COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our Summer Issue have been drawn by Sister M. Raphael Fulwider, O.S.F., chairman of the Art Department at Maria Regina College, Syracuse, N.Y. The poem, "Mary Magdalene (p. 232) was illustrated by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, Ohio.

the CORD

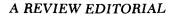
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The Roots of Bonaventure's Thought

ITH THE CELEBRATION of the Bonaventure Centennial coming to a formal close this summer here at St. Bonaventure University, it seems more than appropriate to call our readers' attention to a work on Bonaventure which will be a basic sourse for some time to come: The Historical Constitution of Saint Bonaventure's Philosophy, by John F. Quinn of the Medieval Institute in Toronto. The scope of this work is enormous—examination of the textual basis of virtually every Bonaventurian doctrine from exemplarism and illumination to hylomorphism and the form of light; the comparison of St. Thomas's views on all these matters with those of Bonaventure; and very importantly-an over-all evaluation of the "classical" and "contemporary" assessments of historians of Bonaventure's thought: e.g., De Wulf, Gilson, and Van Steenberghen on the one hand; and Robert, Ratzinger, and Van de Laan, on the other, Quinn concludes that Bonaventure's philosophy is neither a warmed-over Augustinianism, nor a mishmash of Aristotelianism and Neo-Platonism, but an original synthesis based on the notion of participation and developed in a way that is Bonaventure's own.

The organization of the work is superb. After an introduction which offers a complete review of Bonaventurian studies, Quinn works through the theme of natural knowledge, its foundations, principles, modes, certitude, and illumination, and under that theme treats the aspects of

The Historical Constitution of Saint Bonaventure's Philosophy. By John Francis Quinn. Toronto: Pontifical Institute of Mediaeval Studies, 1973. Pp. 981, incl. Bibliography & Index. Leatherette, \$25.00.

Father Julian A. Davies, O.F.M., Ph. D. (Philosophy, Fordham University), our Associate Editor and the Head of the Siena College Philosophy Department, is teaching a graduate course this summer at St. Bonaventure University, entitled "A Survey of Franciscan Thought."

Bonaventure's philosophy alluded to above. Each section is followed by a summary, and the final chapter gives an over-view of all that has gone before in the 896 pages of closely printed text. A Bibliography of twenty pages and an extensive index make this work accessible to, and invaluable for, the scholar.

If there are weaknesses in this work, they flow from its strengths: e.g.; the inclusion of St. Thomas as vehicle of comparison makes the book another book; the very thoroughness of treatment tends to blur distinctions; the length of the work puts it out of range for the general reader (I feel the gathering of the summaries in one separate book would be a valuable contribution). Yet any serious Bonaventure scholar will have to take note of Quinn's magnum opus, and The Historical Constitution of Saint Bonaventure's Philosophy is a book which should be in the library of every Franciscan Community in any way involved in education, as well as in every major public library with significant holdings in the medieval area.

De Julian Davis ofm

Mary

one spends all his energy in work and this becomes his master there is no peace

another puts all his hope in studies and calls them lord—
rest is not found

some labor in making Yahweh their God they are called happy.

ANTHONY SAVASTA, O.S.E.

Francis Builds a Home

HAROLD NIEDZWIECKI, O.F.M.

RANCIS OF ASSISI means many things to different because each one approaches him with a certain perception colored by his own personality and background. Our perception of things is necessarily subjective because we are subjects; we are not cameras or tape recorders which might record the very same aspect of reality in every detail. We receive different impressions and, consequently, we also express ourselves differently. So, our impression of Francis and Franciscanism might be somewhat different and our lifestyle might also reflect these differences. And, as long as we are alive, our perceptions are subject to change. So today, my view of Francis and what he stands for is different from what it was twenty years ago. He has not changed, but my perception of him has. Lived experience, reading, relook on things.

Recently, I have had many opportunities to search for Francis. The College of St. Francis, of which I am a part, is searching for its own identity as a Franciscan center of learning; a Sisters' Commission, with whom I am involved, is also doing the same for its community. In connection with these, I have tried to put together my picture of Francis, and I'm happy to share it with

From an objective point of view there are many aspects of Francis that can be discussed because his life was so rich. It was like a beautiful diamond that can be examined from different angles. What especially impresses me at this time, however, is not so much any one aspect, but rather the sense of unity that characterized his life. He was able to achieve a remarkable kind of wholeness and integration flection, discussion—all these and handed down a very cohave an effect on a person's out- herent and meaningful worldview. There were no contradic-

Father Harold Niedzwiecki, O.F.M., Ph.D. (Philosophy, Innsbruck, 1961), a member of the Assumption Province, is Professor of Philosophy and Chairman of the Philosophy Department at the College of St. Francis, Joliet, Illinois:

what he did; no conflicts between ger than the material universe, his relationship with God and and his vision, therefore, cannot with man. As a result, a kind of be restricted to the physical. serenity and peace somehow Fullness of life for a human being characterize him, and this comes comes from an awareness of and from being able to "put it all involvement in a deeper world. together," as we say.

would like to make use of the theme of "home." What I find useful about this theme is that "home" is not a finished product, but rather a process of achievement. "Home" is not so much a place as a relation, and a meaningful relationship is not something that happens by chance; it is the result of conscious personal effort. Conscious personal effort means that we make an attempt to grow in our awareness of reality; we try to expand our I will make use of them throughvision.

Many people today wear bi-focal or even tri-focal glasses. This enables them to read the newspaper and enjoy a beautiful landscape, too. Well, man's vision as a human being is not limited to his eyesight alone; it refers to his insight as well. There are some people who can see only the immediate surroundings of the physical environment. Others see much farther; they have a good long-distance vision.

tions between what he said and realize that man's "world" is big-Temporal and spatial events in In my reflections on Francis I our material environment find their true meaning only in the context of an eternal and infinite horizon.

> I have discovered some useful insights on this topic in Josef Pieper's essay on leisure. In his little work he distinguishes between the physical world and the spiritual world. The world of matter he calls "environment," and the world of spirit he calls "world." I want to emphasize this distinction and the terms because out this paper.

These two—matter and spirit are different, but what is important to note is how they differ. They are different not as two parts of a whole—for example, as my left and right legs are different parts of me; but rather as part and whole—for example, the leg being a part of me. So, "environment" represents merely the physical realm of human existence, while "world" stands for They my entire existence, physical and

spiritual. This makes up the whole context of man's existence, and in this context even that which is material can become spiritualized.

I mention this distinction because it is only in what we will now call "world" that we find spirit. It is here that we discover a field of relations which is the foundation of a home and a family. This is where man belongs.

Recently I read an account of a psychiatrist about the death of his patient. This patient was the famous actress, Marilyn Monroe. About her, Dr. Ralph Greenson says: "She was a good human being. She was a lost and very lonely woman, who has never gotten over being a waif. She needed to belong to a family. It is a tragedy that her artistic achievement as an actress, and all the wealth and fame it brought her, did not give peace. She had a good future ahead of her..." As you may recall, she ended her life by taking an overdose of barbiturates.

What a remarkable contrast between her life and that of Francis! In terms of our above distinction, she had everything: fame, possessions, but no "home," no sense of belonging. Francis, on the other hand, had nothing here—no possessions, no dwelling, no money, but his heart was at peace because he had

found a "home." He had a different vision of life.

One way in which people manifest their near-sightedness is by taking things out of context and equating a part to the whole. For example, people sometimes will single out joy, simplicity, poverty, St. Francis talking to the birds or walking barefoot, as being "Franciscan" traits, but fail to see the reason behind them. To supply the reason, the background, the context in which these things do become meaningful is part of my purpose here.

There is a whole web of relations in every person's life, and seeing the connection between these is often part of the problem we face. We find it hard to see how pieces fit together, to establish priorities. Francis, of course, was no exception: it is, after all, a part of being human. He did, however, finally "put it all together." His conversion meant just that. He turned from a superficial existence which focused on the "environment" to a meaningful way of life in the "world." This was indeed a spiritual change because it meant discovery of the spirit in his

Even as I was putting these thoughts together, I heard in the background a song whose title must have been "She Touched Me." I say this because this phrase was used so often. The line that struck me was something to the effect: she touched me and after that nothing remained the same. I think Francis' conversion was like that. God "touched" him, and Francis was no longer the same. He turned his life around, he converted, which means basically that he discovered God, he established a relationship with Him, he was indeed "at home" with God. After this, everything seemed to fall into place for him.

He realized, above all, his basic relationship with God as that of a son. He was no longer alone; he belonged to a family. From then on, everything else was viewed in relationship to the Father. Others are not persons only, but children of God, making Francis a brother and a servant to them. Nature, too, reflects a relation to God, making creatures out of things and making Francis see himself as a kind of shepherd.

These three relations—son, brother-servant, shepherd—are basic, I think, to Francis' vision. They constitute his impression of reality, and his life, then, becomes an expression of his belief. We are now ready to look at each one of these relations.

Son

THE BEGINNING of human life is normally associated with love. Francis's spiritual rebirth also came about because of love. It occurred when God touched him Go

and he realized that God loved him and is indeed Father of the family of creation. Francis spent time soul-searching, questioning his existence. His conversion marks the time when his question mark was replaced by an exclamation point. This was indeed good news: God loves, God loves me. Is not this the basic reason for Francis's joy and optimism? God shared himself with Francis and eventually will share his mission too. This sharing came as a revelation to Francis, a revelation which occurred through Iesus, God's Son, whom Francis was to imitate so closely throughout his life. Francis received this revelation and soon became aware that to be a son of God meant also to be a brother and a servant. His whole apostolate eventually is colored by this attitude. Before seeing Francis in action, though, we ought to see him in contemplation, since his life is but an expression of what he thinks, believes, and feels.

The inspiration for all that he did is found in his primary relationship with God. It was his discovery of God as love that caused him great joy in the first place. Another contrast occurs to me here. Friedrich Nietzsche, a German philosopher, wrote these words at one point in his life: "It is so seldom that a friendly voice reaches me. I am now alone, absurdly alone... and for



vears no refreshment, not a drop of humanness, not a breath of love has reached me." Small wonder that he is written about as a pessimistic, nihilistic philosopher. He is also an atheistic one, the one who coined the phrase used so much in the recent past: "God is dead." Francis was very much aware of God, his love and goodness, and he was always ready to acknowledge it, to sing His praises, to thank Him. Consequently, his prayers are full of words of praise and thanksgiving.

Francis's faith in God was his way of responding to the revelation he received through Jesus. His vision of things was now colored by this faith. Anything that pertained to God or His work became an object of faith and serious concern for Francis; for

example, the Bible as the written word of God, the Eucharist as the sacramental sign of God's presence, priests and theologians as mediators of God's revelation. In all these examples what is the relation they bear to God, His presence, His power?

Having experienced the value and beauty of his relationship with God, that is, feeling very much "at home" with a Father, Francis was a man full of faith and was to remain faithful for life; and every aspect of his life would reflect this fidelity, for in God he discovered a value to be held firmly. It was a value worthy of his trust.

Some of the prayers attributed to Francis revealed something of his mind to us. I think, for example, of his prayer, "My God and my All," or what has come to be known as the Peace Prayer, or his Canticle of the Sun.

In the first of these prayers I find a very sound basis for Francis's simplicity. He became a simple person because a single thought pervaded his life: God, who is a loving Father. In turn, Francis became a wholehearted person when he discovered a value worth his whole attention and all his energy. In this sense he was a singleminded, a simple person.

Another attitude that is firmly rooted in God's being Francis's "All" is poverty. If God is

Francis's "All," what need does he have of anything else? Indeed, what else is there to desire? For Francis things can have no real value in themselves; but in relation to a further purpose, they acquire a value, they in fact cease to be things and become creatures. They are meant to enrich our lives; and any time they detract from that and become obstacles, they fail us. And yet, it is really we who fail, because we misunderstand the relationship between them and ourselves. Francis's poverty was based on his understanding of this relationship. He did not so much look at things, as through them. His "world" included, but always transcended, his "environment," so that Francis was never "at home" with things. They never became so important as to displace God.

In the light of this understanding we can see why Francis often admonished his brothers about possessions and particularly money. He realized the possibility of misplaced priorities, the danger of inverting the relation, that is, man becoming a slave of his possessions. You can see, then, that poverty is not merely a negative notion for Francis; nor is it ever an end in itself, but rather a means to maintaining healthy relationships.

Pursuing further Francis's attitude toward God as his "All."

we understand why he considered himself a vilgrim. God is not situated in a place, he is not confined to an "environment." His "world" is not physical but relational, that is to say, personal and spiritual. No place can contain Him. Our "environment," therefore, cannot be our "home." We do live and operate here and now, but our lives are never entirely confined to physical and temporal limits. Just as I am more than my body, so my "world" is much more than my physical environment. And so, we can never feel completely "at home" or fully satisfied here, if we share Francis's vision. We can see why he did not wish to have dwellings, but rather chose to be an itinerant preacher. Home for him was where God was.

With his heart and mind set on God-His love, goodness, power—Francis could not help thinking of his own lowliness. Humility is thus another natural consequence in his thinking; for in relation to God, he is indeed nothing. What claim to fame can he make alone? His greatness lies in his lowliness. It is not he, but God who accomplishes worthwhile things. God does, however, employ instruments in fulfilling His mission, and Francis saw himself as just that—an instrument whose value lies not in itself, but in being faithful to its purpose, that is, channeling God's power of love.

It becomes somewhat clear to me that so many of the so-called "virtues" of Francis are nothing else but different aspects of him. viewed from a different perspective. His life is like a beautiful diamond which can be looked at from many different points of view. Seen from one angle, he appears joyful. From another, he is simple, poor, humble. Or, peaceful.... All these make sense only in the light of the entire context.

That context is what I mean by "home" as a process, something to be accomplished. This implies effort on our part. For Francis, being "at home" with God meant a great deal of time, energy, and attention. In practice, this means an attitude of prayerfulness, which means a great deal more than just reciting words. My whole being, not just my lips, must reflect my awareness of being a son. I—my mind and heart, hands and feet—I must seek out God. Discipline and effort are needed, and at times I need to get away from the noisy "environment" and search for solitude. In my "world" I need to look inward and upward in order to see how I may be a useful instrument.

God is not confined to the "environment" but has a "world" which is boundless, unlimited by time and space. That is why in moments of prayer, when we are "at home" in God's world, we find a source of renewed energy, strength, and freedom-so different from the boring routine and restrictions of our "environment." These become moments of rebirth.

This, I feel, is Francis fundamental secret: his discovery of God as a loving Father. This led Francis to discover himself, enabled him to be himself and become so much for others. His active involvement in the world becomes meaningful only in the light of this background. His relationship with God is fruitful and results in a life of service in behalf of his fellow man.

Brother-Servant

I REMEMBER READING a story about a king who was so taken up with his greatness that he had nothing but mirrors in his palace in order that he might always see himself and be reminded of his greatness. While he was so turned in on himself his kingdom was suffering, his subjects were starving. He was totally unaware of their plight.

One day, a servant in the palace replaced one of the mirrors with a window, and the king, much to his surprise, saw not himself but his people. This became a turning point not only for him, but also for many other people.

Francis's conversion was a turning point too—not only for himself, but for many others in beliefs in their midst would his life. The discovery of being a thereby be giving them a conson generated a great deal of love in Francis. His relationship with God proved to be a very fruit- times, service might mean a very ful one, so that the love quite naturally poured over. Others now became "brothers and sisters," and in relation to them Francis became a brother and a servant. His "home" contained thenceforth no mirrors, only windows.

Very early in his new life Francis gained some followers. and it became clear to him that the relationship of brotherhood must find concrete expression. So it is that the notion of fraternity becomes a pivotal point in Francis's thinking. The brothers are to go in pairs, live in common, work together, pray in fellowship as a sign of brotherhood and as a means of strengthening the bond.

No one among them is to claim superiority. In fact, each is willingly to serve the other, and together they are to fulfill their communal mission, witnessing to God's love. Francis expressed this desire of serving others by calling his friars "lesser," thus revealing minority as another essential ingredient in his worldview.

Serving others might take on many different forms. Above all, for Francis it meant being available to others, and living out his crete example of what it means to be loved by God. At other specific action, such as his ministering to the lepers. Then again, concern for others took on the form of preaching. In whatever he did, his objective was spreading the good news and extending God's love.

Francis's encounter with God led to joy, peace, and freedom for himself. In turn, he wished to enable others to experience the same; so he set himself the task of helping others overcome whatever obstacle might hinder that experience. He sought to free people from all forms of oppression, any sin that violated man's relationship with God or his fellowman. He would always make attempts at reconciliation, help people put their lives in order, help them feel at ease "at home." Francis sought to be wherever suffering was evident, wherever sinners stood in need of God's saving power. He wished to serve as a channel for that power.

It is clear to me that the form of Francis's apostolate is but a logical expression of his meaningful relationship with God. The "windows" in his life are explained in terms of his being a "mirror" of God's love. What his heart and soul felt in prayer is

feet. Action understood in this our value no matter how much way is nothing else but an other we personally cherish it. face of prayer. Francis was wholehearted both in prayer and minded of a very beautiful quote: in service. In his relationship with God he was passive, but let it go free. If, after it is free, in relation to man he was very it comes back to you, it is yours active. We can see why it is forever; if it doesn't it never important to know the context was." It seems to apply very well if we wish to understand and to God's approach to man and appreciate Francis. He proved to might apply equally well to our be a very effective instrument dealings with others. After all, because he was very much af- being brother-servant means fected by God. Salvation, he helping the other person become realized, occurs when a person enters into a meaningful relationship with God, so that God does God. become my indeed Francis tried to facilitate this process, not by forcing people to convert, but simply by witnessing to God's love.

He very much appreciated the fact that man's response to God must be free. He learned that God respects man's freedom and "lets him be." To create, after all, means just that: let things be. In a way Francis shared this kind of creativity, and thus participated in God's own work, realizing that failure to do so is to fall short of the mark; and that in the biblical sense, is the meaning of sin. So we must come to appreciate this double relationship; namely, our vertical response to God must be totally free, on the one hand, and, on the other hand, on a horizontal level, we

now expressed by his hands and cannot force others to embrace

In this connection, I'm re-"If you love something, you must what he can. It means being of service, being generous, being hospitable, allowing others to feel "at home" with us, whether by sharing bread or by some other aspect of our life.

Jesus was the sacrament which mediated God's message to Francis in the first place. He was the sign of God's love. In turn, God chose Francis to mediate his eternal message of good news to a particular people at a particular time. Mirroring God's love, became a window Francis through which God became visible once again. Francis sought to rid others of dis-ease and put them at ease by healing, reconciling, making them feel at peace, "at home."

Shepherd

WE ARE NOW in a good position to understand and appreciate the third relationship, that is, Francis and nature. Here I think the term shepherd captures the meaning Trinity. In terms of our overof this relationship.

Earlier we saw man responding freely to God and allowing freedom for other persons. Well, at this point we might say analogously that man must also allow freedom for creatures. He must "let them be," that is, they are meant to be used, respected, cared for; in a sense, they are to be humanized and spiritualized by being included in the whole context of man's world. To abuse, exploit them, or let them enslave man is to fail in this relationship.

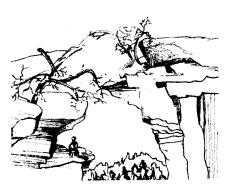
This third relationship completes the cycle of Francis's view of things, but it makes sense only as part of the whole picture. Francis is understandable only in the context of faith, apart from which we have either nonsense or sentimentalism.

nature as another expression of spirit, a context of faith. what he read in the book of Scripture. Both have the same Author markable unity for Francis. He and carry the same message. There is only one light, one truth, one message, and all of creation is meant to reflect that light, echo that truth, reveal that message. In ecology the term "ecosystem" is used these days to describe a unit of interdependent elements which comprise a whole. For Francis the ecosystem in nature parallels the community of men, which in turn is a reflection of the relations found in the family of the Blessed

all discussion here, all three of these—the natural, human, divine—constitute one ecosystem.

In this system man is called upon to mediate between God and nature. We might say he has a pastoral relationship with nature, that is, he is to shepherd it. This manifests itself above all through an attitude of reverence, which allows one to see not merely things, but "creatures" in relation to a Creator. In fact, Francis humanizes them and calls them "brother" and "sister." He sacramentalizes them by looking not at them but through them. They, like him, become a window through which God's light shines. You see how the relation makes a world of difference because awareness of it puts us in He understood the book of a different "world," a world of

> This context makes for a rewas truly whole in his being and living because he recognized



principle, the sacramental namely, that all things in the created order are vehicles and signs of God's grace. This enabled him to see God's face in every flower, Jesus in every person. For Francis all things come from God and all lead back to Him. Creator and creature appear to be two sides of reality. Looking upward, Francis sees nature in God; glancing downward, he beholds God in creation.

In this context it is easy to see that for Francis all things were intended to touch the heart of man and lift him to God. And, on the other hand, any misuse of creation can be viewed as an offense to the Creator. Like a beautiful scene, God and creation constitute a composite whole and are related as background and foreground. God is the eternal horizon ("world") against which historical events ("environment") occur, and apart from which they appear meaningless. In a sense, we might say Francis sees the earth as but a reflection of the stars. For him earth is a suburb of heaven.

Francis is certainly a person who had a capacity to marvel and wonder. He sensed a mystery around him, which captivated him. Life was truly full of awe for him. And much of this he experienced in relation to nature.

How we fail, therefore, when we take things out of context, when instead of devotion to the divine (the whole world), we make attempts to master and control everything and limit it only to our immediate environment!

The kind of unity and simplicity which Francis showed seems to be conspiciously absent today. Notice how all three relations we discussed are somehow involved. First of all, for many people today "God is dead." With His demise goes our sonship. Then, who is my brother? Am I my brother's keeper? Finally, our problems with ecology reveal a sad state of affairs. Attitudes like "It's not my world," "I don't care," are not uncommon. Does this perhaps show that the two-God and nature-are interrelated and indeed in a sense one? If God is dead—absent from our "world"—our "environment" seems to suffer some serious consequences. And most important perhaps is what happens to man himself. He loses a sense of identity because he has severed important relationships upon which his identity depends. The result is that he often falls apart psychologically, disintegrates socially, and dies spiritually. All this while thriving very much physically! His "home" is a hole in the ground; his vision is as big as the hole.

How different Francis appears! He was a person who discovered

then contributed greatly to society, while himself possessing nothing. His heart was set on God; his vision made a neighborhood of the whole world.

Francis wove a beautiful pattern of his life and it has become our inheritance. The thread we have been following in this pattern was that of "home." This includes also the notion of spirit, namely, that which gives meaning to the various relations that make up human existence. And, since spirit is not confined to an "environment," it operates in any place at any time. It was felt by Francis and can become operative in us, too. The spirit can shine through us as windows and can indeed renew the face of the earth. This cannot happen, however, unless man experiences a face-lifting first. This process will begin when man lifts his face bevond his "environment" and discovers a much bigger "world."

somewhat seriously and examine ed to see things which were only the quality of our relations. By a reflection of it. asking some basic questions about life, values, we can begin suffer the opposite kind of blindto see what remains to done ness. Things get in our way so thing other than ourselves.

Francis found God and agreed

himself in relation to God and to become a co-creator with Him. Like God. Francis saw that everything was indeed good in the world and that evil comes in only when we rupture the relationships which make life meaningful and beautiful. When we turn our eyes from God, turn our backs on our fellow man, and make a dump of nature, then all we have left is our self— no family, no father, no brother, no world, no "home." This would be the worst of tragedies, a crippling blindness.

> It is because man's world is so complex, his web of relations so intricate that he has trouble "seeing"—not just physically, but perceiving, which implies more than just sight. It includes what we might call "insight."

Isn't it interesting that Francis went blind at the end of his life? I see even this physical phenomenon fitting in well into his beautiful world-view. Having discovered true beauty in its Like Francis, we must take life fullest sense, he no longer need-

We, on the other hand, often about making our world a much, that we fail to see the "be-"home." We need to find a value yond" behind them. We get so to believe in, commit ourselves to taken up with mirrors, that we it, and then spend ourselves in forget that there are windows, living it creatively and respons- too. Our environment becomes so ibly, thus giving witness to some-polluted that the spirit is no longer discernible in it.

No one will deny that our

world needs to be renewed. Yet. the only way to do that is to begin with ourselves and then go bevond ourselves. "Today more than ever," Thomas Merton tells us. "We need to recognize that the gift of solitude is not ordered to the acquisition of strange contemplative powers, but first of all to the recovery of one's deep self, and to the renewal of an authenticity which is twisted out of shape by the pretentious routines of a disordered togetherness. What the world asks of the priest today is that he should be first of all a person who can give himself because he has a self to give. And indeed, we cannot give Christ if we have not found him, and we cannot find him if we cannot find ourselves." Francis is surely an example of someone who searched and found himself.

Incense

Forth they come At the first crack of fire new, These simple ones, to weep To pour themselves out Silently Into the darksome fire of the tomb. They gather everything, These women of the first day, Born beneath the tree. And caring not the price They make compassion's way Upon the blackest burn of hope Into the death of sin Into the death of Him who rose Into the face of God.

SISTER MADONNA JOSEPH CASEY, O.S.C.

Mother Marianne— A Sister of Saint Francis

SISTER M. THADDEUS, O.S.F.

VI. She Gave Them a Reason to Live and a Reason to Die

M OTHER MARIANNE was gone! girls were advised to arrange Skill, affection, and tears themselves on the grass outher life to them.

and the Sisters in hopes that to her little stumps. Mother Marianne's condition would improve by July 25—the not uncommon since Mother feast of her patron, St. Anne. As Marianne had come to Molokai, usual great preparation was made One of the first instances of such to celebrate her feast day—but resourcefulness was in the case of Mother was still too ill to be two leprous women who had brought out on the veranda. The been great organists until the

went into the building of her last side her window and sing their small home. The people of Molo- beautiful songs from there. God kai gave their best in craftsman- has indeed gifted them with ship and in love to do this final lovely voices and a feeling for service for her who had given music, and Mother Marianne had encouraged them to use their Mother had been ill for some gifts. One piece was particularly time, and during her sleepless touching since it was a duet nights she was often heard to that Mother could visualize; one pray aloud, "Sweet Heart of of the singers accompanying with Jesus, pity me!" But never a word a guitar while the other, who was of complaint. A novena had been fingerless, would play the autodevoutly attended by the girls harp by manipulating sticks tied

This type of arrangement was

Sister M. Thaddeus Thom, O.S.F., whose pioneering work on Franciscan Eremiticism has been chronicled in our pages, is Chairman of the English Department at Assumption Catholic Academy, Syracuse, New York.

disease had affected the legs of one and the hands of the other. Realizing their distress, Mother Marianne had ingeniously convinced them that a cooperative effort could be rewarding. From then on the two were inseparable: one played the foot pedals, the other the keys-with very fine music as a result.

Early in August, Mother was once again able to be wheeled outside to enjoy her lovely grounds. As she surveyed those things which she had labored so hard to beautify, one of the girls who had a camera asked permission to take a picture. Mother was never fond of pictures; so her first response was negative; but Mother was also sensitive to the feelings of others, and she decided to invite the whole group of youngsters and some of the Sisters to join in the picture. In this way the youngster was granted her request and Mother was not the center of attention.

The group of girls gleefully ran off to play. One of the girls remained for a moment, studied Mother's worn face, and then began to cry Kanikau, the bereavement chant. Mother knew the child had read the signs of death in her face.

At half past four, on the morning of August 9, Mother asked that her Sisters gather around her bed. A priest was called who anointed her and gave her Holy

Communion. It was now Mass time for the community, and so the Sisters decided they could do more for her by attending Mass, and all but one went to the Church. To their surprise on their return. Mother was fully dressed in her wheel chair and asked to be taken to the refectory for breakfast. Although she could not eat, she went again to the refectory for dinner and supper. Her will, that indomitable force always in her command, and her longing to be with her beloved community, provided her feeble body with strength.

As she lay very quietly in bed that evening, she did not seem to suffer, and though she seemed to be unconscious, every time the Sisters kneeling around her would stop the recitation of prayers, she would raise her hand. The prayers continued for about two hours, and then, at half past ten, with only a slight shudder, she died. There was no preparation needed for a death such as hers.

Brother Joseph Dutton, who had worked so closely with Father Damien and had often ioked with Mother Marianne about which of them would be the first to leave this life, hearing of her death made this comment: "We are better men and women for having come in contact with such a lovely character as she was."

News of her death travelled them a reason to live and a reason rapidly, and soon endless lines of to die; and both of these, she, people came to pay respect to herself, did very well. the woman who had spent her lifetime trying to bring them be the sincerest form of flattery, peace, joy, and beauty. The older what the people of Molokai did ones recounted the condition after her death was certainly in Kalaupapa had been in when imitation and obviously sincere. Mother first arrived: others who knew her at Branch Hospital munity planned a new convent in before she had gone to Molokai, Honolulu, the lepers, anxious to recalled the numerous problems keep the good followers of St. she had met and overcome during Francis among them on the her stay there. All of these people Islands, raised twelve hundred expressed a sense of loss in the dollars just among themselves for departure of their friend and the building fund. Who knows mother.

to be laid to rest had to be aban- the personal sacrifice involved in doned because of the rockiness saving and the crippled hands of the place, and she was finally that labored for that money, it is laid on a little hillock near an indeed a great sum—a sum total orange grove she herself had of sacrifice and love they had planted and cared for. A mon- learned and received from the ument, representing the vision of heart and hands of Mother St. Francis, was to be erected Marianne, those hands which later on—but her greatest mon- from the very beginning had ument could not be erected, for planted, scrubbed, bandaged, it lived in the hearts and souls and buried, that heart which of those for whom she had lived sought only those things which and died; in the hearts, souls, would give pleasure and peace to and minds of her "children."

human being who needed her bed upon which the blessed reconcern, her love, and her mains of Father Damien were strength. She had helped each laid to rest when it was disone to recognize and accept the covered that he had given away disease as a way of life which his bed long before and had could be fulfilling and enriching. always slept on the floor. Those She had given them the respect same hands had found black cloth which she also expected them to to cover the rough coffin on the render to her. She had given outside and a white satin for the

Since imitation is considered to

When Mother Marianne's comwhat amount that is in the sight The original spot for her body of God-for when one thinks of her "children," those generous She had faced each one as a hands which had prepared the inside. And, as a finishing touch, they had laid pleats and fastened them with gilt thumbtacks in honor of the man who sacrificed his life for his people. Forty-nine vears later her work would still give tribute when Father Damien's remains were brought to Honolulu. The pleats were still as she had laid them, and the



tacks were there—though no longer shining like gold.

It was always a wonder to Mother that after sacrificing his life for his people, Father Damien had had so few at his grave to honor him. One can only imagine how happy Mother Marianne would have been to see his second burial, which is known to all the world.

But Mother Marianne was gone! And her funeral was quite different. Not at all as she would have desired—endless rows wailing and lamenting her passing. The woman who wanted everyone to feel at home with her would not want any recognition. The woman who would be waiting with a refreshing drink for her Sisters after a hard day's work, would not even reflect upon the great labors of her long day—or night. The woman who was so big-hearted in anticipating the wants of others, would not expect anyone to look ahead for her. And yet, on the faces of all who passed by there was a sense of loss, a sense of friendship. that goes beyond the grave. All classes, races, and creeds united in procession to do her honor. Following the services, the lepers knelt around her grave and prayed for her.

Mother Marianne has her reward. But even this, she has extended to others: the optimism to live for another life, greater proof that the soul does triumph destroyers of soul and body. And over the body.

Solitude, crime, despair, starvation, desertion, cleanliness, patience, and good mates. Yet these were the tools strong character of a valiant were the gifts they brought with both here and hereafter.

than that found here. Her life is them to confront and defeat these destroy they did, until hope, disease, friendship, love, gentleness. and misery are not pleasant play- sense wrought by prayer and the of their trade, constantly sharpen- woman gradually disarmed them ed and intensified by general and released their victims to a use. Greater than these, however, life filled with personal worth,

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The First Pope of Peace

COSMOS J. BACICH

ODAY ALL THE headlines I point to the detente between the United States and Russia. They also refer to the relaxation of tensions between America and the People's Republic of China.

Two modern Popes, John XXIII and Paul VI, have lived in a time of strained peace. They both have written encyclicals which stress the need for nations to outlaw war as an instrument of policy and to turn to negotiations and discussions as a non-violent avenue to peace. The overhanging threat of nuclear annihilation which could destroy both combatants has in a negative way made peace more palatable.

In our modern times, the total destruction made possible by a hydrogen bomb has enforced a peace. There was a time, however, when this need for peace was not so overriding. Pope Benedict XV lived in an era when war was accepted as a way of settling disputes. The ultimate

could project a missile the farthest that any cannon could, up to that time, and create the most destruction of any weapon devised up to that time.

Pope Benedict assumed the responsibilities of the Papacy in 1914, succeeding the saintly Pius X. His pontificate would encompass the most tumultuous time in world history, with two major convulsions: the Great War and the Bolshevik Revolution.

To understand the predicament that the Pope was faced with, we have to examine the mentality of those who controlled the foreign policy of the nations that participated in the World War. Germany and Austria wielded the most influence among the central Powers; the other two, not as prominent, were Russia and Serbia. All four were monarchies, and all were beset with massive internal problems. The monarchs in these countries were removed from the daily. mundane problems of the people weapon then was the "Big they ruled. They lived in the Bertha," an artillery piece that past, reminiscing on the past

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glories of their empires in the late nineteenth century. They could not comprehend that they were now living in the twentieth century.

In 1914 Archduke Francis Ferdinand was killed: and the two alliances, Germany and Austria on one side and England and France on the other, were locked together in a deadly struggle. The adversaries were dedicated to exterminating each other. They brought over to the twentieth century the idea that had permeated the thinking of Louis Napoleon and Bismarck in the latter part of the nineteenth: that the only way to settle arguments between nations was not to sit down and discuss differences across a table, but to decide the answer to their differences across a battlefield.

alliance was willing to settle the was an example of the inhumanity over the Central Powers but also wiped out. complete reparations after the war.

its outset. World War I had al-

had inherited this world problem.

Benedict was ahead of his time. He had compassion for people at a compassionless time. He cited certain wrongs which he felt were symptomatic of a troubled world, and which he saw as contributing to the atmosphere of war which he called a "murderous struggle."

The Pope cited the following as the primary causes for the turmoil. There was, first of all, the lack of mutual love among men. with the most obvious instances easily discernible in the architects of the foreign policies of their governments. The animosity and hatred which Clemenceau had for the Kaiser certainly could not be called "love." The use of mustard gas and the bombing, which was a None of the leaders of the new war technique at that time. differences peaceably. Lloyd of the conflict. The Holy Father George of England, Clemenceau could also point to the fact that of France, and Orlando of Italy entire generation of young demanded not only total victory French manhood had been

Pope Benedict said that there was a disregard for authority. This was the atmosphere into He had throughout the war which the Pontificate of Benedict repeatedly implored the warring XV found found itself cast from factions to cease their belligerent action and to consider the moral ready started; so Pope Benedict and physical damage they were

inflicting upon a battered world. Their reaction was swift and clear. They told the Pope not to interfere in matters which did not involve him; that he should be concerned with spiritual problems and with governing the Catholic Church. Because of their myopic vision of the world situation they could not see that the horror of a devastating war was a spiritual matter and that the evil inflicted upon the populations of both Eastern and Western Europe, a great many of them Catholic, was a concern of the Pope. So they told him to mind his own business and leave them alone to conduct their grand and glorious war.

The Pope also observed that there were unjust quarrels between the various classes. When Karl Marx in the mid-nineteenth century and Lenin in the early twentieth called for a socialist revolution, they reiterated that it had to result in a classless society (at that time, there was of course a wide gap between the classes).

A prime example of what the Pontiff meant was the situation in Czarist Russia, where Czar Nicholas and the Czarina lived in opulent splendor in the palace at St. Petersburg while the serfs in Moscow and Kiev lived in abject poverty.

This scene was duplicated in Germany and in the Austro-

Hungarian Empire where there was likewise a wide disparity between rich and poor. In all these countries where these conditions existed, the monarchy and those close to it lived well while the poor, suffering through rampant unemployment and other injustices, were on the brink of revolution. The Pope realized that those secure in their wealth and power had the responsibility to be concerned about those not so fortunate.

During the course of the entire war, Pope Benedict periodically appealed to the world through papal documents, always repeating the same message: that the great crime was the war itself. The Pope on one occasion said, "Ah, may the fratricidal weapons fall to the ground! Already they are too blodstained—let them at last fall. And may the hands of those who have had to wield them return to the labors of industry and commerce, to the works of civilization and peace."

On January 22, 1915, Benedict said, "The Roman Pontiff, as Vicar of Jesus Christ, who died for men, one and all, must embrace all the combatants in one sentiment of charity, and as the Father of all Catholics he has among the belligerents a great number of children, for whose salvation he must be equally and without distinction solicitous."

Again at another time in

January of 1915, the Holy Father said, "And We do proclaim it without modification, condemning openly every injustice by whatever side it may have been committed." The Pope was attacked mercilessly in the German press because of his neutral appeal for no more war.

Pope Benedict was unceasing in his quest for a peaceful and quick conclusion to the war. Pierre Renouin, the French historian, noted in his work War and Aftermath, 1914-1929 that the Holy See published a note on August 9, 1917, at the request of the German Catholic Deputy, Erzberger, on behalf of the Austro-Hungarian government. The note, according to Renouin, asked for the restoration of Belgian independence and that "reasonable compromise" brought in to aid in the settlement of the Alsace-Lorraine and Italian incidental questions.

As has been pointed out above, the Pope's relationship with the leadership of the European nations was severely strained. The Holy Father did, however, have extremely warm relations with the American President Woodrow Wilson. When Wilson proposed his fourteen points at the Peace Conference of Versailles in 1918-1919, he used as his model the forty points that Pope Benedict had enumerated in his encyclical on the war, Ad Beatissimi.



Robert Lansing was Woodrow Wilson's Secretary of State during the World War. He was probably his most trusted confidant. Another of President Wilson's close aids was Joseph P. Tumulty, a Catholic of Irish descent. Tumulty chronicled his experiences as a member of the President's staff in a book entitled Woodrow Wilson as I Knew Him. He recounts the close relationship and the letters which were exchanged between President Wilson and Benedict XV. Much of the correspondence was done in the name of President Wilson by Robert Lansing. He claims in one communication the Pope recommended that the warring parties return to the

"status quo ante bellum." Later on in his statement, he said that there should be "disarmament, and a concert of nations based upon an acceptance of the principle of arbitration; that by a similar concert freedom of the seas be established; and that the territorial claims of France and Italy, the perplexing problems of the Balkan states, and the restitution of Poland be left to such conciliatory adjustments as may be possible in the new temper of such a peace, due regard being paid to the aspirations of the peoples whose political fortunes and affiliations will be involved." Such was the substance of the note to the emissary of the President of the United States.

Ever since the end of the Wilson Presidency in 1920, there have been arguments pro and con about a President who became involved in the world War after winning a national election on a promise to keep the United States out of the conflict. One

fact cannot be disputed: that of all the world leaders, Woodrow Wilson was the most sympathetic to the appeals of the Pope. He was the only major international leader who shared with the Holv Father his compassion for the masses caught up in the struggle.

The quest for peaceful answers to world problems was loudly proclaimed by modern Popes. but the recognition that Pope Benedict XV should have received was long overdue. In an era when war was a way of life, Benedict's stance against the participants on both sides, unpopular as it was, was the only course that the Pontiff could take. His concern was for all the people—that Christian values and principles survive in an unprincipled time in world history.

Pope Benedict XV, whose Pontificate lasted from the beginning of the World War in 1914 until 1922, when the world returned to "normalcy," was truly a Pone of Peace.



Blessed Are You—VII

MOTHER MARY FRANCIS, P.C.C.

Blessed Are the Peacemakers, For They Shall Be Called the Children of God

I that we have already in some not of the nihilists but of the fashion seen God. Turmoil is builders. This seventh one may ours. Peace is God's. It appears qualify as the most active of the both in the Old and the New Beatitudes, that of the makers. Testament as God's favorite Workers. Doers. Thinkers. "Bleslight to diffuse and gift to be- sed are the peacemakers, for they stow. Shalom! Peace be to you! shall be called the children of It is also a very favorite cry of God" (Mt. 5:9). our times. Unfortunately, one might say that it is a favorite war- Jesus had said: "Blessed are cry. How many veins have stood the peaceful." And perhaps that out on how many heads in the name of "peace"! Sometimes it seems to be spelled out in vitriol. And then, again, it can be and often enough is the shibboleth of the lethargic: "Peace! Peace!" Each to his own. Let every man go his own way, by which seems to be particularly meant that he should keep out of mine.

nor the peaceful sleeper of whom to have the ingredients. And they Christ proclaims the seventh are found only in God. We never Beatitude. He is speaking not of find peace in things or in circum-

O BE A peacemaker implies the destructive but of the creative,

Maybe we would prefer that preference is what has led us to pretend that that actually is what he meant. Only it isn't. Christ always said exactly what he meant. And he is identifying as recognizable children of his Father those who make peace and not those who propose to us peace as a sleeping-bag for themselves.

Peace is not always easy to It is neither the peace-stomper make. We have, in any case, got

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stances or in situations; least of all do we find peace in ourselves. Yet, how often we make the mistake of looking for peace precisely where it will never be found, where even our individual wry experiences have manifested that it is never found. In ourselves we have the deposit of original sin on which we have gathered the considerable dark interest of specific failures and personal blindness, but we do not have peace.

Just as every response to grace has left us a little clearer-visioned, so every refusal of grace has left us a little weaker, a shade less focussed on God, a bit more wanting in the ingredients for peace-making. It is folly to go on rummaging about in our faltering little selves for the strength of peace which is not ex natura resident there. It is not by settling down into the cocoon of myself that I shall find that personal peace which allows peacemaking to become a proximate that most wizening form of inbreeding which is self-complacency out into the light and vastness of God. It always comes back to that kenosis which Jesus taught us by his own manner of living. "He emptied himself" (Phil. 2:6). There are a number of accumulations of which we need to empty ourselves if we want to allow for the action of God-filling.

One is our own folio of blueprints for our peace. Another is battle strategy to win peace.

It is helpful to be good-humored with ourselves if we are to arrive at an honest assessment of ourselves. Better to be amused at ourselves than angry with everyone else because the edifices of peace which we have striven to erect from dubious blueprints always topple and yet never seem wholly to disenchant us from the desire to build again on exactly those same shaky foundations.

Surely there is no one who would not admit, "I have sought for peace on this or that occasion, perhaps on many occasions, in myself, in what I wanted, in what I was sure was the will of God. And I did not find it." Yet we have to confess that we continue this peace-hunt, always at our own expense as well as others'. It is not in getting our own will accomplished (to say nothing for the moment of our own wilfulness) that peace is achieved. possibility, but in emerging from Presuming that we are all healthy of mind, we hopefully have experienced the spiritual enervation and even psychological decline that follow upon the spirited battle to "get our rights, get our wish, get our will" at the expense of others' rights, better wishes, nobler will. What we get is a sort of spiritual multiple sclerosis. It is a sorry spoil we carry off from some of our most pitched battles. Yet we can so quickly start girding our loins for the next war of aggression or colonization. The fact that we fail and fail does not seem particularly to deter us from the same doomed efforts.

It is humble good humor which will eventually arrive us at the point of making some lasting deductions, the most vital of which is that we shall never find peace in ourselves or in the ideal situations which we have decided are requisite for peace or in the circumstances that we maintain are peace productive. It is the God-situation, if we may call it that, where alone peace is. Or, more simply, God's Will. It is surrender to his blessed Will which alone is peace-productive. And a Franciscan poet pointed that out several centuries ago. "In his Will is our peace," observed Dante Alighieri.

It is pleasant to mouth the words, but difficult indeed to induce the mind to give practical assent. Why is it so difficult? Rather, why should it not be difficult? Jesus said, "My thoughts are not your thoughts, and my ways are not your ways" (Is. 55.8). It requires many an ill-fated forage into selfishness and many a wasted study hour with those personal blueprints for peace before we discover that Dante was right. And, more importantly, that Christ was right. "It is hard for you to kick against the goad." Jesus sympathized with Paul's doughty efforts to do Paul's will (Ac. 26:14). That could be paraphrased into the immediate source of Dante's conclusion. "Doing My will is your peace." And so we see St. Paul being led by the hand, a feat which very probably no one had accomplished since Paul passed his third birthday. And we notice something else: that when Paul stopped kicking against the goad, he began to suffer in peace.

Blind, stunned, covered with the dust of the Damascus road onto which he had so ingloriously and yet gloriously fallen, Paul of Tarsus began that lifelong process of kenosis which both gave him peace and allowed the ingredients for peace-making to enter into him, and gave us the Apostle of the Gentiles. He had been centered on serving Yahweh by doing his own will. It is comforting somehow to reflect that great Paul suffered the same delusion we do: that, obviously, our favorite ideas must be God's Will. Our own voice can sound so much like what we consider to be timbre of Yahweh's. Then, too, our own voice has a normal volume of "high," which sometimes likes to overpower the low-pitched voice of God. Only the message gets through; and since it is all I can hear, I conclude that it has to be the sound of God. The sound of me simply by way of crescendo liest lady, making the most alone. These crescendoes lead us historic forays, leading the away from peacemaking and have noblest cavalries. These were all nothing at all to do with es- his own ideas. After God had tablishing filial relations to God. revealed to Francis some ideas of They do not make us his children. God's own, the accent shifted to

in ourselves any materials for Orders but making the source of peacemaking, we are happily almost obliged to look into God. That is already to have material for making peace. For the first ingredient of peacemaking is a total God-centeredness and Godgivenness. I become someone who relates to God, at once going out of myself and re-entering into the center of myself where he is, where he comes to my selfto be the sun around which God is. is to revolve along with the lesser satellites of my planetary system who are my fellow creatures. We are talking now of becoming, of leaving off. It is comforting to know that the saints had also to leave off certain pursuits and abjure certain plans in order to become what God's Will ambitioned them to be. Let us look at St. Francis of Assisi.

Francis's name is almost synonymous with peace, although his earliest ambitions were to make war on the grand

can suggest strange conclusions greatest knight, winning the love-That takes us right back to the God. And so we find Francis at educability of the clean of heart. the very beginning of the Orders One has to be educable if one is which came to bear his name to become a peacemaker and be a as Franciscan, not only making blessed child of God. Not finding peace the hallmark of those the hallmark very clear: "The Lord has revealed it to me." "The Lord gave me this greeting. that when the brethren meet a man, they are to say: 'May the Lord give you his peace." Francis had come to understand that peace was not to be achieved by war and, even more basically, that peace was not his, but God's. "His peace." The Lord's own emptying. I leave off ambitioning peace. The only real kind there

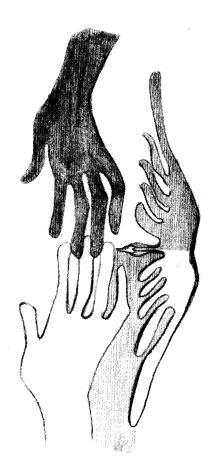
When the followers of St. Francis increased, he would gather them about him for instructions. (One loves to picture the scene.) It went something like this: "Now here is what you should say when you go out to the people: and listen carefully, because the Lord himself revealed this to me, and it is his idea, not mine-say, 'May the Lord give you his peace.' " History describes for us how out of this instruction came the escutcheon of the Franciscan Order: Pax et scale. That is, he was to be the bonum! This was Francis' great

burning message, his mission, to bring peace and all good to the people, peace and all blessings. And these from God. What this required first of all, of course, is that Francis would first have found them in God. He made peace very notably throughout his short earthly life, and the happy repercussions of his life remain clearly audible after seven centuries. Had Francis not been educable, never learned to discern the voice of God from his own voice, we should not have this irresistible little peacemaker to inspire everyone from Supreme Pontiffs to Leninists. One remembers the famous remark of Lenin that what the world really needed and only needed was ten Francis of Assisi.

When God set about teaching St. Francis how to make peace within himself so that he would be able to make it for others, he showed Francis the tawdriness of the baubles he was chasing after and the smallness of his ambitions. For us, though, it gives pause to note that even Francis's mistakes were on the noble scale as we would grade them. It was not that he wanted to be the richest man in the world, but the most gallant knight in all the world. And if he aspired to win the most beautiful lady in the world, it was going to be just one lady. But Christ showed his poor little one (as Francis would come to be known the world over —il poverello) that even this was nothing beside what He Himself willed for him. "Francis, go and rebuild my Church." Francis got this message all wrong; and yet, he actually got it all right, because he was now looking for the peace of God's Will and it did not matter all that much that he didn't quite assimilate God's idea. The important thing was that he now wanted only to actuate God's ideas.

So, while God was speaking to Francis about rebuilding the swaving spiritual edifice of the thirteenth century Church undermined with war and luxury and carnality. Francis understood the message to concern dilapidated church buildings. What was important was that Francis was trying to understand, and that he set out immediately to do what some of us might quickly have explained to God was impossible. There could have been an instantly assembled brief for the defense: "I am a shopkeeper's son. I know a lot about cloth, but nothing about masonry. I never was strong, and You may recall that I've just been very ill. I am not built for hauling stones, a task quite beyond my muscular abilities. Furthermore, there are wars going on, and fighting is called for. It's no time, if you don't mind my saving so, for spending time pushing stones into the walls of disreputable

little churches like this one in which I have been praying for a different kind of message than I'm hearing, God. And what about a committee? Shouldn't we consider tearing down this church? Have you studied the situation with your advisers?" Et cetera. Unlike what we might have said. Francis said nothing. Unlike



what we might have done, Francis went right out to get some stones. He had been told that God willed him to rebuild his church.

He must have had a very difficult time with the stones which, incidentally, he had to beg, being at that time rather short on funds. Or, to be exact, penniless. But he set himself up in his own kind of business which was to "pay" a blessing for one stone given, and two blessings for two stones. In this kind of management, Francis was his own astute businessman, unique among men. There were other matters concerned with this "rebuilding of the church" which could be verified as worthwhile only by that peace which comes of surrendering oneself utterly to God. Again, it is that first ingredient for peacemaking of which we have already spoken, the total God-givenness.

Francis was very happy hauling his begged stones, not because his back hurt or because people were making fun of him, but because he was making the glorious discovery of peace in God's Will. We remember his own brother mocking him: "How much for your sweat. Francesco?" and Francis's at once good-humored, noble reply: "It is already sold to the Lord." The new stone mason was happy because, as he thought, God

had told him to carry stones. He do it that way"; or, "We will put had found peace in God's Will, your Order on trial for fifty years and it did not matter to Francis and perhaps then approve the if this should prove to be what Rule." He would certainly have God wanted him to engage in for replied, "All right." He would the rest of his life. What could have set about living the fifty we want to do with our lives, any years (which actually his short of us, except what God wants us to do with them? They are his gift. One would hope to honor the wish of the donor.

permeated St. Francis's vibrant being because of his total givenness to the Church of God. When the amplitude of Christ's dictum about rebuilding his Church began to open before Francis and when he had attracted a dozen or so men to join him in his newly founded group of mendicants whom he would never have dared to call an "Order," it occurred to the Pope if not to Francis that they would do well to have a Rule of life. One can readily subscribe to the educated conjecture of Father David Temple, O.F.M., who suggested how this was probably done.

Supreme Pontiff to Francis: "You have got to have a Rule."

Francis to his brethren: "The Church says we have got to have a Rule. Somebody bring me a piece of paper, please. I have to write something down."

of St. Francis's life and death, we can just as readily conjecture. There he was, with his God-Church

life would not have proved able to accommodate) on trial.

None of this is to suggest that St. Francis was passive, per-Then, there was the peace that missive, or servile. He could say to his brothers with splendid simplicity: "The Lord has revealed it to me," just as he had remarked quite casually when imprisoned as a young knight: "One day the whole world will run after me," and as he was later to rebuke his spiritual sons less dedicated to their own first ideal than to innovation: "Do not talk to me of other ways; this is the way God has revealed to me," and just as, toward the end, he was to proclaim with the classicism of a Greek drama: "My Order will endure to the end of time. God has told me." Francis was bold enough and simple enough to declare that God has spoken directly to him; and yet he submitted always, and with grace, to the representatives of God.

Francis had his own problems with the "institutional Church," And from the whole evidence but he had a very different way of solving them than some others. what he would have done had the given mission; yet he forbade his said: "No, you can't brothers to speak in any diocese

There is scarcely a man in all in the peacemaking which history more manifestly Spiritled, but we do not find Spirit overriding the hierarchy with loud cries of being led by the Spirit. He definitely did not say: "Listen here, I have this message straight from God. Down with dissenting bishops, down with institutions, down with the establishment." St. Francis was so established in God and in the peace of God that he was able to cope with the glaring defects of the ecclesial establishment of his times and go on busying himself, not with demolishing that establishment but with making peace in it, which is a decidedly more difficult thing to do. What price dynamite? Or the flagellation of the press? And, returning to the hierarchy, Francis had with bishops as with the acquisition of stones, his own way of going about things. When front doors were closed on his intense little face, he hurried around to the back. And, in the end, he got in. He somehow always ended up in that bishop's cathedral, up in the pulpit.

"What will You have me to do?" This was the whole expression of St. Francis's life as of St. Paul's apostolic life before him. That is the question indicative of the total givenness to God and the absolute centeredness on God which allows for peacemaking. It would be helpful to

without the bishop's permission. watch Francis actively engaged personal surrender to God equipped him for effecting.

> When there was a bit of trouble with the Mohammedans, Francis thought he had better look into the matter. Typically, he called upon the Sultan. And this not to tell that worthy that he was a nogood Sultan and not fit for pious Christians to walk on, but to enthrall the monarch with his simple efforts at peacemaking. Again, when the Bishop of Assisi and the Podesta of Assisi were offering the townsfolk something less than an example of elevated fraternal charity, St. Francis realized that something had to be done without delay. He had a script all written for the occasion, and it did not run as some of ours might. There was no: "You cut a fine picture of a bishop, you do! What a spiritual leader you are— No: Where's the collegiality? You are a menace to the Gospel." Neither was there any: "How did you ever get elected podesta? It must have been rotten politics!"

Francis just did not brood over the bishop's possible disqualifications for showing forth the meekness and humility of Christ or over the podesta's failure to delineate the features of the ideal mayor. He simply set out to make peace where it was wanting. He sent Brother Pacifiabout peace. And we do love to fore one is equipped for peacepicture those two fulminating Italian leaders melting into tears before this kind of approach and another kind of personal outrage: embracing each other. For that, as a matter of fact, is what they did. Francis had sent Brother Pacificus because he himself was then ill and suffering. And that brings us to the second ingredient for peacemaking. One has to be willing to suffer.

have to know how to put ourselves in the background. In the little incidents of daily living which occur wherever human beings are gathered together, one has to become adept at silencing the voice of personal outrage if one is to make peace. Frankness and openness are excellent attitudes and expressions unless by frankness we mean something in the nature of a tank rolling over human turf or the openness of a cannon mouth. When we are involved in one of those inevitable misunderstandings of life, there is a choice between inflating one's lungs for the predictable: "I said it as plainly as could be. Why don't you listen? You are always misunderstanding me and misquoting me!" or opting for the response of the peacemaker: "I guess I didn't make myself clear." It is such a small example, but an example of large concerns. And who is not disarmed by such a reply? One has to learn to

cus to sing them his new verses suffer in small, secret ways bemaking.

Again, there is the matter of my splendid intentions are going unrecognized. How can somebody say thus and so when I have such a shining intention? How can anyone be hurt and sensitive when I mean so well? The more we engage in the peacemaking possible to the secret suf-If we are to make peace we ferer, the more we come to appreciate that what is important is that I hurt someone, that I need to see what in my manner of expression does not deliver the goods of all these splendrous intentions of mine, that I need to explore my own manners. One doesn't become a peacemaker by meditating on what a great, dedicated person one is, and how unappreciated and misunderstood by the lesser brethren, but by taking on oneself the meekness of Christ. "If I have spoken evil, please tell me what it is. If not, what is the problem?" (In. 18:23). That somewhat periphrastic expression of the words of Jesus, who had just been slapped in the face by a servile churl, could well be written into our Handbook for Peacemaking. There is no humility without suffering. Only pride comes painlessly. And there is no peacemaking without suffering. We all want to spread peace, unfurl it like a banner; but "maker" is the key word, and a very demanding one. Yet, there is another perspective on the suffering and the pain; it is good to remember that pride is painless—until afterwards; and the humility needed for peacemaking is painful—until afterwards. The lasting rewards exchange places with the conditioning elements.

It is a wondrous thing to bear a family likeness to God. And workers that seems to be just what our dear Lord is talking about in the seventh Beatitude. He himself found his peace in the Garden of Gethsemane in doing the Will

of his Father. There alone we shall find ours. And out of the God-givenness which expresses itself in utter dedication to the divine Will and out of the willingness to put ourselves aside is created the capacity to receive the ingredients for making peace. It can seem more inviting to "feel" peaceful than to make peace. It is easier to recline than to work. But Jesus blessed the workers and makers, and gave them the right to bear the name of their family resemblance. They shall be called the children

(to be continued)

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Transformation

BRUCE RISKI, O.F.M. CAP.

CHRISTIANITY CAN BE summed up in one single word: transformation. We see this process repeated innumerable times both in the natural and in the supernatural order.

In the natural order, for example, we see it every Springtime. The earth, seemingly dead, is quickly transformed into a welcome luscious green.

We likewise witness this change, through the eyes of faith, in the supernatural order. This is accomplished by the sacramental system of the Church, in the Liturgical Sacrifice, and by dint of our personal efforts.

In the sacramental system it takes place first of all and most importantly of all at Baptism. The waters of Baptism translate the soul an infinite distance, making it a sharer in the divine nature itself. The soul becomes a temple of the living God and an heir to Heaven. It also receives, thereby, the right to receive the other Sacraments.

In the Sacrament of Penance is found another means of transformation. A sinner is transferred back to the supernatural order; the spiritually dead become, in an instant, spiritually alive. Those making a Confession of devotion experience a perfecting of their transformation.

At every reception of Holy Communion we undergo a perfecting of our union and transformation. Indeed, the very purpose of the Sacrament is to effect our transformation into Christ, who is our life. Just as Jesus lives because of the Father, so too do we live because of him. During our thanksgiving, two become ever more joyously one, ever more and more like to Christ the Beloved. For we become like the Food we eat.

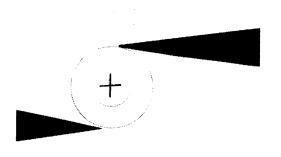
In the Holy Sacrifice of the Mass we possess still another example of transformation. By means of the words of Consecration pronounced by the celebrant, bread and wine are

Father Bruce Riski, O.F.M. Cap., S.T.L. (Catholic University of America), has published religious articles and poems in various periodicals. A veteran of World War II, he is a chaplain at Cardinal Stritch College, Milwaukee, Wisconsin.

changed into the Body and Blood of Jesus Christ, only the accidents remaining. Transubstantiation is a supreme example of transformation. It brings God down upon our altars, enabling us to offer perfect worship to God in the continuation of the same Sacrifice of Calvary now renewed in an unbloody manner. It also brings us Christ as the High Priest once more offering his death, now in a mystical manner, to the heavenly Father. The celebrant merely veils Christ, just as the Bread and Wine veil his real Presence in the Sacrament of the Holy Eucharist.

Finally, we see transformation take place through our own initiative. This is rendered by our

various acts of virtue, our many good works, and especially through our dying-to-self. The principal means of effecting our death-to-self is the observance of the Ten Commandments and suffering, both physical and mental. "He who would save his life must lose it." The end of death-to-self is not annihilation but life. We are transformed into Christ. It makes possible the amazing pronouncement: "For me to live is Christ; to die is gain!" As life is a growth, so too is our transformation a process of perfecting. As John the Baptist expressed it, "He must be more and more, and I less and less!" Our transformation is perfected gradually, then, and ever more



wonderfully, until the soul can cry out in unspeakable joy and awe: "It is no longer I that live, but Christ that lives within me!"

To make us worthy of receiving Sacraments, particularly Penance and Holy Communion, to derive the most fruit from our participation in the Mass, to observe the Ten Commandments better, and to suffer in a holy and fruitful manner, we must be guided by rules and regulations. The U.S. Government, the various branches of the military service, every state, city, and town have these to powerfully aid them in establishing order fall over and over again—to make and happiness of their citizens. If this is true in the natural order, it is also true of the supernatural, for the supernatural is based on man, be all the more glad to put the natural.

charter whereby we are dynamically assisted in utilizing all the means he has established to effect perfect control over all inordinate desires and to give rise to our transformation into himself, thus enabling us to lead an brought home to us by purgaacquiring as a result a true fore- is all we must ever want to be. taste of the perfect joy we will Our goal must be transformation experience in Heaven. This into him. In a word, our spiritual Beatitudes were preached for the Body-no more and no less; for, of all Christ's recorded dis- is the Head."

courses. It certainly is the most important, since it laid the foundation for all his teachings.

Upon the foundation of that Sermon on the Mount, we are to build our supernatural structure, a structure that is held together and built up by a progressive transformation into Iesus. For this we were born. We were born to die-both spiritually and physically; spiritually, to be changed into Jesus and to live his life: physically, in order to assure the eternal continuation and glorification of our bodies.

Oftentimes. God allows us to a mess of our lives—so that we can all the more willingly and devotedly cast aside the old on Christ's Personality. Other-Jesus Christ has given us a wise, we might procrastinate or lag behind considerably in God's timetable. For some, this is the only way God can disintegrate their stubbornness, self-centeredness and pride.

Whether our conviction is even happier life on earth, tion or meditation, or both, Christ charter is none other than the life is truly nothing else but our eightfold Beatitude preached by progressive transformation into the Lord on the Mountain. These Christ, the Head of the Mystical first time in that Sermon on the as St. Paul declared, "We must Mount, one of the most beautiful grow in all things into him, who

Mary Magdalene

Bring prostitutes' perfume for the feet of the Master, she burst upon the banquet, distressing elegance with tears.

"If He were a prophet, He would know...," snide looks inferred.
Fallen locks crept nearer hearing no word but

"Much has been forgiven."

Well He knew who and what she was....
She, who of abject humility wove a robe of chastity.

SISTER MARY SERAPHIM, P.C.P.A.





Those Mysterious Priests: Reflections on the Meaning of the Priesthood. By Bishop Fulton J. Sheen. Garden City, N.Y.: Doubleday, 1974. Pp. 333. Cloth, \$7.95.

Reviewed by Johnemery Konecsni, Ph.D. (N.Y. University), a member of the Dominican Third Order Secular, and Assistant Professor of Philosophy at Caldwell College, Caldwell, New Iersey.

I am not sure that I possess the words necessary to persuade each and every reader immediately to run out and purchase this book. This is not just another book by "Uncle Fultie." Contrary to what one might expect from the author and the title, this is also not a post-Vatican II recruiting manual for seminary rectors. Rather it is one of the best applications of Christology to the priesthood that has been published in the last twenty years.

While I remain painfully aware that as a lay philosopher I possess no special expertise on the theology of the priesthood, nevertheless as an outsider to the clerical club I hope to possess the critical distance which many of the clergy have lost, self-examinations of conscience being no longer fashionable. That last sentence is the type of thing that this book inspires, because it is anti-clerical in the sense that Dominic and Loyola

were anti-clerical: they possessed deep sympathy for the clergy while presenting their deep antipathy for priestly flaws, foibles, and failings.

Sheen uses the model of Jesus the Victim and Christ the Priest to help the clergy to see how they can pull profit out of their daily neuroses, lonelinesses, fears, and prayers. He will amuse many a pastor and curate when they recognize the neurotic clerical types which were the Apostles. He will infuriate both clergy and religious when he questions the intention with which they seek to involve (lose? hide?) themselves in questions of social justice as a way of overcompensating for their personal injustices to their confreres, their parishioners, and their Christ.

When the death of God is laid upon the failure of the clergy to preach the death of Jesus; when the frustration of social change is laid upon the failure of the clergy to preach social conversion, when the witch's liberation movement is laid upon the failure of the clergy to preach the personhood of Mary; when these and other things are encountered, you may be certain that this is no book to be taken lightly.

Given Sheen's blend of surgically sharp scholarship, high and holy humor, and literate style, this book preaches a crucified and resurrected Christ that will be of immense value to good and bad priests and sisters alike, and will help the laity to understand both. While I regret the lack of footnotes in the last half of the book, I earnestly hope that this will be the first book in a new Sheen series for the seventies.

Models of the Church: A Critical Assessment of the Church in All of Its Aspects. By Avery Dulles, S.J. Garden City, N.Y.: Doubleday, 1974. Pp. 216. Cloth, \$5.95.

Reviewed by Sister Marie Clement Edrich, S.F.P., a member of the Community Service Board of the Franciscan Sisters of the Poor, living in Brooklyn, New York.

"What is the Church?" The answer should be very simple. Any entity can be defined in a few terms. We have learned various definitions of the Church—some classical going back even to St. Robert Bellarmine. But we are familiar with the limitations of his definition of the one. true Church as "the community of men brought together by the profession of the same Christian faith and conjoined in the communion of the same sacraments, under the legitimate pastors and especially the one vicar of Christ on earth, the Roman pontiff" (p. 14).

We are familiar with the images used to describe the Church—some more meaningful, some less so.

Father Dulles has employed "models" to aid in the description, the understanding of the Church. He understands "model" as an image "employed reflectively and critically to deepen one's theoretical understanding of a reality" (p. 21). Models are used frequently in the physical and social sciences and are understood as "realities having a sufficient functional correspondence with the object under study so that they provide conceptual tools and vocabulary; they hold together facts that would otherwise seem unrelated, and they

suggest consequences that may subsequently be verified by experiment" (p. 21).

However, using models in theology is not exactly analogous to their use in the positive sciences. Since they are being applied to the ultimate levels of religious mystery, they are only approximating the object they reflect. The finite cannot encompass the infinite.

The models used in theology can be considered also as explanatory i.e., serving to synthesize what we already know or at least are inclined to believe; or exploratory, i.e., leading to new theological insights.

History discloses a number of models of the Church that have been accepted with a kind of general approval. One of the most notable was the model of the Church as "institution," a "perfect society" in the sense that it is subordinate to no other, lacking nothing for its institutional completeness. Actually, this was the model that was a standard of Roman Catholic ecclesiology from the late Middle Ages until the middle of the present century. This model tends to highlight the structure of government as the formal element in society.

The model of the Church as mystical communion received quasi-canonical status in 1943 in the encyclical of Pius XII and opened up the Church to a sense of life, constituting it a "we," with all the sympathy and mutual identification that a "we" naturally expresses. It provided for the development of the Church as an interpersonal community.

Since the institutional model seems to deny salvation to anyone who is not a member of the organization, while the communion model leaves it problematical why anyone should be required to join the institution at all, another synthesis bringing external and internal aspects together was developed in the model of the Church as sacrament. It associated the divine and the human harmoniously, emphasizing the grace of Christ in the world.

Distinguishing sharply the Church in its terrestrial form and the Kingdom of God considered as an eschatological reality, the model of the

Church as herald, as kerygmatic, has been developed. It is an ecclesiology radically centered upon Jesus Christ and on the Bible as the primary witness to him. The Church, in the words of Richard McBrien, "is seen as a kerygmatic community which holds aloft, through the preached Word, the wonderful deeds of God in past history, particularly his mighty act in Christ Jesus" (p. 72).

Vatican II, which actually used various models of the Church, seemed to choose as dominant model that of the People of God, wherein the Church is considered a network of interpersonal relationship.

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In five chapters, the five basic models are very clearly presented

along with something of their basic strengths and weaknesses. Five more chapters follow the diverse positions and the acute problems encountered in contemporary theology when any one of the models is adhered to too rigidly.

Father Dulles concludes with a reflective overview summarizing the values and limitations of the various models. Presented concisely and clearly, various criteria are applied.

In conclusion, it is evident that the Church is mystery and the infinite cannot be encompassed in the finite. Models of the Church is a readily understandable presentation of modern ecclesiology, well worth the reading, even though rather technical.

Moral Questions. By James Gaffney. Paramus, N.J.: Paulist Press, 1975. Pp. v-147. Paper, \$1.65.

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

This brief book summarizes and epitomizes in very readable language the prevailing confusion in Catholic circles concerning moral matters. After a delineation of a situation approach to ethics—a sophisticated situationism, but still a situationism—Gaffney applies that method to the areas of premarital sex, divorce and remarriage, homosexuality, and abortion. Less clearly contextualistic are his remarks on drugs, prejudice, the virtue of honesty. In all instances his strong point is the insight he has into the Models of the Church: A Critical Assessment of the Church in All of Its Aspects. By Avery Dulles, S.J. Garden City, N.Y.: Doubleday, 1974. Pp. 216. Cloth, \$5.95.

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Insightful as Mr. Gaffney is, I find his moral positions untenable to a Catholic. Except for some Scriptural exegesis with regard to the marriage and divorce question, the context in which moral problems are discussed in this work does not include any special input by the Magisterium of the Church as represented by the Pope and bishops in union with him. Undoubtedly the views in Moral Problems are those being noised abroad in many publications, and even taught in our seminaries, under the rubric of a plurality of "magisteria" in the Church. Nevertheless, the Hierarchy has claimed special responsibility for the moral area as far back as the Council of Jerusalem when the pagan converts were told to abstain from sexual immorality and to avoid food sacrificed to idols.

Reaching Out: The Three Movements of the Spiritual Life. By Henri J.M. Nouwen. Garden City, N.Y.: Doubleday, 1975. Pp. 120. Cloth, \$5.95.

Reviewed by Father Joseph Vann, O.F.M., S.T.B., retired.

Father Nouwen writes a book on prayer with a difference. With understanding of modern moods, he gives the fruit of his experience as a teacher of pastoral theology at Yale, a Menninger Foundation fellow, and a full temporary member of a Trappist abbey—the first ever accepted.

He begins with our experience of

loneliness and moves in three stages: first, to creative solitude; secondly, from hostility to acceptance; finally, from illusion about ourselves and the world to experience of God in prayer. He illustrates how to "reach out" for space in our minds, how to lose loneliness, a universal experience, in solitude, an almost un-American one. We find room in our hearts to move from hostility to hospitality toward our fellow man. Creative solitude turns our neighbor, the enemy, into our friend, the guest. It exposes and shames hostility. It opens parent to child, teacher to student, doctor ot patient, and vice versa. Too often. Nouwen observes, patients leave hospitals cured but cursing both doctor and hospital.

The first two sections speak from man's need; the last is basic because solitude and hospitality are really movements to God in prayer. Prayer is the language of reality perceived in solitude. It builds community and discovers God. It is both gift and acquisition. Nouwen uses the Jesus prayer of Russian orthodoxy as an example of the discipline prayer requires.

The author's use of currently popular referents, such as Anne Lindbergh, Thoreau, K. Gibran, Zen, Merton, and Jesus-prayer discipline, should appeal to readers to whom the traditional is dull. *Reaching Out* is an attractive and biblically based new bottling of old wisdom.

Parliamentary Procedure for Parish Councils, Committees, Societies and Clubs. By Hugo E. Hellman, Ph.D. Chicago: Franciscan Herald Press, 1974. Pp. 112. Paper, \$2.25. Your Parish—Where the Action Is: Parish Leadership in the Modern Church. By Robert C. Broderick, M.A. Chicago: Franciscan Herald Press, 1974. Pp. 50. Paper, \$2.25.

Reviewed by Peter F. Macaluso, Ph.D., Assistant Professor of History at Montclair State College, Montclair, N.J., and former member of St. Anne's Parish Council, Fair Lawn, N.J.

The lavperson's involvement in the life of the parish communitymore specifically, in the work of the parish council—calls for cooperative effort and planned procedures. Experience has shown that basic knowledge and skills are necessary if a parish council is to maintain stability and make informed judgments. There are fortunately several available guides that provide constructive assistance to the parishioner who may unexpectedly find that he or she is now a leader of a parish council or shares in its responsibility of administering to or advising in the daily operation of the parish. Two of these beneficial guides ought to be mentioned.

In Parliamentary Procedure for Parish Councils, Committees, Societies, and Clubs, Dr. Hellman supplies the tools and frame of reference necessary to expedite the business of parish councils. His work provides a fine outline and discussion for the proper deliberation and decisions a council must make. Its strength is in the helpful examples gained from the best teacher—experience.

In fourteen chapters the author discusses such topics as good meetings and what makes them; the

necessity of parliamentary procedure: the agenda, main motions, and resolutions; amending motions; when to refer to a committee; planning, scheduling, and postponing. Dr. Hellman's work is a "how-to" book: how to listen, question, speak up, and shut up; how to eliminate the nonsense; how to wind down the windy ones; how to cope with emergencies; and how to recess and adjourn. He concludes with what every parish council president should know. The reviewer is not afraid to add that what you don't know could hurt-in this case, the technique of good communication.

Good communication is often directed toward persuasion. Another recent work on this topic and more, is Robert Broderick's Your Parish—Where the Action Is: Parish Leadership in the Modern Church. The work centers on the role of leadership in the parish council.

While there is abstract consideration of the characteristics of leadership, and the proper training of leaders and workers within the parish, there is also practical advice on how to implement these ideas. The author, for instance, discusses nine common reasons why people do not become involved in the parish.

In his other work, Your Parish Comes Alive, Mr. Broderick went into greater detail on the work of various committees: Liturgy, Education, Finance, Maintenance, Social Affairs and Activities. This reviewer thought something more ought to have been said when the author deals with committees in this book; not only because the topic demands more treatment, but because of the

size and price of the book.

While some of the book's content may be common knowledge, the articulation of this is a much needed reinforcement of the common problems and needs of all parish councils and their leaders.

The author underlines motivation as the key element in successful leadership. The focus is that being in Christ means self-motivation, to move in accord with the wishes of Christ and of his Church. One major concern of parish leadership is that at no time should the parish think of itself as a world unto itself. Mr. Broderick stresses that it must establish its own identity in the parish and society, and be flexible in searching out the needs of those out-lying neighbors and separated brothers. Through a spiritual identity it can make God's will be manifest and prevail.

Thomas Merton, Monk: A Monastic Tribute. Edited by Brother Patrick Hart. New York: Sheed & Ward, Inc., 1974. Pp. 230. Cloth, \$8.95.

Man Before God: Thomas Merton on Social Responsibility. By Frederic Joseph Kelly, S.J. New York: Doubleday & Co., Inc., 1974. Pp. 287. Cloth, \$7.95.

A Thomas Merton Reader. Revised Edition edited by Thomas P. McDonnell. Garden City, N.Y.: Doubleday Image Books, 1974. Pp. 516. Paper, \$2.95.

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

Brother Patrick Hart, the late Thomas Merton's private secretary, has gathered together brief articles written by men and women who knew Merton best—articles which pay tribute to him as monk, man of prayer, spiritual writer, Zen master, and ecumenical figure.

The collection establishes the fact that the richness and fullness of Thomas Merton's life and thought escape comprehension without a firm grasp of his role as a monk in the world of the twentieth century. Here collected, among others, are essays by Father James Fox, Merton's Abbot of twenty years, by Sister Therese Lentfoehr, long-time friend and fellow poet, by Father Jean Leclerca, Benedictine monk, scholar, and historian who had suggested inviting Merton to the conference of Asian monastic leaders in Bangkok, Thailand. Taken together, all the essays provide us with a moving, forceful, and honest appraisal of Merton.

"Honest appraisal" . . . Merton abhorred the idea that some people tended to venerate him, to create of him an icon. "He knew very well now little...he conformed to the ready-made image of monk, least of all of a "holy" monk. "As an icon I'm not doing so good," he wrote (Confessions of a Guilty Bystander) with no indication whatsoever of being repentant for the fact" (p. 41). These essays avoid the pitfall of "iconizing" Merton, of picturing him as a "goody monk." What emerges as a result is a picture of a charmingly witty, usually gentle, often impetuous, very personable monk. "One quality that endeared Fr. Louis

to all the brethren was his outstanding sense of humor. "His sharp and penetrating intellect enabled him to perceive the amusing and the comic, seconds before almost anyone else" (p. 144). But also "...ever since I've known him he has let fly at us with . . . satirical barbs face to face. Having tested some of the brethren's reactions it is now clear that I have not simply become insensitive. They all observed with a laugh: 'That's our Fr. Louis.' One of them was the Abbot" (p. 46). The book includes eleven woodcuts by Brother Lavrans Nielson as well as the famous portrait of Merton by Victor Hammer. This book is well worth reading and pondering.

Throughout his life as a Trappist monk, Merton was deeply concerned with the basic values and realities of human life. Readers familiar with the corpus of his writings are familiar with his progress from a concern for personal spiritual growth to his deep involvement with the burning social issues of the day. Frederic Kelly in his book reveals at length and in some depth Merton's concept of religious man and the shift in his concerns from isolated religious ones to contemporary secular problems such as the threat of nuclear annihilation, war and peace, violence and the nonviolent alternatives for social change, race and racism, modern trends towards dehumanization, Marxism and the threat of collectivism, ecology, Christian renewal and ecumenism, Oriental spirituality, secularism, and the process of secularization.

The author of this splendid study

served for eleven years as a missionary teacher in the Philippine Islands and brings to his examination of Thomas Merton on social responsibility an awareness of and deep appreciation for the interpenetration of a life of prayer with involvement in social issues: "The originality of Merton's views and insights was a direct consequence of his contemplative approach to life..." (p. 266). But at the same time, Fr. Kelly doesn't hesitate to point out: "Merton could be characterized as being overenthusiastic on several points, but it was part of his personality that came through in his writings" (p. 269). Having read Patrick Hart's collection of essays one can understand Kelly's statement better. This is a valuable work and will probably lead others to examine at closer range what the author is able to do only broadly here.

Readers unfamiliar with Merton's work or with the man himself will find a handy introduction to him in Doubleday's Image Book revised edition of A Thomas Merton Reader, edited by Thomas P. McDonnell. In this collection readers will find large extracts from The Seven Storey Mountain, various essays by Merton on literary and political matters, a fine selection from Merton's poetry, as well as "Two Asian Letters" and a "Special Closing Prayer." Readers whose appetite is whetted by selections in this Reader may wish to explore more fully the complete works of Merton on their own.

The Priest: Living Instrument and Minister of Christ the Eternal Priest. By Bonaventure Kloppenburg, O.F.M. Trans. by Matthew J. O'Connell; Chicago: Franciscan Herald Press, 1974. Pp. xiv-233. Cloth, \$7.95.

Reviewed by Father John Marshall, O.F.M., Assistant Pastor at St. Leo's Church, Elmwood Park, New Jersey, and author of four series of conferences for Religious, published by the Franciscan Institute.

At a time when the person, profession, and performance of the priest are bounced about in print like an errant tennis ball, *The Priest* is a most welcome book. The unsettled scene of the seventies is in dire need of it. Well documented, soundly written, statistically girded, and theologized with a rudder amidship

education, this book never offers the sensational at the expense of the sensible.

For the disturbed and distraught priest driven afield by the drivel diet of unresearched critiques and studies on the priesthood, I recommend this book. As an honest and open study on the priesthood, it goes down the road quite a way in appreciating this vocation as it is lived. loved, labored, and belittled in our day. It will remain for some time to come as one of the common sense source books available to those who statistically. scientifically. spiritually desire to define the experience and nature of the Catholic priesthood.

BOOKS RECEIVED

- Bailey, Raymond, Thomas Merton on Mysticism. Garden City, N.Y.: Doubleday, 1975. Pp. 239. Cloth, \$7.95.
- Goergen, Donald, The Sexual Celibate. New York: Seabury Press, 1974. Pp. vi-266, incl. index. Cloth, \$8.95.
- Graham, Aelred, Contemplative Christianity: An Approach to the Realities of Religion. New York: Seabury Press, 1974. Pp. x-131, incl. index. Cloth, \$6.95.
- Guinan, Michael D., O.F.M., Covenant in the Old Testament. Chicago: Franciscan Herald Press, 1975. Pp. 51. Paper, \$0.95.
- Hardon, John A., S.J., The Catholic Catechism: A Contemporary Catechism of the Teachings of the Catholic Church. Garden City, N.Y.: Doubleday, 1975. Pp. 623, incl. 29-page index. Cloth, \$9.95.
- Perkins, Pheme, Gospel of St. John. Chicago: Franciscan Herald Press, 1975. Pp. 98. Paper, \$0.95.
- Stuhlmueller, Carrol, C.P., Reconciliation: A Biblical Call. Chicago: Franciscan Herald Press, 1975. Pp. 67. Paper, \$0.95.
- Wifall, Walter, Israel's Prophets: Envoys of the King. Chicago: Franciscan Herald Press, 1975. Pp. 72. Paper, \$0.95.