

the CORD

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WE REGRET

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

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

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our October issue were drawn by Brother John Lennon, O.F.M., a member of Holy Name Province at Holy Name College, Washington, D.C. The editorial has been illustrated by Sister Mary Regina, P.C.P.A., of Sancta Clara Monastery, Canton, Ohio.

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Mary: Woman of Reconciliation

RECENTLY FATHER AUGUSTINE HENNESSY, C.P., editor of *The Sign* magazine, gave an address at St. John's University, Jamaica, N.Y. His topic was "Woman—the Way to Reconciliation." The theme applies in a special way to the Blessed Virgin Mary, for if all the holy women of the Old and New Testaments and all the Christian women of history were special agents of peace, harmony, and love, our Lady is pre-eminently so.

The purpose of the Holy Year of 1975 is renewal and reconciliation. This same year is also called the Year of the Woman. It is very fitting, though not in the way that its promoters have suggested. The Woman of the Year, as of every year, is the all-holy Mother of God and Mother of men.

Mary is our model of reconciliation because of her union with Christ. She shared in his work of salvation; she played a part in the whole plan of reconciliation during the incarnate life of the Son of God even as now she plays a role in the work of the Church in bringing his precious gift into the lives of nations and of men.

Centuries ago St. Anselm of Canterbury wrote of Mary: "Mother of justification and of the justified,/ Mother of the Reconciler and of the reconciled,/ Mother of salvation and of the saved,/ Mother of the Saviour and our Mother."

Such conviction was expressed by Fr. Paul James Francis, S.A., founder of the Society of the Atonement at Graymoor, Garrison, N.Y. He is known especially as a prophet and apostle of Christian Unity and for untiring labors in this field. But an integral part of his preaching, writing, and way of life was a profound veneration for the Mother of God. He loved to honor her as Our Lady of the Atonement, and he established a feast day with this title for July 9. He said that under the Atonement name Mary is our Lady of Reconciliation, of Unity. She will have a prominent part in ecumenism.

Father Titus Cranny, S.A., has been active for many years in the promotion of prayer and activity for the unity of all men under the headship of Christ.

And so we should consider our Lady. She shared in God's merciful plan of bringing man back to divine friendship and love through the Incarnation and Redemption. She knew the heart of Jesus as no other, his compassion, his forgiveness, his longing for man's holiness. She was so totally united to Jesus in his mission that she stands forth as the perfect image of his love which made peace through the "blood on the cross," praying with him for the unity of all his followers: "that they all may be one as you, Father are in me and I in you . . . that the world may believe that you sent me."

Cardinal Newman pointed out the relationship between Jesus and Mary in these words:

It is customary with those who are not Catholics to fancy that the honors we pay to Mary interfere with the supreme worship we pay to him, that in Catholic teaching she eclipses him. But this is the very reverse of the truth. For if Mary's glory is so very great, how can not his be greater still who is the Lord and God of Mary? He is infinitely above his Mother and all the graces that filled her are the overflowings and superfluities of his incomprehensible sanctity."

Thus we say that Mary helps to bring men closer to Jesus by her prayer and her love. How could it be otherwise? She surely is no obstacle to the love and service of Christ. She is the perfect model of ardent love, sharing in the divine plan of salvation and reconciliation. Even now united with her Son and sharing in the mission of the Church, she

desires nothing more than to see all men attain that salvation which Christ won for them through suffering and sacrifice.

Mary is the pattern of man's relationship with God, but not just a model far distant from the rest of humanity. She lived by faith even as we are called to do. She is a member of the Church, far holier than any other, but still a member of that Body founded and formed by her Son. She prays for her children that they may be worthy to receive the graces of reconciliation and give themselves totally to the love of Christ.

It is most evident that ecumenism and our Lady are closely related. Love of Mary is needed for a proper understanding of Christ, of the Church, of grace, of salvation, of man's purpose in life and of his final destiny in the Communion of Saints. This is why Mary is crucial to progress towards Christian Unity. It also seems that the slow and stumbling efforts of the past ten years are due in large measure to the failure to grasp the importance of Mary in the life of all Christians. This does not mean any one form of devotion, necessarily, but it does mean an awareness and recognition of the role of Mary in the plan of salvation and reconciliation.

Mary does not compare with Jesus. She is a creature, he is God. She depends upon him for everything; she came into existence because of him. She owes everything to him. But she is his mother, and into the fabric of the mystery

of Jesus is woven the texture of the mystery of Mary. If anyone doubts the priority of love for Mary let him ask the question: How much did God love her?

While we honor God during the Holy Year of Reconciliation and thank him for all his grace, we should be mindful of the person of our Blessed Lady. Pope Paul has written of her:

We implore the Blessed Virgin Mary, the holy Mother of the Redeemer and of the Church, Mother of grace and of mercy, servant of reconciliation and shining example of the new life, to ask her Son to grant to all our brethren and to all our sons and daughters, the grace of this Holy Year, to renew

and to preserve them. To her hands and to her maternal heart we commend the beginning, the development, and the conclusion of this important matter.

And so we pray to the Virgin Mary, Mother of Reconciliation, to show us the way to a deeper union with God and with each other. She points out the way, she leads all men along the road that infallibly leads to Christ. She is the great Woman of reconciliation who by her consent to the Angel united heaven and earth, God and man. She shared her Son's work of reconciliation in his preaching and suffering. She continues that holy task of uniting men with God as the Mother of the Church.

Titus Cranny, S.A.

What Could I Say Concerning Mary?

What could I say concerning Mary
That has not been expressed at length?
I'll sing in praises said already
But with my own devoted strength!

How this will please the Queen of Heaven,
Whom I can never laud as sure
As God himself—for he has chosen
To be his Mother . . . Mary pure!

BRUCE RISKI, O.F.M. CAP.

Shorter Book Notices

What's Cooking in the Priesthood?
By John C. Tormey. Canfield, Ohio: Alba Books, 1975. Pp. 128. Paper, \$1.25.

This is a book for priests by a priest. Its catchy title is a clue to its informal, readable style. Enriched by a host of hilarious cartoons, this brief work points out the postures into which we priests fall with regard to matters like parish councils, team ministry, money, the institutional Church, leisure. Though at times a bit too trenchant, it does make its valuable points. Would that correcting our faults were as easy as discovering them.

—*Julian A. Davies, O.F.M.*

A Rebel from Riches: The Autobiography of Rev. Bede Reynolds, O.S.B. Canfield, Ohio: Alba Books, 1975. Pp. 150. Paper, \$1.65.

This book presents fast-paced vignettes of eighty-six year old Father Bede's first half-century as a wealthy California oil man and militant Protestant, married to a Catholic wife for thirty years. God's plan for his life brought him into the Catholic Church, religious life, and priesthood. Easy reading.

—*Joseph H. Vann, O.F.M.*

Now Is the Time: Christian Reflections. By Edward Carter, S.J. Canfield, Ohio: Alba Books, 1975. Pp. 127. Paper, \$1.45.

This small paperback offers fifty "reflections" of two to three pages each for background reading and proximate preparation for mental prayer. It is a very compact treatise on the spiritual life, treating topics like the call to holiness, the place of prayer, suffering, the various virtues. A very readable, though at times rather cerebral book.

—*Julian A. Davies, O.F.M.*

Saint of the Day: Vol. II: July-December. Edited by Leonard Foley, O.F.M. Cincinnati: St. Anthony Messerger Press, 1975. Pp. vi-198, incl. index to both volumes. Paper, 1.95.

The second of the series of brief biographies and reflections upon the saints in the Roman Calendar is as well done as the first (see THE CORD, April, 1975), and will serve the same audience well: people whose life includes daily Mass, and priests and religious looking for homily-meditation material. Hopefully in a future edition the two small works can be put under one cover, though having the two separate volumes instead of one medium-sized work is no great inconvenience.

—*Julian A. Davies, O.F.M.*

From Francis to Order of Friars Minor:

The Routinization of the Franciscan Charisma

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

THOMAS O'DEA, in his work on the Mormons,¹ has presented a well defined record of the progress of a religious body from its charismatic foundation to its final form as a bureaucratic institution. In his study, O'Dea applied the Weberian theory for the development of religious movements to a concrete case. Weber's theory proposed that religious movements evolve from an initial stage of charismatic leadership through the imposition of tradition and discipline to a final stage of bureaucracy and the routinization of the original charisma. The application of this theory to the concrete case of the Mormons has opened up vistas for similar application to other religious movements in history.

Within the Catholic tradition, one of the most outstanding charismatic religious movements has been the Franciscan movement of the thirteenth century. Max Weber himself cited Francis of Assisi, the Founder

of this movement, and the early years of the Franciscans as examples of the charismatic period in religious movements.² This article intends to apply the Weberian theory to the Franciscan movement and in doing so to test further the validity of the theory.

Max Weber has envisaged the charismatic leader as one possessed of specific gifts of mind and body, believed to be supernatural, who meets a distress which cannot be confronted through the mere exercise of daily routine.³ Eric Hoffer in his essay on fanaticism and mass movements has made intense discontent with existing institutions one of the conditions for the formation of a mass movement.⁴ In short, in the light of Weber and Hoffer, the charismatic leader is able to meet a social crisis by fulfilling the frustration of people incapable by themselves of surmounting the crisis. A brief look at the milieu of the early thirteenth century is therefore necessary to

ascertain what needs Francis of Assisi met and satisfied.

The prayer for the old Catholic liturgy celebrating the stigmata experience of Francis described the world in which Francis lived as one which "was growing cold."⁵ This was a very apt appraisal of the religious attitude of the early thirteenth century. Christianity at that time had become a settled ecclesiastical structure, quite cold and perfunctory in its ministry. The great mass of Christians did not feel "at home" in "mother Church." Preaching, when and if exercised, failed to touch the great majority of common people. The infrequent sermons were more often long drawn out excursions in intellectual gymnastics. The liturgical service itself, greatly influenced by the monastic practice of the great abbeys, discouraged the people by its complexity and length. The recent rise of vernacular languages further divorced the common people from the liturgical service, which was rendered in the dying Latin language.

Most of all, the Arian conflict of one thousand years before, coupled with the eleventh century investiture strife, had developed an awesome and unappealing Christology. The Arian denial of Christ's divine nature engendered a trend in the opposite direction to overemphasize the divinity of Christ. A majestic view of Christ as an unapproachable deity gradually developed and found

its expression in altar rails, rood screens, and the great sanctuary mosaics and frescos of a staring Christ surrounded by the trappings of the Byzantine court. This imperial vision of Christ found re-enforcement through the investiture strife. To offset the encroachments of the Holy Roman Emperors and to embody the legalism of the canonists who had won the investiture controversy for the Church, there emerged a forbidding picture of Christ as royal judge.

In secular affairs, Italy was experiencing a revival of urban life. The largest cities of Europe were situated in the Italian peninsula.⁶ A new urban proletariat was on the rise as a result of this urbanization. Many of this new social group were former serfs who, liberated from the security of their serfdom, faced the urban insecurities of unemployment and grinding poverty. Such a class of people, in the eyes of Eric Hoffer, were ripe for a mass movement; for mass movements thrive on individuals afraid to assume the responsibilities of freedom, especially when communal ties of a rural sort have been disrupted by changing social structure.⁷

At the outset of the thirteenth century, the monetary system was beginning to replace barter, but a scarce coinage remained in the hands of the few. The new urban proletariat on this account had a strong aversion for the wealthy. They also had an

¹Thomas O'Dea, *The Mormons* (Chicago: University of Chicago Press, 1957).

²Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Günther Roth and Claus Wittich (New York: Bedminster, 1968—3 volumes), vol. 3, pp. 1113-14; Weber, "Politics as a Vocation," *From Max Weber*, ed. H.H. Gerth and C. Wright Mills (New York: Oxford-Galaxy, 1964), pp. 119, 126.

³Weber, "The Sociology of Charismatic Authority," *From Max Weber*, p. 245.

⁴Eric Hoffer, *The True Believer* (New York: Mentor Books, 1964), p. 20.

Father Neil J. O'Connell, a member of Holy Name Province, is Assistant Professor of History at Fisk University, and Campus Minister at Fisk University and Meharry Medical College, Nashville, Tennessee.

⁵English-Latin *Roman-Seraphic Missal* (Paterson, N.J.: St. Anthony Guild Press, 1968), p. 1300.

⁶Jean Comhaire and Werner J. Cahnman, *How Cities Grew* (Madison, N.J.: Florham Park Press, 1965), pp. 60-64.

⁷Hoffer, pp. 35-36, 45-46.

aversion for the Church, especially the monasteries, for these latter, though designed to be retreats from the world, had succumbed to the wealth the world is wont to shower on those who flee it. Moreover, even if some monasteries remained spiritually vital, their physical remoteness from the cities diminished their influence on the urban populace.

Finally, the Crusades were unlocking a provincial Europe. A new era of exploration and discovery was dawning. With a whole new, wide world opening up, the current otherworldly "City of God" spirituality was hardly attractive.

The times, then, were ready for any movement which would meet their religious and social frustrations. Already an expectation for a new pentecostal age was thrilling through Europe and manifested itself in the teachings of Joachim of Flora who heralded the "age of the Holy Spirit." The literature of the times often bore an open attack on the avarice and corruption of the clergy. Other movements sprang up to proclaim a return to the purity of primitive Christianity and a rejection of wealth. Among such movements were Peter Waldo and his Poor Men of Lyons, Robert d'Abri-ssel and his Poor Men of Christ, and the Poor Men of Grammont. Finally, Manichacism, long dormant for several centuries, erupted in the Cathari sect of southern France and northern Italy. The Cathari sect neatly solved the whole problem

of wealth by declaring all matter evil and thus esteemed the accumulation of material goods as the worst of evils. By the time of Francis, these movements had imbued men with a longing for the restoration of the inwardness of religion and an expectation for the Kingdom of God. Moreover, many of these movements had emphasized the scriptural message as the basis of their teachings and so had prepared the people for further communication on evangelical terms. All these movements, however, failed to draw significant followings and for the most part ended outside the ecclesiastical structure. The genius of Francis of Assisi was that he successfully met the religious and social demands of his time while remaining within the pale of the established Church. Nonetheless, these pre-Franciscan movements had sufficiently broken ground for the Franciscan seed to be planted and take root.⁸

The paramount factor for success in the approach of Francis to contemporary problems was his Christology. Like most charismatic leaders, Francis failed to make a rationalized formulation of this central element of his movement. Yet one can easily be deduced from his actions and attitudes. The Christ of Francis was the Christ of the crib and the cross. For Francis, Christ was a flesh-and-blood person whom he could see, hear, touch, and even love with the intensity of human emotion. To a people starved for a



familial relationship with Christ, Francis presented a warm and humanistic devotion to Christ which often became emotionally exuberant. This devotion found its manifestation in Francis's special devotion for the Christ Child, the crucified Christ, and the shrines of the Holy Land which were bound up with the flesh-and-blood existence of the Son of God on earth.⁹ The biblical Scriptures, the Eucharist, and the priest-

hood which administered both items received the highest reverence from Francis, since they were the only channels he possessed for contacting Christ.¹⁰

Francis's humanistic attitude toward Christ determined his attitude toward material creation. If God had united himself so intimately to matter in the Incarnation, then all material creation must be essentially good and worthy of praise. The

⁹An example of this devotion is "The Office of the Passion," in *The Writings of St. Francis of Assisi*, trans. Benen Fahy, O.F.M., with introduction and notes by Placid Hermann, O.F.M. (Chicago; Franciscan Herald Press, 1964), pp. 141-55.

¹⁰"The Testament of St. Francis," "Letter to All the Faithful," "Letter to All Clerics," "Letter to a General Chapter," "Letter to All Superiors of the Friars Minor," *Writings*, pp. 67-68, 95, 101, 102-07, 113.

⁸Ellen Scott Davison, *Forerunners of Saint Francis and Other Studies*, ed. Gertrude R. B. Richards, with foreword by James T. Shotwell (London: Jonathan Cape, 1928).

famous *Canticle of the Sun* was an expression of Francis's high regard for the material universe.¹¹ By this attitude Francis avoided the extreme of the Cathari and provided a Christian impetus for investigation of the material world. One could now pioneer in the expanding new world and yet be compatible with Christian ideals. Francis's special emphasis on missionary activity went hand in hand with the notion of an expanding world and loomed as a more successful alternative to the Crusades. Following Francis's lead, the followers of Francis have been noted for their adventure and exploration as is witnessed in the lives of John of Montecorvino, the first Archbishop of Peking (fourteenth century); Louis Hennepin, reputedly the first European to view Niagara Falls (seventeenth century); and Junipero Serra, the founder of organized colonization in California (eighteenth century).¹²

Paradoxically, Francis seemed to flee the world, especially in regard to his radical profession of absolute poverty. His profession of poverty, however, was his means of escaping the false economic world established by men and embracing the real world of material goodness created by God and irrevocably joined to God

in the Incarnation. Francis did not condemn material abundance and prosperity as long as they were not obstacles to seeing Christ in the material universe. In this vein, he exhorted his followers "not to condemn or look down upon people whom they see wearing soft or gaudy clothes and enjoying luxuries in food and drink."¹³ Indeed, Francis numbered among his friends several wealthy personages such as Cardinal Hugolino, Duke Orlando dei Cattani, and Giacoma or Jacopa de Settisoli, the wife of the Roman nobleman Gratiano Frangipanis.¹⁴ Honest labor and industry were respected and praised by Francis.¹⁵ In this way he identified himself and his movement with the laboring classes. The very habit Francis chose for himself and his followers was basically that of the common day laborer of the fields.¹⁶

Francis's life of voluntary poverty thus spoke eloquently to the urban proletariat about their own position in the world. Their poverty was to be conceived as a honorable lot assumed by the very incarnate Son of God. By their willing acceptance of poverty, these laboring people would conform themselves closely to Christ and free themselves from all avarice which perverts the good material world created by God.

Thus esteeming the material world through the humanity of Christ, Francis favored a more material form of worship accommodated to the material as well as the spiritual nature of man. Appealing sight and sound flavored Francis's worship. His use of the Christmas crib was one example of the sensual appeal he promoted in devotion. The son of a Provençal mother, Francis was well acquainted with the popular romantic vernacular ballads and courtly love ideal of the Provençal troubadors. Francis adapted the tune styles of these ballads, coupled them with religious lyrics in the vernacular for devotional purposes, and promoted their use in the churches.¹⁷ These first vernacular hymns with their catchy tunes and comprehensible lyrics aptly filled the common people's need for a meaningful and appealing worship. Everywhere the Franciscan movement spread through Europe it became noted for the architecture of its churches which were warm with light and color. Artistically the movement found expression in a new humanistic art style which reached its zenith in the famous Giotto frescos adorning many Franciscan churches of Italy.

For a time, Francis faced a strong temptation to lead a monastic life. Upon reflection, however, he saw such a course as out of step with the evangelical life he wished to lead. As Christ and the Apostles went out

to the cities and towns, so Francis and his followers would do also. Francis therefore rejected all monastic trappings which would tie him down in this work. To facilitate this purpose, he chose the liturgy of the papal court for his followers.¹⁸ Since the papal court of that time was moving frequently about the papal domains, it was necessary that its services be short enough to be contained in a compact, single-volume service book. The papal liturgy was thus one of the shortest forms of the Catholic liturgy at that time and ideal for the mobility Francis sought for his movement. As the Franciscan movement spread through Europe, so did this more practical and popular form of the liturgy.¹⁹ Francis also reduced the lengthy monastic fasts and obliged his followers to fast only on Fridays, during Lent, and from All Saints exclusive (November 1) to Christmas exclusive (December 25). These fasts for the most part were identical with the then prevailing customs or laws of fast obliging ordinary Christians of that period.²⁰ After Francis's death the Popes granted further privileges to the Franciscans to ensure their mobility. They could celebrate Mass anytime between midnight and three in the afternoon and at portable altars which could be set up outside church walls. They were also excused from wearing the surplice and stole in administering Penance and therefore could exercise this sacrament any-

¹¹The Canticle of Brother Sun," *Writings*, 130-31.

¹²*New Catholic Encyclopedia* (New York: McGraw-Hill, 1967—15 vols.), vol. 6, pp. 1016-17; vol. 7, pp. 1061-62; vol. 13, pp. 124-25.

¹³"The Rule of 1223," chapters 2 and 3, *Writings*, pp. 59-61. This admonition reflected a similar admonition in "The Rule of 1221," chapters 1, 8, and 9, *Writings*, pp. 31-32, 38-39.

¹⁴Johannes Jörgensen, *St. Francis of Assisi*, trans. T. O'Connor Sloane (New York: Longmans, Green and Co., 1942).

¹⁵"Rule of 1221," chapter 7; "Rule of 1223," chapter 5, *Writings*, pp. 37-38, 61.

¹⁶"Rule of 1221," chapter 2; "Rule of 1223," chapter 2, *Writings*, pp. 32-33, 58-59.

¹⁷Jörgensen.

¹⁸"Rule of 1221," chapter 3; "Rule of 1223," Chapter 3, *Writings*, pp. 33-34, 59.

¹⁹Stephen C. Doyle, O.F.M., "The Franciscans and the Liturgy," *Interest* 1, n. 4 (Winter, 1962), pp. 3-9.

²⁰"Rule of 1223," chapter 3, *Writings*, p. 59.

time and anywhere anyone had need of it.²¹

In a further reversal of traditional monasticism, Francis did not retire to the countryside to found well established monasteries. Instead he founded at the city wall, or within walking distance of the city, a new institution called a "convent" which was to be a modest residence where the brothers could gather (*convenire*) after the day's work for spiritual and physical refreshment. Francis wanted no monastic enclosure to inhibit the work of his followers, and he told them that their cells were their own bodies.²² The cities and the marketplace were the scenes of his labors and not the remote countryside. In this way, Francis effectively accommodated the proclamation of the Gospel to the emerging cities.

Finally, Francis faced up to the pressing problems of the day by championing popular preaching. Realizing the people's need for adequate yet simple instruction, Francis instructed his followers "that in their preaching, their words should be examined and chaste. They should aim only at the advantage and spiritual good of their listeners, telling them briefly about vice and virtue, punishment and glory, because our Lord himself kept

his words short on earth."²³

In these ways Francis of Assisi filled the first Weberian criterion for a charismatic leader by meeting the felt need of people who have been frustrated in meeting the need on their own.

As a second criterion for a charismatic leader Weber has proposed that the leader ascribe his mode of action to some supernatural source or power.²⁴ If Francis of Assisi was convinced of one thing it was that his way of life was based on a supernatural revelation. Shortly before his death Francis declared: "When God gave me some friars, there was no one to tell me what I should do; but the Most High himself made it clear to me that I must live the life of the Gospel."²⁵ The popular account of his vocation at the summons of the crucifix at St. Damian's chapel to "build up my house for it is falling down,"²⁶ further bolstered the crediting of his manner of life to divine intervention. When his first two followers came to him, Francis sought to ascertain God's will by consulting the Scriptures three times at random. Such a procedure was a common medieval practice for determining the divine decree for one's manner of action. Without reserve Francis accepted the resulting three scriptural passages as God's plan for his life.²⁷ Apart from the popular

"Sermon to the Birds" story and the "Wolf of Gubbio" incident, there has been, strangely for a charismatic leader, small appeal to miraculous intervention as a proof of Francis's divine commission. The unique claim in this regard is the account of Francis's reception of the stigmata or wounds of Christ's crucifixion on his body. Two factors, however, militate against the complete conjunction of this spectacular phenomenon as a support to Francis's charismatic claims. First, the time to which this event is ascribed (1124) was after the success of the movement had been secured. Some, however, have pointed out that this event was contemporaneous with the crisis over the Rule and supported Francis's insistence on a literal interpretation of his rule, especially in regard to poverty. Secondly, Francis was reluctant to exhibit the phenomenon and even took pains to conceal it. In fact, the accounts of the event have recorded that even his closest followers were not aware of the phenomenon until one of the brothers went to wash Francis's undertunic and found it soaked with blood.²⁸ If Francis claimed this phenomenon as the seal of approval on his mission, he certainly seems to have been a bit reluctant in doing so.

Though Francis claimed divine authority for his mission, he none-

theless sought confirmation for his way of life from legitimate ecclesiastical authorities. On April 16, 1209, he sought and received verbal approval for his manner of life from Pope Innocent III.²⁹ On November 29, 1223, he received definitive approval of his final Rule from Pope Honorius III. Francis openly submitted himself and his followers to the authority of the Pope.³⁰ He forbade his followers to preach wherever the local bishop refused them permission to do so.³¹ He declared an especial reverence for the priesthood.³² By such attitudes, Francis did not seem to consider his charisma as an exclusive affair. Indeed, he seems to have recognized the institutionalized and rationalized charisma of the ecclesiastical authority as superior to his own. This fact would seem to mitigate the claim made for Francis of Assisi as a pure type of charismatic authority. Francis, however, claimed divine intervention as the source of his respect for ecclesiastical authority. As he expressed it: "God inspired me, too, and still inspires me with great faith in priests who live according to the laws of the holy Church of Rome, because of their dignity, that if they persecuted me, I should be ready to turn to them for aid."³³

A third criterion of charismatic leadership according to Weber was its spontaneity and irrationality.³⁴

²¹Examples of various concessions in the area of Penance are in Marcellus A. McCartney, O.F.M., *Faculties of Regular Confessors: A Historical Synopsis and a Commentary* (Washington, D.C.: Catholic University of America Press, 1949), *passim*.

²²*The Words of St. Francis*, ed. James Meyer, O.F.M. (Chicago: Franciscan Herald Press, 1952), p. 113.

²³"Rule of 1221," chapter 17; "Rule of 1223," chapter 9, *Writings*, pp. 44-45, 63.

²⁴Weber, *Economy and Society*, vol. 3, p. 1112.

²⁵"Testament," *Writings*, p. 68.

²⁶Jørgensen, p. 38.

²⁷*Ibid.*, p. 64. The passages were Mt. 19:21; Mt. 16:24; & Mk. 6:8.

²⁸*Ibid.*, p. 300.

²⁹"Rule of 1221," Introductory Commentary, *Writings*, p. 28.

³⁰"Rule of 1221," Preamble"; Rule of 1223, chapter 1, *Writings*, pp. 31, 57.

³¹"Rule of 1223," chapter 9, *Writings*, p. 63.

³²See note 10, above.

³³"Testament," *Writings*, p. 67.

³⁴Weber, *Economy and Society*, vol. 3, pp. 1112-13.

The leader himself has gone through no formal process or period of training to become a leader. His following, furthermore, knows no permanent institutions which compartmentalize the manner of life irrespective of persons. In this area Francis of Assisi conformed well with this criterion. There has been no evidence in his life of formal training for the task Francis assumed. His early life was not unusually religious. The son of a wealthy merchant, Francis was a mere layman without any theological education. He never became a priest. He did receive ordination as a deacon, however, sometime between 1209 and 1216; but this was a practical move encouraged by the ecclesiastical authorities to immunize him from the civil authorities and to enable him to confer the faculties for preaching on his followers.³⁵

There was a spontaneity about the beginnings of Francis's new manner of life. After a double crisis of a year of imprisonment and a serious illness, Francis gradually changed his life in a trial and error fashion. At first, he naively interpreted his experience of a divine command to build up the falling house of Christ in a very literal sense and went about repairing chapels in the vicinity of Assisi. Next he expanded his labors to include the care of lepers. The final separation from his former life came with Francis's dramatic rejection of his father who had opposed

his manner of life. From then on, Francis lived a day-to-day experimentation in his way of life.

The Franciscan movement itself was quite spontaneous. There was probably no one more surprised than Francis to discover that men wished to follow him. There has been no evidence that Francis deliberately sought followers. On the contrary, he was somewhat befuddled concerning the future course of his actions when a band of men gathered about him. The organization of this initial following was quite informal. There was no provision for a formal process of admission to the brotherhood. To join the group one merely had to attach oneself to the community, and every follower was empowered to receive new members.

The authority of Francis was of a fraternal variety with no recognition of offices or chain of command. Distinctions of rank were totally absent. Priest, laybrother, high or low social origin merged and became indistinguishable.

When ecclesiastical authorities pressured Francis into formulating a rule of life, Francis found himself forced between 1212 and 1216 to make the first rationalization of his manner of living. This First Rule, however, was quite informal in nature. It was a rambling document consisting of a series of loosely connected scriptural passages and pious exhortations to which admonitions were added over the years to meet

new conditions as the movement grew.³⁶ Even the more precise final and now official Rule of 1223 was quite broad. Its directives were few in number and were contained in twelve short chapters of only a paragraph or two in length. The only officials this Rule recognized were the general minister, the provincial ministers, and the "custos" or regional minister; yet the Rule did not explicitly define the functions of these officers.³⁷ Francis's very choice of the word "minister" to designate these officers, his provision for a process of removing the general minister if he proved incompetent, his injunction against the ministers in ordering anything contrary to a brother's conscience, and his advice that the brothers should approach their ministers like masters with their servants: all these bore witness to Francis's particular aversion to formalizing his movement into a monolithic structure like the ancient monastic orders.

Weber's fourth criterion for charismatic leadership was that it rejected methodical and rational economic gain for its performance.³⁸ Here Weber explicitly cited Francis and his insistence upon radical poverty.³⁹ Francis commanded his

followers not even to handle coin or money.⁴⁰ To obtain the necessities of life, the friars were to apply themselves to honest labor.⁴¹ Only when labor failed to provide the necessities of life would the friars be able to have recourse "to God's table" by begging.⁴¹ They were not to receive support from their preaching nor from their administration of the Sacraments. Daily manual labor as field hands or house servants with payment in kind was to be the sole support of the friars.

The final Weberian criterion for charismatic leadership was that such leadership stood outside the ties of the world.⁴² As an example of this, Weber cited Francis's denial of not only individual property but community property as well. Beyond this, Francis severed all other ties with the world, especially those of a familial nature. This was epitomized in the vivid scene of the bishop's court as Francis, stark naked, confronted his hostile father, cast his wealthy clothing at the man's feet, and declared: "Hitherto I have called Peter Bernadone father . . . hereafter I shall not say: Father Peter Bernadone, but Our Father who art in heaven."⁴⁴

(To be continued)

³⁶The most successful of various attempts to reconstruct this early Rule is that of Domic Mandic, O.F.M., *De Legislationem Antiquam O.F.M. 1210-1221* (Mostar: Pojevno društvo za proučavanje prošlosti jugoslavenskih franjevac, 1924), pp. 122-23.

³⁷"Rule of 1223," chapter 8, *Writings*, p. 62.

³⁸Weber, *Economy and Society*, vol. 3, pp. 1113-15.

³⁹*Ibid.*

⁴⁰"Rule of 1221," chapter 8; "Rule of 1223," chapter 4, *Writings*, pp. 38, 60-61.

⁴¹See note 15, above.

⁴²"Testament," *Writings*, p. 67.

⁴³Weber, *Economy and Society*, vol. 3, pp. 1113-14.

⁴⁴Jörgensen, p. 46.

³⁵André Callebaut, O.F.M., "Saint François lévite," *Archivum Franciscanum Historicum* 20 (1927), 193-96.

Poverty and Minority in the Early Sources of the Franciscan Order

DUANE V. LAPSANSKI,, O.F.M.

MY PURPOSE in the following pages is to show that the vision presented in the documents, "Vocation of the Order Today" and "As I See the Order" is, far from being an arbitrary one, a vision based solidly on the Franciscan heritage.

To do this I will examine the meaning of poverty and minority found in the earliest sources of the Order. Particular emphasis will be placed on how St. Francis himself understood these basic ideals and wrote about them.

Clarification of Terms

THE EARLIEST sources most often used the term "poverty" to express both its outer dimension (i.e., "external" poverty, use of things, etc.), as well as its inner dimension (i.e., poverty as an attitude of heart, poverty of "spirit"). In the latter sense the term "poverty" was thus often interchangeable and synonymous with the term "humility" or "minority." In this study I use the term "poverty" in this same way, that is, as including both the outer and the inner dimensions. By using the term in this very broad sense I am able to

treat "poverty" and "minority" as a single reality.

In the writings of St. Francis life "in poverty," life "sine proprio," is an ideal which consists of a three-fold relationship: viz., a relationship to material goods, to immaterial values, and to spiritual values. To put it another way, the first level of poverty regulates man's relationship to things. The second level concerns his relationship with persons: i.e., with his neighbor but also with his very self. The third level speaks of man's relationship to God.

Poverty as Relationship to Things

ST. FRANCIS certainly wanted his brothers to live in material poverty. Upon entering the Order, for example, the brothers were to sell all their possessions and give the pro-

ceeds to the poor. Henceforth they were to wear only rough clothing and simple sandals instead of shoes. They were to "give up" their rights to all material possessions, whether

Father Duane V. Lapsanski, a member of the Assumption Province, holds a doctorate in theology from the University of Munich, where he was in close contact with Father Kajetan Esser. At present, Father Duane is on the staff of the Franciscan Institute at St. Bonaventure, New York.

houses, places, or things. They were not to receive or handle money; indeed, if any brother had or collected money he was to be considered a thief and false brother (*Reg. bul.*, 5; *Reg. non bul.*, 8, *Omnibus*, pp. 60, 38). Having thus "emptied" their hearts of all earthly goods, the brothers were to go about the world like pilgrims and strangers, serving the Lord in "poverty and humility."

Material poverty, Francis was convinced, has a very definite spiritual value, for—especially when it is accompanied by joy—it frees man's heart from unruly cupidity and avarice (*Adm.* 27, *Omnibus*, p. 86). This is so because poverty, when properly motivated and rightly observed, "unclutters" man's heart

and separates it from the worries and cares of this world. By so doing, poverty frees man from his most important work: viz., that of serving God. Thus poverty truly leads its followers to life, for it makes them "heirs and kings of the kingdom of heaven" (*Reg. bul.*, 6, *Omnibus*, p. 61). The evil spirit, states Francis, is fully aware of this functional value of poverty. He therefore seeks to "clutter" man's heart with cares, worries, and worldly concerns, in order thereby to suffocate the Word of God in it (*Reg. non bul.*, 22, *Omnibus*, p. 48). What better example of this "cluttering" with the consequence of "suffocating" the Word of God, than in the life of Pietro Bernardone, Francis's own father?

Poverty as Relationship to One's Inner Self and to Other Persons

FRANCIS ALSO wanted his brothers to "empty" their hearts of all immaterial goods as well—that is, of all values of which a man can be inwardly proud. One such immaterial value specifically mentioned by Thomas of Celano was learning (2 *Cel.* 194; *Omnibus*, p. 517): "Francis once said that a great cleric must in some way give up even his learning when he comes to the order, so that having renounced such a *possession*, he may offer himself naked to the arms of the Crucified." In the mind of Francis, functions and offices within the brotherhood also come within the pale of poverty; that is, friars must not "appropriate" or be attached to any office or service (*Reg. non bul.*, 17, *Omnibus*, p. 44): "The ministers

and preachers must remember that *they do not have a right* [*nullus . . . appropriet*] to the office of serving the friars or of preaching, and so they must *be prepared to lay it aside* without objection the moment they are told to do so." The same message of not "claiming" [*nemo appropriet*] an office as one's own is found even more poignantly in the fourth Admonition (*Omnibus*, p. 8): "Those who are put in charge of others should be no prouder of their office than if they had been appointed to wash the feet of their confreres. They should be no more upset at the loss of their authority than they would be if they were deprived of the task of washing feet. The more they are upset, the greater the risk they

incur to their souls."

What Francis wanted was that his brothers surrender, let go of, all selfishness and self-will, to die to the old man and to live as true friars *minor*, as men of poverty and humility. In these piercing words he begged all his brothers, the preachers, the ministers, and those who work manually, "to do their best to humble themselves *at every opportunity*; not to boast or be self-satisfied, or take pride in any good which God says or does or accomplishes in them or by them" (*Reg. non bul.*, 17, *Omnibus*, p. 44). Each friar was to wash the feet of the others, for this befits true "lesser brothers." When they lived and worked among other Christians, they were to perform only the lowly jobs and to be truly "minor" and subject to everyone in that house (*Reg. non bul.*, 7, *Omnibus*, p. 37).

The humble friar, the friar who is "poor in spirit," is one who has "emptied himself" to such an extent that he bears accusations and accepts rebuffs without being quick to make excuses on his own behalf. He does not become upset by harmful words or even deeds to which

others subject him. "There are many people who spend all their time at their prayers and other religious exercises and mortify themselves by long fasts and so on. But if anyone says as much as a word that implies a reflection on their *self-esteem* or takes something from them, they are immediately up in arms and annoyed. *These people are not really poor in spirit*" (Adm. 14, *Omnibus*, p. 83).

The man who is poor in spirit realizes with all his heart that "what a man is before God, that he is and no more" (Adm. 20, *Omnibus*, p. 84). He therefore does not exalt himself when others heap praises on him, but neither does he get upset when others despise him, for anger in this case would be an expression of self-will and thus a sign of "appropriation." The man of poverty and humility is thus necessarily also a man of peace; he is a man who is calm and serene. "Nothing should upset a religious except sin, says Francis. "A religious lives a good life and *sine proprio* when he is never angry or disturbed at anything" (Adm. 11, *Omnibus*, p. 82).

Poverty as Relationship to God

FRANCIS INVITED his brothers to "empty" their hearts of material goods and to embrace immaterial values. But he went even further, for he also invited his brothers to surrender all claim to spiritual goods and security as well. He wanted his brothers to stand before God, to face his greatness and brilliance and to experience their own nothingness. He wanted his brothers to stand before

God with outstretched arms, in complete nakedness and openness of spirit, shorn of all claims to personal merit or virtue and convinced that "we have nothing of our own except our vices and sins" (*Reg. non bul.*, 17, *Omnibus*, p. 45).

Because they are invited to this highest poverty, the friars minor acknowledge freely and with joy that whatever good is done through them

is to be credited to God alone. We must refer every good to the most high supreme God," writes Francis (*ibid.*), "acknowledging that all good belongs to him; and we must thank him for it all, because all good comes from him." And in Admonition 19

(*Omnibus*, p. 84). Francis paints this vivid image: "Blessed the religious who refers all the good he has to his Lord and God. He who attributes anything to himself *hides his master's money* (Mt. 25:18) in himself..." (cf. also Adm. 17, 8).

The Challenge of Poverty

I WOULD LIKE to summarize what I have said thus far. Poverty as envisaged by St. Francis consists in the renunciation of earthly possessions; that is, in the renunciation of everything that in any way can give man security and shelter. The man who is wholly poor ought to go about the world as a pilgrim and stranger: without permanence, without rights and protection, without possessions and security, even in his relationship to God (adapted from K. Esser).

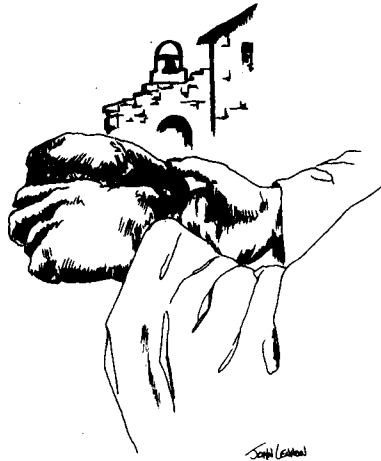
The early Franciscan classic, *Sacrum Commercium*, points out why such total poverty—that is, why such a radical renunciation of self and worldly values—is necessary. As long as a man "possesses" something (this could be money, learning, concern for a good name, plans to get ahead, or a treasury of merits), he makes that possession his "refuge" and in effect his "god." But once a man renounces everything, outwardly and inwardly, he no longer has a refuge, a place to hide, and must of necessity come face to face with God, come to terms with him as absolute Lord, and hopefully live for him alone (*S.C.*, 3, *Omnibus*, p. 1550).

Because the friars are dedicated to this ideal of poverty, they can afford to be *joyful*. They have nothing to make them sad. They are men free of the work-ethic and of the con-

sumer mentality, for they have only one absolute priority in their lives, namely God. And it is poverty that—by eliminating pride from their hearts and making them conscious of their dependence—keeps reminding them that they are creatures. By so doing poverty leads the friars to realize and acknowledge their truthful and right relationship to God, the Creator of all.

The first man, Adam, appropriated something that was not his own and brought sin into the world; the friars, by living as poor men, by adopting the attitude of the *anawim*, restore the relationship between God and man which existed in paradise. And because the friars are one with God and his sons, they can be true brothers to each other, but also brothers to all men, especially the wretched, the poor, the sickly, and the downtrodden (*Reg. non bul.*, 9, *Omnibus*, p. 39): "They should be glad to live among social outcasts, among the poor and helpless, the sick and the lepers, and those who beg by the wayside."

The motive which impelled St. Francis to take up a life of such radical poverty was the example of Jesus Christ, the Son of God, who "emptied himself" of eternal riches and became man (Phil. 2:6; Letter to all the Faithful, *Omnibus*, p. 93), who



lived like a stranger and poor guest on this earth, who depended on alms for his sustenance (*Reg. non bul.* 9, *Omnibus*, p. 39), who surrendered his will to the Father so lovingly and so completely (Letter to All the Faithful, *Omnibus*, p. 93), and who laid down his very life for man (Adm. 6, *Omnibus*, p. 81). Such was the poverty of Jesus Christ. But Jesus continues to "empty himself" daily in the Eucharist, Francis exclaims with wonder (Adm. 1, *Omnibus*, p. 78). "Every day he *humbles* himself just as he did when he came from his heavenly throne into the Virgin's womb; every day he comes to us and lets us see him in *abjection*, when he descends from the bosom of the Father into the hands of the priest at the altar" (cf. also Letter to the General Chapter, *Omnibus*, p. 105).

It was to such perfect following of Christ in poverty and minority that St. Francis openly dedicated his entire life with the words: "I, little Brother Francis, wish to live according to the life and poverty of our most high Lord Jesus Christ and his

most holy Mother and to persevere in this to the last (Last Will, *Omnibus*, p. 76). It was to this same high ideal that he called Brother Leo, as well as St. Clare. It is to this same ideal that Francis invites us.

St. Francis, of course, fully realized that such a complete following of Christ, such a death to the old man, is beyond man's capability. It is rather the work of God in man's life. Francis therefore humbly begged the Lord to do this mighty work in him and all his brothers (Letter to a General Chapter, *Omnibus*, p. 108): "Almighty, eternal, just and merciful God, grant us in our misery that we may do for your sake alone what we know you want us to do, and always want what pleases you; so that, cleansed and enlightened interiorly and fired with the ardor of the Holy Spirit, we may be able to follow in the footsteps of your son, our Lord Jesus Christ, and so make our way to you, Most High, by your grace alone, you who live and reign in perfect Trinity and simple Unity, and are glorified, God all-powerful, for ever and ever. Amen."

The Body of Saint Francis and Its Seminal Virtue

DAVID KOCKA, O.F.M. CONV.

IN THIS AGE of technological barbarism, Franciscans as a body may find themselves slumping into a spiritual complacency. Considering the Order of Friars Minor, one notes that it is not a society but a functioning, living body—the body of Saint Francis. This organism has a permanent function and place within the Church. Many diverse elements (friars) are drawn together to compose this unique body. Some friars cultivate the poverty of Francis while others make use of his simplicity. One may have a great spiritual insight, and another becomes a beautiful fool. None of the members of the body will ever become Saint Francis, nor should they. Each member should become that version of Christ that he has been called to become. The Franciscan life is not a field to be crossed but a destiny to be experienced. Francis's body involves pain and pleasure, prose and poetry, work and play, doctrine and insight, contemplation and activity, sorrow and joy. All these elements collectively re-present Saint Francis to the world.

Collectively also, the body seems to inherit the ills to which flesh

is heir. There is difficulty in breathing; ears are assaulted by decibels of noise; our vision is barraged by banality. All this infects members of the whole body. Its symptoms are expressed in spiritual undernourishment and physical overexertion.

Francis was ill before he fell ill, and on his sick bed he writhed. Then with a transformed heart, he felt his health gradually restored. So also the body of Saint Francis must undergo a spiritual writhing and conversion in its constant effort for renewal. In taking the pulse of the body each member must ask himself the question, "Why have I come here?" By asking such a question we must find the foundations of our vocation apparently shaken; but not to ask it will surely result in death. If this question is considered long enough it turns into the question that Jesus asked in the garden of his agony: "Whom do you seek?" (Jn. 18:4). Our answer should be, "We seek Jesus the Nazarene" (Jn. 18:5). We seek to grow in union with the risen Lord and live more fully and deeply the life of his body, the Church. In other words, we seek to have God seek us and recognize

Friar David Kocka, O.F.M. Conv., is a candidate for the priesthood at St. Anthony Center, Auburn, Indiana. He has served as a member of the retreat team at Prior Lake, Minnesota and has pursued formal studies in fine art (figurative sculpture).

himself in us. He has promised us a new name (Rev. 2:17).

All the members of the body of Saint Francis, and indeed all humankind, is called to receive a new name by living the mystical life. This life is not a rare gift that is given to a select few; it only appears that way because man's faith is so weak and his life so petty and trifling. The lack of the mystical life and contemplation is due, not to the lack of God's grace, but to man's reluctant disposition of openness to God and the fact that modern man does not live in a mystical climate.

Despite these rattles of death and disease, the body of Francis still seeks its renewal. This renewal will come about only in the rattles of the dark night. As Father William Mc Namara, O.C.D., once stated, the only significant feature of our age is that it has catapulted the Church into a dark night. This seems true enough and should be looked at as something good because it has brought this groaning age to the threshold of its spiritual liberation. The body of Francis is called to participate in the regeneration and genesis of the new spiritual age.

This brings me to the special need and function of one element of the body of Francis: the itinerant Franciscan hermit. Franciscan hermits are kissing cousins of the tenth-century hermits who preceded the Franciscan movement. They were pilgrims and gyro-vagues living in the forest with outcasts and outlaws. There is no explanation for the Franciscan solitary life, nor is there any real justification, because the life of any solitary is a lawless life.

The hermit, then, is an outlaw. The solitary life is without law; and so, to live such a life, one must be like Paul and live outside the law, beyond the law: "Christ has freed us and he intends us to remain free" (Gal. 5:1).

The itinerant hermits are always open to the world and must work with the whole body in a climate of fraternal love to deliver the message of great joy: the Lord is present in the world! But how can any body with some of its members suffering from disease and the real need of a joyous regeneration themselves, act with a cunning, ruthless, and determined attitude to burst the spiritual shackles which imprison its abilities to discover its true identity? How can a man on a sinking ship help all those on it, if first he does not realize the ship's condition? When he realizes his own sinking condition, he escapes to save himself—but not *just* to save himself. He escapes to get a strong foothold and better vision of the desperate situation. Finding a solid ground, he has the power and the obligation to pull the ship to safety after himself.

The hermit "community" is intrinsic to the body. Together with contemplation and other value-forming activities, the eremetical life of a Franciscan can serve as basic genetic material for the potency of the Franciscan body, thereby assisting the regeneration of the anatomy of society. In other words, the hermit may be seen as part of the sexuality of the body. The Franciscan hermit must not cut himself off from the rest of the body, but should serve as a life-giving force for the whole



body so that the body in turn may engender new spiritual life and bring into being a new spiritual generation. This can be done only by an unabashed act of love. Marxism is telling the world that the unworldly man, the man of faith, is kidding himself. Marx says that when nature is replaced by technology then man is fully human. The hermit, as every Christian, must have contempt for this type of world. There is need for contempt—contempt for what he world lacks, not for what it contains. The world is ours because it has been redeemed. Our message to the world, then, must be the cross, which is the greatest Christian answer to the need for liberation from illusion.

Franciscan contemplation must bear fruit in preaching. Francis saw this quite clearly as he gazed on Jesus crucified, alone and abandoned in the height of mystical union with

his Father. Jesus, the hermit preacher, finds stability in nails upon the lonely cross. This wooden tower is his ground and foothold, his rostrum, where preaching by example he draws all creation towards himself, to safety. The hermit is not the man who considers himself aloof or alien to other men. On the contrary, he is an outlaw, and his lawlessness allows him the freedom to find that he doesn't measure up. His intuition tells him he is no good—only God is good—and he finds he must depend utterly upon God:

And there was one that wrestled with him until daybreak who, seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for day is breaking." But Jacob answered, "I will not let you go unless you bless me." He then asked, "What is your name?" "Jacob," he replied. He said, "Your name shall no longer be Jacob but Israel," and he blessed him there (Gen. 32:26-28).

When man is left alone with God he cries aloud with the psalmist, saying: "Let me hide in the shelter of your wings and dwell in your tent forever" (Ps. 61:4). But the wings and tent of God are at once his shelter and his contention. As he grapples with God in the confines of his solitude he is wounded and blessed. Like Jacob and Saint Francis, the lone man must emerge wounded with a scourge of joy and blessed with a new name, his true identity. The hermit should not, therefore, be thought of as a drone, one who lives on the labors of others, but rather should be perceived as a Jacob: one who like Jesus flees to the desert to fight the power of error (security,

reputation, power). He is a lone warrior who fights on a spiritual front and writhes with the needs, interests, problems, joys, and sorrows of all humankind. He shares our nature, assuming like Jesus the universal disease of our frail human condition, and perhaps, being more keenly aware of those sufferings. In fighting he captures his true identity and brings about an awareness for all men: the ability and capacity of finding their true self.

The solitary life has been a constant throughout the history of Christianity. The Franciscan solitary celebrates his solitude with other friars in a climate of fraternal love. Like all solitaries, he cannot survive unless he is able to love everyone—even those who will not understand and will consider him a renegade. It is the solitary, then, whether in a grove or a ghetto, in the woods or in the warehouse, in the desert or a den, who mirrors to the world, in a special way, its own ability to recapture liberty and peace.

Religious life today is experiencing a crisis much like that which monasticism experienced in the tenth century. The lay hermit movement threatened the monastic machine with a life of poverty and labor in small communities. There is a desire among religious today for smaller, simpler communities with a more sensitive celebration of poverty, repentance, and the cross. We see this desire expressed in the sprouting up of houses of prayer and thirty-day retreats. God's glory is man fully alive, and therefore the task at hand is keeping ourselves alive to God by contact with him. Words like

contemplation and mysticism, however, are being bandied about today, and the use of such words should be carefully read and examined. Using such jargon might be conceived as a sign of the rifting of our spiritual threshold. On the other hand, it may be diagnosed as a spiritual misconception. Contemplation is for everyone, true: it is the center and central human act that puts us into contact with our hidden self, Jesus the Lord:

May he give you the power through his spirit for your hidden self to grow strong, so that Christ may live in your hearts through faith and then, planted in love and built on love, you will with all the saints have strength to grasp the breadth and length, the height and depth; until knowing the love of Christ which is beyond all knowledge you are filled with the utter fullness of God" (Eph. 3:16-19).

The mystic, however, is the person who attains to felt union with God—he is not the person who merely talks, writes, or even cloisters himself. Father Malatesta, preaching a conference recently in Rome for a group of priests, warned that some of today's contemplative vocations can and indeed may become just a fad, whether in the form of a hermitage, a house of prayer, a monastery, a friary, or a thirty-day retreat. If a man flees to the desert to be different, out of the ordinary, admiring the lofty gulf between himself and the rest of humankind, then this man has already failed. He has towed behind him the world he thought he left behind, and he uses this in his cellar as a unit of measure. The result of his contemplation will be only self-contemplation. This we should fear.

If a man flees the world and does not realize he is the world, and escapes to cut himself off from the anatomy of the world, he will find that the only fruit of his running is rotting in the basket that he weaves in his madness. The contemplative faddist will only hinder the body rather than give it nourishment. We must enter solitude as our common selves. As we leave home, factory, and stampeding cars, we hope to find our most common self, and in that finding, we see truth. Confusion and evil were not in the home, factory, cities, or stampeding cars, but in ourselves. We go to the desert to become celebrants, not celebrities.

These comments in a mosaic of

metaphor might whet the appetites of those whose hearts hunger for solitude and its integral place in all religious traditions and all forms of apostolic life. Franciscan solitude is not a romantically isolated element or decoration to be admired like rouge, beads, and pompadours, but it is rather a pulsating rush of life that is unmistakably celebration and resurrection.

Our age is a favorable time for solitaries, and as we enter our interior cellar we must enter to know ourselves and find all men in God. Our spiritual survival is urgent. I believe our time to be fertile for renewal, and I believe fleeing to dry places can be an act of love.

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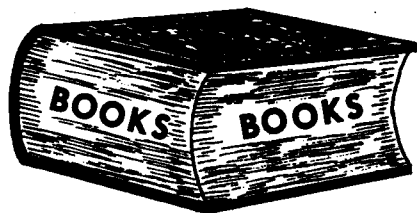
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Our Prayer: A New Approach to Everyday Prayer. By Louis Evely. Trans. Paul Burns. Garden City, N.Y.: Doubleday Image Books, 1974. Pp. 112. Paper, \$1.45.

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

These two works are of different merits, though they do cover the same ground to some extent: man's need for God, finding God in the experience of daily living, the centrality of the Gospel precept of love. *A Religion for Our Time* zeroes in on the concept of poverty and of self as the gateway to the experience of God. Particularly fine here are the author's observations on "perfectitis," the desire to be perfect, to excel, which can close the door to God's working in us, by making us unintelligent in our actions and placing us in search of Self rather than God.

Our Prayer offers some insight into the dangers that people who pray can encounter. Excessive petitioning, e.g., is really an effort to get God to

correct the mistakes He has made. Separation from life leads us to address a God of the past rather than of the present who reveals himself in the angels of business suits as well as in white coats. Sometimes Evely carries things a bit too far, as when he brands as "unimportant" beliefs in dogma if they are not lived (the truth about God is never unimportant). And his view of prayer of petition as fundamentally pagan is a suggestion that the law of Liturgy has been leading the faithful astray for centuries rather than teaching them, as is axiomatic in theology. It would seem that Evely is guilty of a kind of "perfectitis" himself—that he has forgotten that one who acknowledges himself as poor and needy must needs be a beggar.

Thomas Merton on Mysticism. By Raymond Bailey. Garden City, N.Y.: Doubleday, 1975. Pp. 239. Cloth, \$7.95.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Philosophy, Fordham University), Assistant Professor of Philosophy at Siena College and editor of this Review.

This is a superb biographical study tracing the odyssey of Thomas Merton from his not exactly disciplined youth, through the comparatively pietistic and dogmatic stage of his early monastic years, on to the mature, world-embracing life he eventually came to lead in the Spirit.

Dr. Bailey is a Baptist (now a Pastor), who has served as Chairman of Communication Arts, Director of the Thomas Merton Studies Center, and Associate Professor of Theology

at Bellarmine College, Louisville. This fine study is his doctoral dissertation submitted to the Southern Baptist Theological Seminary, also in Louisville. It is extremely satisfying to see so magisterial, insightful, and sympathetic an investigation come from the pen of a scholar who, one would at first be inclined to suspect, does not share all of Merton's religious views.

The biographical genre was chosen deliberately because mysticism is a quite personal matter, scarcely describable or intelligible apart from the individual mystic's own testimony, and somewhat less than wholly meaningful when divorced from the mystic's concrete life and development.

In his first chapter, Dr. Bailey covers the basics needed for an understanding of what follows: he defines mysticism, names his sources clearly, and sets forth his biographical methodology. The remaining chapters follow a more or less strict chronological order, but without any sacrifice of the needed theoretical discussion of the positions Merton came to adopt as the years passed.

If there is any one theme that emerges from this thorough discussion of Merton's life, it is that of doubt as an integral, necessary part of genuine faith. As is well enough known, Merton felt at every stage of his development, torn between the contemplative and the active ideals. At one level—perhaps it might be called that of the *apex mentis*—the tension does seem to have been resolved; yet it never failed to re-emerge on the more superficial, psychological level.

Merton's life conformed strikingly to the pattern set forth by his most influential mentor, St. John of the Cross. Dr. Bailey does not seem to be stretching a point at all as he identifies the dark nights in his subject's life, with their consequent emergence onto higher plateaux of daylight. All the important factors which have made Thomas Merton almost a household word in our troubled age receive due recognition here: his social and anti-war activities, his attraction to the spiritualities of the East, and above all his poetic contribution to American literature. All these are well integrated into the basic scheme tracing his spiritual maturation.

The author has availed himself well of Merton's works, teaching notes, and journals. He has used all his sources to good advantage; but for one in particular the reader should be most grateful: viz., the unpublished essay, "The Inner Experience." Merton stipulated that this was not to be published in full; and yet his executors have happily allowed Dr. Bailey to cite abundantly from it. As Merton's veritable compendium of mystical theology the essay has much to tell us, both in the realm of theory and, as well, about the subject himself.

The book has a good, flowing style, its only consistent flaw being the repeated use of "infern" for "implies." It will serve you well, whether you prefer to read it as biography, as spiritual reading, or as a treatise on the mystical life.

Guilty, O Lord: Yes, I Still Go to Confession. By Bernard Basset, S.J.

Garden City, N.Y.: Doubleday, 1975. Pp. 118. Cloth, \$5.95.

Reviewed by Dr. Johnemery Konecsni, Assistant Professor of Philosophy at Caldwell College and a member of the Dominican Third Order.

There are some who consider basset-hounds shy, unassuming, and, yes, humorous in a vague sort of way. This Basset uses those qualities to ensnare the reader, for this is one of the *Domini canes* (if you will forgive an old Dominican pun being applied to a Jesuit). He retains a style which has carried him through a whole series of books, a kind of charming Christianity which seems to be a peculiar gift of the Anglo-Roman tradition.

This book carries a family tree which is at least rooted in Father Basset's ancestor, St. Thomas More. The man for all seasons appears in these pages, as does C.S. Lewis, Dorothy L. Sayers, Ronald Knox, and G. K. Chesterton. It is the gift of Father Basset that he can make use of all these happy literary warriors and never lose the light touch, never get mired in his own footnotes (these footnotes, by the way, would make a fabulous starting point for a library on lay spirituality in one's own home).

The subject of this little volume is confession in all its various forms. "At a pentecostal meeting recently, I listened to a young priest in Boston urged, apparently by the Spirit, to stand up and pout about his sins. Though such a performance seemed to me slightly artificial, I stuffed my handkerchief into my mouth to discourage the Holy Ghost." While

Father Basset does not believe that sacred cows make great hamburger, he does believe that a heavy subject need not be ponderous in its treatment. The treatment of the three levels of man (somatic, rational, and mystical) is the finest blend of theological and psychiatric sources I've ever seen in such a style.

The author's emphasis on uncoerced confession may strike the American reader strangely, especially if one has first-hand experience of being marched (or otherwise pressured) toward confession or communion. Since those memories of a Catholic childhood are (almost) now only memories, Father Basset's book comes at a time when both confessors and penitents can use guidance at making confession more fruitful. (His passing comments on confessors makes this good reading for both lay and clerical or religious persons.)

The only drawback to the volume (aside from a typo on p. 12 where "potential" might mean penitential) is the price. It is decidedly worth the money, especially if you think Basset deserving of more than paperback permanence on your shelf. If it doesn't fit into your budget, despair not: Doubleday has brought out all his other books in Image paperback, and they will probably do the same to this book. They should.

Dimensions of Love: East and West.
By James A. Mohler, S.J. Garden City, N.Y.: Doubleday, 1975. Pp. xvi-392. Cloth, \$9.95.

Reviewed by Dr. Johnemery Konecsni, Assistant Professor of Philosophy at Caldwell College and a

member of the Dominican Third Order.

Father Mohler is one of those many-faceted Jesuits who seem to be omniscient in a wide variety of fields. While primarily a professor of religious history (John Carroll University, Cleveland), he evinces in his publications not a progressive narrowing of academic interest (the perpetual academic disease of overspecialization), but a continual widening of interest: his books range from Thomas Aquinas, Biblical Faith, and Monasticism, to an Overview of Christian Education and, in the present volume, Oriental studies.

This is a survey volume which ranges from Master Kung (Kung-futsze, Confucius) to Master Siegmund (Freud); and, as in all surveys, it is impressive in areas with which you are not familiar and superficial in areas you know well. I missed St. Francis, St. Bonaventure, and the 17th and 18th Century altruism-egoism debates, but I can see omitting them in favor of Augustine, Aquinas and Freud. Selection is the right of the selector. What he does with his selection is another question.

Father Mohler's opening chapters on the Orient have the same "naturalistic" (pre-Christian) quality for the unknowing Westerner today that I suspect Aristotle had for the Medievals in the 13th century: going from the Orient to the Greek was almost like coming home, so much have we assimilated the Greek way. It may surprise some to find notes on and quotes from the *Kama sutra*; but after C.S. Lewis's *The Four Loves* (1963) and Andrew Greeley's *Sexual*

Intimacy (1973) and *Love and Play* (1975), this presentation is mild, even though effective in its concreteness.

The Western chapters include Plato, Deuteronomy, St. John's first Letter, Ovid, Augustine, Sufism, the Kabbala, and Courtly Love, along with Luther, John of the Cross, and Freud. If the constellation of names begins to bewilder, and you start to feel confused as to the direction in which Father Mohler is heading, flip to the epilogue. The epilogue doesn't tie it all together; but it does sketch the possible applications of the selections to our situation today. A book like this, which can be of value to the not-yet-married, the too-long-married, the busy pastor and busy (busier?) sister, is definitely worth the price.

God Is Like: Three Parables for Little Children. By Julie Walters. Illustrations by Barbara De Leu. Notre Dame, Ind.: Ave Maria Press, 1974. Pp. 96. Paper, \$1.65.

Liturgies for Children. By Andrew Jamison, O.F.M. Cincinnati: St. Anthony Messenger Press, 1975. Pp. viii-120, incl. 4 appendices. Paper, \$2.45.

Penance: God's Gift for Forgiveness (an illustrated book for children of 7 or 8). Cincinnati: St. Anthony Messenger Press, 1974. Pp. 47. Paper, \$0.95.

Touching God: A Book about Children's Liturgies. By W. Thomas Faucher and Ione C. Nieland. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 157. Paper \$3.50.

Reviewed by Mrs. Margaret E. Clarke, Founder and Director of the Religious Education and Liturgical Music Programs at St. Edward the Confessor Church, Elnora, N.Y. Mrs. Clarke holds a B.S. Degree in Music Education from SUNY, Potsdam, and has done graduate work at Syracuse University, SUNY Oswego, and SUNY Potsdam; she has taught for several years in public schools.

God Is Like, designed for pre-school and primary aged children, is an attempt to relate the mystery of God, Jesus, and the Holy Spirit in "realities" of the young mind's world.

Part I makes an analogy of God to an unchanging "Rock," while all life and everything around it changes. Part II refers to Jesus as a "Spark of Light" in the darkness, while the third part makes reference to the Holy Spirit as a "Breath of Wind."

In my estimation, the illustrations and messages would be both whimsical and appealing to a young child's mind.

The material in *Liturgies for Children* is taken almost exclusively from personal experiences of the priest-author in his parish in Emporia, Kansas. Its introduction is convincing on its point that making Liturgy meaningful to children is of prime importance. This is substantiated with quotations from the recently published *Directory for Masses with Children*.

The book's section devoted to themes for various kinds of Masses focuses most of the attention on adapted Penitential Rites, Prayers of the Faithful, and homilies styled primarily in "dialogue" or "skit" form. The selections for readings and

music are liturgically suitable in my judgment, and since the book is well categorized, it could be a good source or creative ideas for teachers and/or liturgists. I would, however, respectfully suggest that anyone using these adaptations become familiarized with the above mentioned *Directory* in its entirety.

Penance is a small paperback geared to the psychological age of seven and eight year olds. This gentle approach to the Sacrament of Penance is encouraging in that efforts are being made to comply with the guidelines issued from Rome in 1973, stating that experimentations should cease and that the order of First Confession preceding First Holy Communion be maintained or resumed.

The first section of the book is a positive approach to simple, everyday experiences which a young child might judge to be right or wrong, pleasing or displeasing; thereby, beginning to develop a conscience. Following this segment are simple adaptations of scriptural parables dealing with forgiveness, followed by a relating family experience. The remainder of the book intended for parental use is quite explicit in directions and suggestions of instruction.

I found most disconcerting the notable omission of any references to Original Sin, God's Commandments, the Redemptive powers of Jesus, or even the Sacrament of Baptism. In my judgment, these basic doctrines, presented in the simplest and most basic language, are necessary for the young child to develop any concept of sin and to make the Sacrament of

Penance meaningful. Otherwise, a young child could easily be confused as to what is an "unloving act" and what is actually an offense to God's Love.

Touching God deals with children's Liturgies for grades one through six, including seventeen model Liturgies. This could be a most useful teaching and reference aid for those in the position of planning children's Masses, as well as for teachers who include liturgical instructions in their curriculums.

I was impressed to find the *Directory for Masses with Children* printed in its entirety in the back of the book. Preceding this, there is a section by the authors expressing their comments on the *Directory*—in particular, references to parts of the Mass which may be adapted for children's use for better understanding and meaning.

The remainder of the book is composed of a Preface and six chapters. The first three of these are of general instructive nature, and the remaining three contain a variety of liturgical examples. These are sufficiently detailed to be used in their entirety with discretion.

The Shape of the Church to Come.

By Karl Rahner. Trans. and introd. by Edward Quinn. New York: Seabury Press Crossroad Books, 1974. Pp. 136. Cloth, \$6.95.

Reviewed by Father Robert W. O'Keefe, O.F.M., M.A., Assistant Chaplain at Siena College, Loudonville, N.Y.

"Many perhaps will feel that it is too 'progressive' and (ecclesiastical-

ly) too much to the "left," but others may consider it altogether too conservative." Rahner prefaces his book with these words knowing full well that whatever he says about the Church is certain to cause controversy. In *The Shape of the Church to Come*, he sets out to present to his readers his understanding of where the Church presently stands and where it should be going. This course of action leaves him open to criticism and, of course, disagreement. For any man's assessment of the Church's current situation is at best subjective, colored by his theological stance and outlook. And any attempt to plot a course for the future Church, a future that remains hidden, can degenerate into mere speculation or a brand of ecclesial science-fiction.

Although Rahner writes about the Church in Germany now and in the years ahead, his remarks have a universal bearing on the entire Church. When he presents his understanding of where we stand as a Church, it is in reality more precisely where we should not be but unfortunately happen to find ourselves.

Rahner's theological analysis of the current situation sets the tone and direction he will follow throughout the book. He presents us with two contrasting worlds: that of the Churchmen and that of the wider world, with the implication that the former is narrow and should not be. Since the dissolution of the medieval synthesis that existed between the Church and the culture of its time, we have lived in a pluralistic society. And for one reason or another, the Church has been uncomfortable with that situation and

has attempted to create its own world apart from broader society and activities of men. Accordingly Rahner calls this traditional Christianity a remnant of the past. The Church is no longer the dominant social factor it once was. And while many look on this as a serious blow to the Church's power, Rahner views the import of this for the faith of modern man.

The modern Catholic man and woman, through the advent of pluralism, has been challenged to come out of the ghetto in which he/she has been living and face the world. His faith can no longer be that of the "follow the crowd" variety fostered by the Catholic ghetto, but rather must be the individual's own free decision for God. What Rahner is after is simply Catholics of quality, not quantity. Only a person with a faith like this, personal, dynamic, will be capable of moving the Church ahead into the future, rather than becoming a caretaker of the status quo.

The implications of the present situation and its challenges to the faith of every man and woman dictate the course of action to be followed in facing the future. Norms must be found to help us move constructively ahead. Rahner emphatically rules out compromise. Definite steps must be taken; the Church has been limping for too long. Facing the future requires the "courage of an ultimately charismatically inspired, creative imagination." Stock answers, tired idioms are no longer viable. And in all this some toes will be stepped on, outdated beliefs threatened, and a great many people indignantly

disturbed. To the obstinate Rahner takes a strong, perhaps a seemingly harsh, stand asking "whether it is always possible to take on this march with us into the future all the fine fellows whose out of date mentality is opposed to a march into the unknown future."

Rahner has drawn the line; the question is, now, who will cross it? As he says, this position will "estrangle, scandalize, shock not a few who feel at home only in the Church as they have been accustomed to see it in the past." For those who cry, "This is the way we've always done it," Rahner simply waves farewell and moves along the road to the future. If they choose to remain behind, that is their decision; but those who wish to move on cannot be hindered in their efforts to progress. As Rahner puts it, "To win one new man of tomorrow for the faith is more important for the Church than to keep the faith of two men of yesterday."

With his guidelines formulated and his direction charted, Rahner sets about shaping a Church that can realistically, courageously, and faithfully move into a hidden future. The Church of the future is conceived as open, ecumenical, from the roots democratized and socio-critical. Once the Church begins to shape itself along these lines, Rahner sees a great future ahead. We will have a Church that is no longer an antique from a bygone age, but a dynamic, living community of men and women who have a direction, who have something to say to the wider world, and who fear no challenge because they have great faith.

BOOKS RECEIVED

Hinnebusch, Paul, O.P., *Community in the Lord*. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 240. Paper, \$3.50.