond between Christ and his Church. Augustine wanted this doctrine to permeate every Christian:

> Nevertheless because he deigned to take the form of a servant and by this means clothe us with himself, he who did not disdain to take us up into himself has not disdained to transfigure us in himself, nor to use our language so that we might appropriate his. For this wondrous partnership has been set up, this divine bargain has been concluded, this mutual traffic has been solemnly agreed upon in this world by the heavenly Merchant. He came to receive outrages, to bestow dignities; he came to drain the cup of suffering, to bestow salvation; he came to undergo death, to bestow life. When he was faced with death, therefore, in that which he took of ours, he was fear-stricken, not in his own Person, but in us. For he said that his soul was sorrowful even unto death; and undoubtedly every single one of us spoke together with him. For without him we are nothing; in him, Christ as well as ourselves. Why? Because the whole Christ consists of Head and Body: the Head, the Savior of the Body, he who has already ascended into heaven; and the Body, the Church toiling here on earth. Now unless this Body was united to its Head by the bond of charity, so that Head and Body constituted but one Person, he would not, when reproving a certain persecutor, say from heaven: "Saul, Saul, why persecutest thou me?" The Head was crying out on behalf of the members, and the Head was transforming the members into himself.[6]

Suffering is seen to be an inherent part of the Christian calling. It is the experience of the whole Church. Augustine uses unforgettable imagery to bring home this truth:

> Held in a winepress is his Body, that is, his Church. What is in a winepress? In pressings, but in a winepress fruitful is the pressing. A grape on the vine sustaineth no pressing, whole it seemeth, but nothing thence floweth: it is thrown into a winepress, is trodden, is pressed; harm seemeth to be done to the grape, but this harm is not barren: nay, if no harm had been applied, barren it would have remained.[7]

Augustine points out that the prophets speak more clearly about the Church than about Christ. Men would accept Christ, but there will be many factions in the Church! This he holds is the secret of the Church's strength: "Whoever would understand the might of this city, let him understand the force of love."

Images that Build up the Church

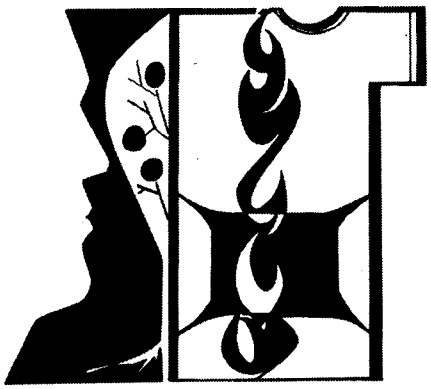
THE MULTIPLE THEMES of the Psalter run through St. Augustine's commentaries. Good and evil, sin and suffering, justice and mercy, poverty and prayer, faith and love, all are interwoven to help form the Christian into the full stature of Christ. The following portions have been chosen for their forceful insights and the richness they can add in our praying of the Psalms.

Augustine tells us that there are two forms of confession: one of praise, the other a confession of sin. His books of *Confessions* abound in this twofold acknowledgment before the Lord. Psalm 29 speaks of confessing before the Lord, and Augustine observes: "Confess today what you have done against God, and you will confess tomorrow what God has done in return for you." Psalm 30 is a song of hope. In his commentary on the Psalm, Augustine points out that to feel dread is natural, to experience hope is the gift of God within you: "It is better to recognize your own self in your dread so that your deliverance may make you glorify him who created you."

A believer's just anger at the sight of crimes against God and the Church, Augustine calls the very anger of God. Yet he sounds a note of caution lest anger turn into hatred. "To hate him who hates you makes two bad men .... Love the evildoer, and he remains alone in his evil ways." The faithful are told to trust the Lord completely and depend on him totally. "Scripture has called the soul of the just God's Sword; again it calls the soul of the just God's seat; the soul of the just is the seat of Wisdom. He makes of our soul whatever suits his purpose. When it is in his hand, let him use it as he wills."[8]

Preaching on Psalm 4, Augustine says in regard to the verse, "The light of your countenance, O Lord, is signed upon us": "Just as you repay your coinage to Caesar, so return your soul to God, shining and stamped with the light of his countenance."

[5]Ibid., vol. 2, p. 22.
[6]Ibid., vol. 2, Pp. 11-12.
[7]Philip Schaff, ed., *St. Augustine: Expositions on the Book of Psalms*, from the series *A Select Library of the Nicene and Post-Nicene Fathers*, vol. 8 (Grand Rapids, Mich.: W.B. Eerdmans Publishing Co., 1956), p. 219.
[8]Hebgin and Corrigan, vol. 1, p. 181.



Psalm 36 puts this message on the lips of the faithful: "I have never seen the just man forsaken, nor his seed seeking bread." Augustine cries out: "If you understand the meaning of bread, you will understand who he is. Now bread is the Word of God, which never fails the just man's lips."

Exhorting to conversion, Augustine gives us these gems: evil must pass away before the morning can dawn in which God will reveal himself. God is ready as the dawn to help the soul desiring to return to him. Where, Augustine asks, are the limits of God's mercy? "Where is the word of the Lord silent? Where are the limits of salvation?" He answers: "All you have to do is to be ready to receive it; the barns are full."[9]

Augustine gives us a delightful passage on festivity in the house of God. One cannot but be charmed by the message:

> And when these are heard [the sound of celebration], what do we passers-by say? "What is going on here?" And we are told in answer, that it is some festival. "It is a birthday that is being celebrated." . . . In the "house of God" there is a never-ending festival; for there it is not an occasion celebrated once, and then to pass away. The angelic choir makes an eternal "holiday" of such a kind, as neither to be opened by any dawn, nor terminated by any evening. From that everlasting perpetual festivity, a certain sweet and melodious strain strikes on the ears of the heart, provided only the world do not drown the sounds. As he walks in this tabernacle, and contemplates God's wonderful works for the redemption of the faithful, the sound of that festivity charms his ears, and bears the "hart" away to "the water brooks."[10]

The disciple of the Bishop of Hippo had no misgivings about the true nature of peace if he heard this comment: "A man does not return to the depths of peace, where the most profound silence dwells, unless amid turmoil he has waged war upon his vices." Uniting justice and faith, Augustine states: "But when you enter upon the vision of what you have believed, your justice will be brought forth into light, because your justice was your faith."

Again and again suffering and misfortune are shown to be spiritual riches in reality; and spiritual misfortune, the great tragedy. Psalm 9 states that "God is not before his eyes"; Augustine responds that if blindness is an evil, how much greater a calamity it would be to lose sight of God!

The commentaries are filled with insights on the meaning of poverty in the life of the Christian. These gems must not be ignored in our age.

[9]Ibid., vol. 2, p. 119.
[10]Schaff, p. 134.

"Cry out as one in need, and the Lord will hear you . . . . Rely not on your own strength; you must understand you are in want; understand that you are poor just inasmuch as you are without him who enriches you."[11] Augustine sees as the real poor those who are willing to obey and are leaderless. The poor man is one who avoids ostentation, frivolous pomp, the one turned toward good.

Preaching on Job's statement, "Naked I was born and naked I shall return," etc., Augustine asks:

> Whence have these jewels of God's praise their being? Behold a man outwardly poor but inwardly rich. Could those jewels of God's praise fall from his lips unless he had a treasure stored up in his heart? If any of you would be rich, covet riches such as these, which can suffer no loss even by shipwreck. So when such men as these are brought low, do not consider them wretched. You are mistaken, ignorant as you are of their inward possession. You lovers of the world are judging others by yourselves; when you lose your worldly goods you are in a state of misery. From now onwards give up this way of thinking; they possess an inward source of joy. They have an inward ruler, an inward shepherd and comforter. The men who fall miserably are those who place their hope in this present life.[12]

Who, then, is really poor; and who is rich? It depends where your treasure is. Augustine defines his terms:

> The expression "rich" refers to the "earthborn"; but the word "poor" to the "sons of men." By the "rich" understand the proud, by the "poor" the humble . . . . He saith in another Psalm, "The poor shall eat and be satisfied." How hath he commended the poor? "The poor shall eat and be satisfied." What eat they? That Food which the faithful know. How shall they be satisfied? By imitating the Passion of their Lord, and not without cause receiving their recompense. "The poor shall eat and be satisfied, and they shall praise the Lord who seek him." What of the rich? Even they eat. But how eat they? "All the rich upon the earth have eaten and worshipped." He said not, "have eaten and are satisfied," but "have eaten and have worshipped." They worship God indeed, but they will not display brotherly humanness.[13]

Augustine will not have us cling to material poverty as the key to salvation in itself. He tells his congregation that Lazarus was carried into Abraham's bosom, and Abraham was a rich man. Lazarus was not saved because he was poor, but because he was a godly man. The believer is never poor, and Augustine tells us to judge with the eyes of faith:

> Why do you feel pleased with him who shows you fidelity, and praise him for qualities which are seen only by the eye of the heart? When you are filled with spiritual riches, can you be poor? So and so was rich because he possessed an ivory bed; the dwelling place of your heart is jeweled with all these great virtues: justice, truthfulness, faith, patience, endurance—and you forsooth are poor! Spread out your riches, if such as these belong to you, and compare them with rich men's wealth. But such and such a man, you say, found some high-priced mules on the market and bought them up. If you could find faith for sale, how much would you be

[11]Hebgin and Corrigan, vol. 2, p. 170.
[12]Ibid., vol. 2, pp. 58-59.
[13]Schaff, p. 169.

> ready to pay for it? Ungrateful as you are, God would give it you for nothing.[14]

The greatest poverty, the greatest penalty a sinner can suffer is not to receive the chastisement that corrects. Not to know the Lord spells death, to know him is life. Augustine describes the fullest measure of poverty as giving unreservedly of oneself. The fruit of poverty is described in this last quote on the topic:

> "And they shall praise the Lord that seek him." The rich praise themselves, the poor praise the Lord. Why are they poor? Because they praise the Lord and seek the Lord. The Lord is the wealth of the poor; therefore their home is empty, while their hearts are full of wealth. Let the rich aim at filling their coffers; the poor aim at filling their hearts; and when they have filled them, they that seek him praise the Lord.[15]

WHEREVER WE TURN, there is the face of Christ. To study St. Augustine's commentaries is to find images of the Lord's presence on every page he wrote. Truly the deepest, most authentic spirit of Augustine is found in his reflections on Scripture. The Bishop of Hippo explored the depths of the divine mysteries. His work still finds a response in the depths of man's heart.

Augustine's writings contain countless treasures. Here we have only touched the reservoir waiting to be tapped by those who thirst. The saint apologized for his lengthy sermons yet felt justified in preaching at such length in order to spread God's truth. Yet truth is meaningless unless man take it and build upon it as upon a rock. We make no apology for quoting Augustine at length. To summarize in many instances would have been to destroy the spirit of this Father of the Church.

The overwhelming truth gained from this study has been the profound depth contained in the simple statement: the Psalms are the prayer of Christ. No longer can we separate his name from that of his body in any instance. The Bible is soaked in humanity, and humanity is absorbed into Christ. In turning to Christ for life, nourishment, help in every need, the Christian becomes aware of his total dependence upon the Lord. A joyful acceptance of this relationship of dependency results in a union so deep that it can be described only as "oneness." We may call it poverty of spirit or describe it in another way as a response of faith to the challenge, "Where is Reality?"

Joy, suffering, dependence upon the Lord and upon one another, man's sinfulness, but also man's ability to turn wholeheartedly to Christ, are all part of the plan of salvation: the building up of the whole Christ. Where all this culminates can best be summarized in Augustine's commentary on Psalm 37:

> Both the prophets, then, and the apostles, the martyrs, we ourselves and those who will come after us to the very end of the world, all in that final settlement will receive everlasting salvation; then contemplating the glory of God and beholding his face, we shall praise him forever more, without intermission, free from penalty of sin, free from sinful perversity, praising God, and no longer sighing, but united to him whom we have ever made the object of our desires and the joy of our hope. We will be God, our light will be God! All that constitutes our blessedness, from which we are separated in our present toil, we shall find in him. In him will be that tranquillity of which we cannot think at present without grief. For that is the sabbath we call to remembrance, in whose recollection so much has been said, and so much remains for us to say, and speaking never to grow weary, at heart, if not with mouth; for the silence of our lips only enables our hearts to cry out the more eloquently.

[14]Hebgin and Corrigan, vol. 2, p. 174.
[15]Ibid., vol. 1, p. 221.

BOOKS RECEIVED

Champlin, Joseph M., *Preparing for the New Rite of Penance: A Homily and Teaching Guide*. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 55. Paper, $1.50.

Hazelton, Roger, *Ascending Flame, Descending Dove*. Philadelphia: Westminster Press, 1975. Pp. 128. Paper $3.75.

Kaam, Adrian van—, C.S. Sp., *In Search of Spiritual Identity*. Denville, N.J.: Dimension Books, 1975. Pp. 415, incl. bibliography and index. Cloth, $14.95.

Kennedy, Eugene, M.M., *A Sense of Life, A Sense of Sin: Personal Morality Today*. Garden City, N.Y.: Doubleday, 1975. Pp. 191. Cloth, $6.95.

Lefebvre, Georges, *Simplicity: The Heart of Prayer*. Trans. Dinah Livingstone; Foreword by Simon Tugwell, O.P. Paramus, N.J.: Paulist Press, 1975. Pp. 73. Paper, $2.45.

McHugh, John, *The Mother of Jesus in the New Testament*. Garden City, N.Y.: Doubleday, 1975. Pp. xlviii-510, incl. 3 indices and bibliography. Cloth, $12.50.

McNally, Thomas, C.S.C., and William G. Storey, D.M.S., eds., *Day by Day: The Notre Dame Prayerbook for Students*. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 208. Paper, $2.45.

Schreiber, Angela M., ed., *Marriage and Family in a World of Change*. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 184. Paper, $2.25.

Simon, Arthur, *Bread for the World*. New York: Paulist Press, 1975. Pp. x-179. Paper, $1.50.

The Meaning of Fraternity in the Writings of Saint Francis of Assisi

DUANE V. LAPSANSKI, O.F.M.

I THINK the following working principle sheds much light on St. Francis's view of his brotherhood: fraternity is a reciprocity. That is, fraternity or brotherhood is constituted by relationship.

Fraternity is thus in effect more than a community. To be a "brother" is not merely to belong to a group. Nor does fraternity consist of the relationships of each individual to the community as a whole (e.g., "I love the Order," "I love the Province"). In the mind of Francis, the friars' life together is imprinted with the stamp of mutuality (invicem). To put it another way, fraternity is constituted by the reciprocal relationship of individual to individual, of brother to brother (*alter alteri*).

In this connection it is interesting to point out that Francis did not readily speak of *fraternity* as such, that is, the abstract universal. He speaks rather of the concrete *friars, brothers*. A striking case in point is the way he instructs ministers to go about the process of visitation. The ministers are told to visit not communities, nor residences, nor even places. They are told to visit the *brothers*. To put it another way: fraternity is lived in the second person (you, thou) and should not be considered in the third person (he, it).

To gain an insight into the mind of Francis concerning his view of life in religion, I find it helpful to look at the number of times he used certain terms in his writings. This approach, of course, is not meant to be any kind of proof. But rather it is an indication of how intensely certain ideas kept buzzing in Francis's mind.

Father Duane V. Lapsanski, a member of the Assumption Province, holds a doctorate in theology from the University of Munich. He is presently on the staff of the Franciscan Institute at St. Bonaventure University.

There are the terms and the number of times Francis uses them:

order (religious)	7
religion (religious life)	11
religious (noun)	15
monk	*not used*
hermit	*not used*
rule (religious)	24
life (religious)	48
servant	54
subject	11
fraternity	10
friend	10
brother (friar)	232

It is immediately striking that Francis used the term *brother* with very great frequency. Indeed, "to be a brother" was an idea uppermost in his mind, and indicates what he and his followers were after. Striking, too, is his stress of the term *servant*. One might capture Francis's orientation to religious life in this way: Francis felt deeply that he was accepted by God, that God was his loving Father. Because he considered himself and his followers to be *sons* of the Father in heaven, he went one step further and considered himself and his followers to be *brothers* to one another, and indeed brothers to all men but also brothers even to the creature world (recall, e.g., the "Canticle of *Brother* Sun"). And because Francis and his followers saw themselves as *brothers*, they wished to be available to each other and to all mankind, to be of service, to be *servants*.

It is interesting, too, to recall that the term *brother* is essentially a term of relation. Of its very nature it implies a relationship. One cannot be a brother alone. Without the other I can be an individual, a Lone Ranger

My God I Breathe

My God I breathe, inhale;
My God I breathe, exhale!

His Life; His Love I breathe in joy;
His very Being I enjoy!

His Life I breathe, inhale;
His Love exhale and hail!

Bruce Riski, O.F.M. Cap.

(though even he had his Tonto), a monk, a religious , but I cannot be a friar, a brother, a Franciscan.

The Brotherhood, this living organism which is built up and constituted by the reciprocal relationship of individual to individual, finds its exercise or expression in *mutual service*. Francis does not base his brotherhood on the will to power, as is so frequently the case in secular life and institutions, but rather on the will to serve. Each one, i.e., each brother, is to seek to place himself at the service of the other, instead of seeking to have the other serve him

The norm of this brotherly service is twofold: (1) a brother, because he is such, should not be afraid of asking another brother for help in time of need; (2) nor should a brother be afraid of offering himself spontaneously to another brother in his time of need. This is the meaning of fraternity.

It is significant, too, that Francis did not think of his fraternity as an organism based on offices and functions, or in which each member would exercise a very definite function. The foundation-stone of the fraternity was simply that each member was a brother to the others and was thus ready to carry out the basic "office," namely that of service (Francis called it the "office of washing feet"). The fraternity is thus first and above all a living together. Out of this life together flow any and all ministries, functions, jobs, etc., which the brothers exercise.

What Francis did in effect was to establish his fraternity very concretely on the Golden Rule of the Gospel: each brother is to do for the other that which he would wish to be done for him in the same necessity (see Mt. 7:12). Because this simple yet very challenging principle was of such importance to Francis, he did not place very great emphasis on formulating laws or establishing structures or building up the institution. He was more concerned to form, to "build," brothers.

This process of "building" brothers can take place only in the context of a living faith and a loving relationship to God, as K. Esser beautifully points out:

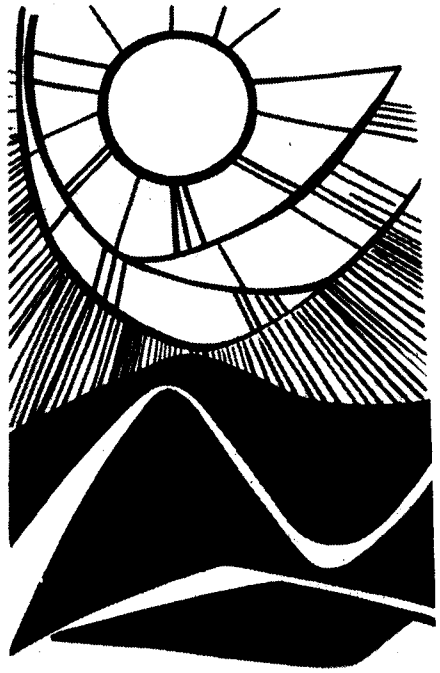
> Once a man undertakes in all earnestness to imitate the life of Christ by living the "manner of life of the Holy Gospel" (forma sancti evangelii), the spirit of the Lord and the workings of his grace will gradually overcome in him the spirit of self and the love of self. Such a man will then be able to draw near to God in holy, unaffected love, and in that love find anew all things and all creatures. He becomes truly, as Francis says, the child of the Eternal Father, the brother of our Lord Jesus Christ, and his whole life and activity is united with that of Christ. But where such union with Christ our Brother is practiced by many together, we have the beginnings of a true brotherhood. Not by mere chance, then, does Francis constantly call his followers a *fraternitas*, for it is a *brotherhood* in the original and deepest sense of the word.
>
> But if the followers of St. Francis are a community of brothers in and through Christ, a brotherhood in which each member is called to imitate the life of Christ in his own person and each is likewise personally responsible for the good of the whole, it follows that each individual as brother of Christ is possessed of great personal worth. Here is the reason why deep respect and reverence for the God-given personality and talents of the individual has marked the Order from its very beginning; the reason also why it has such high regard for the originality of each of its members and throughout its history has permitted the utmost liberty for the development of the individuality of its members.
>
> There is thus a note of knightly freedom and personal responsibility about the Franciscan type of brotherhood. It relies far more on the inner ideals of members formed by the spirit of Christ than on external forms and practices.[1]

The brotherhood sprang up because Francis attracted men to himself and formed these brothers the Lord gave him. And with these brothers who were responsible and response-able one to another, Francis set out to renew the Church by living the Gospel.

To make the above study (which is based on an article by Francis de Beer[2]) somewhat more concrete and applicable, I would like to quote the latter section of chapter six of the Rule of 1223:

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

The themes of brotherhood, service, and the Golden Rule ring out clearly in the above text, as Kajetan Esser points out in his insightful commentary on this passage of the Rule:



> Here Francis once more turns his gaze to the wandering groups of friars, the pilgrims and strangers, who are at home no place on this earth. Wherever they might be or wherever they might meet one another on the road, they are to act as "members of the same family" —a very touching expression. They are to be at home in their mutual love. Brotherly love is to be their substitute for house, homeland and monastery, everywhere and at all times. The mention of a mother's love for her child, which the friars are to surpass with their love for one another, emphatically underlines what is said. In this more than motherly love of the friars, the individual friar minor, without home and homeland is to feel himself secure and cared for.[3]

---

[1]Kajetan Esser, *The Order of St. Francis* (Chicago: Franciscan Herald Press, 1959), pp. 33-34.

[2]Francis de Beer, in *Franziskanische Studien* 49 (1967), pp. 351ff.

[3]Kajetan Esser, *The Definitive Rule of the Friars Minor in the Light of the Latest Research*, Sentence 24, p. 21.

From Francis to Order of Friars Minor:

The Routinization of the Franciscan Charisma

NEIL J. O'CONNELL, O.F.M.

ERIC HOFFER, in discussing mass movements, has gone beyond the Weberian criteria to note that many a mass movement has attempted to root itself in the past.[1] In this way, the movement draws concentration away from the present which it is attempting to change, demonstrates the legitimacy of the movement as opposed to the current state of affairs, and holds out the hope of restoration of this "golden" past. Francis of Assisi succinctly described his way of life as the observance of "the HolysGospel of our Lord Jesus Christ."[2] His life was to be a return to the purity of the Gospel life, a re-creation of the spontaneity and intimacy of the Apostolic era. In a sense Francis was revolting against the formalities and legalism of the bureaucratic Church of the thirteenth century. Francis, in his zeal, often often interpreted the Gospel quite literally. If the disciples of Christ went two by two, then Francis would send out his followers two by two. If Christ commanded his disciples to go without sandals, or staff, or wallet, then Francis would command the same. So perfectly did Francis attempt to conform his life to that of the Gospel that the popular legends completed this conformity by rendering an account of his birth in a stable and citing a traitor among his first twelve followers.[3]

The success and growth of charismatic leadership and its following automatically bear the seeds of destruction for the charismatic period in the movement. As the membership increases in size, the personal, direct relationship to the leader, so necessary for the success of the charismatic leader, gradually breaks down. The mere realities of life demand organization and discipline to provide for the necessities of a large, mass following. At the same time, as

[1]Hoffer, p. 69. [For full data on sources already cited, see the first part of this article in our October, 1975, issue—ed.]

[2]"Rule of 1223," chapter 1, *Writings*, p. 57.

[3]Jörgensen, pp. 9-10.

Father Neil J. O'Connell, O.F.M., Ph.D., is Assistant Professor of History at Fisk University, and Campus Minister at Fisk University and Meharry Medical College, Nashville, Tennessee.

Victor A. Thompson has pointed out, the immediate staff of the charismatic leader finds it necessary to secure firmer legislation of their prerogatives which they realize are insecurely based on the fleeting reality of the leader's charisma.[4] The immediacy of action in this direction is especially pertinent with the crisis of succession when the charismatic dies or apparently loses his charisma. As Weber pointed out, charisma of itself is instable, and a process of its routinization is inevitable if it is to survive. [5]

Even within the lifetime of Francis the trend toward organization and discipline was already afoot. When in 1221 over three thousand friars from all over Europe convened in Assisi for the famed Chapter of Mats, Francis realistically conceded that his charismatic leadership was no longer sufficient to manage such a throng of followers. No doubt prodded by the practical Cardinal Hugoline, later Pope Gregory IX, and the rising group of young, intellectual leaders, Francis transferred most of his authority to a Vicar, Elias of Cortona.[6] The struggle between charisma and organization now came into the open. On one hand was the old guard of the original followers who recalled the first enthusiastic days of the movement. On the other, was a new breed of young men who wished to institutionalize and monasticize the movement. The latter group had already made a move in this direction in 1219 under Gregory of Naples and Matthew of Narni, the two vicars Francis had placed in command while he made his mission tour to Palestine. These two men, in the absence of Francis, imposed upon the Order all manner of extra fasts, religious exercises, and formalities. This first step toward formalizing the movement was short lived, as Francis quickly returned to Italy when an old, faithful friar went to Palestine to inform him of the innovations.[7]

Once Francis was officially relieved of leadership, however, this organizational tendency had free reign to develop. Under Elias of Cortona, who has endured a bad reputation in Franciscan history especially at the hands of the clericalists, the movement turned toward institutionalism. Permanent residences of a monastic sort were built or accepted. New rituals became part of the routine. The strife was especial-

[4]Victor A. Thompson, *Modern Organization* (New York: Alfred A. Knopf, 1964), p. 10.

[5]Weber, *Economy and Society*, vol. 3, pp. 1114-15; 1121-23.

[6]"The Chronicle of Brother Jordan of Giano," chapters 16-18, *XIIIth Century Chronicles*, trans. Placid Hermann, O.F.M., with Introduction & Notes by Marie-Therese Laureilhe (Chicago: Franciscan Herald Press, 1961), pp. 30-36; Rosalind B. Brooke, *Early Franciscan Government—Elias to Bonaventure* (Cambridge: University Press, 1959), pp. 112, 118.

[7]"Jordan of Giano," chapters 11-15, *XIIIth Century Chronicles*, pp. 26-30.

ly noticeable as Francis prepared a draft of a final Rule. This was Francis's last chance to impose his conception of what direction the movement should take. Elias, it is reported, conveniently "lost" Francis's first draft of this Rule. As Francis set about to make a second draft, Elias and the other ministers remonstrated with him on the impossibility of living the life Francis was proposing in this rule. Francis watched all this activity with a sinking heart, and shortly before he died, he declared his aversion for innovators.[8]

With the death of Francis, the whole conflict deepened. At first, this conflict remained covert during the administration of the first general minister, John of Parenti, from 1227 to 1232. Yet, an early Franciscan chronicler has ascribed the very termination of Parenti's office to the growing tension within the Order.[9]

As second general minister, from 1232 to 1239, Elias of Cortona set about curbing the enthusiastic elements of the movement and establishing an air of respectability for the Order. Elias has been described as having a passion for organization. The chain of command arranged by Francis with a view to a wide distribution of power was in a chaotic state when Elias became the general minister. To correct this, Elias instituted an elaborate pyramid of officials including custodes, wardens, vicars, and ministers. Elias curtailed legislation to the provincial ministers alone by withdrawing it from the brotherhood at large. He made the office of general minister responsible to no one except a general chapter. Increasing the number of the provinces to seventy-five and placing his own men in the positions of provincial ministers, he created an army of functionaries dependent on him. Elias rapidly phased out the modest and ephemeral refuges for the brothers by establishing dignified and substantial monastic style buildings. He also encouraged the missions as a means of draining off the more enthusiastic and restless elements of the movement.

At its outset, the Franciscan movement was a lay movement. Francis and the majority of his first followers were laymen. They were lay preachers delivering a simple Gospel message. During the last years of Francis's life, however, the lay character of the movement gradually diminished as greater numbers of clergy entered the movement. Of a more scholarly bent, these new clerical recruits were demanding facilities for learning, which Francis loathed as destructive of the simplicity of Franciscan life. These men rightly claimed the need of education for the successful completion of their apostolic work as preachers and confessors, activities which the eccleciastical authorities were increasingly urging and expecting from

[8]"Testament," *Writings*, p. 69.

[9]"Jordan of Giano," chapters 51-61, Thomas of Eccleston, "The Coming of the Friars Minor to England," *XIIIth Century Chronicles*, pp. 58-64, 152; Brooke, pp. 118, 143-45; John Moorman, *A History of the Franciscan Order from Its Origins to the Year 1517* (Oxford: Clarendon Press, 1968), pp. 83-95.

the Franciscan movement. Learning, however, required competent libraries and a security which could be provided only by substantial residences. Elias promoted all of this in regard to studies, and soon Franciscans were on the faculties of Paris and Oxford. The very jealousies which Francis had seen as stemming from too much learning proved the undoing of Elias. Indeed, Elias fell victim of the very educational trend he had unleashed. At the instigation of the Parisian scholars and the clerical faction, Elias, the layman, was deposed by the Chapter of 1239. Before disbanding, this Chapter sanctioned a set of constitutions which formalized the movement into an institutional structure. Previous to these constitutions, Pope Gregory IX had in 1230 exempted the friars from literal fulfillment of the Gospel and Francis's Testament and permitted lay agents to care for the friars' funds.[10]

Haymo of Faversham (1240-1244), who followed Elias's short-lived successor, Albert of Pisa 1239-1240), the first priest to be a general minister, further intensified the spirit of learning among the Franciscans. According to Vita Sudder, Haymo "put the seal of the transformation of the family of Francis from a spontaneous lay fellowship into an Order of clerks and priests."[11] Haymo imposed such stringent requirements for entrance that the recruiting of laymen almost ceased. At the same time, he prohibited lay brothers from holding office. This latter action gave a somewhat professional cast to the Franciscan movement.[12] Weber has noted the tensions which have existed between the hierocratic Church and the pneumatic autonomy of the charismatic leader or movement.[13] The very clericalization of the Franciscan movement at this point was thus highly indicative of the institutional road the Franciscan movement had taken. Haymo himself was from the English province, which had been highly clericalized from its inception.[14]

The elderly follower of Haymo, Crescentius of the Marches (1244-1248) was incapable of wedding the conflicting elements within the movement become Order, and under him the clericalists and institutionalists gained the day. The old guard, who promoted the strictest and most radical poverty resented the bureaucratic restrictions imposed on their enthusiastic spontaneity. They were critical of the new trends in the movement, especially the emphasis

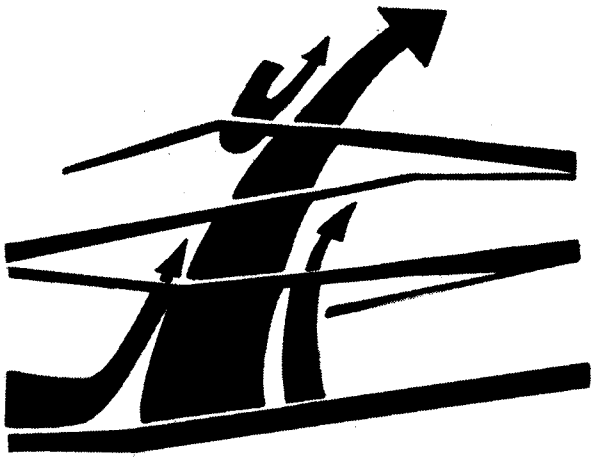
[10]"Jordan of Giano," chapters 61-66, Eccleston, "Coming of the Friars," pp. 64-67; 152-56; Vita Dutton Scudder, *The Franciscan Adventure* (New York: E.P. Dutton, 1931), p. 92.

[11]Scudder, p. 102.

[12]"Jordan of Giano," chapters 70-73, Eccleston, "Coming of the Friars," pp. 68-69, 157-58; Brooke, pp. 193-95; 209; Moorman, pp. 105-08.

[13]Weber, "The Social Psychology of the World Religions," *From Max Weber*, pp. 288-89.

[14]Laurence C. Landini, O.F.M., *The Causes of the Clericalization of the Order of Friars Minor 1209-1260 in the Light of Early Franciscan Sources* (Chicago: Franciscan Herald Press, 1968), see especially p. 134.



on learning. Their attitude was summed up in the remark of Brother Giles, one of Francis's first twelve companions: "Paris, Paris, why are you ruining the Order of St. Francis?"[15] But how could these zealots prevail when even Pope Innocent IV had declared: "It is not fitting to admit anyone who presents himself, but only those recommended by their knowledge of letters or by other praiseworthy qualities."[16]

In 1248 Crescentius resigned his office to accept a bishopric. Before resigning office he had suppressed a zealot protest to the Pope by devious means. John of Parma (1248-1257) was the next to take the helm of the Order. John favored the trend toward scholarship current in the Order; yet he gained favor with the zealots because of his exact observance of the Rule. Bureaucracy had progressed to such an extent that John had to reprimand distinctions in seating order in friary dining rooms. He applied the Rule with literal firmness, and in contradiction to Pope Gregory IX asserted the authority of Francis's "Testament." John also inveighed against further enlargements of the constitutions on the grounds that those who imposed the burden of these additional laws were unable to keep them all themselves. Weary with the growing laxity and contention within the Order, John of Parma resigned his office at the Chapter of 1257.[17]

In the place of John, the Chapter elected the thirty-five year old Bonaventure of Bagnorea as general minister. With the leadership of Bonaventure, the Franciscan move-

[15]As quoted in Anne MacDonell, *Sons of Francis* (London: J.M. Dent, 1902), p. 64. See also Raphael Brown, *Franciscan Mystic: The Life of Brother Giles of Assisi, Companion of St. Francis* (Garden City, N.Y.: Hanover House, 1962), p. 165.

[16]"Jordan of Giano," chapters 73-76, Eccleston, "Coming of the Friars," pp. 69-71; 159-60.

[17]"Jordan of Giano," chapters 76-77, Eccleston, "Coming of the Friars," pp. 71, 160-62; Brooke, pp. 248-56; 270-71; Moorman, pp. 108; 111-16, 120-21.

ment came to full term as an institutional, bureaucratic structure. Bonaventure gave rationalization to the spirit of the Franciscan movement. Before assuming the office of general minister, Bonaventure had been a philosopher and theologian at the University of Paris. His *Breviloquium*, *Journey of the Mind to God*, *Reduction of the Arts to Theology*, and *The Six Wings of the Seraphim*[18] were orderly philosophical and theological expressions of the Franciscan experience. Even today these are often the first works presented to the young Franciscan as he enters the Order. As the philosopher Gilson remarked of Bonaventure: "What St. Francis had simply felt and lived, St. Bonaventure was to think; thanks to the organizing power of his genius, the interior effusions of the Poverello were to be given shape as thought"[19] Indeed, Bonaventure's work of physical organization and philosophical crystalization of the Franciscan ideal was so great that he has been commonly called the "Second Founder" of the Franciscan Order.

At the beginning of his term of office Bonaventure was faced with the still disorderly nature of the Franciscan movement. Walking a middle path, he sharply corrected flagrant abuses while recognizing papal interpretations, privileges, and exemptions. In a general, no-holds-barred letter issued shortly after his election as general minister, Bonaventure condemned the following abuses among the friars: gainful businesses, laziness, vagrancy, importunate begging, grand and extravagant architecture, intimate associations, thoughtless assigning of offices, greedy grasping after legacies, restlessness, and uninhibited spending.[20] Correction of these abuses demanded strong legislation endowed with specific sanctions. As noted above, constitutions pointed in this direction were adopted after the deposition of Elias in 1239, but these had proven quite ineffective. Bonaventure once more attempted to achieve a constitutional Franciscanism by causing his Constitutions of Narbonne to be passed in 1260.[21] These first effective Franciscan Constitutions embodied Bonaventure's practical programme for the Order. Composed of twelve chapters corresponding to the twelve chapters of the final Rule, these Constitutions became the norm for all future constitutions of the Order. They were so successful that for many years no new constitutions were formulated, and new cir-

[18]Bonaventure, "Breviloquium," "Itinerarium mentis in Deum," Opusculum de reductione artium ad theologiam," "Opusculum de sex alis Seraphim," *Opera Omnia* (Quaracchi: ex Typographica Collegi Sancti Bonaventurae, 1882-1902—11 vols.), vol. 5, pp. 201-91, 296-313, 319-25; vol. 8, pp. 131-51.

[19]Etienne Gilson, *The Philosophy of St. Bonaventure*, trans. Dom Illtyd Trethowan and Frank J. Sheed (Paterson, N.J.: St. Anthony Guild Press, 1965), p. 60.

[20]Bonaventure, "S. Bonaventura, electus Minister generalis, ad omnes Ministros provinciales et Custodes Ordinis Fratrum Minorum," *Opera Omnia*, vol. 8, pp. 468-69.

[21]"Constitutiones generales Ordinis Fratrum Minorum editae et confirmatae in Capitulo generali apud Narbonam a. D. 1260, decima iunii, tempore Rev. P. Fr. Bonaventurae," *Archivum Franciscanum* 34 (1941), pp. 37-97; 284-337.

The Franciscan movement had made a compromise between the ideals of Francis and the realities of human nature.

cumstances were met by adding by-laws. The portrait of the manner of life culled from the norms of these Constitutions would be that of a conventional but very austere monastery. The regulations of life were ample and detailed. They established a formal year of admission or noviceship which was to be performed in houses especially designated for this purpose.[22] Clerical novices had to know Latin grammar and logic.[23] Even the personages depicted in the stained glass window over the high altar of the friary were designated by these Constitutions.[24] The Franciscan movement had made a compromise between the ideals of Francis and the realities of human nature. The Franciscan experience thus became a respectable monastic revival.

Bonaventure's work was enduring and has persisted until the present day. The fanatical elements gradually became more radical, refused allegiance to their legitimate ministers on the basis of conscience, seceded from the Order, and finally lapsed into various forms of theological deviation. Charismatic Franciscanism could no longer survive. Occasionally a charismatic leader like Bernardine of Siena, John Capistran, Peter of Alcantara, or the Capuchin revivalists arose in the later history of the Order to restore the original fervor and observance of Francis's time. The present threefold division of the Order is a witness to the partial success of the charisma of these men. But even the enthusiasm of these revival movements became petrified in legalistic constitutions and bureaucratic structures.

Today, authority within Franciscanism is exercised in a clearly defined hierarchy from a general minister with his general definitorium or council, through territorial or language jurisdictions of provincial ministers with their provincial definitoriums, to local guardians or ministers with their house discretorium or chapter.[25] In addition to the General Constitutions which apply to the whole Order, additional schedules have been enacted by each province for itself, and statutes are framed for various specialized activities of the Order such as foreign missions, home missions, studies, and parishes. As late as the General

[22]Ibid., chapter 1, articles 1-11, pp. 38-40.
[23]Ibid., chapter 1, article 3, p. 39.
[24]Ibid., chapter 3, article 18, p. 48.
[25]*General Constitutions of the Order of Friars Minor* (Pulaski, Wis.: Franciscan Publishers, 1969), chapters 8 and 9, pp. 64-98.

Constitutions of 1953, the constitutions met various infractions with specific sanctions ranging from the denial of priestly functions to dining on bread and water.[26] These constitutions demanded permission of specified authorities for activities such as leaving the fiary or removing trees from the friary property.[27] Minute rules governed every aspect of admission to and dismissal from the Order as well as the procedures for elections.[28] As Thompson has indicated for organized authority, certain symbols of office have as recently as 1967 surrounded those in authority within the Franciscan Order. These have included such items as distinctions in seating during meals and chapters and special liturgical dignities.[29] While attempting to reduce much of the institutional encrustation of previous constitutions, the current set adopted in 1967 on an experimental basis still spend half of their attention on institutional and structural affairs.[30]

At present the view of the Franciscan movement is that of a strictly hierarchical, bureaucratic structure, even though greater localism and shared responsibility have received greater emphasis since the Second Vatican Council. Authority administers itself through clearly defined channels, and the recent emphasis on shared responsibility has tended to multiply bureaucratic functions through committees, commissions, and directorates rather than decrease them. Membership in the Order is in itself a career whereby one, in performing the duties of the life, receives his sustenance—a far cry from Francis's original notion of support through manual labor.

We may conclude from this brief study of the evolution of Franciscan authority that the Weberian theory on the evolution of religious authority from charismatic leadership to bureaucratic structure applies in this case. Further studies in the application of the Weberian theory to the development of other Catholic religious orders or congregations might reveal a similar phenomenon. The Weberian theory is, however, an abstraction. In concrete application the theory experiences mitigation, as this study indicates. The Weberian stages of evolution are not clearly defined in the concrete. They have a tendency to overlap. When charismatic leadership was at its height in the Franciscan movement the first stirrings after bureaucratic organization and rationalization were in action. On the other side of the coin, charismatic elements continued to exercise themselves even after Bona-

[26]*General Constitutions of the Order of Friars Minor*, in *Rule and Constitutions of the Order of Friars Minor* (Paterson, N.J.: St. Anthony Guild Press, 1958), chapter 7, titles 3-4, pp. 127-ĉį.
[27]Ibid, chapter 3, title 2, article 191; chapter 8, title 1, article 345, no. 2—pp. 83-84, 145.
[28]Ibid., chapter 2, titles 1 and 7; chapter 8, titles 7 and 17—pp. 14-20, 55-67, 186-94, 160-67.
[29]Ibid., chapter 8, title 35, pp. 213-15; *Ceremoniale Romano-Seraphicum* (Quaracchi: ex Typographica Collegi Sancti Bonaventurae, 1927), articles 247, 405; pp. 162, 275.
[30]*General Constitutions* (1969), chapters 8 & 9, pp. 64-98.

venture had cast the movement into a bureaucratic structure. That the Weberian theory modifies itself in the concrete is true in the case of Francis himself. As we have seen, he does not emerge as a pure type of charismatic leader. We might ask, however, what charismatic leader is ever of the pure variety? The very nature of charismatic leadership would militate against casting it into a reproducible mold.

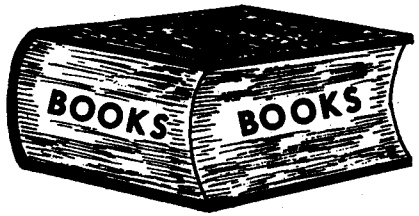
In this study there is evidence to indicate that most frequently the success and increase in size of a charismatic movement leads to the necessity of rationalizing it into a bureaucratic form. A tendency here is to look upon the routinization or bureaucratization of a charismatic movement as something undesirable. Today, one is often inclined to view an authority structure, especially in religious matters, as something which contaminates or withers religious vitality. True, there are dysfunctional aspects to bureaucracy and its authoritarian structure; yet there are functional attributes which should be considered. Even the charismatic leader possesses his own dysfunctional qualities. Development into a bureaucratic, disciplined, authoritarian structure is a necessity for any charismatic movement if it is to continue functioning and consolidate its gains. Had Bonaventure not rationalized and routinized the Franciscan movement, Franciscanism would have been in grave danger of exhausting itself in irresponsible and poorly managed endeavors. At times the authoritarian structure has been a source of reform and revitalization within the Franciscan Order.

Finally, this study has also shown the existence of a charismatically led movement within the Catholic tradition which is often cited as the foremost example of a religious bureaucracy. This would, at first glance, appear impossible; yet it might give a partial clue to the success of the Catholic tradition in remaining a long-term, vital religious bureaucracy. The ability of the catholic tradition from time to time to allow and encourage a charismatic movement within its ranks has probably been one of the greatest sources of replenishing its vitality. The current interest in, and even positive support of, recent Catholic pentecostal and charismatic experience by notable members of the

Catholic hierarchy might be a con temporary manifestation of this too little investigated ability. Recent reports have indicated that the most enduring of Catholic pentecostal or charismatic groups have been those which like Francis have balanced their scriptural emphasis with a sacramental focus and have allowed their charisma to recognize the institutionalized charisma of the hierarchical offices.

At the conclusion of his book, *The True Believer*, Eric Hoffer has envisaged fanaticism as "a miraculous instrument for raising societies and nations from the dead—an instrument of resurrection."[31] Charismatic movements such as that of Francis of Assisi have often performed a similar service for the Catholic tradition: the resurrection of Catholic vitality when it was about to gasp its last breath.

[31]Hoffer, p. 151.



Language, Truth, and Meaning: Papers from the International Lonergan Congress 1970. Edited by Philip McShane. Notre Dame, Ind.: University of Notre Dame Press, 1973. Pp. 343. Cloth, $12.50.

Reviewed by the Reverend Leland J. White, Ph.D., Chairman, Religious Studies Department, Nazareth College, Nazareth, Michigan.

Organized by former students of Bernard Lonergan to extend the influence of his pioneering theological and philosophical thought, the Lonergan Congress attracted scholars from a number of disciplines, backgrounds, and countries for a collaboration that newsmen recognized as extraordinary. *Language, Truth, and Meaning* is the second volume of papers from the Congress.

Lonergan invites the collaboration in inquiry that these papers document. A handful of books published during a long teaching career have made Lonergan a legend in academic circles; yet his books are often felt to have an incomplete character curiously concealed by their encyclopedic style. The incompleteness stems from the view that Lonergan takes of himself as an author. He is a teacher-author. He describes his *Insight*, which appears to be an exhaustive account of the processes of understanding, as a five-finger exercise, a workbook for his reader-students. He opens up matters for investigation; but he does so from the premise that his readers have not so much merely to see the facts of the case as to recognize and then to engage their own inner resources for a further penetration of the facts. His readers come away from him feeling that there is much more implied than directly stated. Above all, what he implies is that the scholar is engaged in a collaborative enterprise, that like the teacher the writer gives the first word and perhaps some of the guidelines for an inquiry that requires the voices and the energies of many others.

Quite rightly, then, Lonergan's students did not try to honor their mentor in a *Festschrift* explaining his thought. Rather they invited representative contemporary voices to enter into a conversation with each other and with Lonergan over common problems. In this volume, whose title stands in contrast to A.J. Ayer's *Language, Truth, and Logic*, contributors wrestle with the crucial issue of the truth of language. What makes the expression one person makes of himself to another truthful? In the specialized society in which the experience of one person may be so different from another, what is the measure of truth? Those who have emphasized logic, as Ayer does, have made a significant contribution by drawing out in great detail the different logics that guide speech, the different steps that people take in thinking things through and speaking about them. They have heightened awareness of the games people play with words. On the negative side, this awareness of the multiplicity of logics that guide the relationship of language to truth has tended to reinforce specialization, to make the possibility of a conversation that transcends the barriers erected by different experiences and disciplines appear remote.

A prime example of how different experiences have been filtered through different disciplines occurs when one asks what subjectivity is. The physicist or mathematician will speak of purifying their work of subjective elements (if they will admit their presence), while the psychologist systematizes a subjectivity he wishes to keep focal. The philosopher who would raise the question of the truth of theology, political science, economics or history, must himself take a stand with respect to subjectivity and deal with the various ways that it enters into the areas of his inquiry. Lonergan, his students, and these contributors recognize the different logics that have produced the varied statements of these disciplines. Without minimizing the obvious problems that an issue such as subjectivity poses, they have however insisted on a step beyond logic. They have raised the question of *meaning*.

When these collaborators refer language and truth to meaning rather than to logic they move beyond the methods of this or that discipline, beyond the processes of this or that person's experience, to the more comprehensive frameworks of life and experience. They insist on a commonality of experience that embraces different modalities, that will make one intelligible to another; they would situate even subjectivity within a range of common experience capable of some common meaning.

To make a case for such a comprehensive meaning is not at all unusual for philosophers and theologians. What is relatively rare is for philosophers and theologians to avoid an occupational hazard of prejudging the nature of that comprehensive meaning, of settling in advance how different lines of thought and speech are to relate to one another. Too often they have forced the conversation between other disciplines to fit a framework that does not fit the concerns of the other spokesmen. Such philosophers and theologians wrote very complete books that scarcely required, if they even permitted, the further collaborative inquiry of readers from other circles with different logics. This hazard is overcome in this volume to a remarkable degree.

Even if they admit that such a hazard is overcome in this instance, some might object that as a theologian Lonergan has scarcely begun. It would be charged that faith and the content of things believed have hardly begun to be discussed. It is true that Lonergan on the whole leaves such concrete details of religious faith as conclusion that may be drawn by those who follow him in his inquiry. But it is no less true that he begins with a very basic faith that the realities he knows in faith, far from being so private as to require his insistent presentation of them to others, are indeed so real that they are accessible to others. Others are to be trusted to join in the inquiry after them with him. Indeed, others will bring their own unique resources to that inquiry; these enrich his own inquiry and experience. The contributors to this volume are in conversation with, listening and speaking to scientists and philosophers with whom the average christian may not enter direct conversation. Yet the spirit of their inquiry is precisely the spirit of faith in God productive of faith in others that is at the heart of all Christian living. To know what the meaning of one's life includes the varies logics of others' lives flows directly from the Christian effort to live with and for the others.

The Sexual Celibate. By Donald Goergen. New York: Seabury Press, 1974. Pp. vi-266. Cloth, $8.95.

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.

In this day and age, a book I agree with about 85% of the time can't be too bad. Father Goergen brings together both theological and psychological views of sexuality, in both instances giving the various viewpoints and evaluating each.

Beginning with the exposition of the biblical views of sex in Genesis, Song of Songs, Paul's and Augustine's theological (too suspicious view), Father Goergen goes on to describe briefly the Freudian, Adlerian, and Franklian approach to personality, and himself to opt for a Maslovian approach in terms of self-actualization. He makes the important distinction between the genital and the affective (the celibate has given up for God only the former) and stresses the point that chastity is not opposed to tactility, as American culture (until recent years, anyway) has inculcated. He points out that myths surround celibacy as well as matrimony, e.g., that all will be perfect after vows, one will never suffer alone, that one can't have close friends. With regard to mythical problems of celibacy, the author's point is worth quoting: "Many of the problems of celibate living are not a result of the fact that it is celibate but that it is simply living" (p. 122).

Particularly valuable is the chapter on intimacy and friendship, even if one opts for a more cautious view than the one the author espouses. The chapter on the spiritual life of the celibate is all too short, as the author himself remarks. The weakest chapters were those on virginity and the sexual life of the celibate. In the former he regrettably suggests that Mary's physical virginity was not important in contrast to her surrender to God; and in the latter his own judgment on some sexual sins is too lenient. There is a real sense in which all sin is imperfection and immaturity, but that doesn't mean it is *only* that and not to be taken seriously.

These reservations aside, *The Sexual Celibate* is a helpful book, but one that requires slow and careful reading.

The Sacraments Today. By Juan Luis Segundo, S.J. (Vol. 4 of **A Theology for Artisans of a New Humanity**). Trans. John Drury. Maryknoll, N.Y.: Orbis Books, 1974. Pp. vi-154. Cloth, $6.95.

Reviewed by Father Raphael Bonanno, O.F.M., OF Pires do Rio, Goiás, Brazil, where he is a member of the Parish Team Ministry and the Vocational Team for the Franciscans in Goiás.

Reviews of vols. 1, 2, and 3 of Father Segundo's series have already been published in these pages. Now we have this review of volume 4 on the Sacraments, with the review of volume 5 (*Evolution and Guilt*) forthcoming.

Sacramentology, like all theology nowadays, is undergoing a great intellectual ferment of new ideas and new approaches to age-old truths. Father Segundo as a modern theologian is well within this spirit of theological renovation. As a Latin-American theologian he contributes to a different aspect of the sacraments, one where they are seen through the prism of "liberation theology." The result is very interesting, to say the least. His sacramentology confronts problems and answers, emphases and trends, truths and superstitions.

Segundo's ideas are clear and well expressed. He is a born teacher, besides being a good theologian. There is little chance of mistaking his meaning. Although the printer's office forgot footnotes 6 and 7 on page 114, the book cites many Latin-American pastoral documents and thereby links concrete reality and life to Segundo's theologizing.

How does his vision fit in with sacramentology today? After Vatican II much emphasis has been placed

on community and the sacraments. As Segundo writes, "it is the sacraments that fashion human beings into a Church" (p. 44). The sacraments are for men, moreover, and not men for the sacraments. An inversion of values in this area creates magical procedures. The sacraments do have an air of mystery about them, but not one of magic. They open out the human being to the Infinite, not only as an individual but also as a member of a saving community. They are celebrated in time and space but pass beyond these categories. If the sacraments are viewed too concretely, they become simply rites and ceremonies. If they are viewed too spiritually, they become disincarnate, super-mysterious, and magical.

It seems that the same balance one must maintain between the humanity and divinity of Christ applies equally to his sacraments, his personal gestures in our everyday world. The sacraments are historical realities in our lives. They occur at certain "strong" moments of our contact with the presence of God in the modern world. They are not merely frequented or administered but celebrated, experienced, and *lived*. (Happily there has been a marked change in our language about "using" or "receiving" the sacraments.) The sacraments are religious experiences, personally and socially. Segundo says: "Sacraments divorced from historical reality and community become magical procedures .... Sacraments are not man-thing relationship but man-men relationship or men-men relationship." The man-thing relationship is often unconsciously voiced in the parishioner's innocent question: "How much does a baptism cost?" As if one could put a price on a lived experience!

The crisis in sacramentology comes from renewal. Concrete examples are the Corpus Christi procession, infant baptism, Sunday Mass, etc. What is the original meaning of these sacramental practices? What do they mean in our daily lives? A poll of university students and Catholic Action people showed that they were lost by the sacred-profane dichotomy, unable to see God in the texture of their lives. Sacraments were unreal to them; therefore, some youths simply would not celebrate or live them. Parish priests have a tremendous and arduous task to help the laity rethink their sacramental life. Formation in one mentality must cede to a new, richer, more profound appreciation of the sacraments in real life. Segundo shows that from "sober, insistent, creative preaching will come the motivation capable of transforming people into a real community and an authentic sacramental Church" (p. 113). Therefore courses in baptism, confirmation or matrimonial theology and preparation have flourished after Vatican II. The Church is trying to re-define its sacramental life. Theologians like Segundo help the process considerably. They don't provide the last word, but they certainly start people thinking about many things we take for granted—in this case, the sacraments. Sacraments demand reflection and action. They should be conscious, human acts insofar as this is possible or necessary. The more reflection, the more profound the impact of the act on the individual.

Here, I think we must be careful not to exaggerate the human dispositions of the Christian to the detriment of the divine intervention in each sacrament. Up to now, the overemphasis was on the divine side of the sacramental mystery, the *ex opere operato* theology; undoubtedly true but too greatly stressed after Trent. Nowadays there is a tendency to swing to the opposite extreme, the *ex opere operato* theology, as if the total effect of the sacrament depended solely on the human side. In this connection, confer some recent thinking against infant baptism. The middle ground is always preferable. But the problem really seems to be how to live this middle ground in practice, or as someone wrote: "How to keep your balance in the modern church."

Some of Segundo's reflections on liberation theology also merit mention here. For example, he views celibacy in a theology of liberation as an expression of total love for the community, its justice and liberation. The celibate can preach freely the kingdom of justice to the powers that be, without fear of retribution or oppression against his wife and children. If he must suffer for justice's sake, only *he* suffers. If he must die, as the prophets of old, only he dies, in total dedication to his people. Segundo also acknowledges his debt to the Brazilian educator, Paulo Freire, for his pedagogy of liberation. The Sacraments can conscientize the people to their true liberty as the children of God.

This fourth volume of Segundo's series carries forward his contemporary theologizing to the sacramental area. Next we will review his *Evolution and Guilt*, the fifth and apparently the last in his series, *A Theology for Artisans of a New Humanity*. Considering the quality of Segundo's work, we can only hope that he doesn't stop there.

Jesus: A Life of Christ. By Lord Longford. Garden City, N.Y.: Doubleday & Co., 1975. Pp. 185. Cloth, $5.95.

Reviewed by Father Richard Leo Heppler, O.F.M., Chaplain to the Missionary Sisters of the Immaculate Conception in West Paterson, New Jersey.

This is an attempt to give a very compact biography and an evaluation of the life of Christ. The author is aware that theologians disagree on many points about Christ's life, and he knows that the Gospels are not biographies. Yet he constructs a sparse biography that leaves him open to criticism both in what he includes by way of occational editorializing and in what he fails to include.

The final chapter, the evaluation of the "facts" of Christ's life, comes off much better. Jesus is presented as the teacher of the highest ethical system of all times and as the God-Man.

The book may appeal to those who lack familiarity with the life of Christ. It strikes me as being something like a professor's outlines for a series of lectures, each chapter designed to provoke further discussion. If I am guilty of presuming that most Christians have a workable knowledge of our Lord's life which

they do not have, then the book may have a wider reading public than I am giving it credit for.

Your Confession: Using the New Ritual. By Leonard Foley, O.F.M. Cincinnati: St. Anthony Messenger Press, 1975. Pp. 105. Paper, $1.50.

Reviewed by Father Paul J. Oligny, O.F.M., an Assistant at St. Francis Chapel, the Northway Mall, Albany, N.Y., and translator of many books on theology and spirituality.

Here is a delightful, much-needed informative paperback on the Sacrament of Confession that both priests and the laity can read with great profit. In the course of reading it for review purposes, the thought spontaneously came to mind: Every Catholic should read this book.

He should read it for many reasons. Chapter III, e.g., is entitled "Who Is the God We Reject?" Many of these potential readers will discover that the God of their imagination is not the God Jesus has revealed to us. Father Foley does a masterful job of tearing down all our false concepts about an emotionless, overwhelming, remote and angry God. He leads the reader to the conclusion that "God's forgiveness is his constant reaching out to us to enfold us again to himself, like the father of the prodigal son" (p. 38).

One aspect of sin that is too little known is its social repercussions. Everyone admits that my sin damages me, but not many have come to the realization that my sin "makes me less able to give you the love to which you have a right. "Sin . . . diminishes my ability to pull my weight in the community" (p. 57).

Speaking of the new Ritual, Father Foley says: "Those who expected something radically new or different will be disappointed. Yet the revision is significant because there are new and positive emphases which, *if they become part of our understanding and experience*, will restore this sacrament to its rightful place in the life of the church" (p. 2).

The author then proceeds to a consideration of four basic Christian needs that will ready us for the new ritual. The first need is *to experience community*. This brings up the question many Catholics voice: "Why not go straight to God? Why go to a priest?" (p. 7). The other three needs are *the need for leadership, the need for prayer*, and *the need for wholeness*. The book analyzes "the fundamental ideas and attitudes which are presupposed for any meaningful celebration of the sacrament and without which any ritual, new or old, is useless" (p. 11).

On finishing the book, the reader might be tempted to lay it down and say: "The author doesn't have very much to say about the new ritual." But he will, I believe, have to agree with the author that some much needed ground work has to be laid before the new and positive emphases are rightly appreciated.

The book was written not only for priests, but for the enlightenment of all lay Catholics as well. Would that every one of them would read it for the enrichment and deepening of their relationship with Jesus.

U. S. POSTAL SERVICE

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of August 12, 1970: Section 3685, Title 39, United States Code)

1. TITLE OF PUBLICATION	2. DATE OF FILING
THE CORD	September 13, 1975
3. FREQUENCY OF ISSUE	3A. ANNUAL SUBSCRIPTION PRICE
Monthly except July	$4.00

4. LOCATION OF KNOWN OFFICE OF PUBLICATION *(Street, city, county, state and ZIP code) (Not printers)*
St. Bonaventure University, St. Bonaventure, New York 14778

5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS *(Not printers)*
St. Bonaventure University, St. Bonaventure, New York 14778

6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR

PUBLISHER *(Name and address)*
The Franciscan Institute, St. Bonaventure, New York 14778

EDITOR *(Name and address)*
Rev. Michael D. Meilach, O.F.M., Siena College Friary, Loudonville, New York 12211

MANAGING EDITOR *(Name and address)*
Rev. Bernard R. Creighton, O.F.M., The Franciscan Institute, St. Bonaventure, N.Y. 14778

7. OWNER *(If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)*

NAME	ADDRESS
St. Bonaventure University	St. Bonaventure, New York 14778

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES *(If there are none, so state)*

NAME	ADDRESS
None	

9. FOR OPTIONAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES *(Section 132.121, Postal Service Manual)*

39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."

In accordance with the provisions of this statute I hereby request permission to mail the publication named in Item 1 at the reduced postage rates presently authorized by 39 U. S. C. 3626.

(Signature and title of editor, publisher, business manager, or owner)

10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES *(Section 132.122 Postal Service Manual) (Check one)*

The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes: ☑ Have not changed during preceding 12 months ☐ Have changed during preceding 12 months *(If changed, publisher must submit explanation of change with this statement.)*

11. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NUMBER OF COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED *(Net Press Run)*	1300	1300
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	30	30
2. MAIL SUBSCRIPTIONS	1146	1221
C. TOTAL PAID CIRCULATION	1176	1251
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	54	29
E. TOTAL DISTRIBUTION *(Sum of C and D)*	1230	1280
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING	70	20
2. RETURNS FROM NEWS AGENTS	0	0
G. TOTAL *(Sum of E & F—should equal net press run shown in A)*	1300	1300

I certify that the statements made by me above are correct and complete.

SIGNATURE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER
Fr. Michael D. Meilach, ofm, Editor

PS Form 3526 (Page 1)