

# the CORD

July-August, 1977

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Vol. 27, No. 7

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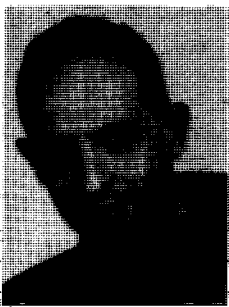
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THE CORD is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, N.Y. 14778. Subscription rates: \$5.00 a year; 50 cents a copy. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. U.S.P.S. publication number 563940. 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 Editor, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., AT OUR Editorial Office, Siena College Priory, Loudonville, N.Y. 12211.

The cover and the illustrations on pp. 227 and 231 were drawn by Sister Marie Monica, O.S.F. The drawing on p. 239 is by Sister Mary Regina, P.C.P.A.

## The Debunkers Debunked



“THE CORRELATIVE OR COUNTERPART to revelation is not critique but obedience,” Dr. Gerhard Maier rightly insists in his recently translated book, *The End of the Historical-Critical Method*. (The quite serviceable translation, by Edwin Leverenz and Rudolph Norden, has been published this year by the Concordia Publishing House in St. Louis—it is a 108-page paperback and sells for \$4.50.) “It is not correction,” he continues (p. 23) but it is a let-me-be-corrected.”

This book is extremely dense and closely reasoned—even to summarize its argumentation adequately would be almost to reproduce the entire book. Its message is so important, however, that we want to give it editorial prominence even at the cost of having to be excessively brief and superficial in setting forth its contents.

In the first of three chapters, the author demonstrates through a systematic exposition of “basic principles” the intrinsic contradiction involved in the very notion of a “critical” approach to the Bible: there is simply no way to separate a “word of man” from that of God or to find a “canon within the Canon,” the former of which would alone be normative as revelatory.

The second chapter is an effort to confirm the theoretical conclusion of the first by evaluating E. Kaesemann’s collection of essays on the critical method. Two of the fifteen contributors are Roman Catholic, and most of them are exegetes rather than systematic theologians. It is hardly surprising, given the cogency of the first chapter’s arguments, that an analysis of several of the essays in Kaesemann’s book shows once again the inadequacy and the illusory character of this rationalistic approach to the Bible, which many readers will be surprised to learn goes back to the years immediately preceding the American Revolution.

As so often happens, the author’s attempt, in his third chapter, to establish positively a new, “historical-biblical,” method does not succeed nearly so well as his criticism of the “historical-critical” method. Dr. Maier is

rather strictly traditional in his Lutheran theology, however, and so one would tend to expect him to end up in the usual impasse consequent on the insistence of scripture’s own absolute self-sufficiency. (It struck me as truly ironic that after accepting Hans Kueng’s criticism of the h-c method, the author had in turn to reject what saves Kueng’s position: the appeal to an authoritative magisterium.)

Maier has, of course, to set up some specific points of methodology, and it is equally obvious that they must resemble those of the h-c method: finding the text, critical evaluation of translations, looking into the *Sitz-im-Leben*, taking into account the findings of comparative religions, etc. He does stop short of accepting unreservedly the conclusions of form criticism, and in doing so he points cogently and most helpfully to the ecclesial community, “scripture as a whole,” and salvation history as context for the analysis and appreciation of the Bible. I have no idea, to be candid, whether the community’s “spiritual experience” as set forth here will really satisfy any but the most strict adherents of the “protestant principle.” I do know that any orthodox Roman Catholic must find this norm of “spiritual experience” inadequate.

But the point of this editorial is not to cavil about *differences*. It is, rather, to emphasize *agreements*. We feel very strongly, with Dr. Maier, that the h-c method has in fact borne much evil fruit, and that it is time to celebrate its demise. It may be unfair to make the point so boldly, sweepingly, and superficially; but (1) as said above, editorial prominence seems worth that cost, (2) an editorial does not provide space for extended, nuanced theological discussion, and (3) we welcome and will seriously consider for publication readers’ comments on either side of this issue. Such comments could take the form of letters (thus perhaps resuming our earlier “Riposte” feature) or extended articles.

Father Eugene H. Maly, in a brief review of the *New Catholic Commentary on Holy Scripture* (*Celebration* 6:4—April, 1977—p. 5) says of that 1969 volume that “every one of the individual commentaries and articles reflects the historical-critical method. In that respect it is as up-to-date as any commentary could be.” Apparently the last place to look for criticism of the h-c method, then, is in the ranks of professional exegetes. It is rather the systematic theologian, and also the educated layman—who partakes of the *sensus fidelium*—who must begin to question aloud the anti-transcendent, anti-supernatural, anti-vertical bias that has gone so far toward turning God’s word into psychological, sociological, and historical documents seen as fair game for exclusively empirical analysis.

Fr. Michael D. Mailach, *ofm*

## Francis' Peace and Gandhi's Non-violence

JOY PRAKASH, O.F.M.

SHOULD THE Nobel Prize for Peace ever be posthumously awarded, who would be the more likely recipient: Francis or Gandhi? Perhaps it would be Gandhi, because his peace strategy through non-violence has proved to be a successful one and has won national and international admiration and sympathy. Not so the peace movement of the little man of Assisi. Moreover Gandhi can be easily placed among internationally acclaimed peace makers like Dag Hammarskjöld, Martin Luther King, John F. Kennedy, and Helder Camara. Francis did not solve international disputes, nor social inequalities. The peace which Francis offers is "not as the world gives." Is this the whole truth?

Of all the modern social revolutionaries of peace, Gandhi comes closest to Francis' ideal. His concept of non-violence is fascinating. As Pope Paul said in his message on the World Day of Peace: "Has not our time had an example of what can be done by a weak man, Gandhi—armed only with the principle of

non-violence—to vindicate to a nation of hundreds of millions of human beings the freedom and dignity of a new people?"<sup>1</sup> But Francis' medieval idea of peace is equally captivating for our century. The little man of Assisi whose legacy is more spirit than doctrine has had profound influence upon social teaching, liturgy, piety, philosophy, theology, and art; and he has contributed a definite solution for peace in today's world.

This comparative study is an attempt to capture the vision and the ideal, and the "points of contact" between these two revolutionaries of peace. It is also meant to be an evaluation of non-violence, to see if it could be a definitive form of action for the Franciscans in the context of oppressive socio-economic situations. To put it plainly: We are asking how far the Gandhian non-violence is compatible with the Franciscan Peace Movement. Perhaps an objective analysis of Gandhi's non-violence and Francis' "peace and good" may provide the ingredients of a non-violent Franciscan Peace Movement.

<sup>1</sup>"The Real Weapons of Peace," Message of His Holiness Pope Paul VI for the celebration of the Day of Peace 1 Jan. 1976, p. 13.

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## 1. Non-violence and Peace

THE FIRST problem to be solved is: How is non-violence, which is a means, to be combined with and related to peace, which is an end? For Gandhi non-violence was only a principle of action. He did not view it as an end but as a means (though rarely he did, apparently, identify the means with the end). When we examine certain components of Gandhi's concept of non-violence: his concept of non-possession, his commitment to justice, his idea of personal sacrifice, and his religious inspiration, we see a certain similarity with Francis' ideal of peace.

By peace we do not mean an inner tranquil feeling, nor do we term cold-war co-existence as peace. Peace is not the balance of power nor the often bartered peace of treaties nor the peace wrought by law and order. The peace which we are discussing is not merely a part but the apex of a system of values which posits other values as well, and it could be argued that as long as these other values are not fully realized, the crowning value of peace is out of joint. By peace, then, we mean the loving response of man to God, man to man, and of man to the world: that peace which will effect the reconciliation of man with God as well as with other men. The peace under discussion is armed with a formidable principle: "You are all brethren" (Mt. 23:8). This peace would, in the words of Isaiah, hammer people's swords into plough-

shares, their spears into sickles (Is. 2:4).

## 2. Gandhi's Non-violence

GANDHI WAS NOT a born believer in non-violence. He himself confessed that in the first years of his public life he believed in violence and that it was only after reading the works of Tolstoy that he was definitely converted to non-violence:

It was forty years back, when I was passing through a severe crisis of scepticism and doubt, that I came across Tolstoy's book, *The Kingdom of God Is within You*, and was deeply impressed by it. I was at that time a believer in violence. Its reading cured me of my scepticism, and made me a firm believer in *Ahimsa*.<sup>2</sup>



Gandhi's concept of *Ahimsa*, or non-violence, cannot be easily defined, since it is rich and many-sided. Gandhi found something of it in the Sermon on the Mount. The Sermon on the Mount competed with the Bhagavad Gita for the domination of his "heart." The verses: "But I say unto you, that you resist no evil: but whosoever shall smite you on your right cheek turn to him the other also; and if any man take away your coat, let him have your cloak too" delighted Gandhi beyond measure, and he recognized similar thoughts in the teaching of Gita. His childhood Cujarathi poem,

<sup>2</sup>D.G. Tendulkar, *Mahatma: Life of Mohandas Karamchand Gandhi* (Bombay: V.R. Jhaveri & D. G. Tendulkar, 1951), vol. 2, p. 418.

"For a bowl of water, give a goodly meal,"<sup>3</sup> reminded him of the Sermon on the Mount.

Even though the Christian thinking influenced him extensively with regard to non-violence, he refused to admit that any system of religious thought in particular helped him to reach the idea of non-violence.

Gandhi has not given an all-embracing definition of *Ahimsa*. His extensive writings on the subject would in fact make the reader quite confused.

Literally speaking, *Ahimsa* means non-killing. But to me it has a world of meaning and takes me into realms much higher, infinitely higher than the realm to which I would go, if I merely understood by *Ahimsa*, non-killing. *Ahimsa* means that you may not offend anybody, you may not harbour an uncharitable thought even in connection with one who may consider himself to be your enemy.<sup>4</sup>

Gandhi said that the goal of *Ahimsa* was difficult to reach. Complete non-violence was complete absence of ill-will against all that lives. It therefore embraced even sub-human life, not excluding noxious insects or beasts. Like Francis, Gandhi held the whole created reality in his loving embrace:

\*For a bowl of water, give a goodly meal;  
\*For a kindly greeting, bow thou down with zeal;  
For a simple penny, pay thou back with gold;  
If thy life be rescued, life do not withhold.  
Thus the words and actions of the wise regard;  
Every little service tenfold they reward  
But the truly noble know all men as one,  
And return with gladness good for evil done.

Poem of Shamal Bhatt, as quoted by Gandhi in *The Message of Jesus Christ* (Bombay: Bharatiya Vidhya Bhavan, 1964), p. 2.

<sup>4</sup>M. K. Gandhi, *The Law of Love* (Bombay: Bharatiya Vidya Ghavan, 1970), p. 17.

<sup>3</sup>Ibid., p. 21.

If we only know the mind of the Creator, we should find their proper place in his creation. Non-violence is, therefore, in its active form, good will towards all life. It is pure love. I read it in the Hindu Scriptures, in the Bible, in the Quran.<sup>5</sup>

Non-violence was the fulcrum of Gandhi's thought and conditioned the other concepts which seem consequently to be derived from it or, at least, to be seen in its light. The independence movement staged in India was spear-headed by the doctrine of *Ahimsa*, which "tells us that we may guard the honour of those who are under our charge by delivering *ourselves* into the hands of the man who would commit the sacrilege."<sup>6</sup>

Gandhi, as said earlier, did not view non-violence as an end, but as a means. For him the last end was Truth, which means God. Non-violence is subordinated to the attainment of God, the Supreme Truth. If the living of poverty meant for Francis to incarnate Christ in the world, Gandhi's non-violence was to attain the Truth which is God. But in so far as the end is present in the means, non-violence and Truth are identified with one another.

<sup>5</sup>Ibid., p. 20.

Equally, non-violence is identified with love: "Non-violence means loving those who hate us."<sup>7</sup> Truth was never abstract for Gandhi. Very often Truth was realized in right action, in the right decision, and in the right course of action.

*Satyagraha* (attachment to truth) and *Ahimsa* were not synonymous for Gandhi; rather the former term indicates a technique of non-violent resistance which consists in sacrificing everything, even one's life, for the sake of truth.

### 3. The Constitutive Elements of Non-violence

GANDHI'S non-violent strategy is composed of various elements, all of them essential to the central concept itself.

a. *Dispossession*. If Francis would embrace poverty for the sake of Christ, Gandhi would be dispossessed of worldly goods for *Ahimsa*. "I suggest that we are thieves in a way," he said:

If I take anything that I do not need for my own immediate use, and keep it, I thief it from somebody else . . . so long as we have got this inequality, so long as we are thieving . . . I do not want to dispossess anybody. I should then be departing from the rule of *Ahimsa*.<sup>8</sup>

Gandhi wanted to overcome immorality, untruth, and selfish political gain. Hence he believed in dispossession. Because love and exclusive possession can never go together, there is a very self-evident cry for

<sup>7</sup>N. K. Bose, *Selections from Gandhi* (Ahmedbad: Navajivan Publishing House, 1968), p. 17.

<sup>8</sup>Ibid., p. 75.

justice in his idea of dispossession "If we are to be non-violent, we must then not wish for anything on this earth which the meanest or the lowest of human beings cannot have."<sup>9</sup> The Poverello in his child-like enthusiasm to live the Gospel expressed himself in like terms when he said he would not like to see anyone poorer than himself.

b. *Pursuit of Justice*. Gandhi's non-violence does not mean that one should just bear with wickedness. But being aware that retaliation would only increase wickedness in society, Gandhi sought to oppose it through non-violence. He even fought hidden or structural violence, i.e., that kind of violence which is not evident or bloody, but is embodied in existing institutions or contracts or international laws; or even that which maintains situations of flagrant injustice using the so-called forces of order. The *Satyagrahi* cannot tolerate any kind of injustice.

Another concern of Gandhi in the sphere of justice was to gain equality in human society. He tried to do away with the distinctions which set man against man on the ground of humanity. By calling the Untouchables "Harijans" (People of God), he raised the dignity of persons who were victims of superstitious religious beliefs and caste mentality. Gandhi's commitment to justice was an integral part of his non-violence.

c. *Suffering*. Gandhi was indeed certain that dispossession and working for justice would mean much personal sacrifice for the cause

<sup>9</sup>Ibid., p. 16.

of non-violence. To put it in his words, non-violence in its dynamic condition means conscious suffering.

It does not mean meek submission to the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul, and lay the foundation for that empire's fall or its regeneration.<sup>10</sup>

The example of Christ's suffering impressed Gandhi and created in him an undying faith in non-violence in words and in action. The illogic of crucifixion became also the illogic of non-violence.

According to the science of *Satyagraha*, the greater the repression and lawlessness on the part of the authority, the greater should be the suffering courted by its victims. Success is the certain result of the extreme character, voluntarily undergone.<sup>11</sup>

#### 4. Gandhi's Religious Inspiration

GANDHI'S basic inspiration is certainly founded upon his religious belief even though he did not ascribe his concept of non-violence to any particular religion. But in the Crucified Christ Gandhi saw the supreme example of non-violence and the crown of Jesus' entire life and mission.

Gandhi was keenly aware of the political implications of religious beliefs, and so he combined in a unique

manner religion and politics. He wanted to transform politics and he wanted to do that in and through the transformation of political man by providing a mandate of conscience, of principled action, and by working for truth. Besides, Gandhi preferred to find God in humanity rather than in a Himalayan cave. This fact determined his concrete actions and policies. How many of his followers during his lifetime and later were imbued with this reality of God in political life is a difficult question to answer.

#### 5. Francis' Peace

FRANCIS' withdrawal from the war with Perugia was not so much a conversion from violence to non-violence, as his great discovery that he was serving the slave rather than the Master. For Francis it was the beginning of peace with God, with himself, and with his fellow men. That peace grew when he began to relate to his fellow men as persons, brothers and sisters. This is evident from his own Testament:

When I was in sin, the sight of lepers nauseated me beyond measure; but then God himself led me into their company, and I had pity on them. When I had once become acquainted with them, what had previously nauseated me became a source of spiritual and physical consolation for me.<sup>12</sup>

It is significant that Francis realized divine grace enabled him to recon-

cile himself with social outcasts.

As we go deeper into the Testament we see that the Gospel was his rule of life: "There was no one to tell me what I should do; but the Most High himself made it clear to me that I must live the life of the Gospel."<sup>13</sup> And when he heard the Gospel on the mission of the Apostles, together with the injunction given to them: "And when you come into the house, salute it, saying: 'Peace to this house,'" he regarded these words, as well as his vocation, as a direct revelation to himself. As long as he lived, he clung to the reality of this revelation, and even at death's door he declared: "The Lord revealed to me this salutation, that we should say: The Lord give you peace."

Francis extended this greeting to everyone he met and asked his brothers to do the same. Many hold that the whole thrust of Francis' life and mission arose from the Gospel and its message of peace.

#### 6. The Main Constitutive Elements of Francis' Peace

IF GANDHI was wedded to non-violence as "an absolute thing that he would rather commit suicide than be deflected from . . .,"<sup>14</sup> Francis was wedded to Lady Poverty to the extent that he wouldn't have liked to see someone poorer than himself. Poverty was for him a means to be at peace with God and his fellow men because human beings are inclined

to defend anything they possess, calling it "ours" or "mine." When the Bishop of Assisi expressed horror at the hard life the little brothers lived at the Portiuncula, without comforts, without possessions, eating anything they could get and sleeping somehow on the ground, Francis replied: "My Lord, if we have possessions we must have weapons to defend ourselves. Hence come quarrels and battles which so often thwart the love of God and of neighbor. Therefore we wish to own nothing in this temporal world."<sup>15</sup>

Walter Nigg comments on this lived experience of Saint Francis:

This astonishing utterance betrays an unsurpassable accuracy of aim. A simple man with a shrewd mind saw through a problem that many intellectuals inside and outside the Church do not want to tackle. Saint Francis recognized the connection between Money-Property-Weapons-War, and drew the necessary conclusions. Christendom will never approach the abolition of wars until it thinks through these problems from the Franciscan point of view.<sup>16</sup>

Moreover, Francis could not imagine any other form of life in the light of the poverty of Christ. Francis was enraptured by the fact that the Son of God became man for our sake, and he discovered that a life of poverty alone would suffice as a faith response. During a time when the Church and secular society lived and fought for pomp and glory, Francis discovered the Gospel poverty which announced peace to friends and foes alike.

<sup>10</sup>Tendulkar, pp. 6-7.

<sup>11</sup>Quoted by James W. Douglass, *The Non-violent Cross* (London: Geoffrey Chapman, 1968), p. 71.

<sup>12</sup>*The Plan for Franciscan Living: The Rule and General Constitutions of the Order of Friars Minor* (Pulaski, Wis.: English-speaking Conference of Provincials, 1974), p. 33.

<sup>13</sup>Ibid., p. 34.

<sup>14</sup>Bose, p. 150.

<sup>15</sup>Quoted by Walter Nigg, *Francis of Assisi* (Chicago: Franciscan Herald Press, 1972), p. 22.

<sup>16</sup>Ibid.



Francis learned his mission of peace to the world not, as Gandhi had, directly from the Sermon on the Mount, but rather from the radicality of the whole Gospel kenosis. Yet both Gandhi and Francis were right in holding poverty as the root of peace. because

self-imposed poverty not only prevents violence, but also makes one completely free to work in the middle of danger. Detachment in poverty is more than a means to prevent one's fellow man from suffering conscious or unconscious violence. It offers the unheard-of chance to stand without fear in a violent world . . . The poor man moves into the center of evil unafraid and unprejudiced. The poor man can enter into this center with non-violence because he has nothing to defend and he can destroy evil at the root.<sup>17</sup>

Gandhi, through his ideal of non-violence, poverty, and simplicity, moved into the center of violence in the context of apartheid in Africa, British Colonialism, and the violent and bloody partition of India and Pakistan. Francis courageously walked into the presence of the Sultan to

plead for the Holy Land for the love of God and simply preached the Gospel of peace. At first sight, it would seem that Francis failed terribly in his mission whereas Gandhi succeeded to a certain extent. But Francis' success lay elsewhere.

He helped Christendom to distinguish religious reform from wars like crusades which were intended to conquer Islam by violent means. He announced the peace of the Gospel, which is given from on high, and the victory of Christ which was achieved by his Passion. Francis was to show that the Gospel never needs force to defend the rights of God.<sup>18</sup>

One can see qualitative differences, then, in the peace strategy of Francis and Gandhi. Gandhi's peace appeal meant organization of a program of action as in the case of the fight against apartheid, untouchability, and colonialism. Francis' call for peace was personal, Christ-centered, and totally unorganized. This was the case with his peace mission to the Sultan, in the settling of quarrels between the Bishop and the Mayor of Assisi, and in calming the wolf of Gubbio.

Just as Gandhi believed in equality and universal brotherhood—on that account, it will be recalled, renaming the untouchables "Harijans" or "People of God"—so Francis too had sensed that the prevalent social distinctions between noblemen (the *majores*) and the middle-class people (the *minores*) were the cause of many and long-standing feuds. He identi-

fied himself with the *minores* and sought to see his fellow man as a "brother" rather than in a social category. There was no class system in the Indian sense, but Francis wanted to go beyond even such distinctions as there were, which divided and oppressed people. As Jesus saw the person loved by God rather than the sinner, so Francis saw a brother rather than a *maior* or a *minor*.

Francis did not want to abolish the class system, which would be again an organizational program; but just as he did not want to see sin in others, so also he did not want to consider social distinctions. On one occasion he courageously corrected the Bishop, and on another, he gave food he had begged to Cardinal Hugolino. It is significant that Pope Paul, in his address to the U.N. on October 8, 1965, alluded to the Franciscan spirit of equality: "The Franciscan spirit of charity enfolds with equal affection all peoples, all the classes, all the nations, no matter how antagonistic they may be towards each other."

Neither did Francis give his brothers any rank or distinction. They had to have only one Master, i.e., Christ; and they were to be brothers of one family.

Again, we have seen that Gandhi did not believe in the salvific reality of the Cross of Christ. Francis, in contrast, uttered the well known and irresistible invocation: "We adore you, Lord Jesus Christ, here and in all your churches in the whole world,

and we bless you, because by your holy cross you have redeemed the world."<sup>19</sup> In the Cross Francis saw God's reconciliation of the world to himself, and all through his life Francis sought to be an instrument of that reconciliation between men and God. That was why in all his peace mission he appealed for peace "for love of God."

Thus Francis' quest for martyrdom should be seen as his utmost desire to be one with Christ in the work of reconciliation among men. This restlessness received divine approval at Alverna with the imprint of Christ crucified.

The Canticle of Brother Sun, which extolled the goodness within the created realities of the world, almost ended up with the power and goodness that is so much alive within man to create peace: "Blessed are they who uphold peace, for by thee, O Most High, they shall be crowned."<sup>20</sup> This part of the Canticle evidently echoes with the peace of the Gospel as proclaimed in the Sermon on the Mount, in the form of pardoning, bearing infirmity and tribulation, and suffering in the right spirit for the love of God. Francis sought self-reform for peace, and once this is achieved through Gospel conversion, peace in society is also won.

That the Peace Makers of all times must cope with suffering was therefore understood (though with different historical resonances) both by Gandhi and by Francis. The law of non-violence meant from the very

<sup>17</sup>Henri J. M. Nouwen, *Pray to Live: The Way to Silence* (Notre Dame, Ind.: Fides Publishers, 1972), p. 35.

<sup>18</sup>Giulio Basetti-Sani, O.F.M., "Saint Francis of Assisi," *Concillium* 7:4 (Sep., 1968), p. 38.

<sup>19</sup>*Plan for Franciscan Living*, p. 33.

<sup>20</sup>*Scripta Leonis, Rufini et Angelii Scriptorum S. Francisci*, ed. & tr. R.B. Brooke (Oxford: Clarendon Press, 1970), p. 169.

outset conscious suffering. In the story of Perfect Joy Francis shows how far we may have to go for the sake of peace.

## 7. Francis' Religious Inspiration

FRANCIS, commitment to peace was one of the main demands of his evangelical life. Although Gandhi's quest for peace through non-violence took flesh as a concrete form of life, it had certain political overtones. For Francis Jesus and peace were identical, just as for Gandhi God was Truth and Truth was God. But while Francis did not lose sight of the person of Christ in his quest for peace, Truth and God did, at certain moments in Gandhi's life, become an obscure entity. Francis found no other option to reconcile the world and man to God than that of the Gospel.

Francis experienced himself as a sinner redeemed by the grace of God manifested in the poor Christ. And he wanted to live his life in gratitude to this divine magnanimity poured out on his life. He learned from Christ his Master "... who though he was ... God, did not think being God something to be clung to, but emptied himself, taking the form of a servant," how to make a gift of life. As it is not necessary for God to cling to his essential nature, Francis discovered that it was not necessary to cling tenaciously to one's own existence, which rebelled against God and one's fellow men. Jesus' life revealed to him man's life with God and with his fellow men.

## 8. The Significance of Gandhi

"THE SIGNIFICANCE of Gandhi is that more than any other man of our century, except Pope John XXIII on a different level of politics, he has testified to the active presence of God in the world of political man and has done so after the pattern of Jesus."<sup>21</sup> Poverty, in Gandhi's terms, non-possession, is a necessary aspect of being non-violent in order to bring about peace. Gandhi has lived up to the message of the Sermon on the Mount to such an extent that he puts Christians to shame. From the Sermon Gandhi has elicited non-violent resistance as a real alternative to violent force in our century.

The concept of *Satyagraha* (truth force or love force) is in fact a concrete manner of expressing non-violent resistance, and it remains one of the more effective weapons for oppressed people in their struggle for freedom and justice. This weapon of non-violence has been proved successful in India by Gandhi himself in his struggle for India's independence, by the faithful Gandhian Vinoba Bhave in his Bhoodan Movement (gift of land), by Martin Luther King in his quest to liberate his people from racial violence, and by Danilo Dolci in his non-violent revolution in the land of Palma di Montechiaro, northwest of Sicily.

By perceiving in Christ the perfect example of non-violence, Gandhi has experienced suffering as the lot of the peace makers. This is evident from his spontaneous remarks when he

saw the image of Jesus Crucified in the Vatican:

It was not without a wrench that I could tear myself away from that scene of living tragedy. I saw there at once that nations like individuals could only be made through the agony of the Cross and in no other way. Joy comes not out of affliction of pain on others, but out of pain voluntarily borne by oneself.<sup>22</sup>

## 9. The Inadequacy of the Gandhian Way

THE GANDHIAN ideal of non-violence is not the same as the Franciscan Peace Movement. I say this mainly because, although Gandhi has drawn the content for non-violent resistance from the Sermon on the Mount, he failed to accept Jesus Christ as the incarnate Son of God. Furthermore, Gandhi accepts Jesus only so far as the latter embodied his ideas of non-violence. Gandhi accepted Christ only as a martyr, an embodiment of sacrifice, a divine teacher who is equal to any of the prophets, such as Rama or Mohammad. Gandhi was fascinated by the unique ideology of the Gospels, not by the Person of Christ.

But we cannot ever divorce the Sermon on the Mount from the Person of Jesus. As Joachim Jeremias says,

in every instance where Jesus speaks of insult, persecution, anathema, dishonour to the disciples, he is concerned with outrages that arise because of the discipleship itself. If you are dishonoured as a heretic, says Jesus, then you should not go to law

about it; rather you should show yourselves to be truly my disciples by the way in which you bear the hatred and the insult, overcome the evil, forgive the injustice.<sup>23</sup>

This aspect of witness and discipleship is totally absent from Gandhi's non-violence movement.

Christians believe that man cannot on his own win peace. Peace, we see as a divine gift; and man can only co-operate with God in bringing that peace to the world. As a believer Gandhi shares God's peace—but only as a virtue or an ideal. Peace would be but a dream were it not incarnate in Jesus Christ. He is our peace, and in sharing his life we are sharing the peace of God. Such was the peace which Francis imparted as an *instrument of God*. One becomes the instrument of God by the elimination of sin which sets man against man and his God

## 10. A Non-violent Franciscan Peace Revolution

FRANCIS believed that the way of Christ was an effective instrument of Peace in the world. He never cared to create a public opinion or a program of action. His only program of action was to live the Gospel, to incarnate Christ without any compromise, however "rational" or reasonable. Should a Franciscan program of action be initiated, then it should follow the Gospel way, as an imitation of Christ. Father Anselm W.

Romb rightly says that Francis proposed to verify his charism in a

<sup>21</sup>Douglass, p. 33.

<sup>22</sup>Gandhi, *The Message of Christ*, p. 37.

<sup>23</sup>Joachim Jeremias, *The Sermon on the Mount* (Bangalore: Facet Books, 1975—originally published in London: Athlone Press, 1961), p. 40.

## When peace is person directed, it aims at transformation of the heart. . . .

life style as literally close to Christ's as possible.<sup>24</sup>

The peace of the Gospel is a gift from heaven and not of man's making—hence it cannot be created politically. Even pacifists despite their noble efforts cannot bring about the "Pax Christi" for peace comes from God. St. Francis possessed this peace. He embodied it in himself, and thus was able to reconcile quarrels between the cities of Italy by his mere presence. He spread around him an atmosphere of peace, for all that he did and said breathed peace.<sup>25</sup>

This is the peace that we Franciscans have to incarnate in the world today.

Francis deeply understood the dynamism of peace within him and its impact when a person possessed it. Perhaps that was why he counseled his disciples:

While you are proclaiming peace with your lips, be careful to have it even more fully in your heart. Nobody should be roused to wrath or insult on your account. Everyone should rather be moved to peace, good will and mercy as a result of your self-restraint. For we have been called for the purpose of healing the wounded, binding up those who are bruised, reclaiming the erring. Many a person may seem to us a child of the Devil that will one day be a disciple of Christ.<sup>26</sup>

Here we have in clear terms what Francis meant by peace. Therefore to

be the instrument of God's peace in the world is not only to confine oneself to the field of personal relationships, but to concern oneself also with the problems of human society: hunger, poverty, injustice, cruelty, exploitation, caste-ism, racism, and war.

The peace of Francis was person-directed. It was always aimed at the individual: the leper, the angered father (Peter Bernadone), the Bishop, the Mayor, the Sultan—even the wolf. When peace is person-directed it aims at the transformation of the heart.

Equality and justice are constitutive elements of peace. These two elements are very evident, moreover, in the Franciscan charism which calls us to be *brothers among men*. The Franciscan vocation is accomplished in and through fraternity.

The fraternity is not a reality closed upon itself; it extends itself by its own dynamism to all men, who are for us a manifestation of Christ. We must love and accept with benevolence friends and enemies, whether they come to us or we go to them (1R, 7). We must refuse to class men into ideological categories, to judge them and to condemn them according to a preconceived scheme of thought. In our contacts we should not indulge in

arguments or in proselytism, even if religious; we want to be promoters of peace without any pretention, in a courteous, joyful way (1R, 7), submitted to all the world (1R, 16; 2R, 3; Test.), practising non-resistance if necessary (1R, 14) and convinced that we are only servants of a Word which is greater than we. Our mission is to give witness, by our lucid and benevolent love, to all men we meet, of the irreplaceable value of every person.<sup>27</sup>

### Conclusion

IN THE MIDST of oppressive situations whether cultural or economic or political, the Franciscan is left with no other choice than the Gospel way of peace. Implanting himself in the oppressive socio-economic situation, the Franciscan is called to promote and inspire the quiet revolution of the heart. First of all, we should never be on the oppressive side. We have to appeal to the conscience of the oppressor as Francis appealed to the conscience of the Sultan, the church authorities of the Crusades, and the mute wolf of Gubbio. This appeal should be made with courage, never resorting to any armed rebellion. It has to be done in the name of God and not in the name of an ideology, because an ideology is totally alien to Francis and also, therefore, to us Franciscans. All the same we can have a powerful impact on society and its problems, just as Francis had on those of his day. Father Mario von Galli says: "He [Francis] had a lasting impact on

social and economic life, but he never became a politician."<sup>28</sup>

Since the Franciscan appeal for peace is thoroughly Gospel-centered, the Franciscan mission towards peace evolves from the Gospel itself. Our mission can be realized only in the Gospel terms of being the leaven, the salt, and the light of our society. Like the leaven we have to transform man into the ways of Christ through our life, words and actions. Just as the salt adds the very essential ingredient for savor in food, so too we Franciscans should be able to add that dimension of faith, hope, and love which makes life meaningful on earth. The light of Christian goodness should be the beacon of hope and trust to draw all men to the joyful vision of God's reconciliation with all men of good will. And the seeds of peace, or better still, the seed of God's Kingdom, will grow under the watchfulness of our heavenly Father.

The reality of Gandhi and his strategy of non-violence points eloquently to the tremendous scope for Franciscan life—in India, in Africa, and everywhere in today's world. Gandhi and Francis are telling us that the living example is far more effective than all theories and sermons. The countries which responded to Gandhi's non-violence will surely find the liberating peace of the Prince of Peace in the Franciscan way of life if we live up to our vocation.

<sup>24</sup>Cf. Anselm W. Romb, O.F.M.Conv., *The Franciscan Charism* (Paterson: St. Anthony Guild, 1969), p. 53.

<sup>25</sup>Nigg, p. 28.

<sup>26</sup>St. Francis, cited in the Legend of the Three Companions, n. 14 (James Meyer, O.F.M., ed. & tr., *The Words of Saint Francis* (Chicago: Franciscan Herald Press, 1952), p. 172.

<sup>27</sup>*Eastern Exchange*, n. 16 (Oct., 1972), published by Interregional Secretariat for Franciscanism in Asia (Australia), p. 4.

<sup>28</sup>Mario von Galli, S.J., *Living Our Future: Francis of Assisi and the Church of Tomorrow* (Chicago: Franciscan Herald Press, 1970), p. 193.



# Franciscan Studies Program

## Franciscan Studies Program to Offer History of Franciscan Spirituality

HISTORY OF FRANCISCAN SPIRITUALITY, a survey of the spirituality deriving from St. Francis and articulated by Franciscan Masters from the 13th Century to modern times, will be offered in the Autumn 1977 Semester. This is in addition to the regular offerings in the Franciscan Studies Program given by The Franciscan Institute of St. Bonaventure University.

OTHER COURSES BEGINNING August 29, 1977, are as follows:

Sources for Franciscan Studies  
Franciscan History  
History of Franciscan Thought  
Franciscans on Nature  
Introduction to Palaeography  
Independent Research  
Master's Thesis

FOR ADDITIONAL INFORMATION please contact The Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778.



Clara, royal daughter,  
Son, spouse burns  
In your eyes,  
The consummation  
Of purest intention.

Clara, rich-poor lady,  
Nuptial gift,  
Priceless pearl,  
Given in first embrace,  
Vow of poor lover.

*Timothy Johnson, O.F.M.Conv.*

# Clare's Song of Songs

DAVID PAUL BENZSHAWEL, O.F.M.

IN A TIME when the Church is looking into new media to spread the message of the gospel, I return to an ancient form that is old as man himself: drama. Even the Church at one time used this form for a didactic purpose in the Mystery and Miracle Plays of the Middle Ages. Since it is said that an Order renews itself best by first returning to its earliest sources to recapture the spirit of its founder, I have attempted this with Saint Clare in the form of a play. I wanted to know Clare as well as is historically possible, not only as the "little plant of Saint Francis," but in her own individuality as a person and as one of the first Franciscans. This play is the fruit of my research in attempting to get to know Clare and see her relevance for our time.

The play is actually an adaptation of the Old Testament "Song of Songs," and the script is a compilation from the early sources we have from and about Clare. These sources include Celano, the Bull of Canonization, and the letters, testament, and rule of Saint Clare. In many ways we are not as fortunate as we are with Francis in having numerous early sources available. It is a sad fact that many of the early sources for Clare have been lost through the centuries. Although work is being done on an *Omnibus* for Clare, one has to search through a lot of material just to find usable information. The only untampered writings we have from Clare are the few letters still extant. My main purpose in this play is to portray Clare's espousal to her poor Christ, which continued as a motivating element throughout her life.

I have kept the cast small and envisage the need for little if any scenery. Basically it is a verbal play that is choral in parts. This puts greater emphasis on the role of the actor and his acting. I see the Groom entering as part of the chorus and only later separating himself as the Groom of Clare. The piece can be acted both as a play and as a choral reading. If used as a choral reading, needless to say, it must have *life* to succeed. In both cases the delivery and interpretation of the line are important so that the characters are alive for the audience and believable.

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## Cast

Clare

3 Chorus Members

Groom

## Prologue

*(Each member of the chorus enters on the beginning of his speech.)*

- #1: O admirable and blessed light! Noble in parentage but more noble by grace; virgin in body, most chaste in mind; a youth in age but mature in spirit; steadfast with wisdom and excelling in humility; Clare by name, brighter in life and brightest in character.
- #2: The more we study her earthly work, the greater is her splendor revealed in all her actions. While living she sparkled; after death she radiates light; she shone on earth and now is resplendent in heaven. How great is the power of this light!
- #3: Although she lived in strict monastic circles, yet her light was diffused in the whole world. She restricted herself within, yet she was manifested to those outside. Clare hid herself; and her life is known to all . . . .
- #1: Clare was silent, yet the fame of her was everywhere heard.
- #2: Clare remained in her cell, yet she was preaching to the city.
- All: Neither is this to be wondered at, for so shining and brilliant a light could not hide its own brightness, or prevent it from illuminating the house of the Lord.
- #3: This glorious light, clear alike in name and in deed, belonged to a family of no small luster of the city of Assisi. She was of knightly lineage on both sides, her father himself being a knight. Being wealthy, they owned extensive possessions including a castle in the country and a house in Assisi.
- #1: Her mother, Ortolana by name, about to bring forth a fruitful plantlet in the garden of the Church, was herself not wanting in good fruit. For although she bore the yoke of marriage and was bound by household duties, yet she devoted as much of her time as she could to divine service and was unremitting in works of piety.
- #2: This devout woman crossed the sea with other pilgrims and, having visited those spots which the God-man hallowed by his

sacred footprints, at length returned home with joy. On another occasion she went to pray at St. Michael, and with still greater devotion did she visit the shrines of the Apostles.

#3: What more need be said? By the fruit the tree is known, and the fruit is commendable in virtue of the tree. An abundance of the divine favor preceded in the root so that the wealth of holiness might follow in the branchlet.

#1: When finally Ortolana was with child and the time of her delivery was at hand, as she prayed earnestly before the cross in a certain church, to the end that the Crucified might bring her safely through the perils of childbirth, she heard a voice saying to her:

All: Fear not, woman; for you shall in safety bring forth a light, which will illumine the world more clearly.

#2: Taught by this oracle, Ortolana directed that the new-born infant, when born again in holy Baptism, be named Clare in the hope that the brightness of the promised light might in some way be verified after the good pleasure of the divine Will.

#3: Early in her life Clare learned with a docile heart, the rudiments of faith from her mother's lips. In this way, mercy growing up with her, she showed a tender heart, commiserating the miseries of the miserable.

#1: Gladly would she stretch out her hands to the poor, and from the abundance of her house she supplied the wants of many.

#2: She deprived her own body of delicacies and, secretly sending them out by messengers, relieved the hunger of the orphans.

#3: Clare grew to love the practice of holy prayer, and so often experienced its sweetness, that little by little she accustomed herself to a life of seclusion.

#1: When, therefore, Clare began to taste the first sweetness of divine Love, she saw that the fleeting image of worldly beauty was to be spurned.

#2: And, taught by the unction of the spirit, she valued the empty things of the world according to their worthlessness.

#3: Hidden under her soft and costly garments she would wear a little hairshirt, thus dressing with the world outwardly while putting on Christ inwardly.

All: But when at length her family wished Clare to make a noble alliance, she in no way acquiesced, but feigning to postpone earthly espousals, she commended her virginity to God.

#1: Such were the manifestations of Clare's virtues in her paternal home . . . .

#2: such the first fruits of the spirit . . .

#3: such the preludes of her holiness.

#1: All unknown to herself, Clare began to be praised by her neighbors, and, the fame of her secret acts being published, the report of her goodness was noised among the people.

#2: Blessed Francis, struck by the fair fame of so favored a maiden, was not less wishful to see her and converse with her, exhorting her to contempt for the world, showing her in vivid words the bareness of earthly hopes and the deceitfulness of earthly beauty. He instilled into her ears the sweet espousals of Christ, persuading her to dedicate herself wholly to that Blessed Spouse who out of love became man.

#3: She listened willingly to his holy words, for already did she desire to hold the world and all earthly goods in contempt and to serve God alone in voluntary poverty.

All: So fervent was this desire, that she sold all she possessed of value and distributed it in alms to the poor, in homage to her poor espoused Christ.

*(Members of the chorus exeunt, as Clare enters and begins speech.)*

## Act One

Clare: O sing to Him a new song,  
Sing to the Lord, all the earth;  
For the Lord is my strength and my praise,  
And He is become my salvation.  
With all my being I seek to embrace Him . . .  
My poor Christ, my Lord and my King!  
O let my heart be warmed by the fervor of His love . . .  
Draw me to yourself, O Lord, and I will strive unceasingly  
In the delicate fragrance of your perfume.  
Your love is more delightful than wine,  
Your name is an oil poured out,  
And that is why the maidens love you, O celestial Bridegroom.  
Bring me into your house where your right hand will be held out  
to me  
And I shall receive your kisses.  
You alone will be my joy and gladness,  
I praise your love above wine;  
How right it is to love you!

Groom: *(from offstage)* Good people, come and help me in the work on this convent, for here there will dwell devout women, and our

heavenly Father shall be glorified throughout the length and breadth of His Church by the sweet odour of their conversion.

#1: *(enter while saying)* Go forward and preach the message that the kingdom of God is at hand. Take nothing for your journey, for freely you have received, so freely give, for a laborer must earn his living.

#2: *(enter while saying)* If you will be perfect, go and sell what you have, and give it to the poor . . .

#3: *(enter while saying)* You cannot serve God and Mammon, for either you will love the one and hate the other, or serve one and despise the other.

Groom: *(enter while saying)* If anyone wishes to come after me, let him deny his very self and take up his cross and follow me, for if you lose your life for my sake, you will gain it.

Clare: Christ, my Lord, save me; in you, O Lord, have I hoped,  
Let me be free from this confusion.  
Deliver me in your justice and rescue me;  
Incline your ear to me and save me.

The kingdom of heaven is reserved for the poor  
Since the love of earthly riches causes us to lose  
The fruits of divine Love.

I have been called to be his pattern and mirror;  
Therefore I am under extreme obligation to bless and praise him,  
To fortify myself increasingly in him;  
To despise the world with all its pomps and vanities;  
Freely to serve the Highest in abject poverty  
In order that my soul may be free for His service of good.

#1: How narrow is the path that leads to this life!

#2: And the door which leads to it is equally narrow!

#3: Only a few who walk in this path enter by this door!

Groom: And even among those who follow this way for a moment,  
O how few are those who persevere therein!

#1: Happy are those to whom it is given to walk in it, and  
to persevere until the end.

#2: You who have entered into the way of the Lord: take heed never  
to depart from it by ignorance or negligence . . .

#3: or in any way by your own fault; for this would be to inflict a  
great injury upon so great a Lord, upon His virgin Mother, upon  
Blessed Francis . . .

Groom: Upon all the Church triumphant and upon the Church militant,  
may the Lord himself, who gave you the gift to begin this work,  
also increase, enrich, and give perseverance until the end.

Clare: May the Lord show his face to me and have mercy on me  
And give me his peace!

Among all the benefits that I have received,  
And receive each day from the liberality  
Of the Father of all mercies.

And for which he deserves incessant praise,  
The chief is the benefit of a vocation.

I am most indebted to Him for it is greatest  
And most perfect of all benefits!

God has convinced me that the soul of a faithful man  
Is greater than the heavens,

For while all other creatures are incapable of containing their  
Creator,

One single faithful soul can be his throne and dwelling.

Only those who despise all riches of the world will be the dwell-  
ing place of the Lord in all his plenitude,

While earthly kings and queens,

Who in their pride would exalt themselves

Until their head is lost in the clouds of heaven

Will perish on the dung heap.

#1: Your bridegroom is the most beautiful of the children of men,  
yet for your salvation He was disfigured beyond recognition; His  
body was torn by flagellation, and He died on the cross amidst the  
most intense sufferings.

#2: Think on this, O illustrious Queen: As a poor virgin hold fast to  
Christ the poor one; tell yourself that it was for your sake that  
He became abject and despised, and follow Him gladly, consenting  
for His love to be yourself despised in the eyes of men.

#3: Beware of all pride, vainglory, envy, covetousness, care, and soli-  
citude for earthly things. Rather be humble, prayerful, pure in  
heart, and patient in time of sickness and adversity . . .

Groom: for the Lord says: "Blessed are they that suffer perse-  
righteousness, for theirs is the kingdom of heaven," and also,  
"You shall be hated of all men for my name's sake, but he that  
shall persevere till the end, he shall be saved."

Clare: The Son of God has made himself my way!  
What a great and happy exchange which consists  
In abandoning the good things of earth  
For those of eternity—

To relinquish one and to receive a hundred,  
And to possess a joy which can never end.

In refusing the hand of royalty

And casting away all the pomps of the world,

I embrace holy love in blessed poverty,

And in spirit of deep humility  
I set out to walk in the footsteps of Jesus,  
Whose bride I am.  
Tell me, then, you whom my heart loves:  
Where will you lead your flock to graze,  
Where will you rest at noon?  
That I may no more wander like a vagabond,  
But be one of the flock of your companions.

*Chorus:* If you do not know this, O illustrious Queen,  
follow the tracks of the flock, and take yourself to graze close  
by the shepherd's tent.

*Clare:* I hear my Beloved.  
See how he comes leaping on the mountains,  
Bounding over the hills.  
My Beloved is like a gazelle,  
Like a young stag.  
See where he stands behind our wall.  
He looks in at the window,  
He peers through the lattice.

*Groom:* Come, then, my love, my lovely one, come.  
For see, the winter is past, the rains are over and gone.  
The season of glad songs has come, the cooing of the turtledove  
is heard in our land.  
Come, then, my love, my lovely one, come.  
My dove, hiding in the clefts of the rock, in the coverts of the  
cliff,  
Show me your face, let me hear your voice;  
For your voice is sweet, and your face is beautiful!

*Chorus:* O Queen and bride of Jesus Christ, look each day into the mirror  
which reflects His eternal light;

*#1:* more and more you will see the reflection of your own face;

*#2:* adorn your house within and without with every flower of virtue,

*#3:* and put on the garment due to the daughter and bride of  
the King of Kings.

*Chorus:* Give to Him what you have vowed to Him. Give it with scrupulous  
care. He will know how to repay your sacrifices.

*#1:* Keep faithful to your divine Bridegroom to whom you have  
consecrated yourself,

*#2:* and be sure that your efforts will be rewarded with the crown of  
immortality. The period of trial is short; that of the reward,  
unending.

*#3:* With the whole strength of your soul, love Him who is infinitely

adorable. Let the thought of Him be always in your mind.

*Chorus:* Watch and pray unceasingly, and apply all your strength to finish  
the good work which you have begun so well.

## Act Two

*Clare:* My Beloved is mine and I am his.  
He pastures his flock among the lilies.  
Before the dawn-wind rises,  
before the shadows flee,  
return! Be, my Beloved,  
like a gazelle, a young stag,  
on the mountains of the covenant.  
On my bed, at night, I sought him  
whom my heart loves.

I sought him but did not find him.  
So I will rise and go through the city;  
in the streets and the squares  
I will seek him whom my heart loves . . . . .  
I sought but did not find him.  
The watchmen came upon me  
on their rounds in the city;  
"Have you seen him whom my heart loves?"

*#1:* And who is this you are seeking . . .

*#2:* Tell us his name . . .

*#3:* What does he look like . . .

*Chorus:* Speak to us in our own language,  
so that we can understand you!

*Clare:* What can I say?  
Human language must be silent,  
for no words will ever express  
the love I possess . . .  
love for which the Savior  
consented to suffer so grievously  
for our redemption.  
That ineffable love which  
flung the Savior onto the wood  
of the cross, there to die  
an infamous death.  
For He deserves all the love of my heart;  
He has given himself entirely  
for love without reserve.

Scarcely had I passed them,  
than I found Him whom my heart loves.  
I held him fast, nor would I let him go  
till I had brought him into my mother's house,  
into the room of her who conceived me.

*Groom:* I charge you, daughters of Jerusalem, by the gazelles, by  
the hinds of the field, not to stir my love, nor rouse it,  
until it pleases to awake.

*Clare:* O blessed poverty who gives eternal riches  
to those who love and embrace her!  
O holy poverty, it is enough to desire you  
and to share in you, for God has promised the  
Kingdom of heaven, eternal glory, and a life  
of rest and blessedness!  
O beloved poverty, whom my Lord Jesus Christ  
found worthy of his love—he to whom heaven and  
earth, and all creation are eternally subject.

*Groom:* Fear not, woman, for I will preserve the treasure  
of your virginity always intact and unspotted,  
for my love will be the sure protection of your chastity,  
my touch will purify you more and more, and possessing me,  
you will always remain a virgin!

*Clare:* I exult with spiritual delight!  
For having preferred the contempt of the world to its honors,  
and poverty to the riches that perish . . .

*Groom:* In heaven you are gaining an ample recompense,  
and these treasures are safe from rust that corrupts  
and the moths that devour;  
and thieves do not break through and steal.

*Clare:* Nor shall I appropriate anything for myself;  
but as a pilgrim and stranger  
shall I dwell on the face of the earth,  
gathering alms with confidence,  
and be content to serve you, my Lord,  
in poverty and humility.  
Nor shall I be ashamed to live thus,  
since for our sake  
you made yourself poor in this world,  
although you are rich, in order that by your poverty  
we might become rich.

*Groom:* You are now bound to me in love,  
for I adorn your breast with precious stones  
and pierce your ears with rings of inestimable value,

I give you a girdle of finest gold and set on your head  
a golden crown bearing the arms of sanctity.

*Clare:* Your power surpasses any earthly might,  
your beauty is incomparable,  
there is no love like yours.  
Though I am feeble and fragile in body . . .  
no privation or poverty, travail, tribulation,  
or contempt of this world can turn me away.  
Rather by your love and grace  
they will all seem an ineffable delight.

*Groom:* How beautiful you are, my love, how beautiful you are!  
Your eyes are doves . . . your face oval,  
your forehead spacious, your coloring dazzling,  
and your hair bright as the sun.  
A celestial smile plays in your eyes and round your mouth.

*Clare:* How beautiful and worthy are you, my Lord;  
When so great a Lord descended into the womb of a virgin,  
you appeared to the world as one despised and needy and poor.  
And this you did that man, who is destitute, so indigent,  
so famished for celestial food, might become rich in the  
Kingdom prepared for him above.  
What beauty it must have been to see you lying in the manger  
in the midst of the utmost poverty and wrapped in miserable  
clothes.

O admirable humility! O stupefying poverty!  
The King of angels, the Savior of heaven and earth,  
lying in a poor manger!

*Groom:* Perchance then your heart will burn with the desire  
to imitate me and to suffer with me.  
If you also suffer, you will be glorified with me;  
if you weep with me, you will also rejoice;  
if you remain on the cross with me, you will dwell  
with me in heaven, in the light of the saints.  
Your name will be written in the book of life  
for ever and ever; you will have exchanged the perish-  
able goods of this world with those that are eternal,  
and together we will live in unending joy and happiness.

*Clare:* What solicitude, what dedication of body and soul  
is needed to obey all your wishes, in order to return  
the talents received from you with increase.  
I desire only to contemplate you more and more, my Lord,  
to have no other desire than to imitate you and to be  
your poor handmaid embracing her poor Christ.  
In you, I can do all things, for you are my strength.

He has taken me into his banquet hall, and the banner he raises over me is love. Feed me with your raisin cakes, restore me with your apples, for I am sick with love. His left arm is always under my head, and his right embraces me.

*Groom:* You are wholly beautiful, my love, and without a blemish. Come, my promised bride—you ravish my heart with a single one of your glances. What spells lie in your love! You are my garden enclosed, my sister, my promised bride; a garden enclosed, a sealed fountain that makes the gardens fertile; a well of living water that streams forth from you—

*Clare:* Awake, north wind, Come, wind of the south! Breathe over my garden to spread its sweet smell around. Let my Beloved come always into his garden, and let me taste its rarest fruits.

*Groom:* I come into my garden, my sister, my promised bride. I gather my fruits, I eat my honey, I drink my wine. Eat, friend, and drink with me . . . Drink deeply, my dearest friend. I charge you, daughters of Jerusalem, not to stir my love, nor rouse it, until it pleases to awake.

### Act Three

*Clare:* I sleep in comfort, by my heart is always awake. I hear my Beloved constantly knocking . . .

*Groom:* Open to me, my sister, my love, my dove, my perfect one, for my head is covered with dew, my locks with the drops of the night.

*Clare:* I have taken off my tunic; am I to put it on again? My Beloved thrusts his hand through the hole in the door; and I tremble to the core of my being. Then I rose, to open to my Beloved, but he had turned his back and gone! My soul failed at his flight. I sought him but I did not find him. I called to him but he did not answer. The watchmen came upon me as they made their rounds in the city. They beat me, they wounded me, they took away my cloak, they who guard the ramparts. I charge you, daughters of Jerusalem, if you should find my Beloved, what must you tell him? That I am sick with love.

*Chorus:* What makes your Beloved better than other lovers,

O loveliest of women?  
What makes your Beloved better than other lovers,  
to give us a charge like this?

*Clare:* He is a great Lord . . . he made himself poor, although he was rich, in order that by his poverty we might become rich indeed.

For love . . . he was poor in the manger, poor during his life, becoming the least of men: despised, struck, scourged with blows of a whip, dying on the cross amidst the cruelest of pains. Truly a great Lord, worthy of all praise, love, and honor . . . the most beautiful of all the children of men: such is my Beloved, such is my friend, O daughters of Jerusalem.

*Chorus:* Where did your Beloved go, O loveliest of women? Which way did your Beloved turn, that we may help you to look for him?

*Clare:* Back to his mountain of spices . . . his garden where he shepherds the flocks . . . Although alone, I am still my Beloved's and my Beloved is mine.

*Groom:* Fear not, my lovely one . . . have faith in me! You are beautiful, my love, as fair as Jerusalem. Turn not your eyes away, for they hold me captive. My dove, you are unique, mine, unique and perfect. You are the darling of your mother, the favorite of the one who bore you. The maidens look on you and proclaim you blessed. All peoples sing your praises!

*Chorus:* Who is this arising like the dawn, fair as the moon, resplendent as the sun? Return, return, O illustrious Queen, Return, return, that we may gaze on you.

*Clare:* I am my Beloved's and his desire is for me. Come, come, my Beloved, let us go into the fields and make your earth fertile to your presence again. I will always give you the gift of my love . . . I would kiss you outdoors, without being ashamed, for your left arm is under my head, and your right embraces me.

*Groom:* I charge you, daughters of Jerusalem, not to stir my love nor rouse it, until it pleases to awake.

*Chorus:* Who is this coming up from the desert leaning on her Beloved?

*Clare:* You have awakened me under the tree where my mother conceived me, there where she gave birth. Beloved . . . Seal Seal my heart to yours. For love is strong as Death . . . love which no flood can quench nor torrents drown. Were a man to offer all the wealth of his house to buy love, contempt

is all he would purchase; for your love is your gift, which only you can awake and stir in any soul.

*Groom:* Let us haste away, Beloved. Now be like a gazelle, a young stag, on the spicy mountains.

## Epilogue

*#1:* The solemnity of Palm Sunday was drawing nigh, when the girl with great fervor betook herself to the man of God for counsel as to her retreat from the world—as to what was to be done, and how she was to do it.

*#2:* Father Francis ordained that on the feast day Clare, dressed out and adorned, should come to the blessing of the palms with the rest of the people, and that on the following night she was to escape to the freedom she sought.

*#3:* When Sunday had come, the girl, radiant in festive array among the crowd of women, entered the church with the others. The following night Clare, with a trusty companion, began her longed-for flight.

*#1:* But not wishing to leave by the usual door, she broke open, with a strength that astonished herself, through a wall firmed up by a mass of beams and stones. Thus, leaving behind her home, city, and kindred, Clare hastened to St. Mary of the Portiuncula, where the friars who were keeping vigil at the little altar with lighted torches received the virgin Clare.

*#2:* Immediately, casting aside the sordidness of Babylon, she there gave a bill of divorce to the world, and forsook her various ornaments, her hair being shorn at the hands of the friars. This is that place in which the new militia of the poor, under the leadership of Francis, took on its happy beginnings.

*#3:* She had chosen, with all enthusiasm of spirit and heart, most holy poverty, and she took a spouse of nobler rank than her family could have offered—our Lord Jesus Christ.

*#1:* May we too possess her untainted love of poverty, the virtue that was so close to her heart.

*#2:* Her love for it was so burning that she embraced it ever more ardently.

*#3:* And for nothing in the world would she ever loosen her hold upon her Beloved . . . poverty.

*Chorus:* Sing to him, all you peoples, a new song,  
Enliven the earth with his praises,

For the Lord is our strength,  
and he is our salvation.  
By losing her life,  
Clare gained eternal life,  
together with her poor Christ.

*Finis*

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# Models of the Church and Their Effect on Lay Spirituality

ROBERT E. DONOVAN, O.F.M.

ANY DEVELOPMENT in regard to the position of the layman or lay spirituality in Roman Catholicism depends upon (1) the self understanding of the Community (Church) as community (i.e., an ecclesiology), and (2) following from this, the understanding of the clerical and religious states vis-à-vis the lay state.

In interpreting her mystery to herself the Church has used and is using many images and models (hierarchical society, Mystical Body, etc.), each of which influences her self-understanding and thus the theology of the laity. It is easy to see that the position of a part (the laity) depends upon one's global view of the whole (the Church). As Yves Congar points out, "at bottom, there can be only one sound and sufficient theology of the laity and that is a 'total ecclesiology.'"<sup>1</sup> To be fully true to the Church's nature as mystery, all ecclesiologies should include as many models and images as possible.<sup>2</sup> Unfortunately, this is not usually the case. More frequently we find one or another image stressed to

the neglect of others. For example, when describing the Church as a hierarchical society it would be almost necessary to speak about the lay state only over against the clerical and religious states.

## I. The "People of God" Image

THE MOST marked attempt to reintroduce other models into the Church's self-understanding can be seen in the work of Vatican II. Aware that no development of any kind could take place in the Church without a newly formed self-analysis, the Council fathers spent a great deal of time and effort hammering out such an ecclesiology. Convinced that they should complete the work done at Vatican I, they presented the Church and the world with an ecclesiology that was complete. No longer wary of criticism, the fathers, in *Lumen Gentium*, placed the reality of the Church squarely in the realm of mystery. Unlike the fathers at Vatican I, they saw the Church more as "a mysterious and theological reality

than a merely sociological and juridical entity."<sup>3</sup> Tracing this theme through the varied symbols and images (such as Bride of Christ, vineyard, vine and branches, etc.) used to express the self-awareness of the Church, the Fathers seized upon the model "People of God" as being most expressive of how they see, and invite all the world to see, the results of the Church today. In the model which traces the development of the Church from its pre-existence in the covenant community of Israel through its present existence as the "New People of God" to its future fulfillment in the Parousia, the emphasis is upon Church as community.

At all times and among every people, God has given welcome to whosoever fears him and does what is right (cf. Acts 10:35). It has pleased God, however, to make men holy and save them *not merely as individuals without any mutual bonds, but by making them into a single people which acknowledges him in holiness*. He therefore chose the race of Israel as a people unto himself. With it he set up a covenant . . . All these things, however, were done by way of preparation and as a figure of that new and perfect covenant . . . Christ instituted this new covenant . . . in his blood (cf. 1 Cor. 11:25), by calling together a people made up of Jew and Gentile, making them into one, not according to the flesh, but in the Spirit . . . That messianic people has for its head Christ . . . Its law is the *new commandment of love* as Christ loved us (cf. Jn. 13:34). Its goal is the Kingdom of God . . . So it is that this

messianic people . . . is . . . a lasting and sure seed of unity, hope, and salvation for the whole human race.<sup>4</sup>

By means of this model, the Church can no longer be viewed in any triumphalist way. She is the pilgrim and human Church ever in need of a renewal and reform until her mission, seen in the most universal terms, has been accomplished. To accomplish it she must always exhibit herself as a community, joining all those elected together by mutual bonds. The hierarchy-laity differentiation, declared to be of divine origin, is not to be dissolved, but is to be seen in a new light, with a new emphasis.

Secondly, continuing the Christocentric theme of *Lumen Gentium*, the fathers of Vatican II have chosen the "People of God" model to reinforce the intimate connection between Christ and the people and the consequent union among the people. Jesus, as the "great High Priest" who became through his death and resurrection the guarantee and mediator of the New Covenant, joins together at one and the same time man with God (through the forgiveness of sins) and man with man (through the bond of love). This is not a static but a dynamic joining; it is a joining that must be seen in the eschatological perspective of "the already but not yet." They are united; they must be united. And so, to continue the mediatorship of

<sup>1</sup>Yves Congar, *Lay People in the Church*, trans. by D. Attwater (Westminster, Md.: Newman Press, 1957), p. xxviii.

<sup>2</sup>For a more complete study of this see Avery Dulles, *Models of the Church* (Garden City, N.Y.: Doubleday, 1974).

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<sup>3</sup>Eugene Fairweather, "The Church," in *The Second Vatican Council: Studies by Eight Anglican Observers*, ed. by Bernard C. Pawley (New York: Oxford University Press, 1967), p. 60. For an example of this in the text, see *Lumen Gentium* in Walter Abbot, ed., *The Documents of Vatican II* (New York: Guild Press, 1966), p. 21. All future quotations from this document shall be from this edition.

<sup>4</sup>*Lumen Gentium*, §9 (pp. 25-26), emphasis added.

Christ, "the baptized, by regeneration and the anointing of the Holy Spirit, are consecrated into a spiritual house and a holy priesthood."<sup>5</sup> Working and praying, this people awaits the day when "the entire world may become the people of God."<sup>6</sup>

The work of this new "People of God" is that of giving witness to the very reality they constitute, i.e., the effective presence of the reign of God. They dispense this public grace by being a community. There is no place here for individualism. Called not as individuals, but as "a single people," no one person or group is the Church, but all existing together, bound to one another by a mutual need. This very principle was recognized when the fathers decided to speak of "People of God" not as referring simply to the laity but to all "the faithful, from the bishops to the simplest of Christians, who are called to share in the history of salvation."<sup>7</sup> This principle was also emphasized by putting this chapter before that on the hierarchy, thus describing first what all hold in common. In this way the Council fathers made sure that no one should fail to realize the importance of the laity's participation in the priesthood of Christ.

Indeed, while explaining that "the common priesthood of the faithful" and "the ministerial or hierarchical

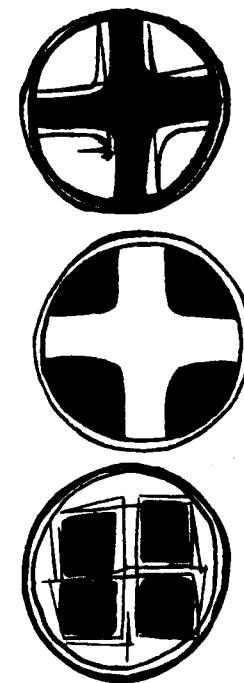
priesthood" are not to be confused, the document maintains they are to be seen as "interrelated." Commenting on this text, Aloys Grillmeier points out that, while they are different, "the common and the special priesthood are ordained to each other, by virtue of their common participation in the priesthood of Christ."<sup>8</sup> While not demeaning this hierarchical priesthood, *Lumen Gentium* situates it squarely within the "People of God." It is not to be seen as something separate from or opposed to the "People of God," but as something at the service of all of God's people. Going on, the Council fathers also recognize the laity's participation in Christ's prophetic office. This participation, Eugene Fairweather rightly claims, the laity practices "not only by its witness in life and worship, but also in its common proclamation of the one faith (especially in the family, which the fathers call the domestic Church), which is one manifestation, at any rate, of the Church's infallibility."<sup>9</sup> Brief mention is also made of the laity's participation in the kingship of Christ.

Throughout this treatment of the close relationship of hierarchy and laity, the fathers, without overlooking the special authority of the hierarchy, emphasize the charismatic gifts that the Spirit freely distributes "among the faithful of every rank."

"By these gifts," the document maintains, "He makes them [the faithful] fit and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the Church."<sup>10</sup>

This just reinforces, once again, the stress on unity. In a Church which is no longer seen as primarily a hierarchical society of unequals but a community, what becomes important are not those things which tend to separate the parts, but those which tend to unite them. Thus the emphasis on the charisms in which all share, albeit some institutionally and governmentally, and the emphasis, to be found more fully detailed in chapter three of *Lumen Gentium*, that "the sublimity of hierarchical functions consists in their ordination to service,"<sup>11</sup> again show the preoccupation of the fathers with the themes of equality and service.

Moreover, by placing the chapter on the Universal Call to Holiness before that on Religious, the Council fathers once again emphasize what the whole Church shares in common before treating its particularities. Through their insistence that "it is evident to everyone that all the faithful of Christ of whatever rank and status are called to the fullness of the Christian life and to the perfection of charity,"<sup>12</sup> the Council fathers have put to rest the notion that only a chosen few are called to perfection. While not demeaning the work of religious, *Lumen Gentium* is quick



to point out that "profession of the evangelical counsels" is urged on all within the Church. So, although the religious state belongs inseparably to the life of the Church, it should be seen neither as an intermediate stage "between the clerical and lay states" nor as above both.<sup>13</sup> The distinction between those in the religious state and the laity or diocesan clergy is based, therefore, "on a special and more charismatic type of call." So, "religious as such possess no authority in the Church. They have another task which is of supreme importance,"<sup>14</sup> and they are to pursue

<sup>5</sup>*Lumen Gentium*, §10 (p. 27).

<sup>6</sup>*Lumen Gentium*, §17 (p. 37).

<sup>7</sup>Gerard Philips, "History of the Constitution *Lumen Gentium*," in *Commentary on the Documents of Vatican II*, ed. by Herbert Vorgrimler (5 vols.; New York: Herder & Herder, 1967), I, 128. Hereafter referred to as *Commentary*.

<sup>8</sup>Aloys Grillmeier, "Chapter II, *Lumen Gentium*," in *Commentary*, I, 158.

<sup>9</sup>Fairweather, "The Church," p. 67.

<sup>10</sup>*Lumen Gentium*, §12 (p. 30).

<sup>11</sup>Congar, "The People of God," p. 200.

<sup>12</sup>*Lumen Gentium*, §40 (p. 67).

<sup>13</sup>*Lumen Gentium* §§43-44 (pp. 74-75).

<sup>14</sup>Philips, "History," pp. 123-24.

their task as "married couples and Christian parents should follow their own proper path to holiness."<sup>15</sup>

It must be obvious from what has been presented thus far that Vatican II was determined, especially in and through the model of the "People of God," to expand the narrow, juridical, and clerical understanding of the Church. Urged on by the laity's thirst for first class citizenship, they began to meet that demand. In their overall emphasis on an expansive view of the whole Church, they are recognizing that the laity as well as the hierarchy are the Church, the "People of God."

Finally, through this model, *Lumen Gentium* expands in a truly catholic manner the notion of the Church as community, to include the whole family of man. Improving on the thought of *Mystici Corporis* (Pius XII), the Council fathers maintain that "the unique Church of Christ . . . subsists in the Catholic Church."<sup>16</sup> All those who are joined together in the visible community ruled by the Supreme Pontiff and the bishops "are fully incorporated into the society of the Church," and, "possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her."<sup>17</sup> The boundaries of the People of God do not, however, stop there. They are also "linked with those who, being baptized, are honored with the name of Christian," and are "related in various ways to those who have

not yet received the gospel."<sup>18</sup> No longer in a polemical atmosphere, but with mutual respect and in dialogue, the people of God are reminded of its task, to be for each and all the visible sacrament of the saving unity of Christ.

The non-ecumenical understanding of the Church is thus expanded. All the disciples of Christ are called upon to spread the faith, not by deprecating any cultural or religious practice, but by healing, ennobling, and perfecting it unto the glory of God.<sup>19</sup> They are to do this as the People of God, i.e., the historic and visible form which God's will for the salvation of man takes. "It is," as Yves Congar indicates, "the People of God that transmits through the world the offer of grace and of the Covenant; it is the community of Christians united to their pastors that is the sign and the instrument of the 'dialogue of salvation.'"<sup>20</sup> The task of the whole Church, then, is simply to be, clergy and laity, the People of God.

Through this model, then, the fathers have, first of all, emphasized the pilgrim nature of the Church; secondly, they have taken pains to bring out the Church's essentially communal nature; and finally, they have hoped to set the Church clearly on an ecumenical path. Although this model is probably the most important and the most widely used by the Council, the model of the Church as Mystical Body—or just

## The laity, as well as the hierarchy, are the Church, The "People of God."

"Body"—is also prominent. Once again, this model is presented in a much more expansive, mysterious, sacramental, participatory, and less juridical way than it had been in *Mystici Corporis*. As a corollary to "People of God," the Mystical Body image is used to emphasize the same points. It, like the "People of God," is all inclusive. "The whole human race," the *Decree on the Missionary Activity of the Church* states, is to "coalesce into the one body of Christ."<sup>21</sup> Further, the hierarchy, laity, and religious are all called to a ministry of service in building up Christ's Body. This is to be accomplished by being a body. As recipients of the various gifts of ministry that Christ distributes to his Body, that body is called to "serve each other unto salvation, so that, carrying out the truth in love, [they] may through all things grow up into him who is [their] head."<sup>22</sup>

The only note not totally in keeping with this new self-understanding of the Church is the frequent use of the "Mother Church" model. Though it is often used in the universal sense of Mother of all mankind, it seems in other instances to have the narrower meaning of hierarchical society. For example,

the Church can be called a mother, *Lumen Gentium* maintains, because "by her preaching and by baptism she brings forth to a new and immortal life children who are conceived of the Holy Spirit and born of God."<sup>23</sup> Here "Mother Church" is almost identified with the hierarchy in a manner reminiscent of the hierarchical model of Vatican I.

With this rare exception, then, the "People of God" model and its corollary, the Mystical Body, definitely indicate a development in the Church's self-awareness that has affected and will continue to affect the layman's self-awareness and spirituality. The next question is now to flesh out this communal and participatory model of the "People of God." The laity together with the religious and the clergy are looking for ways to enhance the community aspect of the Church's structure so that one could describe the Church no longer "as a pyramid where the laity serve as a base whose sole purpose is to support the hierarchical and sacerdotal summits . . . [but] like a plant whose seed, embedded in the soil, produces not only the stem and stalk of jurisdiction and of orders, but also the overflowing life which is the flower of the plant, namely the faithful laity."<sup>24</sup>

<sup>15</sup>*Lumen Gentium*, §41 (p. 69).

<sup>16</sup>*Lumen Gentium*, §8 (pp. 22-23).

<sup>17</sup>*Lumen Gentium*, §14 (p. 33).

<sup>18</sup>*Lumen Gentium* §15 (pp. 33-34).

<sup>19</sup>*Lumen Gentium* §17 (p. 36).

<sup>20</sup>Congar, "The People of God," p. 205.

<sup>21</sup>*Decree on the Missionary Activity of the Church*, §7 (p. 594).

<sup>22</sup>*Lumen Gentium*, §7 (p. 21).

<sup>23</sup>*Lumen Gentium* §64 (p. 93).

<sup>24</sup>Ephram McDonald, "The Challenge to Change: The Decree on the Apostolate of the Laity," *At-One-Ment* 9 (1967)..

## II. A Teilhardian Model for Church as Community

TO ACHIEVE this end a new model of the Church as community might be helpful. For this new picture we might use some of the ideas and images of Pierre Teilhard de Chardin. Teilhard has left no systematic treatment of the nature of the Church, but from the general tenor of his Christology and from scattered remarks, it is possible to arrive at an idea of what he thought. For him, the Church is a phylum of Love whose axis is Rome. Historically, stemming from the Man Jesus, this phylum has appeared and grown within the Noosphere. It is not an accessory or divergent shoot but, in its trend toward a synthesis based on Love, it takes on all the properties of the leading shoot of biogenesis (or, if you will, of socialization). Moreover, it definitely exhibits the fact that it is in actual relationship with Christ, the Universal Center.<sup>25</sup> Indeed, for Teilhard the whole of the Christian Phenomenon can be summed up by an understanding of the meaning of Love:

Christ's essential message is wholly contained in the proclamation of a divine Fatherhood: put another way,

in the assertion that God, personal Being, is to man the term of a personal union. . . . The gift of the heart instead of the prostration of the body, communion transcending sacrifice, and God-Love finally attained only through Love; therein lie the psychological revelation and the secret of Christian Love.<sup>26</sup>

It is within the Christian phylum, moreover, that a genuine universal (person-total) Love "has not only been conceived and preached, but has also been shown to be psychologically possible and operative in practice."<sup>27</sup>

Thus it is in this phylum that the operation of personalization finds its axis. To use another image, it is an interior cone within the cone of evolution. As such it does not act as a parasitic organism but rather as a catalytic agent spreading out, impregnating and sustaining gradually the growing Mass of the world.<sup>28</sup> So we can say with Teilhard that Christ (the revelation of Love) grows within mankind through the Church.<sup>29</sup> What this means within the Teilhardian system, is that the attraction of Christ (Love-Charity), although active in the whole world, is found "revealed" in its fullness (Charity or Super-charity) in the collective reality, the Phylum of

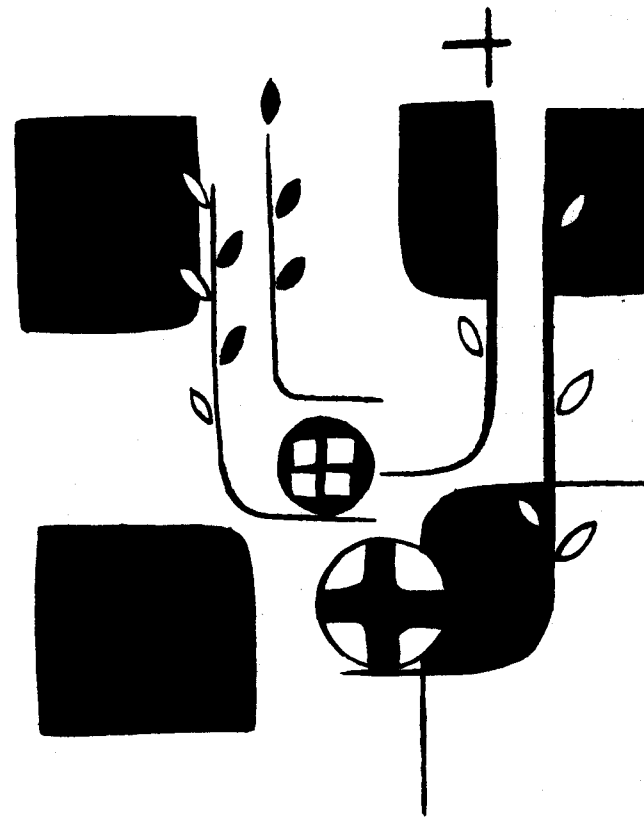
<sup>25</sup>For the use of "Phylum of Love," see Pierre Teilhard de Chardin, "L'énergie humaine," in *Energie humaine* (Paris: Editions du Seuil, 1962), p. 195; *The Phenomenon of Man*, pp. 295-96, 298; "Turmoil or Genesis?" in *The Future of Man*, p. 215; "Esquisse d'une dialectique de l'esprit," in *L'activation de l'énergie* (Paris: Editions du Seuil, 1963), p. 154. For Rome as axis see Teilhard, "Letter of October 7, 1948," in *Letters from a Traveller* (New York: Harper & Row, 1962), p. 299. For a more complete treatment, see Christopher Mooney, *Teilhard and the Mystery of Christ* (New York: Harper & Row, 1966), pp. 148-88.

<sup>27</sup>Teilhard, "L'énergie humaine," pp. 193-94.

<sup>28</sup>Teilhard, *The Phenomenon of Man*, pp. 295-96.

<sup>29</sup>Teilhard, "Esquisse d'une dialectique," p. 151.

<sup>30</sup>Teilhard, "Social Heredity and Progress," in *The Future of Man*, p. 34.



Love, the Church. If the world can be viewed as the process of Christ-in-genesis, so much more must this be true of the Church, which is the leading shoot of this process.

Within the Phylum of Love, then, Christ is (if I may use the term) more present as the Physical and Personal Center of the Universe. To be more specific, within the Phylum of Love one does not have to wait until death to achieve union. By the very fact that Love is more intensely

active in this inner cone, union is already achieved. Indeed, Teilhard claims that prior to death, by grace and the sacraments, Christians are already transferred into union with the Body of the Risen Christ (as a sort of foretaste of the fuller union at death).<sup>30</sup>

United thus with the Physical and Personal Center of the Universe, it is the specific task of this phylum to be the forerunner in "building up the Body." Since the phylum by

<sup>30</sup>Teilhard, "Forma Christi," in *Ecrits du temps de la guerre* (Paris: Grasset, 1965), p. 353.

definition is a collective and dynamic reality, it is the task of all. All the members of this Phylum of Love, this inner cone, must cooperate to move the Christ-in-genesis forward. To do this they must utilize the spiritual energy radiating from Christ—that of uniting the “forward” faith of humanity, in the immanent perfectibility of a world in evolution, with the “upward” faith of the Christian in the transcendent acts of a personal God.<sup>31</sup> The laity, because of their secular ambience, should be in the forefront.

This is not to imply that to be a true Christian one must be a pioneer in research, but it does mean that one must be a pioneer in Love (Charity), which is the Teilhardian key to the future personalization of the world. For “Charity urges us to build a better world here on earth and to be in the first ranks of every campaign for the full development of mankind.”<sup>32</sup> Indeed, for Teilhard the only correct measurement of the movement of Christianity is a measurement not of numbers but of the quantitative evolution of an act of Love. This does not mean that Love (Charity) has not always been present in the Christian phylum or that it was not present in a greater individual intensity as in a Paul or Augustine than may now be found in some individual Christians, but the total Love has become more precise

and is transmitted to ever wider circles.<sup>33</sup>

There must be taking place, in Teilhard's view, within the bosom of the Church, a qualitative growth

of a certain Christological perspective. Through the living tradition of a faith and a mystique the Christian organism diffuses or expresses itself an ever more awakened sense of Christ present and active in the fulfillments of the world. We cannot continue to love Christ without discovering him more and more.<sup>34</sup>

So, the Church as phylum must be a collective and dynamic reality.<sup>35</sup> As a manifestation of the “about-to-be-completed Body” of Christ, the relationship of its members must be seen, according to Teilhard, as more than a slightly heightened familial or friendly association. The relation must be stronger and more respective of persons. It must be like that operating among the cells of a living organism.<sup>36</sup> “To live the cosmic life, is to live with the dominating consciousness that one is an atom of the Mystic and cosmic Body of Christ.”<sup>37</sup> Rather than feeling that one is an autonomous, dominant individual, a member of the Phylum of Love must be a person (already united to Christ) open and giving.

This is to be seen, not as a lessening of the worth of each member of the phylum, but as an increase. For even to an atom who is open and

giving and not closed and dominating there is a grandeur.

As weak as I am, one part of the final success of Life depends on my diligence in exploring the world and perfecting it in me. The consciousness of this task agonizes me and at the same time is a consolation for me in my diminutive state and my obscurity.<sup>38</sup>

Within this interconnected world each “atom” is important, some more than others, but each important for bringing with him that part of the world that he has helped to spiritualize. And so Teilhard can say to all Christians, “Your essential duty and desire is to be united with God. But in order to be united, you must first of all be yourself as completely as possible.”<sup>39</sup>

Seen in another way, the very action of death teaches us that we shall fulfill ourselves (i.e., become fully persons) only by surrendering ourselves to Christ. This process must begin, in Teilhard's view, here on earth. As members of the phylum we must abandon ourselves to Christ, transcendent in Matter. “By baptism in cosmic Matter and in the sacramental waters we are more Christ than we are ourselves—and it is through this precise condition of the predominance of Christ in us that we are ourselves—and it is through this precise condition of the predominance of Christ in us that we may hope to be one day fully ourselves.”<sup>40</sup>

### III. A Scriptural Model of a Corporate Church

ANOTHER IMAGE that might enhance the participatory model of the Church indicated by Vatican II is that of the Church as corporate personality. Like the People of God image this corporate personality image emphasizes the close relationship of the members of the Church to Christ and to one another.

Jesus, the risen Christ, is for Paul a “corporate personality” par excellence. In fact, according to J.A.T. Robinson, the Christ Paul encountered on the road to Damascus was the “corporate” Christ. As Robinson puts it. “Since that day, when he saw Christ in the Church he was persecuting, it seems that he can no longer look into the eyes of a Christian without meeting the gaze of Christ.”<sup>41</sup> To express this unity of Christ with Christians Paul uses the figure of the human body.

He uses the body first of all to express the idea of multiplicity in unity. Indeed, without some form of multiplicity or collectivity you cannot have a unity or a whole. As Robinson says, for Paul the notion of exclusion, whereby Israel was picked out of mankind, and a remnant from Israel, has been reversed. It is no longer the one who represents the many (as in the Servant or Son of Man figure) but the many (the Christians as members of the Risen

<sup>31</sup>Teilhard, “Turmoil or Genesis?” p. 224.

<sup>32</sup>Teilhard, “Quelques réflexions sur la conversion du monde,” in *Science et Christ*, p. 162.

<sup>33</sup>Teilhard, “L'énergie humaine,” pp. 194-95.

<sup>34</sup>Teilhard, “Social Heredity and Progress,” p. 33.

<sup>35</sup>Teilhard, *The Phenomenon of Man*, p. 114.

<sup>36</sup>Teilhard, “Mon univers,” in *Science et Christ*, p. 84.

<sup>37</sup>Teilhard, “La vie cosmique,” in *Ecrits du temps de la guerre*, p. 60.

<sup>38</sup>Ibid., p. 32.

<sup>39</sup>Teilhard, *Le milieu divin*, p. 95.

<sup>40</sup>Teilhard, “Mon univers,” p. 86.

<sup>41</sup>J.A.T. Robinson, *The Body* (Chicago: SCM Press, 1952), p. 58.

Christ) who represent the one, Christ.<sup>42</sup>

The concrete unity of the Christians among themselves is presented by Paul as resembling (or being) the unity among the members of a single human body. "For just as there are many parts in our human bodies, and the parts do not all have the same function, so, many as we are, we form one body through union with Christ and we are individually parts of one another" (Rom. 12:4). Christ incorporates each Christian into his Body, not as an individual but as a member, without the loss of the member's personality or integrity (unique function). Thus the meaning of the expression "one body" seems to be "single personality" (corporate) and this personality is Christ.

How can this be explained, except through the notion of "corporate personality"? As Father de Fraine says,

"Corporate personality" designates at one and the same time an individual person and the group joined to that individual. In order to distinguish the strictly individual Christ from the "extension" of Christ in the Church, we can call the latter the Mystical Christ. We must not however, look upon this "mystic person" (the one body of many members) as a collective "I" or an "impersonal Christ" having an existence apart and being made up of individual Christians as quasi-material parts. The only "I" is that of Christ, in whom all the others are present. Ultimately, in order to understand the unity of the Church,

we must never lose sight of the Adam-Christ contrast.<sup>43</sup>

For Paul, in the view of Father de Fraine, both Adam and Christ are excellent examples of "corporate personality," and by his contrast of them in Romans 5:12-14, Paul wishes to show that Christ's influence is more extensive than Adam's

Humanity is a unity, a single body, made up of Adam and all individual men; whenever Adam as the representative, the first sinner, fell, all humanity in so far as it is a body, fell with him. Christ represents redeemed humanity which forms with him one single body. In so far as he has given himself for us (Heb. 2:14), he secured redemption for all those who would become his members, those who would be incorporated into his body.<sup>44</sup>

Or, as J.A.T. Robinson puts it, "While *sarx* [flesh] stands for man, in the solidarity of creation, in his distance from God, *soma* [body] stands for man, in the solidarity of creation as made for God."<sup>45</sup> Christ became *sarx* (Jn. 1:14) and through the crucifixion-resurrection has enabled man to become *soma*.

Thus, through the personal influence of Christ active in all his members (the expansiveness of the individual), the whole complex of Christ—the "head" and the body—the Christians joined in the body to Christ the head—make up "perfect manhood."<sup>46</sup>

In insisting on the reality of the identification of the individual

Christ with the group (i.e., Christians as his body), we do not intend any demeaning of the individuality of Christ, but rather an expansion of it. For, through the notion of "corporate personality," we can give explicit recognition to the fact that the term "body of Christ" is not univocal. Rather it passes from the collective aspect, Christ identified with his members, to the personal or more individual concept, Christ the intimate life of the body. To put it another way, it passes from the idea that Christ is identical with the entire body to the idea that Christ is the head, who is distinct from the body. Both facets are always present yet distinct.<sup>47</sup>

We must maintain, in this regard, that the Church, the social body of Christ on earth, because of its close identity with Christ, is not to be viewed as an assembly of individuals separately influenced by Christ. Rather, it must be thought of as a tightly knit group capable of being personified; that is, capable of being encompassed in one individual, Christ.

We must maintain at one and the same time that the Church is a unified assembly (because it is the one Body of Christ) and that Christ exerts over all an undeniable supremacy (which, ultimately, assures it unity). There is no incompatibility in these two notions, if we keep in mind the biblical notion of "corporate personality."<sup>48</sup>

We might sum up these applications of the notion of "corporate

personality" to Christ and the Church by quoting A.E.J. Rawlinson, who says:

The new Israel, according to the New Testament thought, is "in Christ" as the Jews were in Abraham, or as mankind was in Adam. The Messiah, the Christ, is at once an individual person—Jesus of Nazareth—and he is more: He is the representative and (as it were) the constitutive Person of the New Israel, potentially inclusive.<sup>49</sup>

How is the influence of Christ made present to the individual Christians? Through the Spirit. This miraculous unity of fellowship which Paul experienced in his conversion was the creation of the Spirit. "For we have all—Jews or Greeks, slaves or free men—have been baptized in one Spirit to form one body and we have all been saturated with one Spirit" (1 Cor. 12:13). The presence of the Spirit (at first experienced in physical form: wind, glossolalia, etc.) is the presence of Christ. And to be "in Christ" is to be in the Spirit. Moreover, for Paul the greatest gift of the Spirit is love (charity). "For, through the Holy Spirit that has been given to us, God's love has flooded our hearts" (Rom. 5:5).<sup>50</sup>

For John, too, love (*agape*) was the translation of the power which was exhibited in the life and death of Christ and in his present regeneration and transformation of hearts. "For God loved the world so much that he gave his only Son, so that no one who believes in him should be

<sup>42</sup>Ibid., pp. 60-61.

<sup>43</sup>Jean de Fraine, *Adam and the Family of Man* (New York: Paulist Press, 1965), pp. 255-56.

<sup>44</sup>Ibid., p. 256.

<sup>45</sup>Robinson, p. 31.

<sup>46</sup>de Fraine, p. 259.

<sup>47</sup>Ibid., pp. 260-61.

<sup>48</sup>Ibid., p. 268.

<sup>49</sup>A.E.J. Rawlinson, "Corpus Christi," in *Mysterium Christi*, ed. by G.K.A. Bell and A. Deisman (London: Eerdmans & Co., Ltd., 1930), p. 235.

<sup>50</sup>C.H. Dodd, *The Apostolic Preaching and Its Development* (New York: Harper & Row, 1964), pp. 58-65.

lost, but that they all have eternal life" (Jn. 3:16). And for John the sign and essence of this new "corporate" community is love (charity). "I give you a new command: Love one another. Just as I have loved you, you must love one another. By this will all know that you are my disciples—by your love for one another" (Jn. 13:34-35).

Through these suggested images the model of the Church as a partici-

patory, cohesive, fraternal community is highlighted. The laity are shown to be essential to the ongoing mission and very life of the Church. The traditional need of the laity for the clergy is still present, but the reciprocity of this need—i.e., the need of the clergy for the laity, is emphasized. Neither alone is the Church but only both together, working as brothers, can make Christ present.



## We Are Mirrors

We are living mirrors of the Lord,  
Giving flesh and bone to Jesus' Word!  
We reflect His light that shows the way  
By the deeds we do and what we say.

Like the fiery prophet, Moses, we  
Mirror in our countenance what he  
Gained from seeing God's most holy Face:  
Living in God's Presence and His grace.

We are faithful mirrors of God's love,  
Lifting hearts and eyes to God above;  
Leading to the mountain top the strayed,  
Won to God because we loved and prayed.

# Mary

MARY LOU SLEEVI

OUR DEVOTION to Mary is changing, leaving many people confused, uprooted, insecure, defensive, polarized, rallying to champion her cause. There is a fear that Protestantism is blowing into our open windows, and that in no way is its sweep so obvious as in our lagging devotion to Mary. All the "new" talk about personal acceptance of Jesus as Lord and Savior causes many people to latch on to their rosaries for dear life.

I believe that what the Spirit is telling the churches is that what we think of as the problem of Mary's place in our lives is really the problem of *Jesus'* place. Perhaps all the heat and argument about Mary submerges the root problem: Who do we believe *in our hearts* that Jesus is? Do we feel too unworthy, too uncomfortable, too remote, to be with Him, all by ourselves, alone? Too *unable*?

Most practicing Catholics have had no problem of a personal relationship with Mary—until the windows opened. The problem is the lack of a person-to-person relationship with Jesus. For

many Catholics, it is impossible to be as intimate with Jesus as with Mary. The disorder, then, is in our relationship with Jesus; this can and has disordered our relationship with Mary.

As the Church raises up its basic proclamation of Jesus as Lord, and as more and more people respond to Jesus directly, we need have no fear of snubbing Mary. Scripturally, she never showed a need to draw honor or attention to herself: she was too secure with Jesus. He is her total security, and she wants him to be ours. She has no need to be exalted as inseparable from Jesus; she *is* inseparable, but not in the defensive way we have seen it. On earth and still more fully in heaven, the glory of the queen is in her total union with her Son. The glory of her motherhood was not so much that his flesh was merged with hers, but rather that she allowed her spirit to be totally merged with his. We are all called to this union of spirits; Mary experienced it perfectly. Mary was full of the love and wisdom to nurture the life of her Child because *she* was, by grace, "full of grace."

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Paul calls us all to receive the gifts of love and wisdom from the Spirit.

There is a vague fear that to center our lives on Jesus is to neglect his mother—almost that we have a Catholic mandate to see that his mother is not ignored. Whatever the mandate, it has to be based on truth. The truth is that Jesus has never been a threat to Mary. The joy of her motherhood was to center her life on him; the joy of her motherhood of us will be to see us center our lives on him. This, I believe, is her constant prayer for us: simply that we *take* the Jesus she delivered for us.

The primacy of Jesus was never a problem to Mary. It is only a problem to us. Mary does not want or need the place in our affections and prayers and throne-rooms that belongs only to Jesus. I believe that in the present-day movement of the Spirit, Mary is gently shoving away those who would linger forever in the comfort and assurance of her motherly arms, saying, "Here, meet my Son."

It is sometimes said that devotion to Mary cannot be excessive, that to honor the mother is to honor the Son, because Mary always leads us to Jesus. Again, the problem is not Mary's; it is ours. Mary, scripturally, was always the background woman. Are we willing to see her there, always receding, always defer-

ring to Jesus? Even when Elizabeth praised her, she brushed it aside with her glorious Magnificat.

If we are truly open to her lead, there comes a high point in our spiritual journey when we will need only Jesus, and Mary can recede again. This does not make her diminished, but *fulfilled*.

The Spirit will teach us true devotion to Mary as we come more and more into Jesus. I believe that right relationship with Mary will follow like the dawn, and that this will speak powerfully to all our Christian Brothers. For the present, let us ask Mary to pray with us and for us that we may live to praise God, to receive and ponder and respond to his Word in our hearts, to yield to his Spirit. Let us ask her intercession that we may experience Jesus fully as she did, in all the everyday and small moments of life. We can know with conviction that our mother's intercession is powerful, because she always prays in God's perfect will. That is why she has such preeminence among us, as we intercede for one another. The only scriptural word she ever addressed to plain, ordinary, servant people—and this after intercession with Jesus—was: "Do whatever He tells you." The servants were led directly to him, to dependence on him. Mary's job was done.

The Church is looking at basics again, at the need for the word of evangelism. Its only Word is Jesus. Perhaps Mary, through the centuries, has been preparing by intercession the way for this Word, this integrity of mission. If we all share the task of John the Baptist to prepare the way of his coming—this time in Mary pre-eminently would take on this role. I believe that all the prayers I lavished on Mary through the

years were used to prepare the way of the lord in my own heart, so I could know he has come to live there. He wants to live there in far more glory, and she continues to pray for this, and it will come to pass.

Mary stood at Calvary, not to come down through the ages as a heroic, exalted figure, but to bear witness for all time to the ultimate truth that she believed in her heart: Jesus saves! Alleluia!



For Mary figured profoundly in the history of salvation and in a certain way unites and mirrors within herself the central truths of the faith. Hence when she is being preached and venerated, she summons the faithful to her Son and His sacrifice, and to love for the Father.

Vatican Council II,  
Constitution of the  
Church, 65



It was your strength . . . and the light  
of your Face that saved them.

—Psalm 44

## The Light of His Face

*Mother Mary Francis, P.C.C.*

### *Canto I: Bethlehem*

The light of His face was scarcely  
Something to blind,  
To silence, to smite the heart  
Down by His power. It was, after all,  
A child's face only,  
Had irregular paths  
Of tears traced on the cheeks,  
Had lips that trembled  
In the cold.

Yet kings found strength to go  
Back another way, post-adoration,  
Fearless of Herod, careless of all that was  
Except the face, the light of the face  
Of the Child.

Shepherds before had come and known the light  
As homely and good, face with an infant's smile  
Arched for the joy of shepherds' pipes, and liking  
Dancing within the cave.

It was the light,  
The light of the face that spun them back to hillsides  
No longer dark, blazed bright with angels' singing  
Knocking off ridges, echoing down the slant  
Of sheep on sided hills, shepherds glorifying,  
Praising, praising strong, the light of the face.

There was no longer another task to do.

### *Canto II: The Temple*

Waiting and fasting, fasting and waiting.  
Came in the years, and years went out again  
For Anna and Simeon bending weak on stick  
Of prophecy bone-slender, till that day

When strength came, not striding, riding rather  
In chariot of arms, and face turned on  
The cooing doves in wonder at the things  
A bird can show a child, how to propel  
On wing the little cage-space of a world  
For one thing.

On some later day a man  
Would tell the marvel that no sparrow falls  
To earth except the Father's face record  
In light that little life-span. Would He, too,  
The man, think back to pigeons for king's ransom?  
No matter.

Here the two, the vigilant fasters,  
Stand sudden straight before the small face turned  
Away from twittering birds to them, oh! them!

Comes canticle! The prophecy girls on sinew  
There in the light of the face of the ransomed Child,

Proclaims that light revealing to all nations  
The glory of His people Israel.

### *Canto III: Egypt*

Under the hood of blanket was the light,  
Light of the face of helpless fugitive  
Giving somehow, some way, strength to the man  
Hard striding by the mule, and the mule not needing  
Goad or persuasion either, having seen  
Likewise itself the light of the face that leaned  
Against the breast of the girl.

The burro trotted,  
Sudden Arabian steed, in the light of the face  
That made of the girl an army set in array  
To defend the Child, to armor Him with kisses.

Somehow the burro knew, the man had ken,  
The girl understood their strength came out  
From the light of the face of the Child  
That they could save Him.

*Canto IV: The Temple's Doctors*

Never the brushed beards more relentlessly stroked  
By fingers set to ease minds' need for leaping  
Up from consideration to conclusion. Stopping  
Never a moment, fingers tell the secret!

Light has swung in on long, dark pondering.  
Light from the face, the face of the questioning Boy.

Who could bear answers, sor them, rout them, parry  
Answer with answer, only can smitten sit  
Before the questions, before the light of the face  
Of the young questor.

Already the Savior saves  
With questions, and forever. Will you also  
Go away? And: woman, who accused you?  
What did you speak of on the way? Whom do you  
Say that I am? What have I done? Whom seek you?

Thread your beards, doctors, with your quickened fingers  
Against a someday question: Do you love Me—  
Love me more than these? It will need strong  
Light to fell a heart down to confess it:

In all things knowing, Lord, this, too, you know.

*Canto V: Cana of Galilee*

Shake them, the tambourines! Let lutes be tuned  
Up to bridalissimo! Bring wine  
To quicken dancers' feet.

Here was rehearsal  
For sitting down to banquet with the Father  
One day in Heaven. Here in Galilee  
In Cana was a wedding, and was Jesus  
Prophesying Heaven with His handclasp,  
His blessing on men's feasting oh! His laughter!

No one said it. Enough that all there knew it:  
How strength to plumb the mystery of feasting  
Aright came from the light of the Rabbi's face.

It was the light of His face spotlighted dancing  
Out of stumble's danger, pitched the singing  
Pure and sweet, reflected on the bride's cheeks  
Pink of innocent dawn, and summoned water  
Into roseate wine.

And all there learned it  
It was His mother knew it from recall.  
And the Mother of Jesus was there.

*Canto VI: Calvary*

The light of His face was scarcely  
Something to blind,  
To silence, to smite the heart  
Down by His power. It was, after all,  
A spent face only,  
Had irregular paths  
Of tears traced on the cheeks,  
Had lips that would not  
Curse the day.

Yet prostitute found power  
To take a Cross-stand, testify her love  
Stronger than jeering soldiers who remembered  
Other days and her, nights in the town.  
Fearless of lewd jibes, careless of all that was  
Except the light of the bleeding face  
On the Cross,

Magdalene, bereft of seven devils  
Stood with the sinless Mother of Jesus' face.

To keep Him further company, there was  
A thief, suspending shrewdness of his trade  
For wisdom's favor, sudden strike on heart's  
Eye long-crusted from the light, now letting  
Up protesting eyelid on a day

Not dreamed of. Sudden heir to Paradise,  
A thief found his long-looted essence, cried out  
In ecstasy of faith from cross to Cross,  
To sunset face of Christ: Remember me!

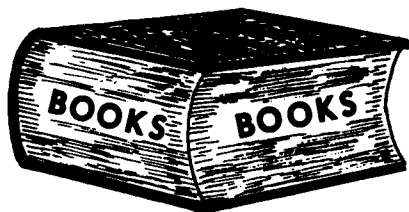
*Canto VII: The Kingdom*

We give you thanks, O God most kind, devising  
Apocalypse to suit our piteous need.

For milk-white steeds, for angels with gold censers.  
For elders bent, for each of the forty-four thousand,  
Be praised, kind God!

Till strength is gathered from  
Your face that our face can behold forever  
Your unveiled Face,

This canto goes unfinished.



**Two Prayers for Two Stones.** By Sister M. Thaddeus Thom, O.S.F., and Sister Regina Marie Gentry, O.P., with illustrations by Sisters M. Josella, O.S.F. and Francis Agnes, O.S.F. Chicago: Franciscan Herald Press, 1976. Pp. vi-58. Cloth, \$4.95.

*Reviewed by Father Eugene Honan, O.F.M., Guardian at St. Anthony Residence, Boston, Massachusetts.*

This is a collection of poems about Saint Francis and persons and things important to those who admire the Poor Man of Assisi. Each of the 31 poems has a short explanation giving background information, which is further enhanced by the numerous artistic illustrations.

The hope of the two authors is to provide something "stimulating and rewarding" (iii). They have done so, in my opinion. From Francis' troubadour days, through his search for knightly glory, his conversion, the founding of his religious movement, La Verna, to his last blessing at Assisi, the authors have given a

moving picture of the life and spirit of Saint Francis.

The first woman to become a Franciscan is honored in the "Hymn to Saint Clare." Its closing lines are these:

Francis, himself, did clothe you  
In garments, rough and poor;  
And for his dear Poor Ladies  
He found a spot secure;  
Our Father Francis loved you,  
His daughter, young and fair;  
And we, your children praise you,  
Our own beloved Saint Clare [49].

In a less serious vein the authors entertain us with Brother Juniper and his antics with see-saw and the pig. The beautiful greeting, much used among Franciscans: "Pax et bonum," has an excellent illustration on p. 30. Part of this lovely poem reads:

It is a welcome warm and deep,  
A verbal kiss of peace,  
A cordial wish for all good things,  
That love for God increase:  
"Pax et Bonum! Pax et Bonum!"  
Now we still repeat  
The loving wish our Father made  
When we our brethren greet [31].

The name for this little book comes from the event recounted in the Legend of the Three Companions, 21. The opening of the corresponding poem reads:

Two prayers for two stones  
Cried the son of Peter Bernardone  
One prayer for just one stone  
He called as he walked alone [15].

The poems show the keen insight of the authors into the life and spirit of Saint Francis, as, e.g., this one entitled "Carceri," a gem of but seven lines:

Unity of opposites in nature  
Francis' life style.  
Going to the heights to  
reach the depths—  
Mounting high to become low—  
Seeking the world-view  
The better to see oneself [21].

In only two lines of the "Rule of Life" (p. 26), there is a concise summary of the three famous Gospel texts found by Francis, Bernard, and Peter when they trusted to Providence that morning at San Nicolo:

Deny thyself; take up thy cross;  
Consider all the world a loss.

The last poem, "Canticle to Brother Francis," p. 57, recalls Saint Francis' "Canticle of Brother Sun." It is a litany of praise to Saint Francis and to persons and objects dear to him: the Rule, Saint Clare, Brother Jacoba, Brothers Leon and Angelo, La Verna, Brother Blindness, Brother Bonaventure, and Sister Joy of Spirit.

This work is well done. It makes for interesting and inspiring reading. There is Franciscan warmth on each page.

**And Their Eyes Were Opened: Encountering Jesus in the Sacraments.**  
By Michael Scanlan, T.O.R., AND Anne Therese Shields, R.S.M.  
Preface by Leon-Joseph Cardinal

Suenens. Ann Arbor, Mich.: Word of Life, 1977. Pp. xi-119, incl. bibliography. Paper, \$1.95.

*Reviewed by Father Paul J. Oligny, O.F.M., a member of the staff of St. Francis Chapel, the Northway Mall, Colonie, N.Y., and translator of many works on theology and spirituality.*

In the Epilogue of their book, *And Their Eyes Were Opened*, the co-authors make this statement: "The message of this book is that the renewal of the sacraments depends on encountering Jesus in a decisive, dynamic way in each sacrament" (p. 111). This renewal, they go on to say, is not so much a matter of scholarly research, as it is of having one's eyes opened and making a decision to live consciously in the Lord's presence, both in our individual lives and in the Church.

They then proceed in the first four chapters to lay the foundation for such a decision. They do so with such clarity that one can only wish that every Catholic would read these forty pages!

The remaining ten chapters concentrate on the individual sacraments and show that each in any sacrament has the power to change the individual's life for the better. All of us need to "discover the sacraments for ourselves as individuals and as members of a worshipping com-

munity, much as the early Church led by the Holy Spirit discovered the sacraments in its midst" (p. 2).

Catholic Pentecostals are accused by some of a lack of attention to the Mass and the sacraments. This book thus fills a real need in showing that orthodox Catholic Pentecostalism cannot in any way be accused of an ecumenical fundamentalism that looks askance at the riches of Catholic tradition.

Is *And Their Eyes Were Opened* only for charismatics? Definitely not. Hopefully it will lead many others to yearn to encounter Jesus just as really as his followers did on his journeys through Galilee and Judaea.

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**Wheel We, Wee—All the Way Home: A Guide to the New Sensual Spirituality.** By Matthew Fox, O.P. Wilmington, N.C.: Consortium Books, 1976. Pp. xiv-226. Cloth, \$10.00.

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

There was a time when most Western philosophy and theology could be divided into that which was predominately influenced by Aristotle and Saint Thomas and that which had Plato and Saint Augustine as their champions. The former emphasized the intellect and was more cerebral; the latter emphasized the will and was more affective.

Today writers like Matthew Fox prefer to make the dichotomy between Greek and Hebraic origins. This, to some extent, presents a whole new ball game, as is evident to anyone who reads *Wheel We, Wee—All the Way Home*, subtitled *A Guide to the New Sensual Spirituality*, by Matthew Fox, O.P.

While the title is from the nursery rhyme, "This Little Piggie Went to Market" and the book jacket might mislead you, anyone who has read Father Fox's previous book on prayer, *On Becoming a Musical, Mystical Bear*, knows that the author is a serious writer about the spiritual life. This book too is not for the novice in the spiritual life. It is a serious analysis of the "new sensual spirituality."

At the expense of over-simplification, we might quote the author's answer to the question, "What then is sensual spirituality?" On page 144 he writes: "A sensual spirituality is one that praises God for creating and continuing to create the sensual experience of touch, sight, hearing, smell, taste." Pointing out the influence of such early writers as Marcion and Denis the pseudo-Areopagite, as well as later writers like the 15th-century monk Thomas a Kempis, the author paints a bleak picture of the older spirituality, which he dubs asensual. He writes that such spirituality is based on Greek philosophy and is too redemption oriented and not Hebraic and creation oriented as is the new sensual spirituality.

We need to anchor our modern spirituality in the God of the Hebrews, who is a sensual God as is evident from reading the prophets and the teaching of Jesus Christ. This theoretical part is left for the fourth and last section of the book.

The average reader will be more interested in the first part of *Wheel We, Wee, All the Way Home*. In very concrete terms Father Matthew Fox discusses the nature of ecstasies in the first two chapters. He makes a distinction between natural and tactical ecstasies. The former—such as nature, friendship, and sex—are ends in themselves; the latter—such as chant and ritual, fasting, and celibacy—are only means to an end. All of these are radical responses to life and lead us to an experience of God. "The purpose of ecstasy, like the purpose of living, is for the fun of it. We learn this in prayer and communion with the pleasure-seeking God" (p. 48). Jesus too is pleasure-seeking. One remembers the pleasure Jesus took in the mountains and gardens, the lakes and the desert, the star-filled nights, and the sunny Palestinian days where he fled so frequently to spend time with the Creator. Who can forget the pleasure of the Lord Jesus in the friendship of Martha and Mary? Many of the saints were filled with this ecstasy of joy over the things of this world. Saint Francis of Assisi found sheer joy in nature, the friendship of Saint Clare, and the companionship of his friars. All of this leads the author to avow pantheism:

"All is in God, or God is in all" (p. 77). It might be well for the reader to look up this term in a theological dictionary to distinguish it from pantheism which has been explicitly condemned as heretical.

Borrowing a term from Psalm 91 (v. 13): "You shall trample down the lion and the dragon," the author uses the analogy of dragons large and small to point out the obstacles to ecstasy for the spiritual traveler on his or her way to God. For some five chapters he discusses such interior dragons as bloated egos, exaggerated he's and she's, moralizing; and such external dragons as the institutions of big government, huge industry, communications media, as producing a false ecstasy and being detrimental to progress in the "new sensual spirituality." Finally, in an appendix, the author gives some paraphernalia for the journey, including spiritual maps, compasses, games to play along the way, and a brief bibliography.

This book will appeal to those who are already well into fun and games as the way to the supernatural. Some others involved in a Jansenistic austerity in their spiritual development might find reading this book a balancing effect upon their spiritual life. Many will find that it contains an over-emphasis on the sensual. One might wonder whether the Author does not confuse sensuality with spiritual joy. No one denies that Saint Francis and other saints enjoyed nature and natural ecstasies. They enjoyed them not as ends in them-

selves, however, but as means to an end: God. Saint Francis of Assisi became everybody's saint because he saw his God as a suffering servant as well as an exalted King, and he had the stigmata to prove it. Maybe the new sensual spirituality will produce such a saint for the needs of our times. It certainly needs such a saint to prove itself.

**The Gospel of Peace and Justice: Catholic Social Teaching since Pope John.** Edited by Joseph Gremillion. Maryknoll, N.Y.: Orbis Books, 1976. Pp. xiii-623, incl. index. Cloth, \$15.95; paper, \$8.95.

*Reviewed by Father Thomas J. Burns, O.F.M., College Chaplain at Siena College, Loudonville, New York.*

Monsignor Gremillion, a thirty-year veteran of both pastoral ministry to the underprivileged and energetic theologizing on the question of social justice, has produced a collection of significant (and, in some cases, controversial) magisterial statements dealing with social justice. Ranging from Pope John XXIII's *Mater et Magistra* in 1961 to Pope Paul's Day of Peace message in 1975, "Reconciliation: The Way to Peace," Gremillion pre-

sents a panorama of Church social teaching gleaned from significant Vatican statements, sermons and addresses of Church leaders, and the decrees of the Second Vatican Council. As the title indicates, the connecting thread between all the documents is the Gospel call for justice and compassion in the dealings of the world community. Religious freedom, food production, human rights, trade, and population are a few of the moral issues discussed in this collection.

The texts themselves will prove useful to historians, researchers, and those seeking official documentation for their efforts to incorporate principles of social justice into religious constitutions, sermons, and pastoral directives. What is not as useful is the author's 138-page preface, an apparent attempt to outline an interdisciplinary history of the social justice movement within the Church. Because of the complexity of such an undertaking, this attempt might better have been relegated to a later work akin to Vorgrimler's commentary on the Vatican II documents.

The inadequacies of the introduction do not detract from the power of the documents themselves nor the service rendered by the editor in collecting them into one volume.

## BOOKS RECEIVED

- Champlin, Joseph M., *The New Yet Old Mass*. Notre Dame, Ind.: Ave Maria Press, 1977. Pp. 111. Paper, \$2.25.
- Finley, James, and Michael Pennock, *Jesus and You: Discovering the Real Christ*. Notre Dame, Ind.: Ave Maria Press, 1977. 2 vols., paperback: Text, pp. 223, \$3.50; teacher's manual, pp. 111, \$1.95.
- Merton, Thomas, *Disputed Questions*. New York: Farrar, Straux & Giroux Noontday Books, 1977. Pp. xii-283. Paper, \$3.95.
- Nauer, Barbara, *Rise up and Remember*. Garden City, N.Y.: Doubleday, 1977. Pp. viii-110. Paper, \$2.95.
- Paul VI, Pope, *The Pope's Family Prayer Book*. Huntington, Ind.: Our Sunday Visitor Press, 1977. Pp. 96. Paper, \$1.50.
- Vewter, Bruce, *On Genesis: A New Reading*. Garden City, N.Y.: Doubleday, 1977. Pp. 501, incl. index. Cloth, \$10.00.

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