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Franciscan Institute

joins the Editors
in wishing you

A VERY BLESSED CHRISTMAS

and every grace and blessing for

A HAPPY AND FRUITFUL
NEW YEAR

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our December issue were drawn by Brother Gregory Zoltowski, O.F.M., a novice member of Holy Name province, residing at St. Francis Friary, Brookline, MA.

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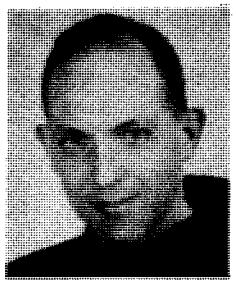

A REVIEW EDITORIAL

What Is Religious Life?

THE WORD PITCHED HIS TENT AMONG US, is the beloved disciple's carefully chosen way of crystallizing for us what happened when God assumed human flesh. That is, the eternal Word of God immersed himself radically and definitively into our human race. He became the center of our human community and the leaven enabling every member of that community to be transformed into his own image and likeness. He became the incarnate presence of God among us, through whom God thenceforth has fed and nurtured all his sons and daughters; and thus he made all of us, fashioned in his own image, the normal channel of divine love, guidance, sustenance, and salvation for one another.

Father Murphy-O'Connor holds that the very essence of religious life is to witness to this communal reality of the Christian dispensation. The family, as a natural institution, can be an ambiguous sign, not challenging enough to those who behold it even when it is a deeply religious, truly Christian family. The parish (and a fortiori, the diocese) is too diffuse to serve this witness function as the local churches did in the early days of Christianity.

Every other facet of religious life, then, turns out to be "secondary" in this special sense, not of "unimportant" or "inessential," but rather derivative from and supportive of the communal ideal. The author goes so far, in fact, as to maintain that the other facets—apostolate, the evangelical counsels, etc.—can be assumed and practiced by people other than religious.

In this series of articles originally published in the Supplement to *Doctrine and Life*, Father Murphy-O'Connor makes expert use of his scriptural training to build his case: to subject past and current views of religious life to judgement in light of the ultimate criterion which is the New Testament. First he distinguishes between communities of action and of being, emphatically insisting that religious communities

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What Is Religious Life? A Critical Reappraisal. By Jerome Murphy- O'Connor, O.P., et al. Wilmington, DE: Michael Glazier, Inc., 1977. Pp. 144. Paper, $4.95.

belong primarily to the latter type, so that their communal life, rather than their apostolate, deserves primary attention. Communities of being are further distinguished into those of being properly so-called—i.e., communities of the "perfect"—and those of becoming—i.e., of "formation." And religious belong to the latter type.

Not only does this sub-distinction enable him to reject the pernicious characterization of religious as belonging to a state of perfection already attained, but it also has deep and far-ranging implications for a proper understanding of obedience and authority. I have never seen a better rationale for viewing the superior mainly as the inspiring embodiment of the Christian ideal, rather than a commander-in-chief wielding absolute authority.

The treatment of poverty and celibacy, while perhaps somewhat less provocative than that of the essence of religious life and authority, is equally elegant and original, well integrated into the unified perspective that makes the book so attractive. Voluntarily to assume a penurious existence is to play a game, forfeit people's respect (even that of the very poor), and arouse suspicion. Celibacy is for service, all right, but not mainly for apostolic work—rather for communal love. And we do have to watch out for the tendency today to transfer our affective life outside the community; few things can be more destructive and enervating.

There is a separate chapter devoted to "the prayer of petition and community," in which the author deals fascinatingly with the perennial problem of the infallibility of such prayer (Mt. 21:22; Mk. 11:33). He maintains that God normally works "incarnationally," along the lines set forth in the opening paragraph of this editorial. It is not through direct divine intervention, ordinarily, but through the human, caring response of our brothers and sisters that the needs expressed in prayer will be met. So it is not enough to promise someone in need that we will "make the intention" of committing their care to God in our prayers to him; some human, interpersonal follow-up is in order.

The author's essay takes up only about half of the volume. The remainder is devoted to critical comments by other religious and replies to those criticisms. Only two of the critics, it seems to me, make valid points: one focuses on an unfortunately ambiguous sentence (which I noticed on the way through but frankly couldn't see making an issue of because it lent itself to a quite acceptable interpretation), and the other asks for a more explicit balance which was, after all, at least implicit in the original essay. The other authors are, in my opinion, convincingly refuted by Father Murphy-O'Connor's replies.

What Is Religious Life? is an important and stimulating contribution to the current effort to clarify our religious vocation—stimulating, not in any sensational, irresponsibly radical sense, but rather in the best sense of offering us a genuinely subtle and systematic analysis of our life firmly rooted in biblical theology as well as our own contemporary experience.

The book deserves the sympathetic attention of every religious seeking to understand and articulate more adequately the mystery of his or her special modality of life in Christ. And the author's stress on the centrality of the Incarnation and the incarnational mode of God's dealings with us make his book especially appropriate reading in the current season.

Fr. Michael D. Maiden, ofm

Venite ad Me Omnes (Mt. 11:28)

O Lord, whom do you need?
Why do you call?
What is common between us?
O wondrous consideration of our God!
O unutterable Love!
Lo! He invites enemies, urges culprits,
charms cynics.

Venite ad Me Omnes (Mt. 11:29)

O honeysweet words, fragrant, God-formed!
Wake up, now, O Christian spirit,
to love such intense friendship,
to taste such sweet pleasure,
to breathe such spritely fragrance!
Take fire now, my spirit,
Grow rich, be sweetened
in the compassion of your God
in the gentleness of your God
in the love of your Betrothed.
Blaze with the passion of your Beloved.
Grow rich in His love.
Be sweetened by His food.
Let no one hinder you from walking in,
taking possession, and enjoying this feast.

Marigwen Schumacher

The Franciscan Style of Caring

JOHN J. PILCH, PH.D.

A NEW WORD has entered many vocabularies: WELLNESS. It's such a simple sounding word; yet everyone seems to understand it differently. Let me share with you my favorite definition of wellness:

> an ever expanding experience of pleasurable and purposeful living, which you and I create and direct for ourselves in any of a million different ways.

With this definition's emphasis on purposeful living and self-responsibility, it is possible for a person to be disabled, chronically or even terminally ill, yet still have a high level of wellness. Conversely, a person can come away from a physical examination certified to be fit as a fiddle or healthy as a horse, but go home and put a bullet through his head, suggesting a low or non-existent level of wellness.

Clearly, the aged can have a very high level of wellness. Father Alfred McBride suggests that high levels of wellness in the aged are manifested in two special ways: wisdom and holiness. Not that these aspects are absent in younger people; rather, they reach their maturity and uniqueness in the senior years. The question for those involved in a ministry to the aged is, How does one care for the aged? How does one respond to their wisdom and holiness, and promote ever higher levels of wellness for them? The answer is simple: lovingly.

Saint Paul's advice on the subject is well known:

> Love is patient;
> Love is kind;
> Love is not jealous,
> it does not put on airs,
> it is not snobbish.
> Love is never rude,
> it is not self-seeking,
> it is not prone to anger.
> Neither does it brood over injuries.
> Love does not rejoice in what is wrong, but rejoices with the truth.
> There is no limit to love's forebearance,
> to its trust,
> its hope,
> its power to endure.
> Love never fails. . . .
> There are in the end three things that last:
> faith, hope, and love,

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and the greatest of these is love [1 Cor. 13].

This is how Paul has developed the basic affirmation of Jesus: "There is no greater love than this: to lay down one's life for one's friends" (Jn. 15:13).

I. Franciscan Style of Caring

THE FIORETTI tell a story that illustrates the kind of caring which impressed Francis of Assisi, a caring he urged his brothers and sisters to imitate.

> One evening Francis and a companion came into the house of a rich and powerful nobleman, who received them with the greatest kindness [*con grandissima cortesia*]. He embraced and kissed Francis as a friend, washed his feet, lit a cheerful fire, fed his guest well, and tended to them tirelessly with a cheerful countenance. He placed his riches at Francis's disposal. Francis had only to ask for whatever he needed, and this nobleman would foot the bill. When they took leave of him, Francis said to his companion: 'This kind man could be just right for our company. He is so thankful to God and has such *cortesia* for his fellow human beings and the poor. You know, dear Brother, such *cortesia* is an attribute of God. Out of *cortesia* he lavishes his sun and rain on the just and unjust. *Cortesia* is a sister of charitableness, erasing hate and safeguarding love. Having seen such great and godly virtue in this man, I would gladly have him as a companion.'

What is this *cortesia* of which Francis spoke? It is an openheartedness to God and to the world. It entails a certain solidarity and empathy with the suffering and the poor. Yes, it contains much delicate reverence, but it also demands real down-to-earth involvement rather than love at a distance. It bespeaks the willingness to enter into a highly personal relationship. One must always look to the other as person, not simply as client, patient, penitent, student, etc.

Cortesia in the *Fioretti* passage can be translated as nobleness,

solicitude, almost hovering attentiveness, empathy, or caring.

Caring, of course, is not unique to Franciscans. The poet-theologian John Shea alludes to the same kind of caring in his Prayer to the God who Warms Old Bones:

> Locked arm in arm,
> the wool of winter still around them,
> three old women hobble
> across the young grass of June.
> They have staged a geriatric escape
> from St. Andrew's Old People's Home
> but varicose veins have forced them
> to rest on the bench outside my window.
> They settle down for an afternoon
> of people watching.
> No one can resist.
> The boy with the baseball mitt says hi.
> The truck driver waves. The mailman
> asks how the girls are today.
> They giggle and think him silly.
> The ladies on the bench believe life
> is friendly and when it is not,
> they scold it
> like a child who must be told he is good.
> Yet they wait
> (and so do we)
> for a passerby, an afternoon visitor,
> perhaps that woman
> with the baby stroller
> to tell them the good news—
> they do not need coats in summer.[1]

Shea's prayer is rooted in the brotherhood and sisterhood of all God's creatures which does make us one another's keepers. Each of us must care for the others. Francis knew this well, but he urged his followers to adopt that mentality in a very radical and special way:

> And let one unhesitatingly reveal his need to the other, that the latter may find and provide what is necessary for him. And each should love and cherish his brother, as a mother loves and cherishes her child, in those things wherein God shall give them grace [Unapproved Rule, ch. 9].

That his followers understood him well is demonstrated in their polished editorial expansion of Francis's insight as found in the

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1 John Shea, *The Hour of the Unexpected* (Niles, IL: Argus Communications, 1977), p. 83.

papally approved Rule of 1223:

> And wherever the brothers are located or meet one another, let them act toward one another like members of a family. And each should with assurance make his need known to another; for if a mother tends and loves her child in the flesh, with how much greater attention must anybody love and tend his brother in the spirit [ch. 6].

The Franciscan style of caring is rooted in love and expressed in an almost hovering attentiveness to the needs of others. Its special characteristic is that it surpasses customary human levels of caring experienced in kinship relationships. That is the challenge to one who would embrace the Franciscan style of caring.

II. Basic Caring: Listening and Responding

AT THE VERY least, genuine caring demands listening and responding appropriately. *Listening* is a gift which is often taken for granted. It demands more than just the ability to repeat what was said. It requires a certain intensity of presence. So often a person says. "Go ahead, I'm listening," while continuing to shuffle paper, to put books back on the shelf, or to be busy about other things. Efficiency causes us unwittingly to ignore the person who has come to speak. We hear indeed, but we are not listening.

Francis knew he had this gift. He said, "Among other graces which God's love has deigned to give me is this, that I should as diligently obey a novice of one hour, were he given me as guardian, as I would the oldest and most prudent of my brethren" (2 Celano 151).

Listening demands attention not only to words, but also to actions and paralinguistic behavior such as the tone of voice, inflection, spacing of words, emphasis, pauses, stumbling over words, grunts, sighs, snorts, and so on. So often these speak louder than the words uttered. One of Lois Wyse's *Love Poems for the Very Married* illustrates the point well:

Nothing

I suppose it was something you said
That caused me to tighten
And pull away.
And when you asked,
"What is it?"
I, of course, said,
"Nothing."
Whenever I say, "Nothing,"
You may be very certain there is something.
The something is a cold, hard lump of
Nothing.[2]

The aim of care-ful listening is to hear and understand the other *from the other's viewpoint*. It requires an appreciation, not only of the thoughts, but the feelings and emotions conveyed as well. In a discussion on holistic approaches to health care which would include the active involvement of a spiritual counselor (priest, minister, rabbi, seminarian, nun, deaconess, etc.), the Jewish member of the group said that in his experience of such an approach he felt as if he was the object of a conversion attempt. The Christian members immediately hastened to assure him he was mistaken. What the Christians failed to do is listen. They failed to hear what the Jewish gentleman was saying from *his* point of view.

Perhaps what is of equal importance is to listen to the self, and not only to the other. From a psychological point of view such listening contributes to self-understanding and growth. From a spiritual point of view, this is important because the inner self is one place where God likes to speak. Biographers of the Poverello point out that an indispensable component of Francis's psychic chore was the way in which Francis knew and experienced God, the way in which he walked in God's company and felt at home.

Prayer, of course, is where Francis experienced God above all. His prayer was a direct dialogue of question and petition and answer, dealing with concrete issues and addressed very personally to God. Francis wrestled with God like Jacob, and dialogued with him after the fashion of Tevyeh in *Fiddler on the Roof*. This intimate communion with God was essential to Francis's caring.

Responding is a second basic skill in communicating genuine care. Responding is not just saying something, but knowing how to say the right thing. The most fundamentally correct thing to say is that one has understood the other, one has truly grasped the situation from the other's viewpoint. This is basic accurate empathy.

Empathy means that a person has truly felt into the emotional experiences of the other. It is basic when the person who has been listening has correctly understood what has been heard, without drawing further conclusions or making judgments.

[2]Lois Wyse, *Love Poems for the Very Married* (New York: World Publishing, 1967), p. 7.

Francis seems to have had just such a knack. Again the *Fioretti* supply an illustration.

> Having returned from the Holy Land [in the summer of 1220], Francis, weary from his long journey, was riding a donkey. His companion, Brother Leonardo of Assisi, followed behind on foot. He too was tired, and he thought to himself: 'My parents and his parents were of the same social class. But he rides while I go on foot and keep an eye on his donkey.' Scarcely had the thought struck him when Francis dismounted and said: 'Brother, it is not proper that I ride while you go on foot. You come from a more distinguished house than I do.' On the spot, Brother Leonardo asked forgiveness from Holy Francis.

On another occasion a Brother tore the night's silence with screams from hunger pains. In imitation of Francis, he had fasted beyond endurance. Francis went to the Brother, invited him to eat, and sat down and ate with him. In fact, Francis gorged himself so that the Brother would not feel guilty at having failed to keep the entire fast.

How difficult it is to make such a response can be seen in another situation. At a health conference not long ago, a wheel-chair ridden arthritic was invited to share with the audience her thoughts and feelings about the treatment she receives in the health care system. Her ten-minute report was one unending tirade against the system, physicians, nurses, hospitals, recounting complaints about mistreatment or insensitive treatment and the pain brought on by her arthritis as well as by the healers and helpers. Later at the coffee-break, two health professionals commented on her report: "Wasn't she typically arthritic? A classic case!" Unwittingly they had confirmed the woman's report. Few people have ever understood her from her perspective.

The converse would be a response made with respect, a response that prizes another person simply because he or she is another human being. Two of the most challenging ways to demonstrate this kind of respect are suspending judgment and respecting the other's right to self-determination—even to live less effectively! Francis illustrated both well. "Blessed is the servant," he said, "who would love and reverence his brother as much when he is far away as when he would be with him, and would say nothing behind his back that he could not in charity say to his face" (Admonition 29). Obviously the best way to follow this advice is to suspend judgment.

The second challenge: namely, to respect the other's determination even to live less wholesomely, is difficult for everyone, but perhaps most especially for those in the healing and helping professions. The education for these professionals inevitably imposes on the graduates a rescuer script or messiah complex. Parents are not immune to this either. It takes great restraint to respect self-determination in others.

Francis did not hesitate to urge his followers to strive for such respect:

> If any of the friars is misled by the wicked enemy and sins mortally, he is to be bound by obedience to have recourse to his guardian. And all the friars who may know that he has sinned must not shame or reproach him. They should rather show great mercy toward him, and keep his sin entirely hidden; for it is not the healthy who need a physician, but they who are sick.

Francis does not condone the sin; he does not compromise his own convictions. But he respects self-determination and freedom. And he urges the same on his fellow friars. Francis cherished self-determination in others and desired the same in return. When he was founding his brotherhood and all manner of advisers were suggesting rules and patterns for him, he resisted, saying that the Most High himself had shown him what to do, and no human would deter him.

The positive corollary of this attitude is to regard the other as unique and respond to that uniqueness by promoting it. What a tremendous challenge to those who would exercise the Franciscan style of caring in the ministry to the aged: to promote their unique wisdom and holiness, and to cultivate further development of their resources. Francis was really to the point: "And let us love our neighbors like ourselves, and if there is anyone who has not the inclination or the strength to love them like himself, at least let him not bring evil on them, but do good to them."

One doesn't have to be a Franciscan to care in the style described in this article. But Franciscans ought to be the best examples of the style incarnated by their founder. It isn't easy, and it takes a long time to develop. But it is worth the effort.

The Skin Horse's advice to the Velveteen Rabbit as he continued to show interest in becoming real might apply to those interested in enhancing their skill in communicating the Franciscan style of caring.

> 'Real isn't how you are made,' said the Skin Horse. 'It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but really loves you, then you become real.'
>
> 'Does it hurt?' asked the rabbit.
>
> 'Sometimes,' said the Skin Horse, for he was always truthful. 'When you are Real, you don't mind being hurt.'

'Does it happen all at once, like being wound up,' he asked, 'or bit by bit?'

'It doesn't happen all at once,' said the Skin Horse. 'You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out, and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real, you can't be ugly, except to people who don't understand.'[3]

[3]Margaret Williams, *The Velveteen Rabbit* (Garden City, NY: Doubleday, n.d.), p. 17.

Anawim

The snow falls incessantly on the cold, bare earth
Disguising the harsh cruelty of its defilement,
And a lowly figure trudges through it all
Slowly, steadily, onward toward his goal.

In the distance, the mountains of a great land
Spread out their branches in open defiance of the immorality,
And a lowly figure trudges through the snow
Slowly, steadily, keeping to his goal.

Choirs of birds fill the bare-branched trees
Which refuse to bring forth fruit,
And a lowly figure passes them by
Slowly, patiently, seeking something more.

Now the heavens drop down dew from above
And the skies rain down the Just One;
There a lowly figure kneels in adoration
As the earth buds forth in Life.

Timothy James Fleming, O.F.M. Conv.

Service to Others, Work, Availability to Others, Messengers of Peace

NICHOLAS LOHKAMP, O.F.M.

IT SEEMS quite apparent that none of the topics included in the title of the present article can be adequately treated in the scope of one essay, much less all four. But there does seem to be a common aspect to the four subjects, in that our work is the way, concretely, in which we become available for the service of others, and this service in view of the Gospel (2 Cor. 5) and of our Franciscan vocation should always take the shape of a ministry of reconciliation. Accordingly, I shall limit myself to a consideration of our "work."

I want to consider our "work" in the context of the opening statement of the Madrid, 1973, document, "The Vocation of the Order Today":[1]

> . . . we Friars Minor . . . feel ourselves questioned from all sides about the meaning of our life and options about the specific nature of the vocation of our Order . . . we ourselves . . . are searching . . . to find our identity and the particularities of our vocation in the contemporary world.

This tone of "search" and "questioning" pervades this entire document, indeed is explicitly indicated in at least twelve places.

It is my conviction that this sense of "quest" and "search," of "questioning," points to an *attitude* that is crucial, radical, and positive. It is *crucial* because I believe the effectiveness of our efforts at renewal depend on it. Renewal, the Gospel, our life demands conversion, a change of hearrt and attitudes. It is *radical* because such questioning, searching, concerns our very life, our very identity, the roots of our existence. It is *positive* because what we seek through this questioning and searching is not the destruction of our life as friars

[1]Published in *Madrid, 1973: General Chapter Documents* (English-Speaking Conference of the Order of Friars Minor, 1974), pp. 57-105; henceforth cited in text as V.O.T. The present article is a commentary on §§26-35.

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minor (cf. the negative part of "As I See the Order"), but precisely a fuller understanding of the life we have vowed so that we may come to live it more fully and fruitfully.

In all of this, *attitude* is of primary concern. There is little or no hope of changing our behavior or our life-style, unless we change our attitudes; and this presupposes a *willingness* to change, as well as some awareness that questions about our present life and work may be desirable—even necessary. It seems to me, however, that (1) we cannot and will not take to heart, much less implement, the "urgent call" of this document (V.O.T., §2) unless we dare to question the status quo, unless we admit the possibility that we ought to question our present attitude concerning the status quo; and (2) presupposing this willingness to question the status quo, I believe the *crux* of the matter may well lie in our "work," in what we *do* in the Lord's service. Hence, I offer you an observation and a question.

I. The Observation

ONE THING I keep hearing over and over again—in the 1967 General Constitutions, in the Medellin Document on Formation, in "as I See the Order," in the "Declaration of the General Chapter" (1973)—and it seems to be coming through ever more clearly, ever more strongly. It is this:

> The fundamental apostolate of the Friars Minor is to live the Gospel with a simple and joyful heart [CCGG, art. 93].

Articles 99-103 stress the theme that the friars are to choose apostolates that give witness to *fraternity* and *minority:* "Whatever form of work the friars engage in, it should always be a witness before men of fraternity and minority" (art. 106).

"The essential mission of our fraternity, its vocation in the Church and in the world, consists in the lived reality of our life-commitment" (V.O.T., §31); "it is by our way of life that we bear witness." And again,

> The description of our way of life makes it obvious that we are not an organization structured for one or several specific tasks. We are a community of brothers, who wish simply to live an evangelical type of life, convinced that such a life is a particular contribution to the over-all witnessing of Christians [V.O.T., §36].

The more I become conscious of this, the more uncomfortable I become. The reason: This is not my experience of Franciscan life. This is what leads me to the question that will follow. But first, let me amplify a bit:

(1) It has been my experience,

over the past thirty-one years in the Order, that by and large my "work" has determined my life, my style of living. Many times when questions arose about prayer, community service, poverty, minority, etc., I have felt constrained by my work to be satisfied with something less than I felt called to by reason of my promise to live a Gospel life in the manner of Francis. My work (as priest, teacher) has basically shaped my life. While it is ever possible that I am peculiar in this sense of having "compromised" my vocation as a friar minor, that the conflict is due to my own ignorance, weakness, lack of generosity, yet I frequently hear the same thing from other friars in my province.

(2) When I consider such topics as "service to others," "work," "availability," "messengers of peace," my immediate reaction is to look at these and consider how, in terms of my *present situation and involvement*, I might improve (renew). I quickly run into a wall! I believe I am working to the full extent of my energies (most of my friends say "beyond my energies"). So, I see no hope there. Perhaps I should do different work, or work in a different way. But that immediately raises the question: on what basis, in what context, am I to consider different work, or different ways of working? Will not the different work still determine my life-style?

In short, I believe most friars, like myself, are engaged by and large in work suitable to their talents and to the limitations of their energies. So, what's to renew? Yet the fundamental question keeps surfacing: Does it make a difference what "work" we do? Can I be faithful to my Franciscan vocation, the Gospel

life that is characteristic of the Order, when my work determines my life?

II. The Question

TO SITUATE this question more fully, I want to refer explicitly to my first assumption, already cited above: "The most basic apostolate of the Friars Minor is to live the Gospel with a simple and joyful heart" (CCGG, art. 93; cf. 2 Rule, ch. 1).

I am further assuming that the meaning of this sentence is this: that our basic vocation as Friars Minor is to a "life," a style of living that is truly evangelical and is characterized especially by prayer and fraternity (celibate, loving, obedient), poverty and littleness; and precisely out of this style of life we are open to Church and world, and we offer our peculiarly Franciscan witness and service.

Still further, I assume that this basic understanding is generally accepted in the Order. It surely seems to emerge in the General Constitutions, the Medellin Document on Formation, "As I See the Order," and "The Vocation of the Order Today."

Next, I would like more clearly to delineate my question by expanding my observation—my perception—that by and large *we have inverted this priority*. Instead of our life, the way we live as friars minor, determining and shaping our work, our service, our availability, it seems to me that our work is shaping and determining our life.

Consider whether the following observations are or are not true.

First, we have become a clerical, a priest-dominated Order. Most friars are priests. About two out of every three friars are engaged in parishes, missions, institutional chaplaincies—all oriented to the priestly ministry. We are scattered all over the United States in almost 200 different places; and most of these live in 1, 2, or 3 man friaries. Our formation centers are predominantly preoccupied with preparing friars for the priesthood. Our provincial and local superiors are usually all priests. Administrative, staff, educational activities in our provinces are almost invariably headed by priests.

And secondly, these are the consequences I believe I detect. The above facts are long standing and have led us over the years to the point where, in my judgment, the provinces, their personnel and resources, the operative attitudes of their friars, their formation centers—all give practical priority to work, priestly work, so much so that this is what practically determines our life-style as friars. Let me illustrate.

1. Usually personnel assignments are made primarily in terms of the work to be done; it is presumed friars will get along as best they can in their life together. Perhaps the clearest evidence of such a priority is the fact that in some instances friars are assigned to work where they basically live alone; in other instances they live with only one other friar. By and large this is "justified" either because of the importance of the work or because the friar prefers to live alone. Even in places where three, four or more friars live together in parishes, missions, or chaplaincies, the nature and extent and demands of the work seem to limit and define their fraternal life, their attitudes, interests, and activities.

2. Such existential facts and the corresponding attitudes they generate, appear to color the preparation of the friars for the priesthood in formation centers. Such centers tend to prepare friars for the priesthood in terms of the "way it is" in the provinces. The goal is the priesthood; Franciscan life seems often to be secondary. Perhaps this is most clearly revealed when solemnly professed friars decide not to go on to ordination and then invariably leave the Order.

3. This same priority given to work, priestly work, has serious consequences for the non-clerical friars. Insofar as the "work" of the province is "priestly," and all that this entails educationally and in terms of the *life* in the local friaries, the non-clerical friar is almost necessarily going to feel second-class, and exist with a very ambiguous and dubious sense of his role. To such friars words that speak of "equality as brothers" will not ring true!

All this forces me to ask the question: Have we really and seriously over the past hundred years inverted our priorities so that our work, priestly work, has come to dominate our orientation, our attitudes, our very lives and life-style?

As long as our priestly work predominates, it seems our shared life as brothers (*fraternity*) will suffer from the scattered and isolated existence required by that work, from the disparity between ordained and non-ordained friars, from the demands of our work. This will inevitably have detrimental effects on the contemplative aspects of our brotherhood. It is often difficult, if not impossible, to pray together because of the demands of work, or because there are no other friars to pray with. There are obvious consequences for the spirit and practice of *poverty*, moreover, when so many in the province—because of their work—are quite comfortable as to food, clothing, housing; are financial administrators,

handle money or have a checkbook, have a car at their personal disposal, etc. In effect, we tend to become middle-class (factually and attitudinally) and quite content to be so—even justify being so—*because of our work*. There are also consequences in terms of *minority*. In parishes, missions, and chaplaincies the friars are, in reality, in positions of power, affixed to places and institutions, identified with parochial, diocesan, or educational structures. It is very difficult to be and live in fact as a little one, as a pilgrim and stranger, under these circumstances.

So, it is in this light and on these assumptions that I raise the question (in two parts): (1) Is it really possible for us, under the status quo, to take seriously §§31 and 36 of V.O.T.: "We are a community of brothers . . . [who] wish simply to live an evangelical type of life, convinced that such a life is a particular contribution to the over-all witnessing of Christians"? And (2) Is it really possible to look for real renewal in our Franciscan life so long as we are so extensively engaged in an overwhelmingly clerical and priestly work, in such a way that *this work*, and not our life, is the predominantly determining factor in our style of life?

III. The Future: A Response to the Question

I MUST CONFESS deep gratitude to the Order and to God for being challenged to look anew at my Franciscan life, and at my work in terms of this life. It is very uncomfortable so radically to question the way I have been living for 31 years, but I feel new hope and new courage in what the Order is saying. I do not condemn my past, nor that of my province, or the Order; but I do sense a strong challenge to re-evaluate our priorities.

I like to consider myself—at least in my better moments—as a realist. I have no illusions that the Order, my province, or I myself will change radically and suddenly, particularly in something so deep as this. There is no way I can see that we can morally leave all our present commitments, regroup the men of a province, and begin at once to give priority to our Franciscan way of life so as to allow our work, service, and availability to flow from our shared life as friars—priests or otherwise.

But I also like to think I am a man of hope. So I look to the future. I believe there are real possibilities: (1) to change our attitudes, our priorities, without decreasing our service; (2) to *plan* for the future—to plan for real reorganization of our friaries in terms primarily of the life to be lived; and (3) to make a beginning *now*.

We can make this beginning now, it seems to me, in two main ways: first, by positively encouraging greater priority to formation in Franciscan life as something distinct from, prior to, preparation for ordination—i.e., by a formation that is basically of the same quality for all friars (with particular stress on fraternity, prayer, poverty, minority, service, witness); and secondly, by positively encouraging those friars who are now able and willing to live together so as to give basic priority to the evangelical life and the peculiarly Franciscan qualities thereof—especially prayer, poverty, and minority.

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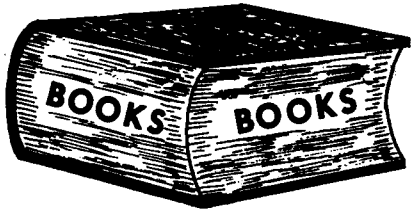
Psalm 32

walk angel voice within
all haven't heard
the yearly old(incredibly) resistible news
that retires to a shed
electronically blacked out
in the shadows of the holiday inn
leavened by star light
for the regal visitors' welcome
to find the Lord's realm's Lord
at home with a donkey
not tethered
nor galloping in flight
but soothed by Joseph's
voice and pat and double ration
to crown their journey—
strange conspirators of liberty
these kings
eluding a lightweight
in the weighty ride home
entourage dismissed
beasts and souls
sleeping in the hay forever
with their unlaid highways
undrilled wells
and uncomposed poems—
they at least believed
paved so long ago
progress's way
sang non-martial anthems of freedom
and walked off history's course
the unseen voice of angels

Hugoline Sabatino, O.F.M.



The Mass: An Historical, Theological, and Pastoral Survey. By Josef A. Jungmann, S.J. Trans. Julian Fernandes, S.J., ed. Mary Ellen Evans. Collegeville, MN: Liturgical Press, 1976. Pp. xvi-312, including indices. Cloth, $9.95.

Reviewed by Father Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), a member of the faculty at Christ the King Seminary, East Aurora, New York.

Truly, this book contains something for everyone. Interested in the historical development of the Mass from the Last Supper to the present? Father Jungmann traces this growth. Concerned about the theological issues inherent in the Eucharistic celebration? You will find these discussed in the work. Are you more of a liturgical bent? The author can satisfy you with his treatment of the various elements of the Mass ritual. And if you are desirous of celebrating the Mass more effectively and meaningfully for your congregation, you also will discover much of value here. What Jungmann has done and done masterfully is to divide his study of the Mass into four segments: historical, theological, liturgical, and pastoral/spiritual (with some necessary overlapping). For such an eminent scholar, his style and vocabulary make surprisingly easy reading. Enhancing this volume are its extensive footnotes, bibliography, and analytical index.

In light of the liturgical developments of the last decade, the author makes some telling points, such as the sacrificial nature of the Last Supper event. The actions—ritual gestures—of the Lord at the Last Supper were clearly related to the Jewish liturgy of a sacrificial offering to God—a factor that had obvious consequences for his death the next day but also for his followers as they went about fulfilling his command, "Do this in memory of me." A further point is well taken. While the elements of the Mass—bread and wine—are obviously intended to be consumed as spiritual nourishment, the author cautions against overemphasizing the banquet-aspect of the liturgical celebration. It is more than Christ giving himself to be eaten; here again, there emerges the theme of the Eucharist as sacrifice.

The attempts of the Church Fathers and theologians (both medieval and modern) to explain how the Mass is a sacrifice—and its relationship to Calvary—are examined in the section devoted to the theology of the Mass. In this section, the author makes a point of emphasizing that the Mass is the offering/sacrifice of the Church as well as the offering of Christ. And for this reason, Jungmann sees the offertory rite as concretely symbolizing this important dimension and warns against the tendency

excessively to downplay this already streamlined part of the Mass. Another high point of the theology segment is the clear presentation of the sixteenth-century reformers' position vis-à-vis the Mass and Eucharist, thus enabling the reader better to comprehend the meaning of Trent's pronouncements on the Eucharist.

Amidst the emotionality of the issue of open (or unrestricted) intercommunion, Father Jungmann notes that the Mass is a celebration of unity and states boldly that "the Eucharist celebrated together only factually without the theological basis of Church unity can result in nothing but a mere appearance of unity" (p. 276).

Discussing the need for a creative tension between authenticity (the felt needs of the congregation and the celebrant) and the official *Ordo* of the Mass ritual, Jungmann recalls that freedom in selecting from among the many options provided in the *Ordo Missae* should be governed by objective attitudes, not by caprice or arbitrariness (a good rule of thumb, as well, for utilizing options not found in the official ritual).

The author concludes his opus by recognizing the various tensions that will always be part of the Eucharistic celebration: mystery, yet the need to explain and celebrate it in a meaningful way; simplicity vs. splendor; the role of the community and the role of Church authority.

Some minor falws detract slightly from the highly favorable impact of the book: a misprint (*seen*, instead of *been*—p. 262); a reference to Paul as the author of the Letter to the Hebrews (p. 97); a failure perhaps on the part of the translator or editor to include a reference to the document of the Holy See on Masses for children (Nov. 1, 1973) when the book discusses the possibility of adapting the Eucharistic Liturgy for special groups (p. 266); the use of the term Offertory (pp. 185ff.) instead of Preparation of the Altar and Gifts, as found in the revised Sacramentary.

In sum, Jungmann's *The Mass*, published in this revised edition after his death in January of 1975, marks an appropriate *Nunc dimittis* for a man who devoted his life and talents to the study of the Liturgy, thereby enriching all of Christendom. The book provides an understanding of the overall purposes of the Conciliar liturgical reform and many of its specific practices. This is recommended reading for both celebrants and faithful who wish to know more about the central Act of our Faith and derive a deeper meaning from its celebration.

Christians and Jews. Edited by Hans Küng and Walter Kasper. New York: Seabury Press Crossroad Books, 1976. Pp. 93. Paper, $4.95.

The Spirituality of Judaism. By Roger le Déaut, C.S.Sp., Annie Jaubert, and Kurt Hruby. St. Meinrad, IN: Abbey Press, 1977. Pp. ix-137, including bibliography. Paper, $3.95.

Reviewed by Father David M. Bossman, O.F.M., Ph. D. (St. Louis University), Head of the Religious Studies Department at Siena College.

Christian interest in Judaism is a natural consequence of Christian roots in the biblical people and their thought world. This alone justifies a keen concern about the religion of the Jews; yet there is more to motivate interest: the Jewish people have continued to develop in their religious experience, continuing an ancient line which numbers Moses, Jeremiah, Jesus, Hillel, Maimonides, Herzl, and Buber among its family members.

Today, dialog with Jews has been spurred by the openness which the Second Vatican Council initiated (*Nostra Aetate*, 1965) and the 1975 Vatican Guidelines Encouraging Catholic-Jewish Dialogue further specified. Scholars have attended to the historical question of Christian dependence upon Jewish sources, and recent studies have provided exciting insights into the nature of the dependencies (e.g., *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*, by E. P. Sanders, 1977).

The Jewish people stand before Christians as a witness of shared religious values, both those lived and those neglected. They challenge Christians as a prophetic call to know what it means to be Israel, as well as what to do when they fail. Dialog between Christians and Jews is clearly a promising pursuit.

Two recent studies contribute to the literature supporting dialogue; they are *Christians and Jews*, edited by Küng and Kasper, and *The Spirituality of Judaism*, by Le Déaut, Jaubert, and Hruby. Each serves a pressing need for Christians to fulfill the call of the 1975 Vatican Guidelines which encouraged Catholics "to strive to acquire a better knowledge of the basic components of the religious tradition of Judaism . . . to learn by what essential traits the Jews define themselves in the light of their own religious experience."

Christians and Jews is a collection of essays by twelve notable Christian and Jewish scholars on topics such as Law, Liturgy, Religiousness, Hope, Jesus, and the Future of Dialogue. Each topic is treated from the Jewish side and from the Christian side, thereby offering a fascinating set of comparisons well suited for further discussion by dialog groups.

Christian readers of Saint Paul have sometimes overlooked the positive value of Torah which Paul sometimes slights in the interests of his rhetorical concerns. Louis Jacobs offers a suitable response that renews a sense of reverence for Torah as "the link between God and man" which Christians profess when acknowledging the Old Testament as revelation, but often fail to recognize. The legalism which Jesus condemned is undesirable in Judaism as well as in Christianity; yet Torah can be valued without subscribing to bureaucratic abuses. W. Davies agrees with this distinction and acknowledges Christian belief in the principles of Torah, as Jesus taught and Christians profess in their belief that the Church shares in the role of the new Israel.

On the question of Jesus, David Flusser offers Christians a challenge to reconsider the meaning of the Jewish Messiah, especially the future dimension of the messianic age which both Christians and Jews profess. Flusser observes: "Many Christians today simply cannot conceive that the Christian idea was originally identical with that of the Old Testament prophets, namely that at the end Israel and believers from the

Gentiles will be saved and attain blessedness" (p. 70). Flusser surprisingly suggests: "I do not think many Jews would object if the Messiah when he came again was the Jew Jesus" (p. 71). On the other hand, Flusser argues, "Wouldn't many Christians be uneasy if they found that the messianic ideas of the Old Testament prophets were fulfilled, even though the Old Testament is also Scripture for them?" (p. 71). J. Moltmann, on the Christian side, concedes that "the Messiah will not appear in Jerusalem, nor in Rome nor in Geneva. He will come among the poor, the mourners, those who hunger for righteousness and are persecuted for it. Only when the suffering of those who have the messianic hope becomes the hope of those who suffer in this world will Jews and Christians really understand their provisional finality and honour god-forsaken mankind's Messiah" (p. 66).

This book is a thrilling set of challenges and contrasts which should startle both Jews and Christians who are more concerned with institutional trappings than religious meaning. Reading it and discussing its consequences would do a world of good for all who profess religious creeds of Christian or Jewish character.

The Spirituality of Judaism is less exciting. Lacking the incisiveness which comparison and contrast imply, the book recounts some of the principal dimensions of Hebrew religious belief and practice, treating them historically and somewhat systematically. As a sourcebook, it serves a real purpose for those pursuing a course in the essential elements of the Jewish religious experience. A useful bibliography furthers this end, offering a chapter-by-chapter listing of the principal writings available on each of the subjects treated.

The two books together can be an ideal pair of readings for Jewish-Christian dialog groups seeking a starting point with material to prompt discussion as well as background for the discussion.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Saint Francis Prayer Book. By Auspicius van Corstanje, O.F.M. Chicago: Franciscan Herald Press, 1978. Pp. 110. Paper, $2.25.

This pocket-size collection of prayers composed and used by Francis, together with those attributed to him, is a valuable piece. Included in the 38 prayers are the famous Prayer for Light, Peace Prayer, *Adoramus Te*, Blessing and Curse of Saint Francis, and the Canticle of the Sun. Not so well known prayers, such as "Why are you so disturbed, little man," and "Thank you, Lord, for these pains," will appeal to many. The numerous prayers of praise will delight those whose charismatic prayer experiences have initiated them into that type of prayer.

Saint Francis Prayer Book is a wonderful gift for any Franciscan, or for anyone captivated by the Poverello's ideals.

Don't Let Your Conscience Be Your Guide. By C. Ellis Nelson. Ramsey, NJ: Paulist Press, 1978. Pp. vi-110. Paper, $1.95.

This small work comprises four lectures: The Roots of Religion and Conscience, The Unreliability and Inadequacy of Conscience, The Inversion of Conscience, and Growth in Faith. I found the middle two lectures the most valuable—particularly distinctions between positive and negative conscience and manifest and latent functions of behavior. A work which seems stronger psychologically and pastorally than theologically, it can be a help to all those who are involved in minstry or are reflective enough to apply the author's observations to themselves.

The Hard Life: Values for Young Adults. By Michael Adams. Huntington, IN: Our Sunday Visitor Press, 1978. Pp. 96. Paper, $1.95.

In a series of hard-boiled "pep talks," the author ranges over the gamut of Christian and Catholic life, from conscience to prayer and apostolate. While directed to young lay adults, the talks' vocabulary and the way the concepts are handled limit potential readership to quite educated Catholics—and the directive, hard-nosed approach shrinks that potential still further.

Challenge to Morality: Life Issues—Moral Answers. By Charles J. Mc Fadden, O.S.A. Huntington, IN: Our Sunday Visitor Press, 1978. Pp. 256, including index. Paper, $3.95.

Challenge to Morality is a most welcome publication. Using the question and answer format, the long-time medical ethicist Father Charles J. McFadden treats nine areas: The Marriage Contract, Family Planning, Genetic Engineering, Abortion, Patients' Rights and Duties, Preservation of Bodily Integrity, Sterilization, Preservation of Life, Death and Dying. Weaving the latest medical and scientific data into his answers, Father McFadden evaluates those data and any problems they generate into a thoroughly careful and Catholic synthesis, marked in addition by clarity of style. Would that this work find a place on the pamphlet racks in our churches and in the bookstores of our colleges!

Loneliness Is for Loving. By Robert Lauder. Notre Dame, IN: Ave Maria Press, 1978. Pp. 143. Paper, $2.75.

The title of this excellent book expresses its theme: loneliness is "a call to and for love" (p. 23). Our society, Father Lauder tells us, is filled with lonely people—consumerism is a symptom of the void we feel in ourselves. Loneliness is related to dying, the awareness of our own "terminally ill" condition as contingent beings as well as the experienced absences of those loved ones who have gone ahead of us in

death. Loneliness is related to love and friendship, which are its remedies. And love and friendship for the Christian mean entering into prayerful companionship with the risen Lord as well as the human beings around him. Loneliness is related to hope, Christian hope in God, not pollyanna optimism or the specific cravings which plague us. Well thought out, well written with examples from literature, film, and personal life, *Loneliness Is for Loving* is a book any adult—but particularly, celibate adults—can profit from. And you don't have to wait till you are feeling blue to read it.

Steps into Light: A Prayerbook of Christian Belief. By James W. Lyons. Notre Dame, IN: Ave Maria Press, 1978. Pp. 164. Paper, $1.75.

Father Lyons, long active in parish and hospital ministry, offers a contemporary prayer-book with a format of explanation, quotation, and prayer. After an introduction on the need to slow down and take time for reflection, ensuing chapters take up the Light of Conscience, the Light of Faith in Christ, the Light of the Spirit, the Light of Love, and the Light of Glory. Included in the quoted pieces are Newman's famous "Lead Kindly Light" and the anonymously offered "One Solitary Life." The spacing and photographs make this an attractive book physically as well as spiritually.

Ten Responsible Minutes: A Pleasant Approach to Homily Headaches. By Joseph E. Manton, C.Ss.R. Huntington, IN: Our Sunday Visitor Press, 1978. Pp. 232. Cloth, $9.95.

This eminently readable book should have been subtitled: "A Pleasant Approach to *Homiletics*," for what it is, is a sustained treatment of techniques of writing and delivering sermons. After establishing the importance, value, and need of homilies, Father Manton goes on colorfully to illustrate "The Magic of Words," the "Mold of Sentences," the "Five W's" and their application in homilies. Handy advice for television and radio writing is the icing on this delightful cake—a book on preaching which any priest or pulpit speaker can read with profit.

Kitchen-Table Christianity. By Isaias Powers, C.P. Cincinnati: St. Anthony Messenger Press, 1978. Pp. vi-169. Paper, $2.75.

There are twenty brief, well-writ-written essays which orchestrate the theme that holiness is wholeness. Jesus calls us to the growth and freedom from bonds like bitterness, resentment, false expectations. Life and religion are not always simple, and "healing" is an integral part of each. Father Powers's work is in a sense a kind of pre-evangelization that priests and others counselors are called on to do so often—to address the emotional hang-ups and problems that the faithful bring to us. His chapters on the Mass and Heaven speak to religious themes most directly and adequately. *Kitchen-Table Christianity* is a book any counselor should know about and have about.

Your Faith and You: A Synthesis of Catholic Belief. By James Finley and Michael Pennock. Notre Dame, IN: Ave Maria Press, 1978. 2 vols., paper: text—pp. 270, $3.95; teacher's manual—pp. 118, $2.25.

This is an excellent text for its intended audience: juniors and seniors in high school who are receiving a full year course in the Catholic Faith. The text is designedly content-oriented and covers quite thoroughly the areas of Creed, Code, and Cult, but not under those headings. Especially valuable are the chapters on Catholic Identity (a theme throughout the work) and contemporary questions about sexuality and celibacy, angels and devils, etc. In all cases the approach is thoroughly and intelligently orthodox. Written as a text, the book has sets of questions, pre-tests, and various exercises for groups. The manual has a more than adequate list of background reading and a succinct rationale of each of the units. I highly and unreservedly recommend this book, not only for high schoolers in a religion class, but for Catholics of college age or beyond who want a clear exposition of what it means to be a Catholic.

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John at the Crib

Tomorrow the soaring eagle
poised on eternity's crest.
Tonight a gentle dove
above a Baby's breast.

Sister Mary Agnes, P.C.C.

Index to THE CORD—1978

I. Index of Authors

II. Index of Subjects

III. Index of Books Reviewed (SN= Short Notice)

BOOKS RECEIVED

Doty, William L., *Meet Your Pastor.* Canfield, OH: Alba Books, 1978. Pp. 163. Paper, $1.95.

Marbach, Ethel, *More Once-upon-a-Time Saints: Faith Tales for Children.* Cincinnati: St. Anthony Messenger Press, 1978. Pp. x-68. Paper $1.95.

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