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EDITORIAL



Francis Let God Lead Him

A S FRANCIS PREPARED to welcome his Sister Death, Thomas of Celano tells us, he asked that the thirteenth chapter of St. John's Gospel be read to him: the passage in which the beloved disciple describes the washing of the Apostles' feet at the Last Supper. This request makes it apparent that he was aware of the degree to which Jesus had become the heart and soul of his own life. He lived no longer, but Christ lived in him.

Even the material gestures and actions of the saint's dying hours clearly and forcefully re-enacted those of his Lord. As Jesus had removed his outer garment to wash his disciples' feet, so Francis was stripped of his own garment to die divested of every earthly possession. As Jesus had solemnized the hours before his death by blessing and praying for his followers, and by commisioning them to bring his life to other men—all men—so Francis blessed his brothers, prayed for the fruitfulness of their mission, and spelled out with gospel starkness and simplicity the law of love which was to quicken their lives and their work. As Jesus had blessed bread, broken it, and given it to his friends, so Francis "had bread brought to him, blessed it, and broke it and handed each of his followers a piece to eat." And like Jesus, Francis too died with the words of a Psalm upon his lips.

The parallel goes further. As the first Christians saw the Lord's death and resurrection as a single "passing over into glory," so the first Franciscans saw their leader's death, not as an end, a final defeat marked by sadness and despair, but as a triumph in which, to cite Celano again, Francis was "finally set free and absorbed into the abyss of the divine Glory, where for all ages he rests with Christ."

There is one final comparison which perhaps more than all the others, invites our reflection here. As God, Jesus was able to leave his followers a divinely inspired, "new" Testament for their instruction and spiritual nourishment. As a mere human being, of course, Francis could leave us no new divinely inspired document. And yet we know that he has in this sense too, to the extent possible, imitated his Master. He too has left us a "Testament," to which we look for instruction and spiritual nourishment in our lives.

Seven hundred and fifty years after the Poverello's passage into glory, then, we find ourselves celebrating that event which is so filled with living meaning and symbolism for us. Far from focussing our attention morbidly on the Saint's death or on his followers' sadness at losing him, we seek to renew both our joy in his triumph and our appreciation of the legacy he has left us in his Testament.

The Testament of St. Francis is a very short document of only a few hundred words. But we find crystallized in its simple reminiscences and exhortations all the wisdom that pervades the more detailed rules he left to the Friars Minor, the Poor Clares, and the Third Order of laymen called to live the Franciscan life in the world.

Significantly, the Testament opens with a vivid account of Francis' conversion: "When I was in sin," he tells us, "it seemed extremely bitter to me to look at lepers," but "the Lord himself led me in among them and I practiced mercy with them. And when I came away from them, what seemed bitter to me, was changed to sweetness of spirit and body for me. And after that I did not wait long and left the world." In the paragraphs that follow, Francis traces for us the paths along which the Lord led him. He tells how there awakened in him a newly vitalized faith in the Church, in priests, and in the Eucharist. The practical issue of this faith, he goes on to say, was a literal living out of the gospel life in all possible poverty, simplicity, and joy.

Clearly, then, a conversion is necessary for all who would, like Francis, endeavor to live a life of gospel simplicity and joy. Until we experience such a conversion, our sense of taste is all mixed up. We find bitter what we should taste as sweet. Our priorities are topsy-turvy, and we waste our lives chasing after what can't give us lasting satisfaction. Our vision is clouded, and we mistake the mirage of wealth for the reality of God's own life, which we claim to believe we have been called to live.

"The Lord himself led me in among (the lepers)," Francis says, thus implying that there was no way he was going to that leper colony under his own steam. Unless he *let* the Lord lead him, there was to be no visit to the leper colony. And for Francis, without that visit to the leper colony there was to be no ensuing life of gospel simplicity and joy.

Each of us, sooner or later, receives an invitation to visit his own sort of leper colony. Each of us is given the opportunity to purify his sense of taste so that the genuinely sweet also appears to him as sweet. Each of us has the chance to set right his own priorities and use his talents and energies to pursue what will in fact bring lasting satisfaction and fulfillment. Each of us, sooner or later, can have the power to clear his vision so that he will discern the beauty of God's presence and life. Each of us can do all this, if only he will let the Lord lead him.

Fr. Michael D. Wallack of

Franciscan Solitude

DAVID E. FLOOD, O.F.M.

Life in Hermitages." We know he had a hermit heart, learned the ways of solitude, and ranged a happy man through the wildernesses of God. When we turn to the instructions he put down for friars hermit, we regret he tells his brother when to say compline instead of explaining what prewe suspect within ourselves.

WE WISH Francis had put simple text with historical inon the varieties of solitude.

FRANCIS RESEMBLED the itinerant hermits who drifted across the arrangements of medieval society. I. Bienvenu has pointed up the surprising correspondences between Robert of Arbrissel (a cisely they should be doing as Frenchhermit, †1117) and Francis hermits. He says they should of Assisi. Drawing on recent seek the justice of God's kingdom. studies in medieval eremitism. He does; but we take it to mean Thomas Merton read information they know what they have to do on early Franciscan life in a there; and that we want to read. hermit key. O. Schmucki has We want to know how they get stressed the presence of traditioninto that pursuit and ride on it in all hermit elements in Francis' their solitary lives. We want to life. At the same time as we use find out about their work of prayer our knowledge of medieval in the hope of drawing into form hermits to grapple with Francis' and clarity intimations to prayer story, we should avoid fixing him too securely in the mode. K. Elm. It makes sense to turn to a slow and scrupulous medieval-Francis' hermitage rule as we ist, turns rhapsodic when sugwonder about prayer and soli- gesting Francis' very personal tude. It also makes sense to sup- journey. He sees the unsocialized plement our examination of that ascetics of old, beyond law and

obedience, knocking about in Francis anew. Our Franciscan teachers do not draw on this information because they have little use for it in their lives and because they teach to socialize students into the Franciscan family. A teacher has a sure social identity; and he distributes the knowledge which confirms and enhances it. With his brothers. Francis of Assisi built an institution with more doors than walls, and he constantly walked out them. Our teachers concentrate on the walls and remain ensconced within them.

While hoping someone will soon turn available information on the hermit tradition in early Franciscan life into a book useful to contemporary Franciscans, we can at least read Francis' hermitage rule closely. It marks a moment in Franciscan development. It fits into early Franciscan history. If we sought in its lines a miniature theory on solitary prayer, we ripped it out of its role in the movement and demanded it speak to us, not on the terms of that role, but in direct correspondence to our lazy interest. K. Esser said the hermitages arose when the initial Franciscan itinerancy slowed down. Certainly the friars developed habits and points of residence very early in their story. Yet the friars used a loosed designation for their early loca-

tions, whereas Francis designated hermitages specifically in the small text under consideration. Hermitages have their own niche of meaning in early Franciscan history.

I tie the hermitage rule into early Franciscan history in this way. K. Esser dates it between 1217 and 1222. He considers it a forma vivendi (life style) supplemental to the rule. O. Schmucki has pointed out the novel elements which mix with the traditional ones in the hermitage rule. Francis elaborated the form in accord with the mind of the young movement. In the early years of the Order, Francis and his brothers worked hard to fashion the distinctive sensibilities and practices which corresponded to their vocation such as they saw it before God. As the development of their rule they broke away from normal patterns of life to "seek the kingdom of God and its justice." In their biannual gatherings, they recounted their experiences and tested their spirit to seek out more satisfactorily their new world. They had severed all bonds with a customary conduct of life (Regula non bullata 1; Omnibus. 31). Unless they constantly labored to form themselves a fresh outlook and to develop its principles, they ran the risk of slipping back into the ways of the early thirteenth-

[&]quot;Religious Life in Hermitages" can be found in Marion A. Habig, ed., St. Francis of Assisi: Omnibus of Sources (Chicago: Franciscan Herald Press, 1972), pp. 71-73; henceforth cited in text as Omnibus.

Father David E. Flood, O.F.M., is working with the Franciscan Federation in Chicago. He spent lanuary through October of this year in München-Gladbach, has recently completed a study on Hugh of Digne, and has begun an essay on a new scheme of interpretation of Franciscan history.

century world about them. Francis encouraged and strengthened the pursuit of a new mind. a new heart, a new man before God. As his writings show, he sounding yes to God's invitation have dismissed the world..." hermitage rule to help friars who on the germination of God's word wanted to look towards and live in God's new world as hermits. With his brothers, Francis had described the direction and dynamics of the common pursuit in the Order's rule. Francis wrote the hermitage rule as a forma vivendi of the basic dynamics of the movement. We fill it with substance by drawing on the movement's guiding statement.

In Chapter Seventeen of the Franciscan rule (early form). Francis clove sharply between the "wisdom of this world" and "the spirit of the Lord." He and his brothers excised the former and courted the latter. In a conflict with the destructions of evil, they wanted to render the whole world to God in whom alone it had consistency: "And when we see and hear the evil one act and speak and blaspheme God, let us act and speak what is right and praise God who is blessed forever" (Regula non bullata, 17). Francis' hermitage rule cleared one battlefield on which the conflict could occur.

Before going to the Orient in

1219. Francis sent his brothers a final message (Regula non bullata, 22). In it he urged them to set aside the hatreds which war on the love of Christ. He marked urged the movement to profile off what the friars had rejected itself ever more sharply as a re- with the phrase: "Now that we in Jesus. Francis wrote the And he continued by focussing within them, unto clarification in God. Francis' hermitage rule designated one pattern of life where such clarification of man before God could readily occur.

I do not suppose the hermitage rule ordered the sole possibility for solitary prayer in the early Franciscan years. It did describe one solid possibility. We can discover what Francis and the friars hoped would take place there by finding out whither the whole movement was going.

THE EARLY hermit Franciscans sought solitude and Francis saw it was good. They accorded solitude a place of honor among the varieties of behavior which make history run. Hermit life supposes a theory of solitude.

We may seek solitude today for various reasons. I set aside those reasons whereby someone turns into himself to die in defeat. I speak about it here as a condition in which a man can turn his face wholly to God in prayer. We may seek solitude: (1) to let strained powers repair, (2) to

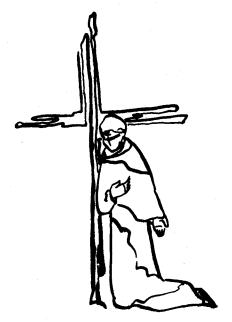
confront a wrongness in our life which has to be righted. (3) to allow a new direction in our life to emerge, (4) to accentuate the individuality which the bonds of daily social interplay dull, (5) to nurture Christian wisdom, (6) to give God glory or (anthropolo-God, and (7) to answer a vocation to live as fully turned towards God as possible.

As a young man, Francis sought out the solitude of two and three. As a friar, he lived four through six in great stretches. He dreamt of seven, without committing himself to its absolute terms; he did not withdraw into a life of prayer, relating to others by example and occasional admonition. The hermitage rule sees brothers supporting the general Franciscan purpose by living out four through six.

We discover what the friars really did and sought to accomplish in their hermitages by developing a good feel for the light breaking through within the young Franciscan movement. O. Schmucki and K. Esser help us understand the methods of the hermitage: separation from the world plus a numerous clausus, language control, mental silence through removal of worldly preoccupations, severe discipline of food and sleep, constant prayer, manual labor to chase inertia and boredom. Francis innovated by

bringing fraternal life into the hermitage and by proposing the Martha-Mary alternation. We discover the purposes of the methods by trying to discern the new world on which the whole movement drove. Hermit friars fashioned the new man and lived gically) open up the world to in the kingdom proclaimed by Christ; they did so with special intensity.

I disagree with the habit of arguing and praising hermit life as nothing more than pastoral tactic: contemplata tradere. I do not swell that praise for solitude which sees it as a time of spiritual renewal, preparing an eventual and fruitful apostolic commitment. I find harshly pragmatic the view that contemplation is a



A plea for solitude and prayer in the name of pastoral functionalism simply does not have the book of Franciscan life open at the right page . . .

spiritual motor job to make an apostle run better. I agree a religious in teaching needs rest and recreation. I also agree he needs time for study in order to teach. He should not have to argue his need for such time of relaxation and reflection by calling it prayer. Definitely, he needs time for prayer to know himself before God. Whether at teaching or at general living, he tells people to believe and hope and love by who he is. Before any influence on others, however, he has to grow into himself before God for his own health and happiness.

The solitude of prayer reaches out towards God in order to settle the basic orientation of all within a religious. He knows himself as a tennis player during a set. He knows himself as himself in the solitude which turns him towards God. He has such solitude in a few minutes of prayer. The solitude does not hit him very hard with self knowledge, however, for his non--solitary, social life presses and colors the minutes and tells him. more than prayer does, who he is. Solitude mutates into a strange new reality when it stretches

through a day, a week, a month and longer.

Francis wrote the hermitage rule for friars who put themselves into a special context of prayer. He saw them living out the Franciscan pursuit of God's kingdom in those conditions. For the movement nurtured a new race of men, avid of seeing and living in God's world. It did not train a new division of efficient clerics. A plea for solitude and prayer in the name of pastoral functionalism simply does not have the book of Franciscan life open at the right page.

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IN SOLITUDE and prayer Francis discovered how to walk in peace before God. He began alone but soon had companions. He invited and urged them to withdraw from a life of violence and enter on a life of poverty. Francis knew the drift of life in Assisi countered his way. He knew he had to learn his way in prayer before God. Within his withdrawal from the normal ways of life in medieval Assisi and his desire to be enlightened by God, solitude and prayer sank their roots. We can

discover more about the hermit soul by looking at those passages in early Franciscan writings which argue distinction and withdrawal and solitude.

We can read the Sacrum Commercium as the use of solitude in settling the movement's identity. The narrative focusses on poverty. Poverty encompasses the whole of Christian life. Dame Poverty explains the ways of Christian living. She teaches in solitude. She deals with Francis and his brothers outside the city (8), away even from wise men. I see the communication between Poverty and Francis plus brothers as the communication of prayer in solitude. I suggest reading the Sacrum Commercium as a lesson in solitude given by a chorus in the wings while the actors move about the stage. The solitary experience, hanging low on the horizon aside the full expanse of discourse, filters its light into the narrative. Solitude conditions the wisdom of Franciscan poverty. The Sacrum Commercium deserves a reading which speaks to our actual interest in solitude.

In his statement on Franciscan living, written in 1252, Hugh of Digne, a rugged friar of southern France, pleaded for love among the friars with this recollection:

I have come across poor friars in barren regions, and they offered us whom they had never seen clothing and food fit for the sick and weak. They did so with such charity that both what they gave us and their delicate manner in giving it proved them truly mothers as the rule demands. They had nothing for themselves but could not let us want.

Hugh wrote his rule commentary towards the end of his life († 1256). In doing so, he drew on wide experience, as well as stern conviction. He fit the example of the hermit friars into his exposition with little exposition. They lived in desertis locis; they led a hermit life. Hugh saw in hermit life the composition of poverty and charity he urged on all friars. Certainly, Hugh enjoyed the strength and encouragement his hermit brothers offered him. They fit naturally into Hugh's argument; they fit naturally into our reflections as we wonder about our Franciscan way. Sadly, they belong to a chapter of that history we have hardly opened.

Pastoralist interpretations of early Franciscan history have shrouded the friars hermit in obloquy. The pastoralists cluck their theological disapproval at the excesses of the spirituals, bandy the frightening name of Peter Olivi about, and conclude to comfortable and interested control of what goes on in in the solitude of their brothers. They do sloppy history. And they do not understand that what man learns in the solitude of prayer

cannot confirm the works of man. What he learns belongs to the dynamics of God's kingdom. Solitude makes a Franciscan uncomfortable in society.

brothers FRANCIS AND his developed a strong case for the hermit life. They discovered its wrote his "Rule for Hermitages."

uses, profited from its education, and fixed it firmly in the practices of the movement. They knew how and why it worked. We can discover and examine how they understood hermit life. Francis supposed that sense of solitude in. the young movement when he

Morning Song

Dawnand moments to squander before day's start. Master, I bring You the morning papers of my heart, matters of import You might heed. Love is the burden; shall I read?

But light is dim, swift words slow. In a glance, O Christ, You know, You know all that is written, the rest unsaid. Speech falls away: I wait instead

to lean on Your breast, learn my part is hearing You read me Your heart.

Sister Mary Agnes, P.C.C.

Johannes Metz' "Poverty of Spirit" in the Life of St. Francis

SISTER MARIE THERESE ARCHAMBAULT, O.S.F.

N HIS BOOK Poverty of Spirit. I Johannes B. Metz outlines a contemporary meaning for poverty of spirit which is both succinct and types of poverty in human existings," is a type of poverty that Francis of Assisi exemplified as in the "intangible promise of a perfectly as a human person can.

existence. As creatures in history we cannot rest in the security

unknown future will the fulfillment of this present moment come. This makes the present moment a provisional one profound and could be enriching because it depends upon the past in the life of the Christian. In for its existence and upon the the brief chapters of his book future for its full meaning. The he places the whole Incarnation present moment, then, is a poor and Redemption within a Poverty one; it suffers from the poverty context (Phil. 2:6-11) and posits of provisionality. What does man the "becoming" of man as growth have, then, to make him strong in the realization of the existen- or rich? Everything in him tial poverty of man. In the chapter "strains forward, is set on edge in entitled the "Concrete Shapes of prophetic anticipation." Because Poverty." Metz discusses several of his sinful nature man does not want to face this poverty and ence. One, the "poverty of our neediness in his nature; he provisional nature as human be- desires to have much more in his possession besides the dire hope provisional present." Most men Metz states that this poverty succeed in hiding from this is "deeply embedded in our reality. They do this by making the past live in the present and by plotting the future carefully of the present." If we are to take within the boundaries of the possession of our past and hold it present, too fearful to see that the securely we must face the future | future has a call of its own. It realizing that only there in the 'holds within it too many unan-

Johannes Metz, Poverty of Spirit (New York: Newman Press, 1968).

er Marie Therese Archambault, O.S.F., is Directress of Novices for the iciscan Sisters of Penance and Christian Charity (Denver), in St. Lo.

swered questions, too much incompleteness for comfort. But if man would find the meaning of his life he must face the future and its challenges, and that means that he must succumb to the poverty of his provisional nature.

Francis was a rare man who was graced by God to face this poverty and neediness in himself and live out its full consequences. His life, particularly from his conversion on, attests to the truth of this. As his spiritual journey unfolded he was called upon to experience every kind of poverty it is possible for a human being to experience. During the period of the revision of his second Rule after 1221 he especially experienced a kind of psychological and a real spiritual poverty. The Rule of 1221 did not restore peace among the friars now grown all out of proportion to what Francis had first envisaged. The radical poverty of Rivo Torto seemed feasible and could be lived by the original brothers; but time has its way of leaving dust on everything, even the fondest ideals of men, and so it did on the ideals of Francis. What was possible for the saintly Francis and his first motley followers was impractical for the friars grown 4,000 strong. Many were unhappy and were asking for interpretations and alleviations from the original Rivo Torto way of life. So the Rule of 1221 neither restored the original spirit of the brotherhood nor, certainly, mollified the juridical demands of Rome. So at the request of Cardinal Hugolino, Francis returned to Fonte Colombo with his friend Brother Leo to draw up an appropriately legal Gospel code for his growing brotherhood.

Was it his fault if the ideal of the Little Poor Man could be entirely realized only by a few exceptional souls? The moment that this ideal became the common property of several thousand men, it had to be watered down, as it were, in order to remain accessible to all. Who could possibly make heroism and holiness the common law of this world? The difficulties in which Hugolin soon found himself enmeshed stemmed from the fact that some, like Brother Giles and Brother Leo, looked on the primitive ideal as a thing realizable and not to be touched: while others, led by Brother Elias, held it to be slightly utopian and utterly impracticable.2

Though Francis was already publicly acclaimed a saint and well known in his day for founding an Order, he must have felt like the poorest of men when he came to realize that his ideal was not being realized, or even

understood, by some of those who called themselves his followers. He must have experienced the poverty of the provisional present to the full when he saw this. The work of his life was not understood, and the hope of its continuation into the future seemed fated to be stifled by the ecclesiastical demands of the dry, legalistic language or by the friars unhappy with the primitive harshness of his way.

He passed through fearful hours of discouragement. The task to which the attitude of the dissenters condemned him seemed beyond his strength. How could their human views be harmonized with God's own demands? How was he to let his heart speak, and appeal from it to the hearts and lovalty of his friars, in a dry administrative ordinance in which he was no longer permitted to quote from the Gospel? Especially now when he had so much to say and insist on, when he sensed his authority reduced, his adversaries become more and more powerful. and his ideal less and less followed. And perhaps—poet that he was-he suffered additional pangs at the difficulty he had to be brief and to condense his thought [Ibid., 285].

Francis experienced the poverty of his own provisionality. His time for direct leadership had come and gone. Even his own spirit, so attractive to the first followers, did not suffice. That which had been for Fran-

understood, by some of those who called themselves his followers. He must have experienced the poverty of the provisional present to the full when he saw this. The work of his life cis a kind of power, a gift of inspiring others to forsake all, was no longer a power in his life. Many of his followers must have thought him a little eccentric now.

Reduced to powerlessness ever since Elias and the other superiors of the Order loom between him and his friars, he sees the ministers and learned brethren resisting him, Hugolin enjoining him to make concessions—and so his work seems irreparably compromised. What is he to do? Was it not from the Lord that he received thisform of life that he practiced and desired to transmit to his sons? Could he have been deceived? Under color of following the Gospel, had he been merely chasing shadows, deluded by self and the devil? Is it for sins of his youth that God has forsaken him? [Ibid., 292].

At this time Francis experienced the greatest poverty of all, the poverty of his own prayer. He came face to face with the truth of his own prayer and within that, the truth of his own vision. This was a period of most cruel and intense interior suffering for Francis. Any assurance and optimism that he may have known along his journey now vanished. The conviction and beliefs upon which he had based his life all these years seemed to be slipping away like loosened moorings. He became obsessed by fears of evil and devoured by

²Omer Englebert, Saint Francis of Assisi (Chicago: Franciscan Herald Press, 1965), p. 290.



scruples. Indeed, the experience described by Metz was that of Francis:

Thus, to take possession of our past and hold it securely, we must face the risks of a future that is yet to be. Only by taking this risk do we conquer the wellsprings of our life and follow the law of our being. Our historical present suffers from the poverty of provisionality.... I have nothing to make me strong or rich [Metz, 41].

How easy it would have been to hide from the poverty of his being and take satisfaction in the comfort of air-tight language, the security of adequate living. Instead Francis fled to the lonely expanses of prayer and chose the "dire poverty of hope." Because of his hope in the mystery and complexity of his life rather than in the clearly outlined, safe present, we have caught some of the mystery and meaning of his life, and in doing that, of our own life.

In his poverty and effacement,

the threads of history are woven together and the truth of history emerges. He sustains the priceless secret of humanity for us, rescuing it from the sterile routine and illusory self-evidence of the habitual. His powerful witness challenges us out of a hardened, unquestioning acceptance of the present into the poverty of the provisional future [Ibid., 42].

It is this mystery and truth of our heritage that Francis leads us to grasp. At times we do grasp it, but it seems that the overwhelming and ingrown cares of our present moments crowd this mystery out. Its barely perceptible light disappears again, snuffed out by the concrete, the manageable, and the routine of life. By the grace of God Francis kept this truth of his own poverty before his eyes so that he was forced to live out the truth of his poverty in what he experienced as his impoverished spirit and anguished heart. Yet it is within this facing and living out that Francis became who he was meant to be. Through it came the fulfillment and meaning of his provisional being.

"As a man lives, so he will die": an old saying, the truth of which we need not doubt. In Francis' life and death this was proven true. He lived in growing awareness of this poverty and died in its deep, intense reality. The journey he had begun twenty years before, a journey of the spirit, now came to an end.

All the great experiences of life—freedom, encounter, love, death—are worked out in the silent turbulence of an impoverished spirit. A gentleness comes over man when he confronts such decisive moments. He is quietly but deeply moved by a mature encounter; he becomes suddenly humble when he is overtaken by love. A certain lustre plays over the visage of a dying man [Ibid., 49].

In Englebert's account of Francis' death we sense some of the humility, the utter gentleness and inexplicable joy of a man who knows and accepts the truth of himself. On the day before his death the strains of the Canticle of the Sun rose frequently from the little hut where he lay dying. On the evening of his death, when he sensed the moment near, he greeted death courteously, saying, "Welcome, Sister Death!" A peace as limpid and calm as a fair lake permeated his being. From within that peace he asked to be laid on the ground and sprinkled with ashes. While singing the 141st Psalm in feeble voice, he died.

Then, in the darkling cell there was a great silence. Francis lay motionless, and the Brothers who bent over him saw that he had ceased to breathe. He died singing, in the forty-sixth year of his age, and the twentieth of his conversion [Englebert, 344].

In Francis' death we catch for a second the meaning of our own lives. Each one of us is called forth into life, encircled and closed out by a mystery all encompassing and greater than all of history. Perhaps it is only in the experience of the poverty of our provisional nature (in the experience of facing many unanswered questions, of feeling no strength within ourselves sometimes, of seeing no immediate solutions to problems so complex that we cannot even think of them) that we are forced to realize this meaning and mystery. Or we can choose to hide from this truth of our poverty because of the harsh demands it makes on our spirit. But

when we glimpse the ground of our existence, we then gaze into the precipitous depths opened up by such experiences. At such moments we are brought, not only in "thought," but in the totality of our Being, before the great mystery which touches the roots of our existence and encircles our spirit even before it is brought home to us with full force. At such moments we begin to realize that we are accosted and laid hold of even before we lay hold of ourselves. We dimly begin to realize that we are poor, that our power and strength are derived from the wellsprings of invisible mystery [Metz, 50].

And so it is with gratitude that we remember Francis.

A Franciscan Model for Spiritual Direction

LOUIS DAVINO, O.F.M.

HERE HAS BEEN some discus-■ sion lately among Franciscan scholars as to whether the Rule of St. Francis is a spiritual document or a legal statement in regard to the life of the Brotherhood. Without going into the whole argument of the spiritual versus the legal nature of the Rule, this paper will concern itself with the spiritual attitude, Francis attempted to instill in his friars so that they would achieve a sound relationship with God the Father. I have therefore chosen to portray Francis as a spiritual father concerned with the individual friar's ability to follow the Gospel, or, as the Rule of 1221 states, to follow "the teaching and the footsteps of our Lord Jesus Christ" (ch. 1).

In his role as founder of a new Order, Francis establishes a relationship with his friars based on individual freedom in living out the Gospel rather than on authoritarian decree. Because of this attitude, Francis becomes "pater in the full spiritual meaning of the word." Thirteenth-century figures writing about Francis often refer to his relationship with his friars as a father-son relationship. Jacques de Vitry writes in his second sermon on the friars, "For Saint Francis was our spiritual father"; and in the same sermon he states that the Poverello's "sons thus multiplied throughout the world."

Odo of Certonia, in a sermon dated 1219, used the word son in a parable concerning the friars and their relationship to Francis:

When Brother Francis was asked who should feed his brethren since he was accepting so many (without careful scrutiny), he replied: A certain king once fell in love with a peasant woman living in the woods, and she gave birth to a child. After she had nursed him for some time, she went to the king's palace to request that the king feed his child from then on.

When this was reported to the king, he said in reply, "There are

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many worthless and wicked people eating food in my palace; it is only fair that my own son dine with them."

Francis explained the story by saying that he, himself, was that woman whom the Master, by his teaching, made fruitful and that he, Francis, brought forth spiritual sons.

Accordingly, since the Lord feeds so many wicked men, it is not to be wondered at that he should feed his own sons along with the others.³

Francis' care and concern for his friars as their father is also mentioned in the different thirteenth-century biographies about him. Thus Brother Bernard "was sent to other regions by obedience to his kind father" (2 Celano 10:24); and Francis "spoke indeed not as a judge but as a tender father to his children" (Legend of the Three Companions 14:59). The Legend of Perugia (17) says, with reference to the Testament, that "here [are] the words that our Father left his sons and his brothers as he was dying."

Francis' biographers and commentators see within him the love of a father toward his children: "Francis follows his friars step by step on their way through the world, admonishing and exhorting with fatherly concern." Throughout the development of the Rule, Francis never lets go of this relationship. He uses words and provides a method in the Rule that leave no doubt that he is conscious of his role as spiritual leader, adviser, and father. He is a true "abba" to his disciples.

A spiritual father, from the time of St. Anthony of the Desert, has been described as one who totally surrenders himself to the will of God and guides his disciples to the same goal. This total surrender is based on prayer and the meditative reflection on the word of God in Scripture and on discovering the heart by concentrating on the Incarnate Word as the totally selfless person. I will now proceed to describe these same characteristics of a spiritual father as manifest in St. Francis through his Rule of 1223.

The Word of God

THE SPIRITUAL father (or director) provides an atmosphere in which the word of God is confronted by the disciples and thus becomes a challenging adventure for those seeking God's will while continuing the journey (in via) toward perfection, the Kingdom of God. St. Francis provides this challenge for his friars by stating in

¹K. Esser, Origins of the Franciscan Order (Chicago: Franciscan Herald Press, 1970), p. 59.

²Analecta Ordinis Minorum Capucinorum 19 (1903), 150-51.

⁸Archivum Franciscanum Historicum 2 (1929), 585.

⁴K. Esser, "The Definitive Rule of the Friars Minor," Round Table of Franciscan Research 34 (1969), 41.

his Rule of 1223 that the life of the friars is to follow Christ by living the Gospel: "The Rule and Life of the Friars Minor is this, namely, to observe the Holy Gospel of our Lord Jesus Christ" (ch. 1); and "...we may live always according to the poverty. and the humility, and the Gospel of our Lord Jesus Christ" (ch. 12). Francis quotes from Scripture throughout his Rule and often refers to the necessity of living the Gospel. "Throughout his life, his response is to the texts of Scripture before anything else."5

It is through Scripture that Francis discovers his vocation and way of life. This manifests Francis' openness to God's word and his docility in allowing that word to act within him. Francis directs his friars to have the same type of openness to God's word: and he guides them in being receptive to the word in their daily lives. In other words, he is conscious of the workings of the Holy Spirit within himself and desires his friars to be explicitly aware of the same Spirit working within them. "They should realize ... that the only thing they should desire is to have the spirit of God at work within them" (Rule of 1223, ch. 10).

Because of the freedom of the

Spirit working within each person, Francis does not set down black and white legislation in his Rule; rather, he presents general principles of behavior, leaving details to be worked out by the individual friar. He "left the actual details of behavior largely uncontrolled, so that each might be at liberty to make his service as the Holy Spirit moved him."6 Francis believed deeply in the workings of God in his own life, and he directs his friars to be open to God's inspiration in theirs: Only "if any of the friars is inspired by God" should he ask permission to go among the Saracens (Rule of 1223, ch. 12). So sensitive is Francis to the Spirit working in the friar that in chapter 10 of the same rule he commands the ministers not to make demands upon any friar that may be against "their conscience and our Rule."

The emphasis on Scripture and the working of the Holy Spirit leads Francis to sacrifice his own will and put total trust and confidence in God. To instill this same trust and dependence upon » God in his friars, Francis states in his Rule that the friars are to be "as strangers and pilgrims in this world, who serve God in poverty and humility" and "beg alms trustingly" (ch. 6). Francis

believes that all good things come from God's providence: "...and in the words of the Gospel they may eat what is set before them" (Rule of 1223, ch. 3). Implied in this statement is the belief that God will take care of his sons if the Gospel is lived faithfully. Francis sees this providence not only in terms of material need, but also as active in the very beginnings of his Order: "When God gave me some friars . . . " (Testament).

Complete trust in God's providence allows Francis and his friars to dwell on the workings of God in everyday experiences the future. In the Scripta Leonis there is an interesting story in which Francis tells the cook not to prepare many vegetables in case some remain left over for the next day; thus, following the Gospel injunction of not concerning oneself with tomorrow, they friars to discover in everyday

living out the ideal of Franciscan poverty.

Discover the Heart

FRANCIS' TOTAL surrender to the will of God naturally leads him to let go of his false self and to unmask the self-deceptions that keep him from the Father. The 'attitude of childlike trust and abandonment to the Father permits the individual to discover who he is in his relationship with the Father.8 To let go of one's selfishness, which is no less than the practice of poverty, allows the person to come into contact with his own heart: "Their poverty should become... by not uselessly worrying about the means to honest self-knowledge and self-criticism."9 Francis also desires that his followers be able to realize that self deception is enslaving and prohibitive to the free workings of the Spirit within: "...each should rather condemn and despise himself" (rule of 1223, ch. 2). To will be attentive only to the be able to root out the ego, the present.7 Francis directs his friar must be aware that all things come from God: "The subjects life the workings of God and the ... should remember that they inspiration of the Holy Spirit. have renounced their own wills And this discovery can take place for God's sake" (Ibid., ch. 10). and bear fruit only if the friars. Because Francis can reremain dependent upon God in cognize and experience the

⁵M. D. Lambert, Franciscan Poverty (London: S.P.C.K., 1961), 53.

Rosalind Brooke, Early Franciscan Government (Cambridge: University Press, 1956), p. 57.

Rosalind Brooke, ed. & tr., Scripta Leonis (Oxford: Clarendon Press, 1970), pp. 197; 94-95 (="Legend of Perugia," §4, Omnibus, p. 980).

⁸Cf. William Doheny, Selected Writings of St. Teresa of Avila (Milwaukee: Bruce, 1950), p. 251.

⁹K. Esser, "The Definitive Rule . . . ," 34.

workings of God within him, he can also accept and live more easily with his own past: "He stripped himself completely naked before all"; he can be sensitive to God's will in the present: "He seeks now so to despise his own life"; and he can look forward to a future in conformity to God's will: "And that meanwhile only the wall of flesh should separate him from the vision of God" (1 Celano 6:15). This peace with, and knowledge of oneself can be achieved by the friars, but only if they are honest in living the Gospel. Dishonesty in living the Gospel seems to irritate Francis. There is a recorded incident in which Francis, who has the ability to discern falsity in his friars, dismisses one of them for not living up to the Gospel ideal of work: "There was a certain Brother among them who prayed little and did not work. Considering these things, St. Francis knew through the Holy Spirit that he was a carnal man. So he said to him: 'Go your way, Brother Fly."10

Francis values honesty with self in "following in the footsteps of our Lord Jesus Christ," and he provides a method for continuous self-appraisal in this area. In chapter 6 of the Rule of 1223, he tells his friars, as members of the same family, not to hesitate to let others know their needs. I believe that this statement implies both material and spiritual needs. He uses the analogy of a mother's love for her son: "For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly." What Francis is directing his followers to do is to express to one another their minds, their feelings, so that all may grow in the love of God and one another.

Revealing one's mind seems to have been a common practice with Francis and his friars. Celano gives an account (1, 12:30) of a meeting among the first companions of Francis after they returned from a missionary journey:

They then gave an account of the good things the merciful Lord had done for them; and if they had been negligent and ungrateful in any way, they humbly begged and willingly received correction and punishment from their holy father. For thus they had always been accustomed to act when they came to him, and they did not hide from him the least thought or the first impulses of their hearts.

This account gives a good model for direction: (1) the friars were sent out into a particular situation from which to learn; (2) they returned to share ex-



periences among themselves and with Francis; (3) they were honest with one another and with their spiritual father in that they did not hide anything from one another but spoke openly; and (4) they accepted correction and advice from Francis. The friars themselves wish to grow spiritually within the Brotherhood. They seek to be honest with one another: they seek directions from one another and from their spiritual leader; and they willingly open themselves to discover whether what they do is God's will or self-gratification. In one "legend," the friars are gathered together at the Portiuncula. There, they speak openly of their vocation:

And calling to himself those six friars of his, in the woods near the chapel of St. Mary of Portiuncula, where they often went to pray, he said to them: "Consider, dear brothers, our calling that God has mercifully given us: not only for

our own but also for many others benefit and salvation.¹¹

Francis most likely wants his ministers to have the same type of relationship with the brothers. Chapter 7 of the Rule of 1223 states that friars who fall into sin are to go to their ministers, and the ministers are to "be careful not to be angry or upset." And in chapter 10, the ministers are exhorted to receive their subjects "kindly and charitably, and be sympathetic towards them as friars." For Francis, the ministers are servants to the friars, just as Francis himself seeks to serve the: "That is the way it ought to be; the ministers should be the servants of all the friars."

Prayer

A SPIRITUAL FATHER or director guides his disciples in prayer. Through prayer, the will of God is made known. Francis himself desires his friars to pray privately

¹⁰R. Brooke, Scripta Leonis, 196 ("LP," §62; Omnibus, 1038).

¹¹Legenda S. Francisci Anonymi Perusini, in Miscellanea Francescana 9 (1902), 39-40.

and together so that their hearts are made free to receive graces from God. Thus he encourages them to pray to the Holy Spirit "unceasingly with a heart free from self-interest" (Rule of 1223, ch. 10). Whenever anything important is to be decided, Francis prays:

They all conferred together as true followers of justice whether they should dwell among men or go to solitary places. But Francis, who did not trust his own skill, but had recourse to holy prayer before all transactions, chose not to live for himself alone, but for him who died for all [1 Celano 14:35].

Francis and his friars pray for guidance and then share with one another the outcome of their prayer. Only after this is done is a decision made. Francis does not fear consultation; rather, throughout his life he seeks the advice of others. When the Order is in crisis, he goes to Rome and asks for a Cardinal Protector. Even in the Rule of 1223, St. Francis makes provision for his followers to seek advice: "If they ask for advice, the ministers may refer them [those who wish to enter the Order and are to dispose of their goods] to some God-fearing persons who can advise them how to distribute their property to the poor"

(ch. 2); and "if any of the friars is inspired by God to go among the Saracens or other unbelievers, he must ask permission from his provincial minister" (ch. 12).

WHAT FRANCIS leaves his friars in the Rule is a statement of spiritual values he wishes each friar to possess. He, as forma minorum, leaves a model to his followers on remaining firm in Gospel living and achieving Brotherhood. The Rule is a model that frees the person in order to recognize within himself the workings of the Spirit: "The Rule is of prime importance in shaping and guiding the whole spiritual life and mental outlook of the Franciscan."12

The elements, as found in the Rule of 1223, that serve as basic foundations for spiritual direction among the Franciscan can be summed up as follows: (1) meditative reflection on Scripture, (2) providing situations in which the Gospel is confronted and the friar is challenged, (3) sharing experiences to discern the true workings of grace within each friar, and (4) seeking guidance through consultation and prayer, both private and communal. This model of Franciscan direction is experiential since Francis himself thought in the concrete, life. Through this approach, it would seem, the Franciscan dence of the spirit and the spiritual father is able to lead his disciples to the discovery of the

everyday experiences of his own true self which, in effect, would be a conformity "to the pruwisdom of God and the Spirit of the Lord."13

¹³Ibid., 199.



Hunger for Experience: Religious Communities in America. By John E. Biersdorf. New York: The Seabury Press, 1975. Pp. 174. Cloth, \$7.95.

Reviewed by Father Richard J. Mucowski, O.F.M., M.A. (Theology, Augustinian College, Washington, D.C.); M.A. (Sociology, Notre Dame University); Cand. Ed. D. (Counseling, SUNY, Albany), Adjunct Instructor in the Sociology of Religion at Siena College, Loudonville, N.Y.

Biersdorf sets out to report "on a research study of vital religious communities in America" (p. 11). His hypothesis is that "those churches and synagogues which respond to this hunger for experience would be judged especially effective by religious leaders" (p. 24). The hunger which he refers to is created when a culture becomes fragmented and confused. He postulates that our culture is in fact fragmented and confused and that this may be a reason

for some people's hunger for religious experiences to help them bring their lives together and find strength for living.

To test his hypothesis. Biersdorf asked "a large panel of church and synagogue leaders to nominate what they considered to be promising and vital religious communities that might offer some insights about the future of religion in this culture" (p. 133). The author then ran a series of in-depth studies on these communities and published his findings in this book.

The first impression one gets on reading this book is that the author knows a little bit about statistics and sampling and that he is preparing to do a professional paper for a Doctorate of Ministries degree. Methodologically, his research appears to be quite loose. He admits his weaknesses in two sections of the book (chapters 3 & 8). His communities were not chosen randomly, but were made through the election of certain individuals. We know nothing of the qualifications of these individuals. Secondly, his sample is uneven in this sense: it reflects especially the West Coast with some representation in the Northeast and Midwest. The South seems to be under-represented. This in itself makes one wonder

¹²I. Brady, tr., The Marrow of the Gospel (Chicago: Franciscan Herald Press, 1958;, p. 106.

about the relevance of his findings. not to mention a problem with external generalizability.

Notably lacking within the appendices of the book were any of the instruments used to poll the congregations and individuals involved in the study. The statistical techniques used to analyze the data were in some cases clear. For example, "the respondents to our study were asked to rank the importance of ... values in their own lives . . . The values were subjected to factor analysis" (p. 102). But in other cases (p. 61) a Pearson "r" seems to be implied but is never identified.

The groups involved in this study are from the following ecclesiastical persuasions: Roman Catholic, Conservative Protestant, Liberal Protestant, Jewish, and Other (a Buddhist monastery). This breakdown is interesting because it is so arbitrary. Jews are generally not lumped together just as Iews-there are number of kinds of Jews. Some sociologists (Glock and Stark) would highlight the fact that there are liberal, conservative, and orthodox Jews. Even the Catholic community is not as consistent in its approach to the question of religious experience as Biersdorf would have one believe.

In general, a book of this nature can be dangerous because it tends to lead its reader to believe conclusions which may or may not in fact be backed up by tight research. It is the judgment of this reviewer that the old Latin saying be especially applied to his book: caveat emptor.

God and Evil. By Michael W. E. Galligan. Paramus, N.I.: Paulist Press, 1976. Pp. vii-80. Paper, \$1.65.

Reviewed by Father Michael 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.

This splendid little book fills an important need, not only for students of philosophy and theology, but for every thoughtful reader seeking a concise, balanced, and thoughtful analysis of the perennial "problem. of evil."

The "problem" was most incisively stated, perhaps, by David Hume, whom I do not recall the author citing: "Is [God] willing to prevent evil. but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing whence then is evil?" Divine power and goodness, then, are evidently the main constituents of the paradox presented to logical analysis by the fact of evil.

The other factor, duly and properly stressed by the author, is human freedom, a value which makes it almost "worthwhile," as it were, for God to allow the presence of evil in his creation. This book's historical survey opens with the two classical Augustinian approaches: the theodicy of freedom, according to which human liberty is initially treated as an independent absolute and seen as responsible for evil, and the Irenean theodicy of development, according to which evil is an inevitable but merely provisional reality analogous to the "growing pains of an organism." (Karl Rahner and Pierre Teilhard de Chardin are

these two approaches.)

Galligan then examines in a separate chapter recent attempts to redefine divine power and goodness so as to resolve the paradox created by traditional interpretations of these pivotal notions. Process thought, as is well known, eliminates the absolute character of divine power, and the author seems a bit too sympathetic, perhaps, to that ploy. John Hick's approach (evil as means to good) is then shown logically to lead to the undesirable conclusion that the more evil, the better. When it comes to reinterpreting the divine goodness, Hocking's "suffering God" and Jung's "divine dialectic of good and evil" are briefly discussed and found wanting.

The final chapter is both evaluative and prognostic, culminating in the author's suggestions that (a) the mystery of evil be respected as ultimately opaque to logical analysis. and (b) faith in God's power to overcome evil is warranted in light of the consequences for its rejection: viz., despair and capitulation to evil.

The book is written in a clear and for the most part elegant style. I have a couple of reservations which might be mentioned here: (1) the author implies that proponents of the developmental view considered their analysis logically apodictic (p. 36) and pretended to explain how all evil works out ultimately for good, neither of which is actually the case: and (b) he claims that the divine power is not necessarily absolute in a Christian framework (p. 43). These flaws seem, moreover, to be instances of a general tendency (due, probably, to the brevity and sharply defined

introduced as modern proponents of purpose of the book) to be less than wholly fair to the subtle presentations given in the past to the classical theodicies.

> Still, one cannot have everything, and as stated above, the very succinctness of God and Evil and its resulting low price are precisely the features that make it so attractive for use in contemporary Christian educa-

> Positioning: Belief in the Seventies. By William J. Bausch. Notre Dame. Ind.: Fides Publishers, 1975. Pp. vii-176. Cloth, \$7.95.

> Reviewed by Father Daniel A. Hurley, O.F.M., M.A., formerly Dean of Residence Living and now on the staff of the Alumni Office of St. Bonaventure University.

Father William Bausch, a priest of the Diocese of Trenton, presents in this book an explanation of Catholic belief. He states in his Introduction that he has written "ten chapters centering around eight major themes in current theological thinking" (p. vii). The meaning of the book's title is founded on the author's conviction that a believing person ought to take a stand, to position himself, in the midst of "all sorts of moderate and wild speculations about so many of our cherished beliefs" (ibid.). This small volume is a very carefully worded presentation of today's Catholic theological opinions in the wake of the Second Vatican Council.

In his chapter on "Unbelief," Father Bausch presents an explanation of several reasons why so many people today claim to have no faith.

or not to believe, or at least not to belong to an institutional church. Then, in his chapter on "Belief," he presents evidence in behalf of the existence of true beiief in God in most people. Both chapters, taken together, show that individuals are profoundly influenced by the world! around them, especially their family and close associates. When that world is secularistic, not-caring, or nonsupportive, people have a tendency to question or deny religious beliefs. On the other hand, the author holds, because "modern man seems to be set on a religious quest even when he does not know it" (p. 33), religion, taken as "a seeking for meaning, a set of symbols to interpret the world with a view to transcendence," seems to be as much alive as ever.

The author continues, in the rest of the chapters, to discuss the views of different contemporary theologians on the subjects of God, myth, dogma, Jesus, Christ, the Redemption, the Church, and the Sacraments. In each of the chapters he "takes a position," carefully weighing the reasons for the particular point of view he believes to be most in keeping with the traditional and authentic teaching of the Catholic Church.

The book is an excellent example of a theologian's explanation of a position he takes in the world of theology today. The author acknowledges the difficulty of the conscientious Catholic who finds himself confused in the midst of a lot of conflicting theological views. He attempts to explain the different views prevalent in theological circles but clearly states his own "position" and the reasons why he has chosen it. The first four chapters, on "Unbe-

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lief," "Belief," "God," and "Words," are foundational for the remainder of the book. In each of the successive chapters, Father Bausch presents divergent theological opinions on the subjects discussed and concludes with a summary so that his position can be readily understood. This device is most beneficial to the reader, since the perusal of many opinions can lead to unclarity and confusion.

This reviewer finds the book enlightening and encouraging. The Second Vatican Council followed the recommendation of Pope John XXIII to "open the windows" of the Church.

The result of such a move has been a greater freedom exercised by theologians in investigating theological questions. The verbal and written expressions of these theological views have led to a great deal of anxiety on the part of many Catholic people who are dismayed and confused by conflicting opinions. The simpler days of the Tridentine mind-set of Catholics, including Catholic theologians, have given way to the widest divergence of theological opinion among writers of theology. Father Bausch's book will help the reader better understand the different views and be in a situation to "take a position." This volume can assist all those involved in religious education, in adult education, in continuing education. It is a book recommended for teacher, student, and parent.

Preparing for Spiritual Direction. By Jean Laplace, S.J. Trans. John C. Guinness. Chicago: Franciscan Herald Press, 1975. Pp. 192. Cloth, \$6.95.

Reviewed by Father Giles A. Schinelli, T.O.R., Director of Formation at the St. Thomas More House of Studies, Washington, D.C.

There is a certain wisdom in this re-published English version of Laplace's edition of a little over a decade ago (this is its 18th printing). A wisdom, however, which calls for careful measurement and critical definition.

Debunking some recent misconceptions and objections to spiritual direction, the author begins by explaining the contemporary need for such direction in the life of the Church. The value of the book does not lie, however, in its identification of a pastoral need, but rather in the simplicity of insight which the author offers to anyone who has been called upon to fulfill this need.

His treatment of the formation of the spiritual director and, in particular, the nature of the spiritual dialogue constitutes the better portions of the book. The simplicity, for instance, with which he insists that the director build and foster the natural foundations of the relationship speaks of a practical wisdom that is rooted both in historical tradition and in sound psychological practice. Likewise, his insistence that spirituality is born in community and it is only in that context that a director can develop his talents for this special ministry is a point well made. To be able to communicate the personal insights one has learned from his experience of living the life of the spirit in community, is perhaps the greatest asset a spiritual director can have.

In spite of the evident practical suggestions and guidelines, there is throughout a certain vagueness, perhaps even a certain superficiality. No doubt Laplace meant his book merely as an introduction to this form of pastoral ministry. It is a preparation, not a definitive work. It is an introduction, not bona fide certification for the hopeful spiritual director. Yet the vagueness remains.

It is the kind of ambiguity that is resolved, for example, when one begins to read the great spiritual classics. The kind of vagueness that Thomas Merton addressed in his

brief monograph on the subject. One gets the impression that Laplace is temporarily caught up in the romanticism and idealism of the present need and forgets to communicate fundamental information. Perhaps this impression results from the author's great pain to emphasize that true direction is a gift of the Holy Spirit and not a talent one simply acquires. In any case, vagueness is the primary weakness of this otherwise good book. When dealing with individuals attempting to live out their Christian lives, I think it is one of the least desirable of communicable feelings.

Overall the book is a fine one. It needs the balance of concrete lived experiences which arise out of the Christian communal context and a familiarity with the historical tradition of direction of souls. It is a book those engaged in pastoral ministry should take seriously.

The Genesee Diary: Report from a Trappist Monastery. By Henri J.M. Nouwen. Garden City, N.Y.: Doubleday, 1976. Pp. xiv-199. Cloth, \$6.95.

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

"Many times I have thought: If I am ever sent to prison, if I am ever subjected to hunger, pain, torture or humiliation, I hope and pray they will let me keep the psalms. The psalms will keep my spirit alive, the psalms will allow me to comfort others, the psalms will prove the

most powerful, yes, the most revolutionary weapon against the oppressor and torturer. How happy are those who no longer need books but carry the psalms in their hearts wherever they go. Maybe I should start learning the psalms so that nobody can take them from me" (p. 82).

The above is one of the many rich entries in the diary which Father Nouwen began on June 2, 1974, his first day at the Trappist Monastery in Genesee, N.Y., where he was to spend seven months living the life of a Trappist.

The candor is impressive, even though one would expect that in a diary. Not every writer has the humility to see his faults and failings and then to record them honestly. An entry for Thursday, June 13, tells us: "Once in a while I cursed when the rock was too heavy to carry or fell out of my arms into the water, making a big splash. I tried to convert my curse into a prayer: 'Lord, send your angels to carry these stones,' but nothing spectacular happened. I heard some red-winged blackbirds making some ugly noises in the air. My muscles felt strained, my legs tired. When I walked home I realized that it was exactly the lack of spiritual attention that caused the heaviness in my heart. How true it is that sadness is often the result of attachment to the world" (p. 15).

A month later he writes: "When nobody writes anymore; when hardly anyone thinks of you or wonders how you are doing; when you are just one of the brothers doing the same thing they are doing, not better, not worse; when you have been forgotten by people—maybe then your mind and

heart have become empty enough to give God a real chance to let his presence be known to you" (p. 48).

As a kind of manifestation of conscience to the reader Father mentions his anger, self-pity, desire to impress others, distractions at prayer, and other failings.

The touches of humor are quite disarming. "To become a permanent resident of the U.S.A., I have to prove that I am not a Communist and that I have no syphilis. For the first I have to be interviewed; for the second, my blood has to be analyzed" (p. 110). "I looked up 'Christ' in the micropaedia [of the new Encyclopedia Britannica]. It said: 'See Jesus of Nazareth.' God became a name among other names. In this context Jesuits come earlier than Jesus of Nazareth!" (p. 99).

We are told of the concern of the monks both for their fellow religious and for all the unfortunates of the world. They fast out of compassion for the starving people of the sub-Sahara, and they send the money they make on their Monk's Bread to the needy in mission lands.

Some of the entries are as simple as the graves of the Trappists: "On December 10, 1941, Thomas Merton entered Gethsemani. On December 10, 1968 he died in Bangkok. We prayed for him during Mass this morning" (p. 176).

We read of silence and prayer, of manual labor and the simple joys of dedicated men. We read of the expert spiritual direction given by the Abbot, Father John Eudes. We read of good resolutions and hopes for the future.

If you have ever been sorry when

a good retreat ended, you know how I felt when I finished *The Genesee Diary*. I would warn all Trappists to prepare for an invasion of many of Father Nouwen's army of readers. And I would advise all booksellers to stock up on a sure thing.

Spirituality for Religious Life. By Robert L. Faricy, S.J. Paramus, N.J.: Paulist Press, 1976. Pp. 112. Paper, \$1.65.

Reviewed by Father Leonard D. Perotti, O.F.M., once Novice Master for Holy Name Province and now Guardian and Director of Our Lady's Chapel, New Bedford, Massachusetts.

Between the covers of this small paperback, Father Faricy has packed eight short chapters of a concrete and positive approach to the experience men and women are bringing to and deriving from the religious life, the life-style that probably has been the most shaken to its roots in modern times.

The author's approach is concrete. That is not to say he does not theorize; at times he does so excessively and repetitively. The short chapter on "Happiness," for example, tells us to the point of weariness that this condition (happiness) will depend greatly on personal expectations being congruent with the basic structures of the consecrated life. This notwithstanding, he artfully manages throughout to come up with practical applications and actual life situations.

Especially convincing and positive is the handling of "Prayer" and "Mary." One could hardly find,

n such condensed form, a better reatment of the conditions of prayer: penness to God (humility), response o God's love (freedom), and loving elationship (simplicity). As for Mary, he author makes a strong case for her ple as "God involved in the world hrough Mother, and through Mother hurch." When Faricy writes, "In he history of the Church, opposition devotion to Mary and opposition o Church authority have often gone pgether; this is no accident, for Mary tands for Church authority," he is umming up what amounts to a rilliant declaration of our Lady's lace in the people of God.

Somewhat less convincing is his discussion of the "demonasticization of dress" in the chapter on "Changes in the Apostolic Religious Life." First of all, it seems it would have been better not to have said anvthing on this controversial facet of religious life. In such a short book on spirituality, perhaps more important elements of the consecrated life needed further attention; the place and understanding of obedience, for example. But once included it should have been given firmer consideration. The author seems to take it for granted that a "fundamentally healthy reaction against the distortion of the original charism" becomes ever healthier. Not so, say other authors who—in the matter of religious dress—insist that some sort of uniformity helps religious to identify themselves not only to seculars, but also to themselves for the building up of esprit de corps.

This happens to be also more than ust an opinion of Pope Paul VI.

The chapters on Chastity, Faith.

and Integration, and Love are excellent, more from the standpoint of content than of style. As for the Epilogue on Hope, it appears to dangle. What it says had already been stated in the chapter on Happiness and could well have found its place there.

The general tone of this little book is hopeful and points to the reasons for hope, such as healthy pluralism and greater interiorization of values. Though the book as a whole is not inspiring, certain parts are, above all those on Prayer and on Faith and Integration. In this reviewer's opinion the greatness of the book is to be found there.

The Holy Trinity. By Cornelius J. Hagerty, C.S.C. North Quincy, Mass: The Christopher Publishing House, 1976. Pp. 359, incl. bibliography & index. Cloth, \$6.95.

Reviewed by Father Francis de Ruijte, O.F.M., B.A., B.Th., a graduate student working towards his M.A. in Franciscan Studies at St. Bonaventure University.

An avalanche of words, but few worthwhile ideas. No creativity at all. No contribution taken from today's psychological insights, but only scholastic abstractions. I haven't learned anything from this book. The author is still on the apologetical level with a liking for anathemas. The dryness of the style will certainly not inspire his intended college audience. The book is devoid of educational interest, a bore to read. The Latin for "The good is what all beings seek" reads "Bonum est good

omnia appetunt" (p. 17). Chapter 3 rehashes 1, and 8 is a repetition of 5. The author goes around like a butterfly, from an ancient to a modern writer, from one topic to another, and over and over, without any definite purpose, touching everything, assimilating nothing. His references and footnotes are strange and inconsistent. Very rare are the citations of primary sources, and the secondary materials date mainly from the forties, fifties, and early sixties. There is only one source from the seventies (1973). The index is very incomplete and unreliable.

Concerning the Holy Spirit, who of course takes a large place in the book, no mention is made of Heribert Mühlen, today's "theologian of the Holy Spirit," nor of Cardinal Suenens' book A New Pentecost?, nor of the charismatic renewal. For this author the Holy Spirit is still a ghost! On the Church's doctrine, the first six councils, yes; Vatican II, no (not one reference). A book not worth your money, nor the space on your bookshelf, nor more words in this critique.

The New Charismatics. By Richard Quebedeaux. Garden City, N.Y.: Doubleday, 1976. Pp. xii-252, incl. index. Cloth, \$7.95.

Reviewed by Father Wilfrid Hept, O.F.M., a member of the staff of St. Francis Chapel in Providence, Rhode Island.

When 30,000 people from all over the United States and Canada take part in the Catholic Charismatic Renewal Conference at South Bend,

Indiana, in May of this year, 1976; when over a thousand Roman Catholic priests gather for a conference in Charismatic Renewal at the College of Steubenville in June of this same year, no one can deny that the Pentecostal movement has begun to affect the Roman Church. Whether as an instrument of Church renewal or as a catalyst for ecumenical encounter, many Catholic parishes are feeling the impact of neo-Pentecostalism on the life-style of their parishioners. Dr. Richard Ouebedeaux will find a ready audience for his book The New Charismatics among these Catholics who are seeking a broader appreciation of the origins, development, and significance of neo-Pentecostalism. The treatment of the Catholic Charismatics is, however, only a minor part of this scholarly work on neo-Pentecostalism. It will have an even greater appeal for Protestants and history scholars, for this study is a revised version of the author's D. Phil. thesis, submitted to the Board of the Faculty of Modern History at Oxford University, during Trinity Term 1975.

Convinced that Charismatic Renewal "rejects the liberal, non-supernatural God, ... rejects the rational evangelical god of the intellect," and embraces a God you can feel, respond to, and love, the author explores the historical dimension of this kind of experience of God as found in the Pentecostal movement in the United States and Great Britain. The author finds a great contrast between denominational Classical Pentecostalism and the neo-Pentecostalismofthe Charismatic Renewal. "There is no doubt that

Pentecostalism in its denominational expression is indeed a significant Third Force [in addition to Catholicism and Protestantism] in contemporary Christendom," says the author. In his sixth chapter he discusses the differences between Classical Pentecostalism and neo-Pentecostalism and points out how the latter is able to transcend denominational differences.

When Roman Catholics think of leadership in the Charismatic Renewal, such names as Kevin and Dorothy Ranaghan, Ralph Martin, Edward O'Connor, Francis McNutt, John Randall, and Michael Scanlon (to mention only a few) come to mind. When the author gives a thumbnail sketch (in chapter 4) of important leaders of the movement, they are mostly Protestants, such as Kathryn Kuhlman, Oral Roberts, David DuPlessis, Michael Harper, and Demos Shakarian. Perhaps this is the greatest value the book will have for Catholics: that they will be able to see the Charismatic Renewal through the eyes of the historian rather than those of the evangelist preacher and the leaders of their own prayer group.

In the fifth chapter, on Faith and Practice, the author recognizes the fact that we are dealing with a movement that is in process of evolving, and so he can speak only of observable tendencies rather than all-pervasive features. Relying on published and other written sources for the most part, he does draw upon his own observation of the Charismatic Renewal in the United States and Great Britain. In well documented exposition and up-to-date observation, Dr. Quebedeaux points out in

this chapter the tendencies in the Charismatic movement concerning such timely topics as "prominence of the laity," "young people and women," "spiritual and human authority," "Fellowship and prayer meetings," etc. Of special interest to Catholic readers will be his treatment in this chapter of "Baptism of the Holy Spirit" and "Water Baptism and Confirmation." Here he certainly makes it clear that Catholics understand Spirit Baptism differently from other Pentecostals, and he does not rely on his opinion but quotes prominent leaders on both sides.

Since to the average person, glossolalia (speaking in tongues) is the most observable Pentecostal phenomenon, the author gives due space and scholarly attention to this feature of the movement. While giving it due prominence, he by no means finds it of the essence of the Charismatic Renewal. In a scholarly appendix he gives some of the important works on this topic of glossolalia and others. The footnotes at the end of each chapter, as well as an extensive bibliography, are almost a guideline through the important authors and works on Pentecostalism, both Classical and neo-Pentecostal.

Finally, for those looking for a Catholic explanation of the Charismatic movement; for those looking for a handbook for recruiting new members for Charismatic Renewal, this book is not for them. Those, however, looking for a scholarly and comprehensive (as can be in one small volume) history of the origin, development, and significance of neo-Pentecostalism in our time, might do well to consider *The New Charismatics*.

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