BOOKS RECEIVED

- Broderick, Robert, C., Days of Praise. Chicago: Franciscan Herald Press, 1977. Pp. vii-367. Plastic, \$5.50.
- Ciampi, Luke, O.F.M., Watering the Seed: For Formation and Growth in Franciscanism. Chicago: Franciscan Herald Press, 1976. Pp. 126. Cloth. \$5.95.
- Hildebrand, Dietrich von—, The Heart: Source of Christian Affectivity. Chicago: Franciscan Herald Press, 1977. Pp. 182. Cloth, \$5.95.
- Hildebrand, Dietrich von—, The New Tower of Babel: Manifestations of Man's Escape from God. Chicago: Franciscan Herald Press, 1977. Pp. viii-243. Cloth, \$5.95.
- Lapsanski, Duane V., Evangelical Perfection: An Historical Examination of the Concept in the Early Franciscan Sources (Theology Series, vol. 7). St. Bonaventure, N.Y.: The Franciscan Institute, 1977. Pp. xii-302, incl. bibliography. Paper, \$11.00 incl. postage and handling.
- Long, Valentine, O.F.M., The Mother of God. Chicago: Franciscan Herald Press, 1976. Pp. xvi-288. Cloth, \$6.95.
- O'Brien, Joachim, O.F.M., Parish Family Life and Social Action: A Handbook for Parish Pastoral Councillors. Chicago: Franciscan Herald Press, 1977. Pp. 32. Paper, \$1.50.
- Rademacher, William J., Working with Parish Councils. Canfield, Ohio: Alba House, 1977. Pp. vi-186, incl. bibliography. Paper, \$1.75.
- Schall, James V., Welcome, Number 4,000,000,000. Canfield, Ohio: Alba House, 1977. Pp. xxiv-152, incl. bibliography. Paper, \$1.75.
- Stravinskas, Peter M., Catholic Education: A New Dawn. Canfield, Ohio: Alba House, 1977. Pp. vi-153, incl. bibliography. Paper, \$1.75.

COVER AND ILLUSTRATION CREDITS

The drawings for our November issue have been furnished by Sister Marie Monica, O.S.F., who teaches at the Sacred Heart Academy, Klamath Falls, Oregon.



November, 1977 ISSN 0010-8685 Vol. 27, No. 10

CONTENTS

FRANCISCAN IDEALISM TODAY—I	314
KENOSIS	315
William J. Boylan, O.F.M.Conv.	
FASTING: NOT FOR LENT ALONE	316
TRANSFORMATION	319
CHRISTIAN HOPE	320
A CHALLENGE TO FRANCISCANS	330
HINTS FOR A COMMUNAL HERMITAGE EXPERIENCE Sister Bernadette Sullivan, S.F.P.	334
BOOK REVIEWS	335



THE CORD is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, N.Y. 14778. Subscription rates: \$5.00 a year; 50 cents a copy. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. U.S.P.S. publication number 563640. Please address all subscriptions and business correspondence to our Business Manager Father Bernard R. Creighton, O.F.M., at the Franciscan-Institute, St. Bonaventure, N.Y. 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editors, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, N.Y. 12211.



Franciscan Idealism Today—I

DEALISM IS, in all too many quarters, out of fashion today. Cynicism, pessimism, and even nihilism seem to be the order of the day in many segments of our post-Watergate society. It is hard for anyone, including us Franciscans, to avoid not only contact, but even contamination, with such negativist outlooks. One antidote that suggests itself is some reflection on the joyful idealism of our holy Father Francis.

Idealism may, of course, be conceived in various ways. It may be an abstract, complex, and difficult philosophical system; it may be a mere pie-eyed wishful thinking; and it may be a retreat into a purely subjective realm of aesthetic beauty. But idealism can, paradoxically, be the most hard-nosed sort of realism, and that is the kind of idealism we discover in examining the life of Saint Francis.

Consider, e.g., his "conversion." It was not by some master plan of his own, but rather in response to two dreams (visitations from the Lord) that Francis withdrew from "business" and "the world" (1 Cel. 6). Then, at St. Nicholas' Church in 1208, he and his companions opened the Gospel book to discover three injunctions which they immediately took to heart: to sell what they had and give it to the poor, to deny themselves and follow Jesus, and to take nothing on their proposed venture. As they embarked on that venture, they flaunted every dictate of worldly prudence—every purely human "ideal," and took up their abode in the cold, damp, impoverished hut at Rivo Torto. Somewhat later, we find Francis on a reckless and improbable journey to convert the Sultan and his Saracen subjects. Toward the end of his life there is his reception of the Stigmata and the extraordinary vision forty days later in which the Lord assured him of the definitive union he had attained with Him.

What emerges from careful attention, not only to these salient events, but to Francis' life as a whole, is a twofold insight: first, into the objective, experiential character of the saint's idealism; and, secondly, into its thoroughly Christic source.

1. Unlike some idealists, who would construct a vision, a system, or even a way of life out of whole speculative cloth and would want to remain in

control of its elaboration and implementation, Francis responded in every case to the Lord's initiative. In his Testament, he insists that his way of life was "revealed to him by the Most High," and in the Legend of Perugia he is quoted as saying that precisely because God had called him to walk in his way of humility and simplicity, no one was to recommend to him any other rule of life—not Augustine's, not Bernard's, and not Benedict's.

2. It was no speculative Absolute, no Platonic realm of ideas, that held Francis rapt in comtemplation and colored his entire Christian life. His ideal was the "one Master": Jesus of Nazareth. No reader of this periodical has to be told about the Poverello's devotion to the infant Jesus, to his crucified Lord, or to his living eucharistic Bread. Francis, like every genuine Christian mystic, came very early to realize intuitively that Jesus is the only book in whom we read God unambiguously: that it is folly to seek union with the Absolute Spirit apart from the incarnate Word he has spoken to us.

Entrusted as we have been with the Franciscan mission of leading the world in the Son through the Spirit to the Father, we shall find ourselves faithful to that mission and fruitful in its service only if we are Franciscan idealists—only if we foster an idealism rooted, like that of our holy Father, in a life lived in the constant presence of Jesus, the way, the truth, and the life—the alpha and the omega of all existence.

Fr. Michael D. Wailack, of



Kenosis

Death, fleeting . . . yet ever present.

Each day, a step toward and preparation for . . .

Surrendering . . . that which you want most . . .

love most . . .

Hoping, that in poverty . . . the emptiness . . .

will be created a fullness . . .

To love the everlasting Love of God . . . which is True.

William J. Boylan, O.F.M.Conv.

Fasting: Not for Lent Alone

SISTER ANGELYN DRIES, O.S.F.

People have fasted for many reasons: to lose weight, to ready themselves to receive a vision as the American Indian has done, or to protest unjust social conditions. During Lent we are brought face to face with the practice, at least on Ash Wednesday and Good Friday.

The tradition of fasting, however, is even outside of the Lenten season a rich one within the Franciscan experience, as well as in the Old and New Testaments. In reviewing these traditions, what will be suggested is a repletion perhaps of some

316

depleted motivation for the practice of fasting. It is one way to give "body" to some of the deepest dynamics of our life in Christ—to hunger for the Father's will and to depend on him to provide all that we need to fulfill it.

In Scripture, three words find themselves closely allied: fasting, bread, word.

On Sinai, Moses, while fasting for forty days and nights, received the word of the covenant: "I shall be your God, you shall be my people" (Ex. 34:28). Later, the people would identify with Moses' experience in their

¹Both the Rule of 1221 and that of 1223 state that the friars are to fast "from the feast of All Saints until Christmas, and from Epiphany, when our Lord began his fast, until Easter. The friars are not bound by the Rule to fast at other times, except on Friday." Chapter 3 of the Rule of 1223 states that the fast from Epiphany is a voluntary one. Francis also kept a fast of forty days in honor of St. Michael between the feast of the Assumption and his feast.

²This and the remaining scriptural citations are from the Jerusalem Bible. Additional biblical references you may wish to consult for reflective prayer, particularly on a day of fasting, are the following: Deut. 8:1-4; 1 Kings 19:1-8; Isaiah 55:1-3, 10-11; Zechariah 7:4-14; Psalms 77:19-30; Luke 10:38-42.

Sister Angelyn Dries, O.S.F., heads St. Mary's Academy's Religion Department in Milwaukee, where she has taught for fifteen years. A member of her Congregation's Formation Team for five years and a Reporter for the Greater Milwaukee Area Ecumenical Newsletter for three, she holds a Master's Degree in Religious Education from Fordham University and has published professional material in The Catechist and The Religion Teacher's Journal.

hunger in the desert and in eating the manna, the bread descended from heaven.

Some of the prophets describe their vocation as eating the word from God. The image is particularly strong in Ezekiel, where Yahweh tells him to "open your mouth and eat what I am about to give you" (2:8-3:3). The scroll which contains bitter words tastes sweet in Ezekiel's mouth. Jeremiah confesses: "When your words came, I devoured them" (Jer. 15:16). Here we see the close identification of the prophets with God's word as well as their longing to make that word their own.

The people begin to wander away from their call to be a covenant people. They begin to spend their money on that which is not bread. A prophecy comes to them through Amos that a famine will come upon them, a famine not of bread but of the word (Amos 8:11-12). They will die as a "You-are-my-people" and become a "No-people-ofmine," for they no longer sustain themselves with the word of Yahweh's covenant.

While Isaiah did not have the kind of global consciousness we have today, he did see the social implication of fasting. It was not enough to fast without remedying present social problems: "Is not this the sort of fast that pleases me—it is the Lord Yahweh who speaks—to break unjust fetters...



to let the oppressed go free... to share your bread with the hungry..." (58:6-7). Our fasting can be an identification with and intercession for those who lack bread.

During Jesus' forty days' fast at the beginning of his public ministry, Jesus experienced the temptation to find meaning and fulfillment in himself. To command the stones to become bread would be to deny his source of strength and nourishment, his Father's will. "Man does not live by bread alone, but by every word that comes from the mouth of God" (Mt. 4:1-3). So totally does Jesus eat of this word during his life, he becomes the bread, the Word the Father gives.

In chapter six of John's Gospel, we have the fullest development of this concept. Again, hunger, bread, and word come together. The lack of understanding and the misunderstanding of the Jews and even of his friends causes Jesus to exclaim: "If you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you" (6:53). Here, too, are obvious eucharistic overtones. Our eating of the Bread also signifies our desire to be fed and nourished by the Father's will in such an intimate way that Jesus himself becomes the life we live.

The fasting of Jesus' disciples is not to be like that of the Pharisees: they were not to wear long, lugubrious faces while fasting. On the contrary, a joyful countenance would reflect the delight and thanksgiving for the abundance of the Father's gifts. Kindness and compassion would be the fruit of their fast.

As we look at the actual experience of fasting (let us say, fasting from food for twentyfour hours), we are immediately made aware of several things. We begin to feel a sense of physical emptiness, of instinctively wanting to pick up something to fill the space. We become aware of the patterns of our eating: what we eat, what satisfies us, what is nutritional, what is "junk food." We also become aware of things we may be addicted to. This in turn leads to the consideration that in

America we have such an abundance of food-we are overfed-while in many countries people do not even have the choice to not eat: they are simply starving. The time of fasting can be one of knowing amidst emptiness what is in our inmost heart.

Another dimension of fasting is accented when the sisters or friars in a house choose to fast together. The group might decide on this to be an intercessory action for someone or something (e.g., to ask for the grace of conversion as a community, or to support someone in a leadership position who is facing a decision that can result in a direction based more affirmatively on gospel values), to express their desire to come to understand the Father's will and direction for them as a group, or to develop their consciousness about the effect of their eating/buying patterns against the backdrop of world hunger.

Fasting is not an end in itself. It must be attendant on the realization of God's tremendous love for us. But, along with prayer, the practice of fasting enables us to identify in a small way with those who do not have daily bread, and it signifies our keen hunger for God's will and our dependence on him to satisfy that hunger. It can graphically express an abandonment of hunger for this bread that with ourselves totally to the Father. Francis we may cry, "My God It can remind us that our real and my All!" "The word is very hunger is not for bread but for near you, it is in your mouth the Word. May we always and in your heart" (Deut. 30:14).

Transformation

Lord, we thank You for revealing Yourself to us daily in the physical reality which surrounds us.

Thank You for the lessons You teach us through nature.

You transform the earth daily;

we need to be transformed daily also.

You come to the earth differently in each season;

You come to us differently at various points in our lives.

You cause the leaves to change in autumn and then to fall from the trees.

You cause the bleakness of winter

from the barrenness of late autumn.

You cause the purifying rains of spring

to bring the green of hope from the winter bleakness.

You cause the freshness and warmth of summer,

fulfilling the hope of spring.

Lord, as each season flows into the next,

You teach us that what has gone before was necessary for the change to the present.

Please remind us that You are the source of change

and that we should come to You daily

and ask You to transform us,

as You transform the rest of Your creation.

Let us remember that You are present

throughout all the seasons of our lives.

Catherine Michaels

Christian Hope

JULIAN A. DAVIES, O.F.M.

H OPE IS THE theological virtue by which, relying on God's power and mercy, we believe he will give us grace efficacious to bring us salvation. and provide us with what we need to achieve that goal of our life. As a theological virtue, it is directed to God, and it has its foundation in our faith in his goodness. Hope for salvation. or hope in God, is frequently spoken of as "trust"; when I was in novitiate twenty years ago. Paul de Jaegher's book on that topic was the rage—the "must" book for novices in the dark night of the senses or spiritor the dark night of December. Some of the thoughts I plan to recall here came from there: others just came.

To translate the object of hope into plain English, I think we can say the virtue of hope enables us to believe that God really wants us to be with him in heaven: that he wants us to make it and is counting on our coming to the heavenly banquet, having sent us not only the map but carfare and then some (grace) to get there.

How do we know? Let us listen for a while to Scripture. Paul tells us that "God wills that all men be saved and come to a knowledge of the truth" (1 Tim. 2:4). The same Apostle also tells us that if God is for us, no one can be against us, that nothing can separate us from God's love (cf. Rom. 8:31, 35). And John tells us that even if our own heart rebukes us, "God is greater than our heart" (1 Jn. 3:20). According to the Lord himself, "he who eats my flesh has everlasting life" (In. 6:54). "Come, blessed of my Father," he invites us, "to the kingdom prepared for you from the beginning, for I was hungry, and you gave me to eat ..." (Mt. 25:35).

What we are assured of is not only God's general desire for all men to come to him, but particular, special promises Jesus made to those who did the things you and I—and lots of Christians—have been doing for years: believing in him, receiving Holy Communion, performing works of mercy. If we feel obliged by our promises and secure in the promises others have made to us,

Father Julian A. Davies, O.F.M., Ph.D. (Philosophy, Fordham University), is Head of the Philosophy Department at Siena College and Associate Editor of this Review.

how much more so can we be as the recipients of God's promises, confident that he will keep them —that he hasn't put any maybe's into his words.

"Secure" is the key word in speaking of hope. Peter described hope as an anchor; fisherman that he was, he knew the value of a weight holding a boat where it was, even amidst rough seas. "Secure"—a word that in its roots means "separated from care. anxiety, worry." Christian hope leads us to expect salvation. renders us confident that the destination to which we are headed is there. (We describe life as a pilgrimage, and pilgrimages aren't to nowhere; even as the Pilgrim Fathers had a goal when they set out, so do we have a goal beyond the grave.) Human experience confirms the need for security—we do better in a job, when we know it is ours as long as we don't completely ruin things, and we will put up with plenty as long as we know we are wanted. Well, hope lets us know that God does want us and has a place for us.

If we start to think we are going to botch the job, then we are getting away from the virtue of hope and into the vice of despair, discouragement. We shall have more to say later about these topics, but first let us consider a couple of special promises that have been made to us.

Speaking through Saint Marga-

ret Mary, Jesus assured those who devoutly receive Communion on the nine first Fridays of final salvation. We have all done this many times over, and I do believe the promise—it is actually only a little more concrete assurance than the general one given to those who receive Holy Communion (In. 6:54).

Our religious superiors—at least mine, and I presume yours— said on the day of our profession after we had spoken our vows: "And I, on the part of almighty God, promise you eternal life if you do these things." And that's what we have been doing for these many years now. Granted we haven't done them perfectly, but the promise says nothing about perfect performance: it says "if you do these things."

Now, hoping does not meanand no one in his or her right mind thinks it does—that we can do just as we please now. But it does offer us a backdrop of security against which we can work, as well as a lure of happiness to which we can relate. Hoping in our own self-improvement makes us endure many things. (Again the example of our Pilgrim Fathers comes to mind.) And in particular, hoping in a better life hereafter has made many a hard life endurableeven, in the case of the martyrs. expendable. Think of the Maccabees, of Polycarp who longed



to be ground as wheat for the Lord, of Lawrence on his grid-iron....

Iesus himself, as Paul tells us, for the glory set before him, endured the cross. Too often we neglect to look ahead to the good that lies ahead of us, and we let the pains and troubles of the present moment oppress us. But the virtue of hope carries us beyond self-pity, sets us in the direction of a better state, and thereby has at least the possibility of placing us even now in a better frame of mind. Hope does not, of course, eliminate our pains—any more than the hope of Mary at the foot of the Cross. that Jesus would rise, dispelled her sadness at seeing him suffer and die. It is no defect in our

hope if we hurt; it is only a defect if we hurt as though there were no tomorrow—if we mourn, in Paul's words, like those who have no hope. Hope is not pollyanna optimism in the face of evil; it does not blind us to the existence of pain, suffering, moral defects, resentments, unfairness. But it does put such events in perspective for those who love God; for those who love him, all things do work out for good.

Sometimes we may wonder to ourselves whether hope is really a virtue at all. A little philosophy makes us ask whether we are not perhaps inappropriately greedy in looking forward to God as our happiness. Shouldn't we just love him as he is, for himself, and forget that love of him makes us happy? In a word no. The nonsense that says that to hope is to be greedy is inhuman. What point is there in picking at our relationships and asking ourselves, Do I want to be with him/her because I care for him/her, or because I enjoy and love him/her? Separation of affection for a person into individual components isn't real. And our nature has built into it a yen for happiness and satisfaction, which is operative in all that we do. To think that to live supernaturally we somehow have to twist our nature around is to forget that the author of supernature and nature is one and the same: God almighty, all good, all loving: Father, Son, and Spirit.

If we look to the New Testament, we find our Lord promising the Apostles a reward in heaven. The Beatitudes indicate the peace, joy, and contentment follow from their observance. The sheep and goats parable, the Abraham and Lazarus parable. the description of heaven as a kingdom—a banquet—all point to it as a place Christ tells us is a place you will want to be in. The evangelist John takes this up when he describes it as a place of light, of gold and glass; as a beautiful bride; as a gathering of people in white robes. Paul indicates that heaven is beyond our wildest dreams when he indicates that eye has not seen, nor ear heard what God has prepared for those who love him. Hope specifically in the resurrection, the Book of Maccabees tells us, in what sustained the seven sons who died rather than give up their religion. We have to build our faith on what Iesus does and says and teaches; and Jesus proposes to us hope in eternal life as a reason for following him. We can, then, feel comfortable with hope.

We mentioned earlier the enemies of hope: discouragement and despair; and if we use the word depression as well, these surely play too great a part in our lives. Hope, as a recent spiritual book has it, is "the remedy." To let the virtue

become more operative in our lives, let us look at the things that get us down and see how the virtue of hope can bring us back to joy.

First, we must cope with a lack of appreciation for our work, our efforts—even our own person. It is certainly an occupational hazard of community life that you will be taken for granted if you are reliable; you will be expected to be a saint, to be unselfish: and scarcely anyone will offer you any encouragement in the direction you are taking for yourself. Others seem to get a lot of praise, a lot of power or authority, a lot of publicity. Our normal lot is obscurity, which is fine for a little while but difficult indeed for our weak human nature to take for a lifetime.

The virtue of hope reminds us that someone does appreciate what we are doing: God, who sees and takes note of everything. It reminds us too that there will be a time of recognition—the last judgment. It reassures us that real happiness is to be found, not in anything here but only in the hereafter. We have to motivate ourselves to leave our moods: we can't just accept them and say: there they are, let them be. Hope will not eliminate a feeling of being left out, of being unloved: but it will direct us to God who is Love, and it will lessen our chances of making a

career out of self-pity.

In the second place, we need hope to cope with pain and suffering, whether these arise from the trials of life, from sickness, from separation, or from resistance and opposition to ourselves and our work. We are "wayfarers," people on a journey, and we have here no lasting city. Hope lets us realize that—that pain is not final. And hope lets us realize that being on the wrong end of a consensus (how many of you reading this find yourselves, like me, in the monority in many community decisions?) is not fatal. Hope, again, turns our minds from our own woes and miseris toward God and his goodness. The Lord has told us that he who loses his life saves it; the more we can forget about ourselves in thinking of God, the better off we are. Self-fulfillment is self-forgetfulness: the direction of our thoughts to the allgood God.

Thirdly, a big area for discouragement, at least in the lives of some I have met, is depression over one's lack of spiritual progress. It seems that after years and years of effort one should be a "bigger person" than to feel bad because someone forgot your birthday, or to get upset because your favorite football team got a trouncing. Several years ago, I spent four weeks at our Province's House of Prayer. With much time on my hands, I took to listening

to some tapes Thomas Merton had made. And I really related to one in which he said that after one has been a monk-a religious- for a certain length of time, the temptation comes along to look at yourself and say: "John, you are a second-rate religious: upper-level mediocrity is all you have to show for seven-or twenty-seven—years of being "spiritual." Why not be honest with yourself: admit you want to settle for less, pick another vocation where you don't promise so much and can keep it better. Merton's response (and it is the right one) was precisely in terms of vocation. How often have we told the stories of our vocation to others, pointed out the providential interventions guiding us to where we are, and not elsewhere! It is clear God wants us where we are, and he wants us when we die, and he wants us now. He has placed no conditions on his call-just asked us if we were willing. He hasn't put us on piece work so that we would have to produce much in a big hurry to meet our minimum requirement. Certainly the all knowing God knew what he was doing in calling us; dare we doubt his wisdom? He knew we would not be all we want to be and was willing to risk that we not be all he wants us to be; but he took the chance. Are we to deny his mercy? Certainly we have all told people to "hang in there" in mar-

riage when things don't appear to be going so well-even, in fact, if there has been some guilt involved. Is the mercy of God something only for people in the world-an attribute that serving Him renders inoperative? Then, too, did our retreat masters not tell us that God is our spiritual director: that we must let him lead us by the hand and set the pace? There is too much of the activist in all of us-too much competitiveness, too much impatience.. As Father Faber said, we want sanctity in a big hurry; if that means pain, fine, as long as the pain is quick, like that of an operation. Every love is different, and every personal relationship has its own rate of growth; forcing things is not merely bad human relations; it is also bad religion.

Besides, it is probably better that we don't know how high we score on the sanctity scale. Saint Francis had a rather low opinion of himself, as did the saints in general. Of course you say that the difference between their dim view and yours is that yours is true, not exaggerated. To this it may be replied: (first) who says was exaggerating? Francis (secondly) no one is a judge in his own case; and (thirdly) this worry about our worthiness, our lack of progress, has roots in pride and self love. We may feel like quitting the quest for holiness for about the same reasons for which

we have given up golf (I couldn't even outhit my sister!). But we have been called to a life of intimacy with God in the footsteps of Francis. Our relationship is with God, not a standard of perfection. And God has never suggested that we quit.

Too much too fast isn't always good for a person, either in secular life or in religion. Getting rich quick doesn't always work wonders for a person, and in the same way getting rich quick spiritually isn't always advantateous either. Many of the most enthusiastic religious peoplezealots-have left us and are working for God in the world. Thank God you are one of his turtles-you'll get there sooner or later. And thank God, too, if you can answer the Lord: "I just like it too well to change."

Finally, what appears to me to be the big problem of discouragement, which perhaps more than any other needs hope as its remedy, is the feeling of isolation from the "mainstream" of religious life—a nostalgia that creeps over one for "What we had when we came in"—things like eating together, traveling together, recreating together-in a word, what we knew in our earliest years as religious as "community." This experience can create a real crisis of morale, as we hear our own voice "in the wilderness" wanting less rather than more freedom, less rather than more money and independence. In these days of voting on things, it is no fun to be on the losing end of 8-1 votes. Still, we can take comfort from the fact that an awareness of the need for prayer in religious communities has become very keen—that we do have houses of prayer now, and charismatic prayer sometimes, and days of recollection here and there.

The laity, we know, is very much "into" prayer now. The problem of alcoholism has been faced in many religious communities. The new freedoms have enriched those of us who have stayed around to enjoy their benefits. Hope, then, turns our minds from our own worries and problems and the troubles in our communities, reminding us of God's power to draw good out of it all. The Lord knows our discouragement; and surely knowing that ought to make a difference in the way we feel. If we wallow in discouragement we have somehow or other pushed God out of the forefront of our awareness, where he belongs and where we will be most comfortable with him.

We can perceive in these same recent developments in our lifestyle still another means of fostering the virtue of hope: viz., the freedom we now enjoy to share with others our true feelings about our life and about ourselves. Perhaps this is something which has always been there, but most of us will probably agree that there prevailed, earlier, a feeling that speaking of feelings was irreligious—bespoke a lack of faith. The just man, we felt, lives by faith and commitment. and not by his feelings. That is true, but expressing a feeling isn't denying your faith, any more than crying at a funeral is denving the resurrection, or feeling blue on a dark day is a sin of despair. Our feelings are natural things; it is what we do with them that has a religious dimension. If we make a career out of them, choose to revel in selfpity or discouragement, then we are failing in hope.

I have tried to set forth, in the foregoing pages, what the Church teaches about hope—and also by some references to my own experience, to highlight what I perceive as a special need for that virtue in religious life (as well as the world) today. Basically, the supernatural, infused virtue of hope gives us a security: a real trust in the Lord's mercy and love anc in his will to save us and bring us to the unending joy of heaven. Nothing of value that we have done will go without its reward. God wants us to be with him and has, moreover, invited us to take a special road to him: the path of religious life. The road is in some ways difficult, and progress on it doesn't seem as fast as we would like; but it

is the direction God has given us, and hope trusts and knows it will be a good one. To hope solidly in these things is to root oneself firmly in one of the most prominent gospel values: one both preached and exemplified by the Lord throughout his life on earth.

The common enemy of hope in all of us is discouragement—over our own lack of holiness, the current state of religious life and the Church around us, the opposition from others, and the pains in life:death, sickness, broken and breaking human relationships. But it seems to me we find plenty of good human reasons not to be discouraged

in these situations. There are many people really working at loving God, active in supporting us in our trials. There are also an abundance of supernatural reasons for hope: the wisdom, the goodness, the mercy, and the providence of God. On the wall before me as I type this article is a banner made for me by a student at my request. It is a brown burlap fabric shaped in the form of a garbage pail, and on it, in yellow and green, are the words which every human being needs really to believe: "God doesn't make junk." God made you; so you had better believe you are important to him, that he wants and expects you to be with him forever.

With Light Step and Unstumbling Feet

A Presentation to the Hierarchy and Clergy of the United States, by Cloistered Contemplative Nuns.

This 24-page booklet written by the Poor Clare Federation of Mary Immaculate sets forth eloquently, positively, and with true spiritual unction the true significance and importance of the cloistered religious life in our day. For a copy, contact

The Poor Clare Federation of Mary Immaculate
Monastery of Poor Clares
3501 Rocky River Drive
Cleveland, Ohio 44111

To the Readers of THE CORD:

During my studies with the Franciscans I spent one summer at the Franciscan Institute at St. Bonaventure University in New York. During this time I was deeply impressed with the fact that true Franciscan renewal springs from a return to the early inspiration and spirit of the Order as found in the early sources, now so easily accessible in the Franciscan Herald Press edition of the *Omnibus*.

But how many of us have even read or re-read these sources for reflection? At the request of Father Ignatius Brady, O.F.M., I attempted my first Franciscan play adapted from these sources. In the ensuing months of my novitiate, I wrote five more plays in keeping with the same purpose: viz., to present the Franciscan sources in and entertaining and educational way.

After nine months in the novitiate, however, I felt I was being called to something else; so presently I am studying theology for the Davenport Diocese. Also my present interest in playwrighting seems to be opening up onto a broader vista of Christian themes, with a play on Creation in process, entitled "Canticle of Creation." The Franciscan plays I have written grew out of a need constructively to use my degree in Theater to help the Franciscans of all Orders, Congregations, and jurisdictions to rediscover their sources.

Thanks to some publicity given the plays in this magazine, there has been a most gratifying, world-wide response in the form of requests for copies of the plays. My hope is that this open letter will elicit still more such requests. (Note that not all of the plays were yet available at the time of the earlier notice.) All the plays are available now at the cost of \$2.00 per play to cover duplication and mailing costs. Since I wish them to be circulated as widely as possible for creative, fruitful use, there are no production rights to worry about. The plays include the following.

- Sacrum Commercium deals with Francis' relationship with his Lady Poverty in a dramatic adaptation from the early source as found in the Omnibus.
- Clare's Song of Songs treats Clare's espousal to her poor Christ in the framework of the Old Testament Song of Songs. Many early sources on Clare are used in this piece.
- Lord or Servant attempts to blend the different early accounts of Francis' conversion into a believable progression of events and developments.

- La Verna uses the different early sources to portray the events of Francis' reception of the stigmata—before, during, and after the actual experience.
- 5. We Come to Serve was written for the Sacred Heart Province, but depicts in more general fashion the beginnings of Franciscan life in the United States.
- 6. Giles is a one-man show based on the life and writings of Brother Giles of Assisi—a simple, joyful attempt to capture his inimitable spirit.
- 7. Canticle of Creation, which should be ready by the time this letter appears, is Franciscan in spirit, but is more properly described as an adaptation of the Genesis account of creation, in which I try to capture the sense of curiosity and wonder of our ancestors.

For copies, please include \$2.00 per play and send your request to

David Benzshawel St. Paul Seminary 2260 Summit Avenue St. Paul, Minnesota 55105

Variations on a Theme

Selected Poems by

Mother Mary Francis, P.C.C.

A Sequel to Where Caius Is, poems of earlier years, this selection has been made by the author from poems of "riper" years. Profusely illustrated and attractively presented, the volume makes an exquisite and thoughtful gift—for yourself or a loved one. Just published.. \$5.00.

Franciscan Herald Press 1434 West 51 Street Chicago, Illinois 60609

A Challenge to Franciscans

BEDE ABRAM, O.F.M.CONV.

THE MEMBERS of the Order founded by Saint Francis of Assisi can stand as true symbols of peace and justice if we return to our roots. The task of Francis was to restore harmony between man and God and man and creation. The success of Francis in achieving this has won him a place of honor in the minds of many peoples throughout the history of the world since his time. If we, his followers, can tap our roots and rededicate ourselves to his spirit, perhaps we can, as a body, have a significant impact on society.

Racial tensions in America have upset the harmony of creation. Black people live in poverty as second-rate citizens not because, as some would suggest, we are lazy, but because our birthright has been taken away and is still not yet completely restored.

The devastating experience of black slavery still has its effect on black America today. Slavery has deprived black people of the freedom to seek and establish our destiny. It destroyed family life, castrated the male, and placed undue pain and burdens on the black female. These very real effects have led some people to characterize today's black people as having loose morals, wanting to sponge off welfare, and not wanting to work. Black oppression has urged still others to state that other groups have suffered just as much as black people and have not only survived but today are successful in all facets of societal life; so "why can't the blacks do the same?" Those who argue thus have avoided the issue: that blacks were hated because we were black. We became slaves because of economics. Other groups that suffered did not have the visibility of color. When we tried to go to school or get a job, everyone knew we were black. This was not so with other groups. They were given the chance to get in the door. Black adults encounter all of the problems that all adults encounter plus the problem of racism. Black youth have the same identity problems as all adolescents, plus the problem of racism. Racism has been and still is that extra burden that blacks

Father Bede Abram, O.F.M.Conv., a black priest and a member of the Franciscan Conventual Province of St. Anthony of Padua now serving in the Parish of St. Bartholomew in Camden, N.J., has held both administrative and teaching positions at Fordham University.

must deal with on a day-to-day, job-to-job, school-to-school, house-to-no-sale basis.

In the past, Christianity has been such a vital force in the black experience that it is considered an integral part of our black cultural heritage. Faith in God has been both a real source of strength and courage in troubled times and a motivational factor in our fight for freedom. In the thinking of our ancestors, there was no separation of the sacred from the profane, the body from the soul. This outlook helped them to conclude that God is concerned about the condition of both soul and bodythe whole person, and that he does not condone slavery.

God the Father sent his Son to destroy evil, and the task of the true Christian is to structure his life in such a way as to imitate the life of Iesus. As Christians, we must follow in the Lord's footsteps. We, too, must be against evil and avoid sin. Slavery is sinful, and so the slaves felt that they must do the Christian thing and act against it. Through this faith of people of courage, many revolts arose. The underground railroad was established, and black church bodies came into existence for the cause of freedom, justice, and equality before God and man.

Faith in justice has been the important element in the religion

of the slaves and in the movements of people such as Denmark Vessey, Nat Turner, Harriet Tubman, Sojourner Truth, Martin Luther King, Jr., Jesse Jackson, and Ralph Abernathy. In fact, all major strides towards civil rights for the black man in America have been either inspired by or associated with religious beliefs. The Franciscan charism can in-

The Franciscan charism can inspire him to realize that God is acting in human history through his divine Will, which is that man take on his obligation to be responsible. This message,

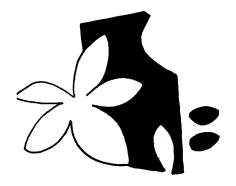
which is indigenous to the Franciscan vocation, can indeed restore in man his sense of worth. It can encourage him to act towards the realization of his human dignity despite present deprivations forced on him by racism. Part of the Franciscan vocation is to express the Will of God for man in creation. Man should so love creation, as Francis did, that he will expend his talents and his energies—himself if necessary—to try to restore and continue its harmony. The Franciscan in particular, by drawing strength from his roots, can be an instrument of peace and justice. the peace and justice so badly needed in our society.

Saint Francis believed that what he had was only for his use—that it was in reality the property of his poorer neighbor. When he encountered such a person, he

gave to him his rightful property. What a Franciscan has belongs to those in need. We have a message and plan of action that belongs to the poor, and the spirit of Francis impels us to give it for the cause of peace and justice. Let us do what Francis asks of us: while we have time, let us do good."

Today, however, Christianity has not in the minds of some measured up to its fundamental beliefs. People who feel that way conclude that it is one more way in which a certain segment of society tries to ascertain reasons why the oppressed should bear their burdens docilely as a means to achieve future eschatological rewards. In these same minds, God, whom the Christians say is all powerful and has acted before in human history, has not used his omnipotence in behalf of the oppressed. They ask, "Why has he allowed racial oppression to rest on the shoulder of one group and not on all groups?" "Did the black race somewhere in history commit some grave sin in order to deserve such a punishment of racism?"

Some may try to answer these questions by citing the problem of Job. Yet, was not Job's suffering vindicated after he was tested? Was there a 300-year wait on Job's part before his vindication? How much longer must God test our loyalty? Some may suggest that we are the new suf-



fering servants, the chosen ones, and our suffering can be redemptive not only for us, but for the whole human race. The suffering servant is innocent (and thus the notion of deserved punishment is nullified), but the proof of his innocence is the exaltation event. Can we speak only of the suffering of the cross without the liberation of the resurrection? Saint Paul states that without the resurrection, the exaltation event, we would all be fools to believe. Some black people will say that we are not liberated, we still suffer, there is no exaltation eventand the image of the suffering servant is therefore at best inappropriate. To argue that this exaltation event will occur when we die is to say that there is no earthly hope; yet hope on earth is * somewhat essential to our Christian beliefs. To say that God does not will our oppression, that man and his exercise of free will brought it into being, will only tempt some to ask, "Why does not God intervene in our history as he did in that of the Israelites?" "Perhaps God then favors black people less than others; perhaps

there is divine racism?"

This latter questioning may seem tantamount to sacrilege to our minds; yet in fact people who suffer under racial oppression have been so burdened with it that even the existence of God. not merely his motivation, has been questioned. Short of that extreme. God's motivation has been questioned because human dignity has been so disregarded that some black people, forgetting or ignoring our religious past. see no solution to racism and have fallen into despair.

As stated earlier, Saint Francis set out to restore harmony with the whole of creation, and this is part of the task that we, as his followers. inherit. Blessed Francis was devoted to Lady Poverty; in her, he found holiness and human dignity. Franciscans cannot and will not end human poverty, but we can be instruments in showing the poor how to obtain human dignity in

the midst of poverty.

The Franciscan message, based on the relationship between Saint Francis and all the creatures he invoked in his immortal Canticle, is that man is coresponsible for God's creation. Co-responsibility means that God wants man to address himself to those things which cause disharmony in creation. Man must use his freedom, not to establish disorder but good order. Man must posit those actions which will attack the evils of racism. The Franciscan charism can inspire him to realize that God is acting in human history through his divine Will, which is that man take on his obligation to be responsible. This message, which is indigenous to the Franciscan vocation, can indeed restore in man his sense of worth. It can encourage him to act towards the realization of his human dignity despite the present deprivations forced on him by racism. Part of the Franciscan vocation is to express the Will of God for man in creation. Man should so love creation, as Francis did, that he will expand his talents and his energies—himself if necessary—to try to restore and continue its harmony. The Franciscan in particular, by drawing strength from his roots, can be an instrument of peace and justice, the peace and justice so badly needed in our society.

Saint Francis believed that what he had was only for his usethat it was in reality the property of his poorer neighbor. When he encountered such a person, he gave to him his rightful property. What a Franciscan has belongs to those in need. We have a message and plan of action that belongs to the poor, and the spirit of Francis impels us to give it for the cause of peace and justice. Let us do what Francis asks of us; while we have time, let us do good."

Hints for a Communal Hermitage Experience SISTER BERNADETTE SULLIVAN. S.F.P.

- 1. Some say we are running out of the world's resources of food and other energy needs. They conclude to zero population growth as the solution. Here in the hermitage in the woods, bread and water suffice for a day or some days. Sunlight by day, candle or simple lantern for nighttime suffices. The trees keep one cool. I conclude each well fed, housed, and clothed member of the human race ought to take a day of fasting once or twice a month. One would then prove to oneself that he or she habitually uses more than needed. The result of continued practice could be a radical change in life-style and more resources conserved to share with others. I would like, moreover, to recommend that all the Franciscans take this on, since we are an order of penance. Many positive effects could be predicted: growth in holiness, example to others. (It is understood that some could not do this because of physical limitations.)
- 2. Seek to penetrate the Rule for Hermitages and live it today.
- 3. Meet at regular times for prayer. Find a physical position that helps you pray best. Do not be discouraged if you find it hard to persevere at prayer and solitude. Find your rhythm—the Jesus prayer, scriptural prayer, or whatever suits you. Invite

all the creatures to join you in praise of the Creator.

- 4. Use Sacred Scripture much.
- 5. Avoid unnecessary association with others, even other hermits. This solitude and silence is conducive to hearing God through his Word and his creatures in the woods: birds, trees, wind, sun, and air. No newspapers, radios, television, or mail should interrupt this solitude.
- 6. Do some physical labor for a very short period each day. Do this whether you are fasting or not; it's good for mind, body, and spirit. (Exercise could be substituted for the labor.)
- 7. If sleep is an obstacle to your prayer and recollection, take a short nap each day.
- 8. Take as much time as you can, at least three weeks.
- 9. Invoke the help of Mary, the contemplative par excellence, of Francis, Clare, and all the saints.
- 10. Have one to two hours of instruction each day in Franciscan themes, or talk to your director/directress regarding your experience and its relation to the Franciscan charism.
- 11. Let your hermitage be as empty as possible, so you can be filled with the Lord. Let go of yourself, and let God fill you with his Love.

Sister Bernadette Sullivan, S.F.P., participated last July in a communal Hermitage Experience at Fayetteville, N.Y. We welcome the opportunity to help her share with our readers these "hints" which she wrote down after the experience. (It should be noted that the Sisters followed St. Francis' "Rule for Hermitages" as found in the Omnibus, pp. 72-73.)



How to Find God. By David Watson. Wheaton, Ill.: Harold Shaw Publishers, 1976. Pp. 158. Paper, \$1.95.

Reviewed by Father Conrad Schomsske, O.F.M., a member of Holy Name Province currently residing at the Franciscan Retreat, Cedar Lake, Indiana.

When I first heard the title of this book, How to Find God, I thought it might be a book on prayer; that is, a book on finding God in and through prayer.

But it is not so much that as a book which attempts to convince the reader that God alone, particularly Jesus, can give meaning to our lives. He is the answer to sin, apathy, frustration, suffering, abuse of sex, death, and judgment.

How to Find God is a compilation of talks given by the Reverend David Watson, a Minister of the Church of England, to college students in England and elsewhere. He substantiates his arguments with an abundance of scriptural quotations, scientific data, statistics, and human interest stories, mostly in the form of testimonies for Christ. The style is easy and fast-moving.

I would imagine that most readers of THE CORD are already convinced of the importance of God in their lives. They are probably looking for more meaningful ways of relating to Him. Still, although they might not find this book all that appealing for their own reading, they could find it fills a need for some with whom they work. For those who are still at the stage of seeking God, without perhaps even realizing it is God they seek, this book could be quite helpful. It might be a good book for those in inquiry classes and for those who were baptized but drifted away from their faith.

The Living Parish: A Believing, Caring, Praying People. By Joseph M. Champlin. Notre Dame Ind.: Ave Maria Press, 1977. Pp. 157. Paper, \$2.95.

Reviewed by Mrs. Margaret E. Clarke, Founder and Director of Religious Education and Music for the past nine years at St. Edward the Confessor Parish, Clifton Park, New York.

This delightful, convincing book consists of a compilation of articles taken from the nationally syndicated "Know Your Faith" series which appears in many Catholic newspapers, including the Albany Diocesan weekly, The Evangelist.

The author, Father Champlin, Pastor of Holy Name Parish in Fulton, New York, and a popular nationwide lecturer at workshops, conferences, etc., manages to convey in print the same warm, people-oriented concern which he is well noted for in his personal appearances.

As a lay person who has been significantly involved in the growth of a new parish from its inception, to a vibrant, living parish, I cannot

help reading each chapter with a nod of approval as each well considered and thought-out approach and suggestion unfolds—each so convincingly workable!

I am most impressed with Father Champlin's seemingly foremost consideration which revolves around the interaction of people; I find him highly perceptive and sensitive to people's needs both individually and in group situations. This talent, combined with a generous amount of common sense provides him with the enviable ability to recognize what will work in a practical situation of parish life and the flexibility to adjust if it doesn't.

It is in this manner that he relates many personal and parish experiences in the present book, which is divided into three main sections. The first of these, entitled "Leading and Organizing the Parish," in two chapters, primarily addresses itself to pastors who are in a position of establishing themselves and their ideas in a new parish. Although this part applies most significantly to priests, it most likely would be read with interest by parishioners as well.

Section Two, the most varied and detailed of the three, is titled "A Believing, Praying, Caring People," and in five chapters covers such areas as a parish's sacramental program for First Holy Communion, Eucharistic Worship, Marriage and Marriage Encounter, Religious Education Programs, Sacrament of The Anointing of the Sick, and (with strongest emphasis) The New Rite of Penance. This, in my estimation, is the main substance of the book.

The third section, "The Larger Church and a Wider Vision," discusses in the first of its two chapters bishops and their various roles; the second (the book's conclusion) gives the author's interesting, if rather predictable, "look" at the Church and parish life in 1987.

In my judgment, the value of this book is twofold. It is both credible and practical. First, Father Champlin is most knowledgeable of the entire contents of all the post-Vatican II Documents of which he writes, quotes from them verbatim, and interprets them as they are written: a most refreshing affirmation of the "one Holy Catholic Church," Secondly, his "homespun" writing style, which makes constant references to specific events and situations, actually naming people, places, and dates (many from his own parish), becomes a personal approach which the reader relates to easily. Seemingly, any pastor, associate priest, sister, or lay person who is in a position of implementing any or several of the areas discussed should find this book to be an asset in his or her parish activities.

The Dynamics of Spiritual Self-Direction. By Adrian Van Kaam. Denville, N.J.: Dimension Books, 1976. Pp. 551, incl. bibliography and index. Cloth, \$14.95.

Reviewed by Father Maury Smith, O.F.M., D. Min., Program Director at Alverna, a center for human and spiritual growth. Father Maury teaches two courses at the Franciscan Institute that integrate Franciscan spirituality and contemporary psychology.

Of the many books that Van Kaam

has written, this is in some ways one of the best. More than any of his other writings it integrates spirituality and psychology in a balanced manner. True to his earlier approach, he continues to write at a highly philosophical level of psychology with little concern for methodology or praxis.

One of the book's most outstanding achievements is the in-depth discussion of spiritual self-direction in terms of growth in spiritual consciousness, unfolding of one's life direction, and initiation into the life of the spirit. The stress is on openness to the inner self and the Spirit. Van Kaam shows how one may learn to listen to the directive promptings arising in daily life.

Van Kaam is of the opinion that what we need today is qualified "group spiritual directors" and that along with spiritual self-direction this is all that most need and, in reality, will be able to obtain. There is, however, at times a need for special, one-to-one, private spiritual direction. Chapter Twenty, on the "Goals of Direction," is one of the best in the book.

As usual with Van Kaam there are many valuable insights in this book, but there are also a number of deficiencies in his approach and thought—deficiencies which can be only mentioned in a short book review. His conceptualization of the person in terms of vital, personal, and spirit, e.g., resolves itself into a kind of Manichean dualism, implying that the vital is not to be trusted and the spirit is more important than the vital. But if man is a unified whole graced by God, how can one dimension be more important than

another? This kind of thinking emerges only when one has reified one's own abstract concepts. The theological distinction that needs to be kept in mind at all times is between sin and grace, and not between nature and grace. It seems to me that buried in Van Kaam's thought is an implicit puritan theology of the evilness of man: a theology far removed from the very old traditions of Catholic theology, insisting on man's basic goodness.

Another underlying assumption that pervades Van Kaam's thinking is his Thomistic emphasis on the intellect. Although he claims that he has developed what the general Christian tradition of spirituality is for all in the Church, one cannot accept the claim as Van Kaam sides with only one side of that traditionthe Thomistic. Rightly or wrongly, one gets the impression that Van Kaam is simply not aware of his own narrow biases. The Franciscan approach to spirituality is absolutely unique in its simplicity: to follow in the footsteps of Christ, the Gospel. Franciscan theology has always emphasized the importance of the will. In the Franciscan contemplative and mystical approach the will reaches beyond the intellect into loving union with God experientially.

Van Kaam's solution to the problem of spiritual direction is to legitimize group spiritual direction and to develop a training program for these group spiritual directors. This approach has a great deal of metit. In fact, according to one Franciscan scholar, group spiritual direction is part of the Franciscan tradition, whereas the emphasis on one-toone, private spiritual direction is of Iesuit influence. But the weakness of Van Kaam's approach is what seems to be a total inability to deal with the concrete. It astounds me that he seems to have no awareness whatsoever of the contemporary psychology of group dynamics. He does not demonstrate any knowledge, either, of educational psychology in the areas of experiential learning, laboratory education, or value clarification. A group spiritual director who merely gives lectures on spirituality is doomed to failure. Learning facts and history about spirituality is not personal growth in the Spirit.

There is also a danger in Van Kaam's approach of special highlevel training of spiritual directors, in that the average priest or educated layman will think himself unqualified to participate in giving spiritual direction. Even more pernicious is the risk of making spiritual direction into one more specialized science, out of touch with reality and incapable of dialogue with other sciences. We already have enough of this malady in academia. Spiritual direction, in my opinion, should be a function and not another science. Spiritual direction's primary function is to integrate the theological sciences and the behavioral sciences to serve and facilitate a person's growth in relationship to God.

There are a few other defects in this essay which, while not as important as the above, do mar what had the potential of being an excellent book. One is the boring repetitiousness of much of the book. Another is the destruction of the word "psychology" by Van Kaam. He has so generalized the term that it no longer has any specific meaning.

338

Most of his statements about psychology are true of some psychologies and false in regards to others. The rehash of old developmental psychology is simply tiresome. Van Kaam needs to do some homework in contemporary studies in adult developmental psychology. While he is very right in his denunciation of the faddism in the United States, he is very wrong in throwing out the baby with the dirty water: he does not seem to know the work of serious scholars in the area of transpersonal psychology.

Finally, Van Kaam mentions several times the value and usefulness of keeping a notebook, but at no time does he acknowledge the work of Ira Progoff and his intensive journal approach. If Van Kaam does not know Progoff's work, I feel he would vastly benefit from a serious look into it. Progoff has actually accomplished what Van Kaam only talks about. I do recommend both books if you can afford them; but otherwise, buy Progoff's At a Journal Workshop.

Rise up and Remember. By Barbara Nauer. Garden City, N.Y.: Doubleday, 1977. Pp. viii-110. Paper, \$2.95.

Reviewed by Father James A. Steuer, Pastor, Church of the Sacred Heart, Little Falls, New York.

This book by Barbara Nauer, English professor at Loyola in New Orleans, is exactly what its publishers bill it to be: viz., a "sensitive, powerful story of despair, near suicide, conversion, and joy." Any educated Roman Catholic who has been involved in the Church's life since the Council can recognize parts of his own life as the author spreads hers across the pages for all to reflect upon.

I recommend this book especially to priests, informed laity, and religious who have run the "liberal" route (such as myself), found it bankrupt (as I did), and by God's favor rediscovered the impenetrable mystery of the Church, but who simply cannot tie into the "charismatic renewal" which played such an important role in the author's reconversion to Christ and his Bride, the Church.

The reason I single out this particular group as an audience who can profit from the book is that no matter how strong and well-founded one's objections to the "charismatic renewal" may be, he owes it both to himself and to those with whom he shares life to discover the basic dynamic at work in the movement which appeals across the board to intellectuals like the author right down to the teeny-bop set. I believe that what Professor Nauer found there, and what enabled her to overlook the patent nonsense, is what the Church herself should always offer: simple faith, the Gospel of Jesus Christ taken seriously, mutual support, compassion, a genuinely experienced sense of Church community, a sense of mission, and a sense also of the Transcendent's infusing and enlivening the immanent.

In particular, I appeal to my fellow priests, in the words of the title, to "rise up and remember," and then lead God's people to re-member. If this is done, the more bizarre elements of the "charismatic renewal" will die their own natural death, and those elements which are genuinely of the Gospel will be able to be seen for the divine power in them.

Be My Son. By J. Roy Legere. Notre Dame, Ind.: Ave Maria Press, 1976, Pp. 191. Paper, \$2.95.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (Phil., St. Bonaventure University), Coordinator of Alumni Services at St. Bonaventure University.

This is an unusual book. It is the story of a poverty-stricken Canadian family from which God selected an illegitimate son to favor him with special spiritual gifts. An autobiography, the work has the author presenting in a simple, unassuming way an account of his exterior and his interior life.

Roy Legere had a miserable, difficult childhood. His mother lost her first husband with three young children to care for. A year later she had a liaison with a visitor from the United States and in due time gave birth to her son, Roy, About a year after Roy's birth, the mother married again, to a man much older than herself but a person who took good care of his wife and her four children. When this man died a few years later, the mother found herself unable to take care of the three youngest children (Roy and two children born of the union). After spending a few months in an orphanage, the children were first cared for by relatives until

the mother brought them together with herself to live in extreme poverty. At times the children were ashamed to go to school or to church because of their ragged condition. The family moved from place to place, always suffering from lack of food and clothing. Their education suffered as well as their moral upbringing. When they did go to school they went to the parochial school, and Roy appreciated the kindness and interest of the Sisters. At the age of fifteen, having reached only the seventh grade, Roy left school to go to work.

At the age of seventeen Roy Legere experienced his first truly religious awareness of the presence of God. Iesus seemed to bend over him and assure him of the Father's love and His own love for him. It was during this first "visit" that Roy seemed to hear Jesus tell him that His Father loved Roy and wanted him to be His son. Roy had often been discouraged and considered himself worthless, partly because of his poverty, but especially because of his illegitimacy. This assurance of the Father's love filled him with a feeling of refreshment and joy that he had never felt before.

After a very serious illness that lasted three years, Roy recovered through the intercession of Brother Andre, a Brother of the Holy Cross who had been at St. Joseph's Shrine near Montreal for many years and after whose death great devotion toward him had arisen, especially among French Canadians. During his illness Roy had other spiritual experiences, not only of the presence of Jesus, but of the Blessed Trinity

and of the Blessed Virgin Mary. With a return to health, Roy Legere was able to get steady work, to marry, to move to the United States, and to begin to speak about the great love of God for His people that he felt was his mission in life. Continuing to live as a layman, supporting his family by working as a cobbler, a shoe-maker, and a butcher, and taking an active part in parish and civic affairs, Roy spoke publicly about God's love whenever and wherever people would listen to him.

The spiritual gifts that Roy Legere received, he felt should be shared with others. He considered himself called to bring the message of God's love to those people and those places that the priests were unable to reach. The remarkable feature of this book is the way in which the author describes the spiritual experiences with which God favored him. One is reminded of the words of Jesus to Nicodemus: "The wind blows where it will" (John 3:8). It is true that the Spirit of the Lord is given to those whom the Lord chooses and in the manner he chooses. St. Paul wrote to the Corinthians: "The manifestation of the Spirit is given to everyone for profit" (1 Cor. 12:7); and again, "To each person the manifestation of the Spirit is given for the common good" (ibid.).

Commanded by his spiritual director to write an account of his spiritual experiences, Roy Legere presents in his own words an account of his life. He believes that the spiritual gifts he received were not to be kept hidden but to be shared by others. This book tells the story of God's love for one of His sons. The author intends to show

that God's love extends to all of His children. This reviewer strongly recommends this book as an example of God's continual bestowal of His gifts even in the present day.

No Handle on the Cross: An Asian Meditation on the Crucified Mind. By Kosuke Koyama. Maryknoll, N.Y.: Orbis Books, 1977. Pp. ix-120. Cloth, \$7.95; paper, \$3.95.

Reviewed by Sister Antoinette Kennedy, O.S.F., M.A. (Franciscan Studies), Member of the Formation Team and Vocation Director for the Western Province of the Philadelphia Franciscans.

Well acquainted with the spirituality of the Asian people, firmly grounded in scripture and the Christian tradition, Dr. Kosuke Koyama presents a view of ministry founded on the theology of the stigmata of Christ. Author of Waterbuffalo Theology, and Senior Lecturer in Religious Studies at Otago, New Zealand, Dr. Koyama brings a refreshing dimension to the apostolic thrust. To be an apostle to the Asian nations is to put on the mind of Christ who redeems us by carrying the cumbersome cross with "no handle."

In this small volume Dr. Koyama covers a vast amount of material, juxtaposing the message of the gospel with the past, aggressive approach of a crusading Christianity. He develops lucidly the fact that the Southeast Asians identify, not with the technological and paternalistic mind, but with the crucified mind of one who is willing to be weak in the power of God; respectful of history;

conscious that the *shemas* of Israelite, Hindu, Islamic, Buddhist, and Confucian thought intersect Christianity precisely at the point of self-denial. In Koyama's view Jesus Christ stands at this point of intersection. Ministry to Asia, then, must have the attitude of Christ, an attitude devoid of triumphalism and replete with compassion born of asceticism. The universal Lord who carries his cross is also the glorified Lord, and Koyama articulates this in his closing chapter, "The Risen Mind."

If the reader can be patient with repetitious gimmick phrases such as "no handle on the cross," interpolations, numerous questions and exclamatory sentences, he/she will be able to appreciate the author's knowledge and sense of scripture, his respect for history and people in process. Finally, he/she will capture the truth that underlies the author's basic thesis: no matter where or to whom the message is proclaimed, all ministry has at its beginning, completion, and center the Word of God, Jesus Christ.

Saint Francis of Assisi. Watercolors by P. Subercaseaux Errazuriz, O.S.B. Introd. by Johannes Joergensen. Chicago: Franciscan Herald Press, 1976. Pp. xviii-198 (9"x12"). Cloth, \$25.00.

Reviewed by Sister Mary Regina, P.C.P.A., a staff artist for this review and a contemplative nun residing at the Monastery of Sancta Clara in Canton. Ohio.

The artist presents, in this handsome volume, fifty superb water colors. They are the overflow into creativity of the life of the humble friar of the twelfth century into that of an artist of our own time. They were prepared for with long study and a literal "following in the footsteps of Saint Francis." Remote preparation was undertaken in the Royal Art Institute of Berlin and studies in Rome and Paris. The first edition of these paintings was in 1926.

The artist's technique is known as "pure Wash" and is very difficult to handle. His brush is gentle, simple, reverent, yet spirited. I liken him, in his own field, to Johannes Sebastian Bach in the music sphere; yet occasionally there is a Tchaikovsky, such as the very emotional portrayal of Francis with the Bishop after the young son of Pietro Bernadone has stripped off his clothes: or, again, in the picture in which Francis is urging peace in the fighting city of Siena. But even these scenes of great emotional upheaval possess the control, planning, and expertise of a Bach. Yes: carefully planned were these pictures: no extra paint was allowed to flow across the areas needing all the sparkling light they could get from the spot of white paper below. Catch the light that plays in the City of Jerusalem, or around the crib in Greccio at Christmas. Were not these executed with controlled skill? Light is an important factor in many pictures, just as a particular theme is an important factor in a fugue variation for Bach. Light even plays in the background of some (taking a reverse role, one might say). I refer you to Francis leaving the party and his friends. The artist is so clever that, although our eye is drawn to the light, a secondary element in this picture, we are more aware of the figure in shadow because of the color contrast in the costume and his intense facial expression.

The Byzantine art that is reproduced, such as one finds in the picture of Saint Francis before the crucifix at San Damiano, is well done and in true harmony with the Eastern Tradition. Some of the architecture is borrowed from later dates—for example, the sixteenth century Bernini columns; but this is rare and does not detract from the overall veracity of the twelfth-century depictions. The artist was familiar with the Italian landscape, much the same now as it was when Francis walked the Umbrian hills; we see the silver gray of the olive trees, the mist covering the hills, and the deep red poppies so common along the pathways.

There is one plate whose technique is very different from all the others. It is as though one went to a Showing by Turner and there was confronted by a Cezanne. I refer to a painting called "A Holy Welcome." The palette is limited to burnt siena, raw umber, and a blue green that takes on an almost pastel quality (Rejoice, America). Subercaseaux painted the trees and figures in this one, then scrubbed his work until the paper texture, both warp and woof, was visible as tree bark and leaf texture. This is a rare gem for this particular series and presents a delightful contrast. The character of Francis remains constant, though, and regardless of the scrub technique there is no loss of continuity with the rest of the work.

Serenity of expression is captured by this controlled brush in the picture of the Saint in ecstasy. Other-

worldliness breathes through the Saint's whole relaxed frame. The line of flying birds starts high in the picture and draws the eye in descending motion, to land with those curious feathered creatures. Then the inner eye of the beholder is drawn back upwards, as though the Saint's spirit were in ascensional motion, and we are being swept aloft with him. The puzzled expression on the peasant's face-he has happened along—is both amusing and touching. The human element is blended with the divine in this way, with the ease known only to a prayerful man. And this carries me to another point.

My Superior remarked, when the book came in and we were leafing through it together, "I'd like to have some of those enlarged and hung around the monastery." Why did she say that? Why would a young Abbess want these pictures "around"? They evoke a prayerful mood. They call forth a response in the soul, just as

painting them called forth a vocation in the soul of the artist.

There is a definite twentieth-century flavor to the water colors, although they do not flow out over the frame lines. There are "tension" pictures in this collection. Could it be otherwise in a pictorial life of Saint Francis? The colors usually remain tranquil, and tension is created by angles within the scene—I refer you to the jutting rocks and sharp silhouetted figure. Another crisis picture is almost comical. Francis is on the floor eating begged bread in poorest garb while his friars are served better food than usual. Facial expression and body position are the medium to express the emotion of the moment this time.

I recommend the book to those who want to know Saint Francis better. I recommend the book to those whose meditation on the life of the Saint has hit a routine mode. Approach Saint Francis from a new direction, a visually delightful one.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Unmarried and Pregnant: What Now? By Ida Critelli and Tom Schick. Cincinnati: St. Anthony Messenger Press, 1977. Pp. vi-137, including

index. Paper, \$1.95.

This short manual by founders of Birthright in Cincinnati offers both short- and long-term advice to those who fit its title. Readable chapters on where to turn, why to choose for the baby's life, whether or not to get married, whether or not to keep the baby, combine both kinds of counsel. A second part of the book deals with the physical aspects of pregnancy, from its identification to its completion in childbirth. An appendix lists the Birthright organizations, with phone numbers, in the fifty largest population areas in the U.S.A. This is a valuable book for any priest or counselor. Person to Person: A Handbook for Pastoral Counseling. By Jemes A. Vanderpool. Garden City, N.Y.: Doubleday, 1977. Pp. xii-156, including bibliography. Cloth, \$6.95.

This book is what its title says it is. Beginning with a description of the counseling process, the author proceeds to relate the process to the problems of childhood, adolescence, young adulthood, middle age, old age, and dying. The characteristic features of human psychology at each of these stages is carefully described, and an abundance of case illustrations shows how that psychology leads to problems which find their way to the pastoral counselor. The weakest part of the work seems to be its chapter on human sexuality, which is mostly about conscience in the sexual area. The matters raised are far too complex for the brief treatment given, and the treatment of certain conscience needs to be balanced by concern for others" rights. As part of a course in pastoral counseling, or as a course in pastoral counseling, or as a systematization of what priestly experience probably has taught one. the book is worth its price.

The Marijuana Maze. By Harold Pascal, C.M. Canfield, Ohio: Alba Books, 1976. Pp. xiii-113, including bibliography. Paper, \$1.75.

This book is a calm, documented account of the history, psychology, sociology, and criminology of marijuana—particularly of its effects. The author's convincing thesis is that marijuana is a dangerous drug (it is so classified by international organizations) despite much media propaganda to the contrary. He con-

cludes that marijuana is a problem of spirit as well as of body and mind, and that the spiritual gap or void that users seek to fill through its use must be filled in other ways, though he leaves for another book, perhaps, the description of those ways.

Prayer and Liberation. Edited by M. Basil Pennington, O.C.S.O. Canfield, Ohio: Alba Books, 1976. This book is composed of four papers, fruits of the tenth annual meeting of the Ecumenical Institute of Spirituality, a Foreword recounting the interesting origin of that group, and an introduction by the editor. The essays "Jesus and the Oppressed," "The Dynamics of Forgiveness," "Prayer and Political Power," and "Prayer in an Economy of Abundance" all link the notion of and freedom-freedom through one's personal self-surrender to God.

Growing Old Gracefully. By J. Maurus, Canfield, Ohio: Alba Books, 1976. Pp. 118, including bibliography. Paper, \$1.75.

Father Maurus gives a very positive approach to old age, one that incorporates both human and divine Wisdom. Topics like enjoying your children, aches and pains, planning your retirement, assets of later years, are treated in a readable style, replete with illustrations from the lives of people who not only have grown old gracefully, but have done so enjoyably and productively. This is a book which could help the kind of people who like self help, and also those who deal with those beginning their senior citizen status.

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)			
1. TITLE OF PUBLICATION THE CORD	2. DATE OF FILING		
3. FREQUENCY OF ISSUE	QUETODET 18, 19//		
Monthly except July 4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)			
St. Bonaventure University, St. Bonaventure, New York 14778			
S. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) St. Bonaventure University, St. Bonaventure, New York 14778			
6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR			
FUBLISHER (Name and Address) The Franciscan Institute, St. Bonaventure, New York 14778 EDITOR (Name and Address)			
Rev. Michael D. Meilach, O.F.M., Siena College Friary, Loudonville, New York 12211			
Rev. Bernard R. Creighton, O.F.M., The Franciscan Institute, St. Bonaventure NY 14778			
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stuck-holders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of cach individual must be given.)			
St. Bonaventure University	ADORESS		
Ser Bollavencule university	St. Bonaventure, New	York 14778	
KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF			
TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state) NAME ADDRESS			
None	ADDRESS		
The purpose, function, and nonprofit status of this organization and the exampt status for Federal income tax purposes (Check one)			
10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE	
A. TOTAL NO. COPIES PRINTED (Net Press Run)	1463	1500 ·	
B. PAID CIRCULATION 3. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	30 30		
2. MAIL SUBSCRIPTIONS	1282	1327	
C. TOTAL PAID CIRCULATION (Sum of 1081 and 1082)	1312	1357	
O. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	51	46	
E. TOTAL DISTRIBUTION (Sum of C and D)	1363	1403	
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	100	97	
2. RETURNS FROM NEWS AGENTS	0	0	
G. TOTAL (Sum of B, F1 and 2—should equal net press run shown in A)	1463	1500	
11. I certify that the statements made by me	ATURE AND TITLE OF EDITOR, P	UBLISHER, BUSINESS	
12. FOR COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Misual)			
39 U. S. C. 3826 provides in pertinent part: "No person who would have been antitied to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."			
In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the phased postage rates presently authorized by 39 U. S. C. 3626.			
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, SUSINESS MANAGER, OR OWNER			

PS Form 3526 (Page 1)

(See instructions on reverse)