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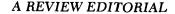
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# Commitment—Forever?

THIS FASCINATING ESSAY on the nature and ramifications of commitment is resolutely grounded in the empirical, yet lavishly enriched with speculative insight. It begins with a discussion of the nature of commitment, drawing on the psychological categories of May, Erikson, and Maslow as well as on philosophical concepts of Joseph de Finance (vertical freedom) and Karl Rahner (the horizon), and it proceeds through speculative theological terrain into a renewed empirical vista of biblical illustration. Father Haughey thus brings to his very important subject the richness of a nearly universal methodology.

In the author's view there is an underlying thrust of the human personality, a "primordial commitment" which is expressed symbolically in concrete acts of choice that serve, in turn, to confirm that more fundamental flow of the person's being. The reality of commitment is well delineated in terms of indwelling and communion, according to which, respectively, two persons become as it were "one spirit," and the richness of their unity flows out onto the larger community in which they live. The unfortunate results of both under-and (at greater length) overcommitment are discussed with a good deal of practical insight and helpfulness.

The question of permanence receives balanced treatment in a separate chapter. If commitment is seen not as a legalistic shackling to the status quo, but rather as a promise made in hope, to grow together with the other (Other), then "permanence" is seen as the best way for a human being to express lack of reservation or condition. It is indeed possible that the relationship of commitment once thought to have been entered into was either never existent or allowed to die; but this is not to be presumed

Should Anyone Say Forever? By John C. Haughey, S.J. Garden City, N.Y.: Doubleday & Co., 1975. Pp. 166. Cloth, \$6.95.

to be the case. (The flower may have died in this particular soil; but it probably only needs watering.)

Theologically the deepest and most fruitful model for commitment is the eternal self-gift of the Father to the Son, mirrored in the incarnate Son's total dedication of himself to his Father. After a fine chapter on these fundamental realities, Father Haughey seeks to cast further light on his subject by reflecting on some biblical figures. First, he examines the non-commitment of the upright young man in Mt. 19 (Mk. 10 and Lk. 18), who feared the risk of genuine commitment and took refuge in objective legalism. Then he sees in the self-donation of the Blessed Virgin a radical openness to development in the relationship of indwelling. In the Apostle Paul too there is fascinating evidence of growth, together with a radical shift from the legalism of his earlier life to the personalism of his life in Jesus.

The concluding chapter returns to the earlier topic of permanence, discussed now with the new and very helpful category of *fidelity*. It can do no good and much harm to dwell on the commitment itself, which is rather like a door. Once through the door, one shouldn't continue to dwell on the passage through it, but should instead concentrate on the presence one has thereby entered. There is some superb material here, both on human and, especially, on the divine fidelity—material which serves to focus and recapitulate all that has preceded.

Should Anyone Say Forever? is highly recommended to every reader as a provocative, helpful, and (despite some glaring problems with syntax) readable book on a very timely subject.

Fr. Michael D. Mailand, ofm -

## **BOOKS RECEIVED**

Proctor, Priscilla and William, Women in the Pulpit: Is God an Equal Opportunity Employer? Garden City, N.Y.: Doubleday, 1976. Pp. 176. Cloth, \$6.95.

Wintz, Jack, O.F.M. ed., Has Change Shattered Our Faith? A Hopeful Look - at the Church Today. Cincinnati: St. Anthony Messenger Press, 1976. Pp. viii-111. Paper, \$1.75.

# Music Hleard So Deeply That It Is Not Hæard at All

IOVITA FLYNN

N 1191, NOT QUITE a dlecade ▲ after the birth of Saint Firancis of Assisi, Eisai returned from Sung, China, having traiveled there as the first leg of higs proposed journey to India foor the purpose of studying Buddhism. He was not able to make the journey to India, but still after his return he founded the Rinzai sect of Zen Buddhism in Japan.1 One of his pupils, Dogen, who also studied in Sung, Chinia, returning in 1227, set up thee Sotō sect, in opposition to the Rienzai.2 Here are two great men (a:mong others) establishing Zen Buddhism in Japan at approximately the same time Saint Francis is establishing his mendicant order in Italy, half a world away. What did these: men share as they developed their concepts in unawareness of one another? What is comparable in Zen Buddhism and the life and

work of Brother Francis? To answer this, let us first look at Zen in the Rinzai and Sotō sects. Then, we will briefly examine the concepts of Christian mysticism before dealing directly with the question itself.

According to Thomas Merton. the Zen that came to Japan by way of China was an alliance of

Mahayana Buddhism and Chinese Taoism.3 It was greatly influenced by the division of Chinese Zen into the northern and southern Schools in the seventh century. This split was a result of the choice of a successor for the fifth patriarch, Hung Jen. Shen Hsiu, a respected member of the fellowship, was the expected successor, but instead and uneducated kitchen worker, Hui Neng, was chosen. This was as a result of the verses that had been written by the

candidates to express their <sup>1</sup>Shoko Watanabe, Japa nese Buddhism: A Critical Appraisal (Tokyo: Kokusai Bunka Shinko kai, 1968), p. 20. <sup>2</sup>Ibid., p. 120.

<sup>3</sup>Thomas Merton, Mustics and Zen Masters (New York: Dell Publishing Co., 1967), p. 15.

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understanding of Zen enlightenment. The verses follow, first that of Shen Hsiu, then that of Hui Neng, as an expression of the differences between these schools:

The body is the Bodhi-tree The mind is like a clear miror standing. Take care to wipe it all the time,

Allow no grain of dust to cling to it. The Bodhi is not like a tree. The clear mirror is nowhere

standing Fundamentally not one thing

exists. Where then is a grain of dust to cling?4

The Zen that was brought to Iapan reflected this split in thought and the consequent development of two separate schools in Chinese Zen. The Sotō sect was influenced by Shen Hsui, and the Rinzai by Hui Neng.

Reflecting the meaning of Shen Hsui's verse, the Soto school placed great emphasis on meditation (zazen) in order to obtain an emptiness of the mind. Dogen, who was most influential in spreading this method of obtaining the enlightenment experience, was not satisfied with

the discipline of the koan. prevalent in the Rinzai sect.5 He felt that the koan did not lead to a holistic response. For him zazen involved the physical, mental, and moral aspects of man in his striving toward enlightenment. Attainment of the Buddhamind was a process involving the disciple in a life-long and slowly growing realization of the satori experience. Father Dumoulin, an interpreter of this Zen school for the West, states that Dogen "saw in zazen the realization and fulfillment of the whole law of Budda. ... Every moment of zazen exists in the realm of the Buddha and is infinite."6 In this way Dogen hoped to avoid an emphasis on a particular experience which often might prove to be an illusion, and rather to emphasize "life [as] a work of art and Zen [as] the flowering of life—the discipline of creative labor."7

In contrast to this the Rinzai school, while not forbidding meditation, replied that meditation and the experience obtained therefrom are certainly not the enlightenment experience—not satori. Meditation presupposes an ego state. In fact, it attains to a higher, more purified

<sup>4</sup>Ibid., p. 19.

<sup>&</sup>lt;sup>5</sup>Koan: a seemingly nonsensical statement used by the student to facilitate the attainment of enlightenment.

<sup>&</sup>lt;sup>6</sup>Merton, p. 35.

<sup>&</sup>lt;sup>7</sup>Theodore De Bary, ed., The Buddhist Tradition in India, China, and Japan (New York: The Modern Library, 1969), p. 361.

ego, but ego nonetheless. This ideal is reflected in the second verse (that of Hui Neng). To help the disciple transcend his ego, the Rinzai sect, which Eisai founded in Japan, developed the koān, a seemingly nonsensical statement which the student used to facilitate his efforts to obtain enlightenment. Often the Rinzai masters would also strike the student, or something external (such as an unexpected sound) would occur which might also help in bringing the student to a realization of the Buddha-mind.8 In this school there is an emphasis on a specific experience in which the students of Zen respond with that which transcends the subjectobject dichotomy. In this way there is a dynamic total response from the individual, a response which "seeks to plunge the Zen disciple into satori... it favors the ontological intuition of the ground of being."9

I hope, from this brief discussion of Rinzai and Sotō Zen, that the basic concepts of Zen Buddhism have emerged, which I want to contrast to Saint Francis's thought. Zen has no doctrine, no theology, no philosophy. It is "a special tradition

outside the scriptures [which] has no dependence upon words and letters." The emphasis in Zen is on a "direct pointing at the soul of man, seeing into one's own nature and [attaining] the buddhahood." <sup>10</sup>

Now let us examine and attempt a brief explanation of Christian mysticism, especially as related to Saint Francis. The mystical experience begins when, after much "active meditation on the scriptures and on the life of Christ,"11 one perceives in a period of silence the presence of God. Often this is spoken of as "the living flame of Love,"12 to which one responds with a feeling of powerlessness. The mystics strive to be silent and calm in the experiencing of this flame so that it can grow into an ever greater fire in their hearts. This is followed by great bouts with despair and temptation—the "dark night":

For to some the angel of Satan presents himself—namely, the spirit of fornication—that he may buffet their senses with abominable and violent temptations, and trouble their spirits with vile considerations and representations which are most visible

to the imagination, which things are at times a greater affliction to them than death.<sup>13</sup>

Following this a great peace falls upon the mystic, in which the presence of God is felt intensely and is sometimes expressed in ecstasy.

From Johannes Jörgensen's book, St. Francis of Assisi, we can follow the development of St. Francis's spiritual life and find parallels to these experiences. Saint Francis as a young man had led the wild and carefree life that was perhaps expected of the son of a rich merchant. Soon after a serious illness he became dissatisfied with this life. He turned to a spiritual life in God, but it was only after much soul-searching and praying that he was able to attain what he felt was a closeness to God. It was there in the caves outside Assisi that Francis cried out to God. After his conversion, he spent many hours in meditation and prayer before experiencing the presence of God in the silence of the "still point."14

He continued this meditation throughout his life, and we find many instances of his experiencing the divine presence, sometimes with great ecstasy. The most awesome of these experiences is, of course, the receiving of the stigmata at La Verna. He expressed his great joy to the brothers there, explaining that the angel of the Lord had come to him and had played once upon his violin, saying, "I will play for thee as we play before the throne of God in heaven." Francis reflected that "if the angel had drawn the bow down across the strings again, then would my soul have left my body from uncontrollable happiness."15 There at La Verna he received the stigmata, not to be understood as "bodily martyrdom, but that through an inner flame, he should be transformed entirely into the likeness of Christ the Crucified."16

This seeking for and experiencing of the presence of God was also manifested in St. Francis's Order. For example, a Spanish friar was found "prostrate with face against the ground, with arms extended like a cross, apparently lifeless, completely carried away in an ecstasy." 17

Francis also experienced the "night of darkness," moments of deep despondency and tempta-

<sup>&</sup>lt;sup>8</sup>Ibid., p. 360. <sup>9</sup>Merton, p. 36. <sup>10</sup>Ibid., p. 15.

<sup>&</sup>lt;sup>11</sup>William Johnston, The Still Point: Reflections on Zen and Christian Mysticism (New York: Harper & Row, 1970), p. 29. The title of this paper is taken from "The Dry Salvages," by T.S. Eliot, cited by Johnston in this book, p. 22.

<sup>&</sup>lt;sup>12</sup>Ibid., p. 30.

<sup>&</sup>lt;sup>13</sup>Ibid., p. 34.

<sup>&</sup>lt;sup>14</sup>Johannes Jörgensen, St. Francis of Assisi (Garden City, N.Y.: Doubleday & Co., Inc., 1955), p. 243.

<sup>15</sup> Ibid. p. 248.

<sup>&</sup>lt;sup>16</sup>Ibid., p. 234.

<sup>&</sup>lt;sup>17</sup>Ibid. p. 231.

tion, such as at Sarteano and at Cardinal Leo's. Often he would

hear voices in the storms whistling through the mountain forests, the demons would laugh at him, while the owl screeched outside his cell; but worst of all was the almost inaudible whispering which, in the deathlike stillness of the hours of the night, would sound in Francis's ears, as if whispered by hateful and spiteful lips, "it is all in vain, Francis! Thou canst implore and pray all thou wishest—yet dost thou belong to me!" 18

Having thus briefly documented Francis's mystical faith, let us now examine thirteenth century Zen Buddhism and the Franciscan life of the same early period, for similarities they might share even though developed out of different traditions and without mutual direct influence.

There is first the obvious similarity between the division in the Zen sects and the later division in Saint Francis's Order. In Zen there was the division between the Sotō school emphasizing meditation and the Rinzai school emphasizing the koān, as mentioned above. In the Franciscan Order a development took place in which one group, represented by the Paris community, placed a great emphasis

on learning and books. They also leaned toward a relaxing of Francis's strictures on poverty and obedience. 18 In contrast to this, Francis and a few of his closest brothers continued in the old tradition. In the Rinzai sect and in Saint Francis's adherence to his beliefs there is an insistence on a total response, a transcendence of self in the response, which attains the desired state, whether it be called enlightenment or salvation.

Because of this basic and most important similarity, it is with the Rinzai sect that Francis and his Order will be compared. In both communities the emphasis was not on attaining salvation through reason or through purity of mind. A method of teaching was therefore developed which hoped to transcend this reliance on reason. Thus Francis emphasized "life in its entirety, not words or theory . . . as the essential in spite of everything.20 He asked that the response be to "Jesus Christ and him crucified," and to have that be enough. In the Rinzai sect the emphasized method of teaching was the koan. The student responded not by puzzling out the meaning of the koan, but by a holistic grasping of the reality within himself: "Zen is vour everyday mind."21

We also see between the Zen masters and their disciples and between Francis and his friars, a deep rapport. We see this expressed both through the tenderness which the masters and St. Francis show to their disciples and through their strictness with them. Francis, while expecting adherence to the Rule of the Order, still expressed "fine feelings and tenderness for the Brothers and a deep knowledge of the soul . . . The Brothers often felt that he was reading their hearts."22 In Zen the students of the masters might receive actual blows from them to force them to stop relating from the ego. This was done out of great concern for the disciples, and tenderness was expressed in many ways. There is the story of Hakuin, for example, who received so many blows from his master that he thought of leaving him. When he finally attained satori, this same master "tenderly stroked him on the back and said. "You have it now."23

In many other ways, the Zen masters and Brother Francis developed their communities along parallel lines. The vows of poverty, chastity, and obedience are another such clear case in point. Francis's insistence on poverty was complete and



very radical for his time. In no other order was there neither individual nor communal property. For survival the Brothers Minor begged in the streets in keeping with their vow to total poverty or worked with their hands in order to earn only enough to suffice them for the day. This, of course, was a tradition within the Buddhist sects. The Franciscan friars could thus rejoice with the Zen monk, Tōsui, when he said:

If I love this way, I am free and at ease. Even if I wear ragged clothes or have a broken bowl, I am very leisurely. If I get hungry, I eat; if I get thirsty, I drink. Whether the world says it is good or bad, I care not.<sup>24</sup>

The Franciscans and the Zen disciples also shared a similar concept of obedience, as Jörgen-

<sup>&</sup>lt;sup>18</sup>Ibid., p. 209-212.

<sup>&</sup>lt;sup>19</sup>Ibid., p. 195.

<sup>&</sup>lt;sup>20</sup>Ibid., p. 191.

<sup>&</sup>lt;sup>21</sup>Merton, p. 33.

<sup>&</sup>lt;sup>22</sup>Jörgensen, p. 235.

<sup>&</sup>lt;sup>23</sup>Sohaku Ogata, Zen for the West (New York: The Dial Press, 1959),

<sup>&</sup>lt;sup>24</sup>Watanabe, p. 37.

Zen disciples who let themselves be killed by tigers and Saint Francis, who did not want to put out a fire on his own clothing. "Holy obedience annihilates all will of the body and flesh ... and makes a man subject to all . . . so that they can do with him what they will, as power for this is given them by the Lord."25

Another striking similarity is noted by Thomas Merton. He parallels the "spirit of freedom and abandon" found both in the Rinzai tradition and in the Franciscans.<sup>26</sup> This abandon was the outcome of and the expression of the experience of oneness attained by both groups through their different but similar methods. We find many examples of Francis's great joy and abandon documented in Jörgensen's book. For example, he states that Saint Francis's songs "break forth in a great, swelling Song of Praise, that rises and rises irresistibly like a stronger and stronger flowing organ sound, and never stops until the highest summits are reached."27

Merton also brings to our attention a similarity between the simplicity of the Franciscans' life style and the "quasi-religious

sen illustrates by comparing the tea ceremony" often performed by the Zen masters.28 This ceremony was a communal discipline designed to further contemplation, simplicity, and calmness of spirit in the simple spreading of the cloth on the ground to eat together in a comtemplative and communal atmosphere.

And lastly we find another parallel in St. Francis's great love of nature and the Zen masters' appreciation of the natural world. In both there is the sincere experiencing of the natural world as one with man. In every phase of his life, Francis expressed this cherishing of the natural world culminating in the incomparable "Canticle of Brother Sun." We find this expressed by many Zen masters, perhaps most beautifully by Ryokan (sixteenth century):

What may I leave as my memorial? Flowers in Spring, Cuckoos in Summer, and

Maple leaves in Autumn!29

Having now examined various aspects of the Zen and Franciscan communities for similarities in their expression of their enlightenment or salvation ex-

perience, let us now look at the man and one's world.30 experience itself to find if this in itself is comparable in the two cases. Were these two communities, so distant from one another. expressing through different cultural means a similar experience?

Father William Johnston provides us with many corresponding points between the experiences of Francis as mystic and the Zen masters. In both we find a total commitment to a way of life. We find similar methods in the use of the simple koan or the simple biblical passage to attain the desired total response. We also find parallel processes in the lack of emphasis on reason in the attainment of a similar, clear state of mind. We find in both a descent into the center of one's being, there to lose the sense of ego and the consequent subject-object dichotomy. In both we see the uprising of unconscious elements, experienced in the form of deep despair, doubt, and temptation. And we see in both the enlightenment or salvation experience furthering psychic health which is expressed in great joy of spirit and in a sense of harmony with one's fellow

Looking directly at the enlightenment or salvation experience itself, we can see in the mystical experience of selfemptying, "which makes the disciple one with Christ in His kenosis,"31 and is expressed most fully in Saint Francis's receiving of the stigmata, a very Zen-like element. In both Christian mysticism and Zen there is this emptying of self, in fact, a complete forgetting of self. Christ himself, the Christ mind, lived in Francis, as in the Zen masters, who attained satori, the Buddha mind lived.

For Francis the Christian message was above all the experience of the Christ mind. He would say with the Zen master. "Don't think! Look!"32 That is, experience the Christ (experience being-itself). For the Zen masters, the koan, and for St. Francis, Christ as the koan, stand before the rational mind making the only alternative the "Great Death" of Zen and "the dying and rising with Christ" of Christianity.33 For both destroy the wisdom of the wise so that it is possible to come "to know in the sense of to possess in the act of love."34 Thus we can look

<sup>&</sup>lt;sup>25</sup>lörgensen, p. 236.

<sup>26</sup> Merton, p. 38.

<sup>&</sup>lt;sup>27</sup>Jörgensen, p. 187.

<sup>&</sup>lt;sup>28</sup>Merton, p. 9.

<sup>&</sup>lt;sup>29</sup>Watanabe, p. 38.

<sup>&</sup>lt;sup>30</sup> Johnston, pp. 80-84.

<sup>31</sup>Thomas Merton, Zen and the Birds of Appetite (New York: New Directions Publishing Corporation, 1968), p. 8.

<sup>&</sup>lt;sup>32</sup>Ibid., p. 49. <sup>33</sup>Ibid., p. 51. <sup>34</sup>Ibid., p. 54.

at the experiences of Francis and of the Zen masters and state with Merton that although the words expressing these experiences are, of course, different, "does it matter that the Christian in fact believes he is personally united with God and the Zen-man interprets his experience as Sunyata or the Void being aware of itself?" For in both there is the same lifegiving experience.

The purpose of this paper has been to compare Saint Francis as mystic and his Order with the Zen masters and their community to find similarities in these two culturally different and physically distant expressions of religious experience. To this end and attempt was made briefly to present the major Zen communities of the thirteenth century and their thought. Then the attempt was made to present the mystical experience of Saint Francis of Assisi, a contemporary

of the great Zen masters. With this background, it is hoped that the comparison of the two communities and the comparison of the mystic and satori experiences has been understandable. Thus, taking the following passage as an expression of the awakening of the divine in man, it is felt that both the Zen masters and Saint Francis stand together rejoicing in a common experience:

For a moment it seemed to John Vellita that he saw a real child lying in the manger, but as if dead or sleeping. Then Brother Francis stepped forward and took it lovingly in his arms, and the child smiled at Francis, and with his little hands stroked his bearded chin and his coarse grey habit. And yet this vision did not astonish Messer Giovanni (John). For Jesus had been dead or else asleep in many hearts, but Brother Francis had by his voice and his example again restored the Divine Child to life and awakened it from its trance.36

### **COVER AND ILLUSTRATION CREDITS**

The cover and illustrations for our March issue were drawn by James Orthmann, an in resident staff person at an alcoholic recovery program in Washington, D.C.

JACQUES GUILLET, S.J.

Translated by Dennis E. Tamburello, O.F.M.

I T IS NATURAL that the problem of the relations between Jesus and the government should be stated more in terms of the repercussions of various political positions and events than in any other way. And so it is not surprising that the question of "Jesus and politics" is expressed today in terms of "Jesus and the revolution."

In this interpretation, there is a simultaneous interplay of several factors. Undoubtedly the most obvious is the importance of the theme of revolution in a number of Christian contexts. But we must join to this the reaction provoked by the horrors of antisemitism and the questions asked of Christians concerning its origins.

Accustomed to a simplistic reading of the Gospels, which would tend to make all responsibility for Jesus's death rest with the Jews, and would see in Pilate's verdict only an act of weakness drawn out of him against his will, Christians have felt the need to restate the question and to study Jesus's trial more closely.

Although differing on many points, the recent studies agree in

placing more importance on the Roman trial and the responsibility of Pilate. But they are led by this to examine Jesus's position in relation to the various political currents which so agitated the Jewish world. If he could be accused of disturbing the peace, had he not exposed himself to these currents? Whence the studies which are striving to shed light upon the revolutionary nature of his action.

Beginning in 1778, Samuel Reimarus, the father of evangelical criticism, characterized Jesus as a political agitator. The expression was revived by the Socialist Kautsky and by Wellhausen himself. In 1929, Eisler revived the idea in an enormous work and supported it with considerable documentation, without really arriving at a justification for it. In 1962, Carmichael exploited it in a sensational book, enthusiastically funded by the press.

In 1967, Brandon, returning to scientific methods, tried to deduce the maximum from all the similarities which could be observed between Jesus and the Zealots. Without making Jesus himself a Zealot,

<sup>&</sup>lt;sup>35</sup>Ibid., p. 43.

<sup>&</sup>lt;sup>36</sup>Jörgensen, p. 216.

<sup>&</sup>quot;Le Christ était-il un révolutionnaire?" appeared in the April, 1975 issue of Le Sauveur, published by the Capuchin Fathers at Pointe-aux Trembles, Quebec. This translation is by Brother Dennis E. Tamburello, O.F.M., a novice member of Holy Name Province.



he thought he could find in the Gospels, underneath additions and modifications designed to shield the public from the revelation of a very dangerous truth, the indication of an ongoing sympathy for the movement, and even deliberately-removed traces of an actual insurrection launched by Jesus in order to seize the Temple.

The Zealots and the Sicarii

PICKING UP on the facts cited by Brandon, George Crespy shows how they shed light upon the death of Iesus. To explain that death, we must go beyond the usual moral interpretations: the malevolence of the Jews, the cowardice of Pilate, the cynicism of Herod. Jesus's death had political significance because Jesus had a political objective. Not exactly the same objective as the Zealots, but similar: "What Jesus has in common with the Zealots is the hope for a world where the factions in power (the Sadducees, the Romans, the wealthy...) will be defeated.... This hope is manifestly political, since it views an organization of the common life of the 'polis' and of economic relations as the products of power."

This interpretation of the Gospels is surprising. Where can we find one word from Jesus proclaiming that the kingdom of God is conditional upon the destruction of the existing political powers? Where can we find any sign of a desire to organize a kind of communal life? On the contrary, it is striking to observe how little the Lord cared about these problems, and how he left his disciples free from their developments. This way of imagining Jesus as putting institutions in their place reveals the weakest area of Catholic exegesis.

Furthermore, these comparisons between Jesus and the Zealots rest on a debatable foundation, the admittedly dubious identification between the "sicarii" and the "zélôtai" or "ganna'îm." It seems that there were really two movements both inspired by a fanatic religious nationalism. But the Sicarii were bands formed in 6 A.D. by Judas the Galilean and which, up until the wars of 66, were opposed to the use of isolated actions, whereas the Zealots were the party which, in the winter of 67-68 —at the very moment when Vespasian was getting ready to march on Ierusalem—took possession of the city in order to force it to resist.

At the same time, the priests of the resistance party attacked the Sicarii in the Temple and killed their leader Menahem. The surviving Sicarii fled and barricaded themselves in the fortress of Masada, which they occupied until 73, but they played no part in the siege of Ierusalem.

Thus we must be careful not to confuse two adjacent but different movements.

#### The Temple Merchants

EVEN AFTER we have noted the more or less subjective nature of the comparisons drawn between Jesus and the revolutionary movements, there is nevertheless a certain number of things which remain to be explained.

The most important is the verdict pronounced by the Roman governor, justified by the crime of rebellion indicated by the inscription on the cross and executed by the Roman civil authorities. There is also the fact of the presence, among the Twelve, of an apostle, Simon, who had kept the name of "Zealot." Even if, as seems likely, the party had not yet appeared, the name would already have had to be significant.

It is also a fact that actions like the triumphal entry of Jesus into Jerusalem, and especially his violent intervention in the Temple, mark an obvious independence vis-à-vis the established order. Here Jesus appears to join the Zealots who rejected the worship and the ministry exercised in the Temple.

Brandon even thinks that Mark, and later the other Evangelists, deliberately played down the actions of Jesus to avoid arousing the suspicion of the Roman authorities. On the contrary, it appears much more reasonable that Jesus's action was above all a symbolic demonstration in the manner of the prophets, and that the Evangelists, especially Matthew and John, had a tendency to enlarge the dimensions of the episode, in order to set in relief the image of Jesus appearing in the middle of the Temple.

It remains to point out that in

intervening in such an overt way, in a place jealously surveyed by the observation of all the Jews and at the same time by the Roman occupation force, Jesus manifested his independence with respect to all powers and seems to have put himself on the side of those who questioned them.

The last words of the discourse at the Last Supper, in Luke: "But now if you have a purse, take it; if you have a haversack, do the same; if you have no sword, sell your cloak and buy one" (Lk. 22;36) seem to dictate that the time for violence has arrived and that Jesus is giving his disciples the signal to act. But to see here a call to join the Zealots would be to forget all his preaching and the entire context of his last hours.

It was rather during the time following Jesus's death that the disciples would have to confront some difficult situations. Their clothing would no longer be the light attire of the short Galilean missions, but the attire of a traveler who departs for a perilous adventure in a hostile world.

Moreover, it is noteworthy that Jesus' two statements about the sword at the hour of his Passion end in the same way, with an abrupt word which closes the debate by casting it aside: "That is enough" (Lk. 22:38); "Leave off! That will do" (Lk. 22:51). This rupture surely leads us to be careful in our interpretation, but in any case it precludes our seeing here a call to violent means.

The Priority of God over Caesar

JESUS' RESPONSE to the Pharisees and Herodians on the tax question is

very clear in its essential conclusion: "Give back to God what belongs to God" (Mk. 12:17); it is more difficult to determine precisely the meaning of the first part: "Give back to Caesar what belongs to Caesar."

This phrase can be interpreted in various ways, ranging from simple authorization: "if you have to," to an objective statement, "since it is required." to a positive command, "it is an obligation." If this is not a direct teaching on the obedience due to the State, it is at least the acceptance of a fact, and is above all else an

Effirmation of God's priority over Caesar. Iesus retains all that is valuable of the "zeal" of the "revolutionaries," and channels it in another direction.

Such is the conclusion reached by Hengel and Cullmann, each in his Own way. Never did Jesus dream of supporting the revolutionary movements around him: they manifested a violence which he reproved, and they unjustifiably identified the kingdom of Israel with the kingdom of God. These conclusions appear Endisputable, and are of real importance.

# Still Will I Believe!

#### Introduction:

Job! you were stripped of everythming-Wife and children and all you ow ned. Yet you said in words most darin.g: Though the Lord take me to the Walley of Death. Still will I believe! What a price sin calls for to be attored!

#### Chorus:

Now I understand why Christ had I to be Crucified on the gibbet of the Cross! Naked was I born, naked will I be--All I have will be a total loss.

#### Conclusion:

They can tear down the roof; cave in the walls: They can break through the wind ows; pound down the doors; They can steal my cattle—destrow the stalls; They can batter down the foundartion—rip up the floors! Still will I believe! In my soul and body Christ His G races fully pours!

BRUCE RISKI, O.F.M. CAP.

# Saint Francis and the Missionary Church<sup>1</sup>

CAJETAN ESSER, O.F.M.

Translated by Ignatius Brady, O.F.M. ~

THE TITLE of this paper is certainly had no missionary 1 almost a misnomer. In the time of Saint Francis there was no such thing as a "missionary Church" or a missionary movement. There was nothing at work in the Church, so to speak, which would have inspired Francis to become a missionary or include in his Rules chapters on missions to the infidels. To the contrary! After the demise of the mission activities of earlier centuries. which sent monks forth from Ireland and England to the lands of northern Europe, both Church and State were clearly much more interested in strengthening and defending the boundaries of Christendom against the heathen barbarians than in bringing them to Christ.

character or intent. At Damietta. the knights looked on Francis as a madman. The German crusade to eastern Europe, to Prussia and the Baltics, was a crusade of the sword, of a more political than Christian character. In western Europe, if men at first made some attempt to convert the growing number of heretics, especially in southern France, there soon developed what was practically an armed crusade once again, more for political motives than for the good of souls.

Francis must certainly have had personal experience of the failure of such movements and the abuses to which they led. He likely had some contact in 1213, as he went through southern The Crusades to the Holy Land France on the way to Spain; and

<sup>1</sup>An unpublished conference of Fr. Cajetan Esser, O.F.M., translated and adapted by Ignatius Brady, O.F.M. To the latter belong likewise many of the footnotes on the relation of sources of the life of St. Francis.

Father Cajetan Esser is well known to English-speaking readers for his many contributions to Franciscan scholarship, including Love's Reply, Marrow of the Gospel, The Order of St. Francis. He has served as YCW chaplain for the Aachen diocese, Master of Clerics and Brothers at Moenchen-Gladbach, and Superior and Master of Brothers at the Seraphic College at Baexem. Father Ignatius Brady, of the Collegio S. Bonaventura in Grottaferrata (Rome), is also well known for his scholarly contributions and his work at the Franciscan Institute (St. Bonaventure, New York).

much more directly in 1219, when he went to the east and met the Crusaders in Syria and Egypt and spoke directly to the Sultan himself. More than one source tells us how deeply disturbed he was over the attitudes and the actions of the knights and their leaders. How could this be, could it be at all, what God willed?

However, we must not think it was his negative reaction to such excesses that inspired Francis's own spiritual crusade and the tremendous missionary movement he aroused in the Church and western Christendom. His missionary zeal had far deeper and truly Christian motives.

# I. The Motives of Francis's Mission Vocation

THE WELL-SPRING of his missionary zeal is to be found, we may well say, in the command he received from the Crucified at San Damiano: "Go and repair my house, which as you see, is totally in ruins." Only gradually, of course, did he come to understand through the workings of the Spirit, as he told his friars later,

that house meant Church, not the material church, but that Church which Christ had bought with His own Blood.<sup>3</sup> Once he grasped the true meaning of his call, his zeal for that Church and for the souls redeemed by the Blood of the Lamb never wavered.

Not too long after that experience Christ was to speak to him again, in the Gospel he heard at the Porziuncola. For Francis it was, as he says in his Testament, a revelation of the form his life was to take: "The Lord revealed to me that I was to live according to the form of the holy Gospel." Even more exactly, he was to live the Gospel he heard that day, of the mission of the Apostles as the Lord sent them forth to announce that the Kingdom of God was close at hand.4

When the Lord gave him brothers, Francis in turn was to send them out near and far. They were to go through the world exhorting all by word and example to do penance for their sins and live according to the commandments of God.<sup>5</sup> Come back to God and live according to his precepts: this was the \*\*

burden of the simple sermons the friars were to give on their missionary journeys. Even though that early group of brothers was small in number, others were to join them—and all were to announce the Kingdom to everyone: ad omnes homines et mulieres. 6

No one was to be excluded from their apostolate. In fact, when Francis held the first Chapter of the Order at Porziuncola, when he had only six companions, according to the account of John of Perugia,7 he told them: "My dearest brothers, let us take a good look at our vocation, for God in his mercy has called us not for our own good alone but for the good of many others and even for their salvation. Let us therefore go through the world exhorting and teaching them by word and example<sup>8</sup> to do penance for their sins and to keep before their

eyes the commandments of the Lord." Even more memorable are his admonitions concerning their vocation, at a later Chapter at the Porziuncola: "As you announce peace, be sure above all to have it in your hearts . . . so that through your peace and gentleness (mansuetudo) all may be drawn to peace and kindness. For we have been called to heal the wounded, to bind up the broken [in spirit], and to bring back those who have gone astray. Many who now seem to us to be members of the devil will yet become disciples of Christ."9

Thereupon he sent the friars forth to the "provinces," not only in Italy, and then to Europe, but finally to Africa and Asia, to call all men to turn back to God.<sup>10</sup> The mission-apostolate was part and parcel of their "life according to the form of the Holy Gospel."

But to live according to the form of the Gospel meant very

<sup>&</sup>lt;sup>2</sup>2 Celano, 10-11.

<sup>&</sup>lt;sup>3</sup>St. Bonaventure, Legenda Maior ("Greater Legend"—henceforth LM), 2, n. 1. Cf. Acts 20:28.

<sup>&</sup>lt;sup>4</sup>Bonaventure, LM 3, n. 1.

<sup>&</sup>lt;sup>5</sup>The so-called Legend of the Three Companions, ch. 10, n. 36; based on Bro. John of Perugia (the so-called Anonymus Perusinus), c. 14, n. 18a; ed. L. Di Fonzo, O.F.M. Conv., in *Miscellanea Franciscana* 72 (1972), 434-65; here, 444.

<sup>6&</sup>quot;All men and women"—this reading is retained in some manuscripts of the III Socii; in others, one reads simply omnes; in one MS omnes populos.

<sup>&</sup>lt;sup>7</sup>Anon. Perug., c. IV, n. 18a; p. 424. This passes into the III Socii, c. 10, n. 36; ed. Th. Desbonnets, "Legenda trium Sociorum: Edition critique," in Archivum Franc. Hist. 67 (1974), 116.

<sup>&</sup>lt;sup>8</sup>The anonymous author (Sacro Convento c. 1305-20) of the Three Companions (loc. cit.) changes the verbo et exemplo of Fr. John of Perugia into the more famous plus exemplo quam verbo, more by example than by word; or in three manuscripts, non minus exemplo quam verbo.

<sup>&</sup>lt;sup>9</sup>Anon. Perug., c. 8, n. 38c (p. 458); and III Socii, c. 14, n. 58 (p. 132).

<sup>&</sup>lt;sup>10</sup>Ibid., c. 9, n. 40a (pp. 458-59); and III Socii, c. 14, n. 59 (p. 133); Jordan of Giano, nn. 3-9, nn. 3-9, and 17, in *Early Franciscan Chronicles* (Paterson, 1961), 237-40, 244-45; and in *Thirteenth Century Chronicles*, ed. P. Hermann (Chicago, 1961), 21-25, 33-34.

concretely, in the words of St. Peter, to follow in the footsteps of Christ: sequi vestigia eius (1 Pt. 2:21). Because Francis wished to follow Christ in everything (that is, in every action of His which is given to mere humans to imitate), he strongly resisted any temptation or tendency to lead a purely contemplative life, or even a predominantly eremetical life, because he saw the apostolate as so essential a part of the total imitation of Christ.11 He was thoroughly convinced that any one who wished to follow the footsteps of Christ in all things must give himself to the service of men. for their souls' sake. Whoever, he admonishes us, seeks to "keep Christ's commands with his whole heart and fulfill His counsels with his whole soul"12 must be filled with the same zeal for souls that Christ Himself had. Hence, as Celano remarks. 13 "he did not consider himself a friend of Christ if he did not love the souls which Christ himself had loved." That meant in practice that "he chose not to live for himself alone, but for Him who died for all men-for Francis

knew it was for this that he was sent, that he might win for God the souls which the devil was seeking to turn away from Him."14

These words have the sound of battle; and looking back, we may wonder whether Francis, once so deeply enamored of knighthood and chivalry; still saw his life and apostolate as a crusade, a crusade transformed and elevated, but still a battle against the devil for the kingdom of God among men! Novumque nova sequitur militia ductorem!

Yet the sequi vestigia eius, the following in Christ's footsteps. implies that he who walks with Christ must likewise with Christ "hold back nothing for himself, but generously give all, as Christ did, for the salvation of others."15 Do not such words of Francis show how closely his missionary zeal was linked with the "sublimity of the highest poverty"? We can understand, then, the gentle rebuke he gave the friars that Christmas at Greccio: "The examples of poverty which the Son of God gave us must bind us more than all other religious."16

Not for him, therefore, nor for

us, the security of a cloister: rather, the highways and byways of the world, that he might preach and bring Christ to all. Not for him the spiritual joys of a purely contemplative life, for he was called to spread the Kingdom of God among men. Everything about him, his whole strength, his poor health, was dedicated to the work of the apostolate, to the point that with his whole soul he sought to empty himself with Christ, and would have offered his very life for souls. Martyrdom, or at least the prospect of suffering a martyr's death, was from the beginning quite evidently a driving motive in the missionary zeal of Francis.

His first attempt, in 1212, to go to the East was, as Celano expressly points out, inspired by the desire to "reach the summit of perfection," that is, he burned with a great desire for martyrdom, and at the same time wished to preach Christian faith and penance to the Saracens and other infidels.17 The same twofold longing led him later to take the road to Spain, with the intention of going on to Morocco. Even though meanwhile he had wrought much in Europe for the Kingdom, he still longed for martyrdom. Hence the new journey, "to preach to the Sultan of Morocco and his minions" the Good News of Christ. So great was his zeal that he would often run on ahead of his companion, as though to get there sooner. 18

The deeper meaning of such actions is well interpreted by Saint Bonaventure:

Afire with that perfect charity which casts out fear, Francis desired to offer himself in the fire of martyrdom as a living victim to the Lord, that he might both show his gratitude to Christ who died for us and lead others back to God's love for us.<sup>19</sup>

The Seraphic Doctor thus clearly shows that for Francis all missionary endeavor is rooted in and takes its origin from the imitation of Christ and finds its goal and perfection in following him even to death. We can understand, then, why after the death by martyrdom of the first missionaries of the Order, Francis could cry out: "Now I can really say that I have five friars"20: these five had followed to the full the footprints of their Crucified Lord and given witness for the life of the Church among the unbelievers.

<sup>&</sup>lt;sup>11</sup>1 Celano, 35; Bonaventure, *LB* 12, 1.

<sup>&</sup>lt;sup>12</sup>Letter to General Chapter (more properly, to All the Friars), prologue. <sup>13</sup>2Celano, 172.

<sup>&</sup>lt;sup>14</sup> 1 Celano, 35; on the basis of this chapter Julian of Speyer composed the first Antiphon at Lauds of the office of St. Francis: Sanctus Franciscus, praeviis, etc.

<sup>&</sup>lt;sup>15</sup>Bonaventure, *LM*, 12, 1.

<sup>162</sup> Celano, 61. Cf. Love's Reply, pp. 200-01.

<sup>&</sup>lt;sup>17</sup>2 Celano, 55; Bonaventure, LM, 9,5.

<sup>&</sup>lt;sup>18</sup>1 Celano, 56; Bonaventure, LM, 9,6.

<sup>&</sup>lt;sup>19</sup>LM, 9, 5.

<sup>&</sup>lt;sup>20</sup>Chronica XXIV Min. Generalium, in Analecta Franc. 3, p. 21; see also Jordan of Giano, nn. 7-8.



If, as we can truly say, Francis stirred the Church to new life in the thirteenth century and thereby gave rise to a fresh missionary interest and action on the part of medieval Christendom, it is just as true to say that this was the fruit of his own personal charisma. The official Church had nothing to do with the origin of such a movement. Rather, God himself intervened to inspire Francis to such action, and through him to awaken the Church to a new desire to spread the Gospel.

Francis seemed conscious of this aspect of the movement, and as a result insisted that no one was to be sent to the foreign missions, even under obedience, unless God specially called him: "Whoever of the friars by divine inspiration wish to go among the Saracens and other unbelievers...." Not without reason, too, does the chapter (XVI) on the missions in the so

called Rule of 1221 (the Regula non-bullata) so important for our understanding of Franciscan missiology, begin with the words of Christ: "Dicit Dominus: Ecce ego mitto vos sicut oves in medio luporum. The Lord says: Remember, I am sending you out like sheep among wolves."22 Because it is the Lord who inspires one with such a mission, the superior, once he sees that the volunteers are fit and worthy to be sent (a proof of the divine inspiration), is bound (at least according to the Rule of 1221) to send them and not stand in their way, because (Francis adds) "he will be held to render an account to the Lord if in this or in other matters he has acted without due discernmen."

The mission-call was and is, as Francis saw it, obedience to the divine will, to God calling the friar to such an apostolate. Hence in describing Francis's ideals of the truly obedient friar, Celano can say: "The highest form of obedience, in which flesh and blood have no part, Francis believed to be that whereby a man 'by divine inspiration' goes among the unbelievers, either to bring salvation to our neighbors or to obtain martyrdom. To ask for such an obedience, Francis consider a thing most acceptable to God.<sup>23</sup>

### II. Practical Consequences

WHEN FRANCIS sent forth his first brothers to announce to men the Good News of the Kingdom of God, he gave them nothing for their journeys save the words of the Psalmist: "Cast your care upon the Lord, and He will take care of you." Such trust in Providence provoked no difficulty in Christian Europe.

Yet with time the Brothers had need of a more precise program. Such is reflected in the Regula non-bullata, chapter XVI, where Francis proposes three kinds of missionary activity: the first is that of simple presence among the non-Christians, a presence whereby they would show plainly and visibly what the Christian life meant, primarily through their readiness to serve and help all men; in other words, through

their life as Lesser Brothers and servants. The second way, Francis says, is to preach the word of God, to lead men to Baptism as their initiation into the sacramental life of the Church. But he carefully adds that they should do this only when they see that such an apostolate is pleasing to God.

Would that we knew when this chapter was composed and whether it was the fruit of experience, whether too it was after the martyrdom of Berard and Companions (1221), for it does not seem to have been their guide. Certainly, the mere attempt to preach the Christian faith among the Saracens was a sure way to martyrdom,25 which for Francis was the third way and highest form of mission activity. Indeed, his thoughts on it fill most of the rest of the chapter, thoughts that are based almost exclusively on the words of the Lord in the Gospel. Yet here again he warns the missionaries: do such or other things as may please the Lord, that is, as the Lord may inspire you.

Three ways in which to work spiritualiter among non Christians.... Yet these are not three

<sup>&</sup>lt;sup>21</sup>Rule of the Friars Minor (1223), c. 12.

<sup>&</sup>lt;sup>22</sup>Mt. 10:16.

<sup>&</sup>lt;sup>23</sup>2 Celano, 152.

<sup>&</sup>lt;sup>24</sup>Ps. 54:23; in 1 Celano, 29, who remarks that Francis used this verse whenever he sent the friars froth to some obedience.

<sup>&</sup>lt;sup>25</sup>See the new Franciscan Readings for St. Berard and Companions, Jan. 16; and that for St. Nicholas Tavelic, on Nov. 14.

separate ways which can be really not prepared for what they isolated one from the other. encountered. Jordan of Giano Rather, three wavs which must narrates in plain and unvarnished influence one another. The words the pitiful failures of the preaching of the Word, as Francis saw it, availed little without the sermon of one's life: Francis indeed first lived himself what he preached to others.26 For him, the best apology for the Christian faith was the life a Christian led. All the friars were to preach by their works, and keep themselves from the wisdom of the world and the prudence of the flesh in their preaching. For the spirit of the flesh, of self, cares much about words and little about works, and makes a great show of religion and holiness without any inner spirit. Hence when we see or hear men speaking or doing what is wrong or blaspheming God, let us bless and thank and praise the Lord. who is blessed forever.27

### III. The Papacy Embraces the Missions

THE SECOND SPRING of the Church's mission activity which Francis began, and which even today amazes us, also had its dark side. Though the friars set off on perilous journeys with great enthusiasm, they were

first great missionary attempts of 1219, when groups went to France, Germany, Hungary, Spain, and he ends his account of the martyrdom of the first friars in Morocco with the laconic remark: "And so this whole first mission was brought to nought. Perhaps it was that the time to send the friars forth had not yet come."28 If he tries to find comfort for this in the words of **Ecclesiastes:** "Since heaven there is a time for everything" (Eccles. 3:1), it is small comfort indeed. And when Francis realized that he was sending his sons "to suffering and affliction," he himself set out for Syria because "he did not want anyone to surpass him on the way of Christ."29 Yet this still left the problem unsolved.

Strange to say, we know next to nothing as to whether or not the official Church was at all aware of or interested in this new kind of mission among nonbelievers. At most, perhaps, we know that in 1217 Cardinal Hugolino was able to keep Francis from going on the mission to France because his

presence was so vital to the brotherhood in Italy.

Indeed, only in the last years of Francis's life did the Holy See, or the Roman Curia, become interested in an official way in the mission concerns of Francis and the friars, to give them whole-hearted approval make them its own, entirely in the pastoral spirit of Saint Francis. In the first of two letters (1225), Honorius III states plainly enough that it is the duty of the Holy See to be concerned not only with the care of Christians in the lands of the Saracens,30 but also with the conversion of the Mohammedans. This he gives as the reason for sending, by the power of his Apostolic Authority, missionaries to northern Africa from the Order of Preachers and from that of the Friars Minor: "Appointed, though unworthy, to guard and cultivate the vineyard of the Lord, it behooves us to send laborers to it and appoint to each what work he is to do, so that they may work with greater success and profit . . . . "31 What has sprung from charismatic beginnings now becomes the concern of the official Church. The mission and its authorization come from the Apostolic See:

a complete contrast, let us note. with the purposes of the Crusades. Its goal is not warfare but peace and salvation:

that bringing the Good News of the Lord Jesus Christ to those lands, you may convert the unbeliever, raise up those who have lapsed from the faith, sustain the weak, console those who are wavering, and give yet greater strength to those who are strong.

At the same time, it is interesting to note that the Pope also forbids the Christians living in those lands to chase the missionaries away; from other sources it is evident that they saw the presence and work of the friars as a threat to their trade with the infidels.

This papal document is the first witness we have of the newly awakened missionary activity on the part of the Church. It is thus of great importance, since it gives that activity a juridical foundation and puts it under the protection of the highest ecclesiastical authority.

It was followed a few months later by another document in which Honorius III goes one important step further. First, he brings out more clearly than in

<sup>261</sup> Celano, 26.

<sup>&</sup>lt;sup>27</sup>Rule I, c. 17.

<sup>`28</sup>Chronicle, n. 8.

<sup>&</sup>lt;sup>29</sup>Chronicle, n. 10.

<sup>&</sup>lt;sup>30</sup>Shortly after his election in 1216, Honorius had ordained Francis's admirer and friend, Jacques de Vitry, as bishop of Acra (31 July). Cf. J.F. Hinnebusch, O.P., The Historia Occidentalis of Jacques de Vitry. A Critical Edition (Fribourg, 1972), 6.

<sup>&</sup>lt;sup>31</sup>The Bull Vineae Domini, of 7 October 1225, in Bull. Franc., 1, 24.

Vineae Domini the responsibility of the Pope himself for the missions: "Prompted by the very weight of Our office whereby we are made debtors to the learned and the unlearned, to the faithful and the infidel...."32

He then officially transmits this concern to the archbishop of Toledo, who is to send suitable missionaries, Dominicans and Franciscans, to the land of the Saracens. The bishop, moreover, is to consecrate one of them, or more if need be, as bishops who would be shepherds of the Christians in their tribulations and impart to new converts the graces of Christianity. He and the Church of Toledo are to support these bishops by word and deed. Yet it would appear that the Pope did not have much regard for the methods the Friars Minor had been using, who often seemed more intent on martyrdom than on conversions and apostolic work! The archbishop is told to warn them how they are to walk with care among such people, not as unwise and indiscreet and headlong, but as wise and prudent and mature, making the most of their time and becoming all things to all men. that they may win many to Christ.

However, the difficulties in practical living in such heathen lands were greater than had been anticipated. So in a third document,33 sent this time to the missionaries themselves Morocco, Honorius shows he is conscious of their difficulties and ready to let law and legal prescriptions give way to facts. The missionaries may, if it proves needful for the apostolate, use other clothing than the habit, which indeed Berard and his companions seem to have done in some fashion, and let their hair and beard grow. They can use money for the necessities of life and clothing, so as not to provoke unnecessarily the gentis barbarae feritas, the well-known fierceness of the people of Barbary, and more positively to be freer to give pastoral care to Christians in prison. The Pope expressly dispenses in such details, even if they are against the regulations of the Order. The Curia has come to recognize that what was done or would be done in Europe could not be followed to the letter in the new situation in another land and cul-

IF OUR STUDY of this aspect of Franciscan beginnings is of necessity brief and sketchy, it does nonetheless show that the missionary movement begun by Francis did not come from the Church but rather from his own special charism and was developed with that charism. Yet what it would have become without the help of the Church, we do not

know. But this much at least we can say: through the impulse given by Francis to the missions, which Honorius III so blessed and supported, the Church of the Middle Ages became once again a truly missionary Church.



Enthusiasm in the Spirit. By Robert Wild. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 176. Paper, \$2.45.

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

Yes, this is another book on the charismatic renewal, but different. The author, a priest of Madonna House, says explicitly that "this is not meant to be an introductory book. Most of the chapters presuppose acquaintance with the basic literature concerning the charismatic renewal" (p. 18). Still he devotes Chapter 1 "to those who have not yet got up the courage to get their feet wet" (p. 20).

All the chapters center around "a threefold conviction: (1) that the

charismatic renewal is a Spirit-inspired spirituality for our times; (2) that it needs constantly to be critically examined; and (3) that people in the institutional churches, in our case the Roman Catholic Church, need help in understanding and integrating this work of the Spirit into their traditional Church devotion and practice" (p. 18).

Chapter 2 shows in a splendid way "that what is happening in the charismatic renewal has excellent scriptural foundations" (p. 30). After a profuse quoting of scriptural texts in proof of his point, the author leaves room for but one conclusion: that "the first Christians understood that their experience of this magnificent Spirit through love, prayer, wisdom, miracles, prophecies, gifts of all kinds was the sign that the davs prophesied Ezechiel (36:26-31) were at hand" (p. 43).

Chapter 3 is somewhat more difficult reading. Here we have a study of "conversion-initiation," a phrase that describes the total event of becoming a Christian. Two main problems are singled out for discussion: the anomaly of infant baptismal rites in which the infant cannot respond, and the separation

<sup>32</sup>Bull *Urgente officii*, of 20 Feb., 1226; ibid., 24b-25b.

<sup>33</sup>Bull Ex parte vestra. 17 March 1226; ibid., 26.

of Confirmation (in the West) from Baptism. Contemporary theologians are indeed having a "field day" about this situation, and the author cautiously opts for adult Baptism since "an experience of the Spirit is part of God's plan for the total yes of the adult Christian" (p. 56).

Chapter 4 is a study of a charismatic explosion in the second century: Montanism; this is wisely included because ignorance of history leads to a repetition of its mistakes.

Chapter 5 discusses the relation between office and charism in the first centuries of the Church. Vatican II has insisted that every Christian assume his/her rightful place as a member of Christ's body; but individual gifts must be submitted to the judgment of the community, and must foster love and peace. "The reluctance of a person to be guided by tradition or norm outside himself is a sure sign of enthusiam gone astray" (p. 67).

In Chapter 6 the author invites enthusiasts to do some objective thinking, especially in light of the Bultmannian program of demythologizing. He concludes, after a quite competent exposition of Bultmann's position, that the latter has gone too far, and he believes that the experience of contemporary charismatics supports a scriptural interpretation more complex, varied, and literal than Bultmann's.

There is no doubt that some overenthusiastic charismatics try to introduce others to the renewal and in doing so are overbearing and divisive. This even extends into religious communities. The impression given is that "up until this time the Spirit hasn't been acting at all" (p. 115). This is the burden of Chapter 7, which the author concludes in positive fashion by emphasizing the power of life in the Spirit to form loving communities.

Free-flowing group prayer meetings are mushrooming on an unprecedented scale. Chapter 8 asks and answers the question: "How are we to understand them in relationship to our other prayer and worship forms?" (p. 131). The author concludes that it is precisely the freedom and spontaneity of the Spirit which will restore "all Christian prayer to its original vigor and originality" (p. 142).

Chapter 9 explores the role of the charismatic renewal in fostering an "intuitive consciousness" which the author seeks to situate in the contemporary historical situation. He sees the charismatic experience, e.g., as helpful in correcting the narrowness of an exclusively scientific world view.

The book closes with a precious epilogue in which Father Wild ties together all that has preceded. His theme, the underlying presupposition of the entire book, has been "a plea for balance with regard to the charismatic renewal in the Church" (p. 162).

Older readers can never forget Msgr. Knox's Enthusiasm, that arsenal of lessons from history that points out the dangers of the charismatic renewal. Yet careful reading of the book reveals many sections in which Knox noted also the virtues of enthusiasm. Wild quotes a goodly number of excerpts from Enthusiasm which the older reader may well have forgotten:

and these will hopefully encourage such a reader to be more receptive to the charismatic renewal—at the very least, lead him/her to explore what the Lord is doing in the renewal. The book is highly recommended.

Mystery and Meaning: Personal Logic and the Language of Religion. By Douglas A. Fox. Philadelphia: The Westminster Press, 1975. Pp. 189. Paper, \$4.95.

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

I found this to be a truly fascinating and exciting endeavor to do two fundamental things with the Christian claim: to recast it in a contemporary idiom and to defend it (largely in terms of that idiom) against rival claims by major world religions.

The book has, in addition to its introductory statement of purpose, three main parts, on "The Context of Theology," "The Language of Theology," and "[Steps] toward a Dialogical Theology.

The two chapters comprising Part I contain a consideration of the nature of religion, and the nature of the God-world relationship. Fox helpfully describes religion as rooted in a "central generating experience" subsequently intellectualized, applied to character concern (ethics, etc.), represented in myth/ritual, evoked through supportive emotion-

al factors, and institutionalized. He furnishes a very economical overview, then, of the eight modes of envisaging the God-world relationship in view of the quandary introduced by infinite-finite polarities. (He seems, here on p. 43 as well as on p. 103, to tend toward a panentheist interpretation but one much more palatably expressed than that of Hartshorne.)

In the second ("linguistic") part of the book, Dr. Fox uses the personalist categories of John Macmurray to overcome the Cartesian distortion (objectivist and dualist) of Western Christian thought. For Macmurray, the self is primarily agent, and only secondarily, as a negative pole within that agency, a knowing subject. Similarly, the individual is not an isolated atom seeking relations with others, but he starts out related intimately and essentially, with the world and especially other people. This exposition of Macmurray's ideas is very dense—it may be hard for some to follow, who are exposed to them for the first time; but it seems to me to be quite faithful and competent. One advantage of the use of Macmurray is that there is suprisingly little new in the way of technical terminology; the fruitful ideas can for the most part be couched in familiar language, and the new words (only three, as I recall, are used in this book) are easily explained and understood.

Continuing the second part, Fox elaborates the logic of this personalist thought. He summarily dismisses the familiar refuge of Christian thinkers in "paradox" as a cover for ineptitude; then he exposes what he considers the weaknesses of dialect-

ical thought, which leaves no room for the persistence of both sides of a mystery. "Dialogical" thought, however, does maintain the complex richness of the real in a lucid expository analysis.

This analysis is briefly undertaken -more accurately, a way is briefly pointed toward such an extensive exposition—in Part III. The book's sixth chapter contains elements of a natural theology in which change and plurality are seen as inner. negative, "structural" poles of God's permanent, one nature. Then, in Chapter VII, the Incarnation itself is examined as still another example of dialogical relationship—this time the "Christ" (divinity) is seen as the formal element with the "Jesus" (humanity) its inner structural principle. This seems to me a much more orthodox, illuminating explanation than, e.g., those of Ogden and Griffin: I think it merits serious consideration and a good deal of further study. The applications made later on (to the virgin birth, the resurrection, a wholly economic Trinity, a necessary creation, and an excessively activist spirituality) are unfortunate, in my opinion, but do nothing to impugn the main thesis (see pp. 121f, 133-35).

The final chapter contains the author's reflections on the Christian claim in the face of world religions. The non-dualism of Vedantist thought and the absolute pluralism of Theravada Buddhism are presented as ultimately incoherent, and Christianity is shown in both metaphysical and psychological terms to avoid the extreme positions and pitfalls of both.

This book is quite well written. It abounds in striking, helpful images, and its style (on rare occasions almost flippant) is direct and engaging. It may require (in some parts, for some readers) somewhat more than the ordinary application of effort, but it is very highly recommended to those with some minimum, at least, of philosophical background.

# **Shorter Book Notices**

America: Its People, Its Promises.
Reflections on American Culture
and Catholic Experience. By
Anthony T. Padovano. Cincinnati:
St. Anthony Messenger Press, 1975.
Pp. v-65. Paper, \$1.35.

The subtitle of this short work aptly aptly indicates its scope. In three chapters the author discusses the influence of the Puritan, Frontier, and Pragmatic stances in the formation of religious America, and he offers some

ways for the Catholic experience to react to contemporary American Culture. Discussion questions at the end of each of the chapters are designed to draw out the implications of the all-too-brief essays.

The New Testament of the Jerusalem Bible: Large Type, Reader's Edition. Garden City, N.Y.: Doubleday, 1975. Pp. 112. Cloth, \$12.50.

This 18-pt type edition of the Ierusalem Bible New Testament will be a great comfort to those whose aging eyes find ordinary type a burden, as well as an excellent version for pulpit use. The introductions to the various books of the NT, although less extensive than in the regular edition. are useful in setting the stage for what follows. The footnotes (in smaller type, of course) are greatly reduced in number, a fact which doubtless makes for an even more attractive page for most readers.

J.A.D.

Monday to Saturday Prayers for Men and Women in Business. By Gene F. Seehafer. Cincinnati: Forward Movement Publications (412 Sycamore St., 45202), 1975. Pp. 96. Paper, \$0.50.

This is a fascinating collection of prayers that you may want to give or recommend to your friends and relatives in business. Attractively illustrated with cartoons, it features incisive points for examination of conscience and pointed prayers for specific business situations. The author has refined for his reader's use a wealth of prayers that he himself has formulated over the years while in the advertising business in Chicago and New York and, later on, while teaching, writing, and doing marketing work in New York State's Capital district.

M.D.M.

A Gift for God. By Mother Teresa of Calcutta. New York: Harper & Row, 1975. Pp. 87. Cloth, \$3.95.

This little book of Mother Teresa's reflections is a gift from God. Her observations on such topics as faith, love, suffering, joy, imitation of Christ are doubly fresh, for they come from a person who is living out what she believes. Hers is an authentic Christocentric spirituality which appeals to the roots of the theological virtues of faith and love. Mother Teresa makes you want to be generous rather than merely ashamed of your own stinginess.. A Gift for God is a gift you want to give to yourself, as well as your friends.

J.A.D.

Letters to a Young Priest from a Laicized Priest. By Anton Grabner-Haider. St. Meinrad, Ind.: Abbey Press, 1975. Pp. 63. Paper, \$1.50.

The five short essays here discuss faith. spirituality, sign-value. celibacy, and dialogue in the priesthood from a positive point of view. The author sees his own loss of vocation as a bewitchment by the call of secularization, horizontal spirituality, relevance; and he asks his priest friend to be always mindful of the God-directed character of the priesthood. Such a God-directed attitude is a sign of God for others. Priestly celibacy is of vital importance in the Church, for "it is a sign of one who builds his life completely on God, peaceful, trusting, without the need to possess" (p. 43). A worthwhile little book.

J.A.D.

What They Ask about Marriage. By Raymond T. Bosler. Notre Dame.

285, Paper, \$3.50.

This is a question and answer book about the usual moral questions about sex and marriage with noticeable differences. First, the style of the answers is in the mode of Dear Abby-i.e., a tart reply which goes to the underlying attitude of the questioner is not at all uncommon, as, for example, when the author tells the recent widow who has two divorced men on the line not to be so eager to give her heart and religion away. Secondly, what the publishers call "the changing moral climate of our time" is reflected in the answers on sterilization and the increased reference of marriage cases to chanceries in hope of annulments or Petrine privileges. Perhaps a bit over-aware of the subjective factors involved in sin, nevertheless Father Bosler is far from a laxist and is, in this reviewer's judgment, on the mark about 90% of the time.

Identifying Christianity. By René Marlé. Trans. Sister Jean Marie Lyons. St. Meinrad, Ind.: Abbey Press. 1975. Pp. xi-175. Paper, **\$4.75**.

Divided into two parts, this brief (for its scope) book reviews the theological trends of the late 1960'sdemythologization. secularity. "death-of-God," theology of hopeand finds them, correctly I believe, "stretching to the breaking point the bonds that root Christian faith in history" (p. 167). In the second part, Marlé affirms that root-

Ind.: Ave Maria Press, 1975. Pp. ing in history and points to the concrete signs of Christianity: hierarchy. dogma, sacraments. scripture. His analysis of religious experience is particularly good. Much of the material was published in different form in the late '60's, and it does seem strange to find people taking seriously movements which have shown themselves as fads. The work does seem too abstract, moreover, and underdeveloped at just those points when the author has stimulated your appetite.

J.A.D.

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

Like all anthologies, this one is a rather mixed bag of goodies. It is a I.A.D. sensibly divided manual of prayer which makes accessible a complete version of the Office for students morning and evening prayers for each day of the week, as well as handy meditations for traditional devotions like the Way of the Cross and the Rosary. There is also a fine section of paraphrases from the Psalms. The Prayer for "Everyday," for various seasons, and for occasional use in "Student Life" will doubtless appeal to some and not to others; but there are some eloquent and stimulating prayers included here. A thoughtful gift for the student who takes his religion seriously.

M.D.Me

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