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COVER AND ILLUSTRATION CREDITS

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Nomophobia

IT HAS LONG been a pet theory of mine that religious generally live in a different "time frame" from that of lay people, and I see this instanced in the diverse ways the notion of a New Year affects our thinking. For myself, anyway, although I do count birthdays—albeit with some reluctance—the advent of a new year has yet to arouse much more than my interest in football and a dinner with friends and family. For members of families I know, on the other hand, a new year does not only hold out a special promise, but also closes the book on the sadness and pain which occurred in the past 365 days.

Vatican II, it seems to me, injected a "New Year's mentality" into many in religion. Chapters of renewal were held, constitutions were revised, meetings and discussions were held. People actually felt that the millennium, not just a new year, was just around the corner. One doesn't have to be a cynic to know that "happy days" are not "here again." And valuable as continuing education, effective communication, shared prayer, charismatic retreats are, they fail to address the dis-ease in religion resulting from what I like to call nomophobia (fear of law).

The United States of America glories in being a free society and sees as the guarantee of freedom, the rule of law. "The same for one, the same for all": the formula for justice is realized by the spelling out, where experience and thoughtful awareness of society and its needs dictate, of the rights and responsibilities of citizens. Religious communities have been doing this long before the U.S.A. was a reality, though perhaps it took a Vatican II to teach us that we are as members of a community in a "free society."

I suggest, however, that law is still a frightening word to many in religion—not too long ago a chapter of ours refused to use the word "must" in describing the responsibility of each friar to make an annual retreat, and as a result many friars have made nothing like a formal

retreat in years. Yet the note of obligation, responsibility, even compulsion which the word and reality of law connote are needful to make religious society work, even as they are needed to make a free civil society function. The "me" that I know so well has a lazy, selfish streak in him, and his love for God and religious commitment are not so strong that the "outside" push of law is unnecessary. (This editorial was written at the repeated insistence of our editor!) And although I can't judge anyone else's inside, every indication I have is that my fellow religious will do what is *expected* of them, what they *have* to do. It is law, whether in constitutions or statutes, which, made known and enforced uniformly without respect of persons, directs the members of the free society which is a religious community along the path of service to God and one another—and the whole world. And "service," Matthew tells us (20:28), is what Jesus was all about.

St Julian Davis ofm



My Heart Holds a Remnant

Heavenly Father, my heart holds a remnant—
A remnant of sin, of grace.
I am weak, Lord; I am a man.
I hang on a precipice between the abyss of love
and the abyss of hate—
a precipice of indifference.

My heart is full, Lord, full of remnants.
Pour into my lukewarm heart a flood of emptiness
That I may no longer entertain either material cares
or spiritual anxieties,

But in a complete poverty of heart
May turn to you alone as my well-spring of grace
And the fulfillment of all my inner longings.

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

The Enclosure of St Clare and of the First Poor Clares in Canonical Legislation and in Practice

SISTER CHIARA AUGUSTA LAINATI, O.S.C.

This is a translation sent to us by the American Poor Clares of "La clôture de sainte Claire et des premières Clarisses dans la législation canonique et dans la pratique," *Laurentianum* 2 (1973).

The connection between the word "enclosure" and the name of St. Clare — we mean by enclosure a material separation from the world, more or less in conformity with that observed in our time — is not often accepted as readily apparent. That is due, not so much to a thorough and accurate knowledge of the historical sources and documents, as to what is referred to as the "spirit" (presumed) of St. Clare, according to which the enclosure was breached, willingly and without any difficulty, whenever a motive of charity, real or apparent, would present itself.

They often mean to repeat in short that "St. Clare, at bottom, never considered enclosure a "problem;" which seems acceptable to us only if they mean by this that St. Clare was never obliged to defend enclosure as she was for other prerogatives of her Rule, for example poverty.

The history of a soul, doubt-

less, is not something to be examined with curial documents. It would be quite useless to analyse it on the basis of these. There is no need to discuss it; the matter is evident.

What ought to be considered is the fact that St. Clare — she was of a mettle strong enough to know how to say "no" to a Pope, when what he proposed to her was in contrast with her profound convictions and her ideal of evangelical perfection — "bowed" to profess a Rule such as that given her by Cardinal Hugolino in 1218-1219 which, on the subject of enclosure, is at least as rigid as the norms promulgated by Boniface VIII in 1298.

Pope Boniface, indeed, with his general prescriptions on monastic enclosure, simply extended to all cloistered nuns what the Poor Clares alone had observed from 1219 onwards.¹

It would be utterly inexplicable

also that St. Clare introduced into her Rule of 1253 those same norms of 1219 on enclosure, if she had not approved of them. Neither would she have accepted that Cardinal Rainaldo, in his letter of introduction to the same

Rule of 1253, said that it was her resolution "to live enclosed and serve the Lord in highest poverty,"² if it had not been precisely her intention "to live enclosed . . ."³

The eventful history of the

²"Elegistis habitare *incluso corpore* et in paupertate summa Domino deservire"; see the Rule of St. Clare of 1253 in *Seraphicae legislationis textus originales*, (Ad Claras Aquas 1897), 50. All the documents which concern St. Clare have been recently published also by I. Omaechevarria, O.F.M., in *Escritos de Santa Clara y documentos contemporaneos* (Madrid 1970). In this edition see 252.

³On this subject Father H. Roggen is of another opinion as can be seen in the last chapter: "On the intention of St. Clare concerning her Order" of his *Franciscaans Evangelische Levensstyl* (*The Spirit of St. Clare*, Franciscan Herald Press, 1971).

Clearly an inquiry on the "intentions" of a person cannot be taken seriously unless it is made on the basis of authentic sources: without which one falls only too easily into personal opinion. Unfortunately the study of Father Roggen — which, by the way, is not without merit—abandons completely the sources when it deals with the problem of enclosure.

In order to support certain weighty affirmations, it is not sufficient to declare vaguely: "the sources of her life tell us . . ." (p. 77), "we are absolutely certain . . . this is not simple personal opinion" (p. 77), "There are many other departures from enclosure, even if they are not very faithfully related by the sources (*ibid*)," without ever citing the sources.

Using his method one does not write history, one only creates confusion in the minds of those who are insufficiently informed. If these sources exist, and if the claims of Father Roggen (which as we shall see, are explicitly contradicted by the documents that we cite) can be proved, the author would render a service to everyone and especially to the Poor Clares, in making them known to us.

In particular it would be necessary to prove the following affirmations which the sources expressly contradict:

—that the Rule of Hugolino was never accepted at San Damiano (p. 74). There exists on the contrary, explicit proof that this Rule of Hugolino (Gregory IX) was professed and observed at San Damiano as we shall demonstrate shortly.

—that Clare offered resistance to the enclosure prescriptions of the Hugolino-Gregory IX Rule and that she behaved freely with regard to them, so much so that at San Damiano, there were "many times when the cloister regulation was waived. Even if the exceptions are not reported very faithfully by the sources . . ." (Roggen, p. 77). If the sources do not make any mention of these, on what basis can one assume

¹See L. Oligier ofm. "De Origine Regularum Ordinis S. Clarae," in *Arch. Franc. Hist.* 5 (1912), 206.

Rule of the Poor Clares appears to us very clear if from the outset one begins the study of it with the required lucidity.

Before launching into the argument directly, let it be understood that in this article, for reasons of space, many questions of fundamental importance are dealt with in survey fashion.

It will suffice to say that, with the foundation of the Order at San Damiano in 1211, St. Francis felt a special responsibility towards this little plant, fruit of his apostolate, and he willingly extended to Clare and her companions the same paternal affection that he had for his Friars Minor.⁴

these exceptions?

—that her cloister was open “to persons who did not share the life of the monastery, . . . to the brothers who begged . . .” (ibid). Recourse to the Legend (Celano) and to the Process of Canonization leave no room for such an affirmation, as we shall see, and as has previously remarked Father O. Schmucki in his review of Father Roggen’s book, in *Coll. Franc 41* (1971), 402.

Moreover how can one attribute a convincing historical value to the episode of the *Actus-Fioretii* concerning the meal of St. Clare at the Portiuncula, when the source, as everyone knows, is popular legend, and when this episode is expressly contradicted by the *Process of Canonisation* (a highly reliable source), according to which St. Clare never left San Damiano?

Finally with regard to the stay of St. Francis at San Damiano, if Father Roggen had bothered to cite the source he would not have fallen into such a subjective interpretation. One cannot make the sources say what they do not say!

⁴Cf. Testament of St. Clare, 8 in *Seraphicae legislationis*, ed. cit. 275 in I. Omaechevarria, *Escritos*, 280.

⁵J. H. Sbaralea, O.F.M. Conv., *Bullarium Franciscanum*, 1 (Romae 1759) 243.

⁶*Seraphicae legislationis*, ed. cit. 276; in I. Omaechevarria, *Escritos*, 280.

⁷See the Letter of Honorius III to the Monastery of Monticelli: December

He gave them a little *Formula vitae*, a little rule, composed of some evangelical prescriptions which were like “milk for a newborn child” according to the expression of Pope Gregory IX in his letter to Blessed Agnes of Prague (May 11, 1238).⁵ And since this little rule (formula) was not evidently sufficient in order to govern a community, the Saint added to it subsequently admonitions and counsels, orally or in written form, that St. Clare cites in her Testament,⁶ and which were introduced in the “*Observantiae regulares*,” that is to say, practically-speaking, in the constitutions in use at San Damiano, alongside the primitive rule.⁷

The monastery of San Damiano is born thus, practically, under the direction of St. Francis and the Friars Minor, with a little rule and constitutions given by the Saint himself. But this little rule and these constitutions do not spread beyond San Damiano, unless at the Monastery of Monticelli in Florence where we find them already introduced in 1219, that is when Avvegnente still governed the monastery, before Agnes, the sister of Clare, was sent there as Abbess.⁸

The example of St. Clare is nevertheless imitated in many places and her way of life gives rise here and there to houses where numerous women wish to live in prayer, providing for their needs with the work of their hands like St. Clare and her companions.⁹

In 1217, in the territory of Foligno, near the “Fonte di Carpello” is born the monastery of St. Mary of Charity, which will later become San Claudio.¹⁰

In 1219 there exist already, the Monasteries of Monticelli in

9, 1219 in *Bull. Franc.*, 1, 4.

⁹ Ibid.

¹⁰*Legenda sanctae Clarae virginis*, cc. 10-11: in I. Omaechevarria, *Escritos*, 137-141; Letter of Jacques de Vitry, October 1216, loc. cit., 36.

¹¹*Bull. Franc.* 1, 204, not. a; *Misc. Franc.* 12 (1910), 135.

¹²*Bull. Franc.* 1, 3.

¹³Loc. cit., 13.

¹⁴Loc. cit. 10.

¹⁵Loc. cit. 11.

¹⁶Cf. L. Oliger, *De Origine Regularum*, 445-46; in I. Omaechevarria, *Escritos*, 299ss.

¹⁷*Bull. Franc.* 1, 1.

Florence,¹¹ of Monteluca in Perugia,¹² of “Santa Maria de Gattaiola” in the diocese of Lucca,¹³ of “Santa Maria outside Porta Camollia” in Siena.¹⁴ Ten years later there will be at least 28 monasteries.¹⁵

These first monasteries, set up during the years 1217-1219, and others, which — at least in their beginnings — go back to these years, all look to San Damiano for inspiration.

The Papal Legate in Tuscany in 1217, Hugolino Segni, Cardinal of Ostia, watches over this flowering of monasteries with paternal concern; it falls to him to incorporate them legally into the body of the Church. These “Reclusori” are particularly numerous in Tuscany and so the Cardinal turns to Pope Honorius for advice on how to handle the matter.

The Pope replies to him on August 27, 1218, entrusting to him the care of these houses, towards which he must show every paternal solicitude.¹⁶

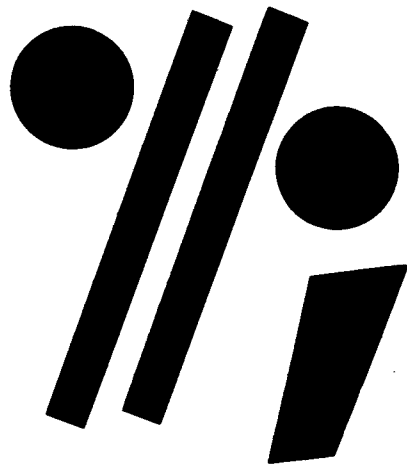
Thus Hugolino finds himself

practically-speaking entrusted with monasteries that take their inspiration from the way of life of St. Clare. Now this way of life not only does not have its own ecclesiastical approbation, but itself relies on the direction of an Order — that of the Friars Minor — which, for its part, has in 1218-19 only oral approval of its own rule and which finds itself in a rather difficult period.

It is true that, even outside of San Damiano, the Friars undertake from time to time the spiritual care of these monasteries of Damianites, although very irregularly;¹⁷ but the thing at this time offers so little in the way of guarantees of regularity and security, that the first office of Visitor-General of these Damianites—save the Monastery of San Damiano—is entrusted by the Cardinal not to a Friar, but to a Cistercian.¹⁸

Furthermore St. Francis leaves for the Middle East in 1219 and, only the Monastery of San Damiano is entrusted to the good and reliable offices of the Friars, especially to those of Friar Filippo Longo, who played such an important role in the life of St. Clare, even before her entrance at San Damiano, as also in the history of the little monastery on Mount Subasio.

Friar Filippo will later work



hard in order to obtain from the Cardinal the charge of Visitor and will succeed. It will be St. Francis himself who will remove him from office on his return from the Middle East. However, in the disorder which arises during the absence of St. Francis, the monasteries, in general, are left completely to themselves.

This is the situation when in 1218-1219 is born the first official Rule of the Poor Clares, the Rule of Cardinal Hugolino. San Damiano has, for the moment, its little rule ("formula") and its "observantiae regulares;" but the other monasteries born successively must submit to the Rule of Hugolino.

After this clarification which traces from the beginning the two "streams" which originate, one

with St. Francis — St. Clare, the other with Cardinal Hugolino, we must add also that, on his return from the Middle East in 1220, St. Francis accepted for the "Poor Ladies" the Rule drafted by Hugolino in 1218-1219.¹⁹ For this reason, Celano, who in 1220 was an eye witness of it in Assisi, could write later in the *Vita Prima* of St. Francis,²⁰ that the institute of the Poor Ladies has its origin in a "form of life" granted by the Bishop of Ostia, who later became Gregory IX.

This Rule of Hugolino of 1218-1219, has a particular characteristic which distinguishes it from all preceding "formae" of monastic life: a *precise, severe enclosure*.

But before looking into how St. Clare professed this Rule, accepted by St. Francis, it would be a good idea to reply to another question: before the Rule of Hugolino of 1218-1219, what were the "law" and practice of enclosure at the Monastery of San Damiano?

What were the "Law" and "Practice" of Enclosure at San Damiano before the Rule of Hugolino of 1218-1219

The Order which was born

with the entrance of St. Clare at San Damiano in 1211, was distinguished by a characteristic note: poverty; not only individual, but also collective.

It was under this aspect that one finds the fundamental distinction between the Monastery of St. Clare and the numerous Benedictine Monasteries scattered on the slopes of Mount Subasio or in the valley: a distinction destined to reflect on the whole monastic life, from the manner of reciting the Divine Office, to the preference given to humble manual labor.

Outside of this fundamental distinction, which permeated the smallest daily actions, the monastery could still adapt itself to the traditional monastic form. This is so true that, when the Fourth Lateran Council in 1215 prescribed that each new Order which would come into existence must base itself on one of the great rules already in existence, the Order of San Damiano was able, "following the Rule of St. Benedict," to remain solidly on a traditional monastic foundation;²¹ and that was carried out without in any way injuring the ideal of St. Clare.

There can be no doubt that St. Clare, at the time of her entry

¹⁹The Bull of Pope Gregory IX to Blessed Agnes of Prague of May 11, 1238 (*Bull. Franc* 1, 243) affirms it explicitly.

²⁰Chap. VIII n. 20 in *Anal. Franc.* X (Ad Claras Aquas, 1926-1941), 18.

²¹L. Oliger, *De Origine Regularum*, 182-184.

¹⁷Cf. L. Oliger, *De Origine Regularum*, 199-202.

¹⁸Loc. cit., 418.

in San Damiano conceived her monastic life as a strict form of "stabilitas loci." Not that there did not exist at that time other "types" of life, for one who aspired to live the evangelical ideal; on the contrary, just at the time when the new Order is born, in the Spoletan Valley, there is on all sides a great flowering of the way of life of the "Beguines," thus called after the name given them in Flanders and Belgian Brabant, where they were more widespread. Their presence was also very strong in Northern France, in the Rhineland and in Bavaria, and, well-known also in Italy, where they were called "bizoche."

At the end of the twelfth century and at the beginning of the thirteenth century, we see testimony multiply on the subject of these pious women, who living outside of monasteries — although quite often in a close relationship with them — organize themselves first in little groups and end up little by little, at the beginning of the thirteenth century by constituting veritable religious communities, often close, by way of inspiration, to the Franciscan ideal.

²²*Legenda sanctae Clarae virginis*, c. 10; ed. cit., 138.

²³"In huius locelli ergastulo, pro caelestis amore Sponsi, virgo se Clara conclusit. In hac se a mundi tempestate celans, corpus, quoad viveret, carceravit . . . In hoc arcto reclusorio per XLII annos disciplinae flagellis fregit sui corporis alabastrum . . ." (loc. cit.).

²⁴"Clausula manens Clara toto clarescere incipit . . ." (loc. cit., c. 11).

Now, the type of life embraced by St. Clare is not that of the "Beguines." If her stay in the Benedictine Monasteries of San Paolo di Bastia and of Sant' Angelo di Panzo made her feel more sharply the contrast between the evangelical poverty preached by Francis and the well-being that came with monastic landholdings, this first step proves, nevertheless, very well her intention "to live enclosed."

Thus with her entrance at San Damiano, it became itself an "aretum reclusorium," as her biographer calls it,²² a "place of reclusion."

So here is Clare who enters San Damiano: "In this narrow prison, for the love of her heavenly spouse, the virgin Clare enclosed herself. There, hiding herself from the tempest of the world, throughout her life she imprisoned her body . . . In this narrow enclosure for forty-two years, she broke the alabaster of her body."²³

And it is "in living enclosed that St. Clare began to shed her light throughout the entire world."²⁴ These two quotations

concern precisely the year 1211 and the following.

Thus her entry at San Damiano marks the beginning of a new Order, that of the "Enclosed Women." Such is also the testimony given November 28, 1253, by "Ugolino da Pietro Girardone, knight of Assisi," at the canonization Process of St. Clare: "just as St. Francis was the first in the Order of the Friars Minor which he founded and began with the help of God, so also this holy virgin Clare, by divine will, was the first in the Order of enclosed women. This Order, she governed in a holy and perfect manner as her reputation testifies."²⁵

In the Liturgy. Moreover the liturgy would not be sung either for a non-cloistered woman: "She encloses herself in a prison . . . She encloses herself as if in a tomb . . . In this prison, she opens herself only to the gaze of God."²⁶

Let us note that these expres-

²⁵See the *Process of Canonisation of St. Clare of Assisi* XVI, 2, that we quote in the following edition: *Il Processo di Canonizzazione di S. Chiara d'Assisi*, Arch. Franc. Hist. 13 (1920), 487-488: "Et come sancto Francesco fo el primo nell'Ordine de li frati Minori et epso Ordine con lo adiutorio de Dio ordinò et principiò, cosi questa sancta vergine Chiara, come Dio volse, fo la prima ne l'Ordine de le donne renchiuse. Et epso Ordine governò in omne sanctità et bonità, come se vede et rendese de ciò testimonio per pubblica fama."

²⁶"Clauditur velut carcere . . . Clauditur velut tumulo . . . Patet in hoc ergastulo solum Dei spectaculo."

²⁷Cf. A. Van Dijk, "Il culto di S. Chiara nel medioevo" in *Santa Chiara d'Assisi. Studi e cronaca del VII Centenario. 1253-1953* (Assisi 1954), 177 ss.

sions come from the hymn: "Concinat plebs fidelium" which, in its present form, has become the hymn of the first Vespers of the Saint's Office, but which was composed by Cardinal Rainaldo of Ostia — the future Pope Alexander IV — and was part of the oldest liturgical Office of St. Clare, as it was sung in the papal chapel in the second half of the thirteenth century.²⁷

In the Papal Documents. If one wishes to refer next to the official documents of the Popes that knew St. Clare personally (Gregory IX, Innocent IV, Alexander IV), they would constitute by themselves an irrefutable testimony regarding the enclosure of Clare and the Damianites.

Even a simple glance at the Bull of Canonization of the Saint reveals an explicit affirmation regarding enclosure: "How great was the intensity of this brilliant ray! This light dwelt as a matter of fact in the secret of the cloisters . . . it was kept enclosed by

the walls of a small monastery . . . Clare lived in the shadow . . . Clare was silent . . . She lived in her solitary cell . . . And while in this enclosed retreat which protected her solitude, she broke severely the alabaster of her body, filling the whole Church with the odor of her virtues!"²⁸

From the very first, all the papal documents speak of St. Clare and the Damianites as "poor enclosed nuns" ("pauperes moniales reclusae," or "moniales reclusae" or still "pauperes moniales inclusae") and it is with this term that these documents are addressed to them.

By way of example, let us cite some of the first Bulls concerning the Damianites. In the Bull of October 30, 1228, Gregory IX, speaking to the Bishop of Todi, says that "donavit divino intuitu et concessit dilecto filio fratri Ambrosio, cappellano nostro, dum in minori essemus officio constituti, vice ac nomine Romanae Ecclesiae, locum qui dicitur Cutis, cum clausura et horto, ad monasterium ibidem in honorem beatae Mariae Virginis construendum iuxta vitam et Ordinem

pauperum monialium reclusarum." Equally, the Bull of November 20 of the same year was sent by the aforesaid Pontiff "dilectis in Cristo filiabus Abbatissae et conventui monialium reclusarum S. Mariae de Monticello."²⁹

Even if this term was used afterwards for other religious orders (e.g. Dominicans and Augustinians) it was nevertheless unknown to ecclesiastical terminology prior to the founding of the Damianites, who were the first in the history of the Church to merit this title "poor enclosed nuns."

Likewise a letter, sent by Gregory IX between January and July 1228 to the "Poor Ladies of Assisi," has as a heading: "Dilectae filiae Abbatissae et conventui Monialium inclusarum Sancti Damiani Assisi," and it is said among other things: "By inspiration from above you have enclosed yourselves in a cloister, salutarily renouncing what is of the world in order to embrace your Spouse with an incorruptible love . . ."³⁰

Ecclesiastical terminology un-

derlines also the distinction between the "Beguines" and other pious women, orientated towards the Franciscan ideal and the real Poor Clares.

Gregory IX, in order that the difference between the former and the latter be more evident even firmly prohibited, by the letter "Ad audientiam nostram" of February 21, 1241, that these pious women "quas discalceatas seu cordularias, alii vero minoritas appellant" take the habit of the Damianites, which would have engendered confusion, "being given that the true nuns (here understood, the Poor Clares), in order to render to God a pleasing service, live always enclosed."

St. Bonaventure speaks in the same way in his treatise *De expositione super Regulam Fratrum Minorum*, XI, 3: "The nuns of S. Damiano are separated, unlike all other women, from society."³¹

sunt in mundo, salubriter abdicatis, Sponsum vestrum incorrupto amplexantes amore, curratis in odorem unguentorum ipsius . . ." (L. Wadding, *Annales Minorum*, III, ad ann. 1251, n. 17: Ad. Claras Aquas 1931, 273. In I. Omaechevarria, *Escritos*, 295.

³¹"Illae autem moniales S. Damiani prae ceteris mulieribus ad humanis consortiis excluduntur": *Opera Omnia* VIII, Ad Claras Aquas 1898, 435b.

³²The existence of this "formula" cannot be doubted. It is cited by Pope Gregory IX to Blessed Agnes of Prague (Bull. Franc. I, 243: see next 8) and by St. Clare herself in the Rule of 1253 (cf. *Seraphicae legislationis*, 62-63) and in her Testament (276). But of the latter there has reached us only a single passage, inserted in Chapter VI of the Rule of St. Clare (62). The third letter of St. Clare to Agnes of Prague would seem also to make mention of this "formula."

In the Testimony of the First Companions of Clare.

In addition to the official Legend of the Saint, over and above her liturgical Office and the documents of the curia, there are also the responses, at one and the same time artless and precise, given under oath by the companions of Clare at the Canonical Process of the latter, in November 1253, which are illuminating with respect to all the first years at San Damiano.

The fact that neither the "formula"³² of St. Francis, nor the "observantiae regulares" which governed San Damiano in its first years, have been handed down to us, renders still more precious the testimony of the Damianites themselves, who, all, responding to the questions concerning the monastic life inside the cloister, give proof of it, one more, another less eloquently; when, as soon as it is a question of giving information on what happened outside

²⁸"O quanta huius vehementia luminis et quam vehemens istius illuminatio claritatis! Manebat quidem haec lux secretis inclusa claustralibus . . . colligebatur in arcto caenobio . . . Latebat namque Clara . . . silebat Clara . . . celabatur in cella . . . Cum in angusto solitudinis reclusorio alabastrum sui corporis haec dure contereret, tota omnino Ecclesiae aula sanctitatis eius odoribus replebatur": in *Bull. Franc.* II, (Romae 1761), 81; I. Omaechevarria, *Escritos*, 109-110.

²⁹ Cf. also *Bull. Franc.* I, 62.

³⁰"Divinitus inspiratae vos in claustris reclusistis, ut mundo; et quae

the monastery after their entry at San Damiano, they remain without words and reply quietly, as did Sister Benvenuta: "Of all that she replied that she did not know anything because she lived enclosed."³³

The same Benvenuta of Perugia, who entered the monastery in September of 1211, first year of the Order, affirmed that she had always lived at San Damiano with the Holy Mother, from that time till the death of Clare, that is to say for forty-two years (which was repeated by many other witnesses), and she added that St. Clare showed from the first days of her monastic life a great humility, to the point of personally washing the feet of the "serviziali" when the latter re-entered from the outside.³⁴ Sister Filippa of Gisleirio says the same thing in a more detailed manner.³⁵

When the "elemosinarii," that is to say the begging friars of the monastery, brought back the bread that they had begged, St. Clare rejoiced more for the crusts

than for the entire loaves.³⁶ And the fact the begging friars already existed in 1213, is demonstrated clearly by the episode of the jar of oil filled miraculously. This fact definitely goes back to the year 1213, as a matter of fact, "two years after she (Sister Filippa) came, with St. Clare, to live at S. Damiano."³⁷

"... Once, there being no more oil at the monastery, the Blessed Clare called a certain friar of the Order of Friars Minor, who used to go begging for the sisters, by the name of Bentevenga, and asked him to go begging for some oil. He requested her to prepare a jar for him. Then Lady Clare taking a jar... put it on a little wall, which was near the door of the house so that the aforesaid friar could take it..." Omitting what comes immediately after, let us turn only to the last sentence: "(The witness) questioned as to how she knew these things, replied that, as she was in the house then, she had seen Lady Clare place the empty jar outside, then bring it back in full."³⁸

³³"Response de tucte queste cose, che lei non le sapeva, perché epsa stava renchiusa": *Process* II, 15 (450).

³⁴*Process* II, 3 (448); cf. also *Legenda sanctae Clarae virginis*, c. 12, (143).

³⁵*Process* III, 9 (454).

³⁶*Process* III, 13 (ibid).

³⁷"Fu circha lo secondo anno da poi che vennero ad abitare nel monasterio de Sancto Damiano;" *Process* I, 15 (445).

³⁸"...Una volta essendo manchato l'olio nel monastero... epsa beata Madre chiamò uno certo frate de l'Ordine Minore, lo quale andava per le elemosine per loro, chiamato frate Bentevenga, et disseli che andasse ad

It is not possible to attribute with certitude to this brief period (1211-1219) other very important testimony of the Process, as for example the existence of a "place where one speaks to the sisters"³⁹ or where strangers used to present themselves in order to ask of Clare the sign of the Cross which obtained their cure. The episode of the "Sarrazins" would also give positive support: but it is a very late episode, going back definitely only to 1240.

In conclusion we can say with certitude:

(1) that in 1211 and years that follow, San Damiano presents itself as a "place of strict enclosure," where St. Clare, on entering, "encloses herself;" where there are nuns who live "enclosed" with St. Clare, and who attest that they have not gone out from it during the forty-two years of her monastic life.

(2) that besides these nuns, there are "serviziali" who go out from the monastery and re-enter it;

(3) that there are friars charged

with collecting alms;

(4) that, in order to pass things back and forth between the outside and the inside, one does not open the door of the monastery, but there is a little wall near the door of the monastery on which one places what must be taken on both sides.

These few but unquestionable points permit us to affirm that San Damiano, from the beginning, is born as a monastery of strict enclosure, even if it was not yet a question of an enclosure closely regulated, as it was a little afterwards, by canonical norms. It would not be exact, certainly to read it in its details in the light of the subsequent legislation, but one can no longer deny that enclosure existed from the beginning of the Order. In reality, for those who are acquainted with the state of the monastic enclosure of the other Orders before it was canonically imposed on them, the enclosure in force at San Damiano seems very rigid.

(to be continued)

cerchare de l'olio, et lui respose che li apparecchiassero el vaso. Allora epsa madonna Chiara tolse uno certo vaso... et puselo sopra uno certo murello, lo quale era appresso lo uscio de la casa, ad ciò che lo predicto frate lo togliesse... Adomandata in quale modo sapesse questo, respose che, stando epsa in casa, vidde quando epsa madonna trasse fore lo vaso voito et reportollo pieno" (ibid).

³⁹"Loco dove se parla alle Sore": *Process* IV, 20 (463).



The Role of Franciscan Religious in Ecumenism Today

CHARLES V. LAFONTAINE, S.A.

WHAT ROLES should Franciscans be playing in ecumenism today? This question is frequently asked but not so very often adequately answered. Here, one more attempt will be made to give what are only suggestions at best, not definitive answers or completely satisfactory solutions by any means. Our initial question rests on a number of assumptions regarding the general relationship between professional religious and ecumenism, both in theory and in practice. These require some explanation.

The second assumption underlying our initial question is that Roman Catholic religious men and women should be outstanding ecumenical practitioners. To be a religious today is to be inherently ecumenical. The term "ecumenical" is understood here in its widest sense as describing the reconciling, healing, unifying mission of Christians in general, and professional religious in particular. To

be a religious, then, is to be a "repairer of the breach," one who strives to overcome human alienations and works to build genuinely human communities in which justice, peace, and unity reign. It is also to be a co-worker with God, according to the pattern set by Jesus Christ, in the catholic mission of at-onement, making human beings one with God, with themselves, with one another, and with their world. That is the basic ecumenical task, and religious are called to be its foremost exemplars.

A third assumption involved in our initial question is that every apostolic work performed by religious communities is basically ecumenical in some way or another, to one degree or another. Because those works are performed by religious, they are also by that very fact essentially ecumenical; that is, they are in some way unifying, reconciling, curative. Not only are all Roman Catholic religious called to be

ecumenical, but they also have the responsibility of expressing their ecumenical vocation in and through the apostolic works they perform. That is to say, no apostolic work of any religious community should fail to reflect the essential ecumenical dimension of being both a Christian and a religious mission to today's world.

Granted these assumptions, is there anything more specific that Franciscanism can and should be doing ecumenically today? Our discussion will revolve around certain "code words" as follows: Prayer, peace, poverty, prophecy, preaching, healing, and hospitality.

In the thirteenth century, the medieval Church was involved in a sometimes bitter controversy over the relationship between prayer and action in the Christian life. The battle raged on several levels: between higher clergy and lower, between ordained ministers and the laity, between bishops and theologians, between Christians drawn to contemplation and those for whom action seemed more attractive. At the time of Saint Francis, the pendulum in the controversy had already begun to swing toward action as the primary emphasis in the Christian life. Prayer, of course, was not neglected but was rather seen in the context of action; it was not seen as opposed to action, but its

complementary role often appeared as definitely subordinate to action.

Such a development affected all ranks and classes in the Church, particularly those Christians we would call "religious" today. The first Franciscans, for example, were mendicants, highly mobile, flexible practitioners of God's Word in the marketplace. For them, prayer, worship, and contemplation were to be practiced as a part of and as a complement to their wider mission in the worldly forum. The early Franciscan conception of the relation between prayer and action thus brought the first friars into immediate, often intimate, though always prayerful contact with the aliens and strangers of their day. Their mission, within whose context intensive prayer was effectively and fruitfully practiced, could be said to have been a call to the alien of their day. Commitment to the gospel took them into places where the stranger, the other, dwelled. Daily practice of the evangelical counsels brought them into contact with those who did not fit into the conventional categories of medieval Europe, whether socially, culturally, economically, or religiously. The disadvantaged, the lower classes, Arabs, the poor, Muslims were thus no strangers to Francis and his first followers.

From that ethos and experience there also later arose various

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images of Francis himself: Francis the Peacemaker, Francis the Poor Man, Francis the healer, Francis the Preacher, Francis the Prophet, Francis the Gracious Host. All these symbolic expressions pointed to the basic Franciscan vocation, namely to confront alienation in Church and society with the gospel call to repent, to turn from what divides to what unites. The early Franciscan mission was thus to go to the "other" and, through apostolic flexibility and personal mobility, to open to the alien all the evangelical possibilities for authentic friendship with self, with others, with nature, and with God. To the poor, the sick, the disadvantaged, the laity, the uneducated, belligerents, unbelievers, women, wanderers and waifs, their quite colloquial message was: "Get in tune with yourself, with others, with

nature, and with God. Be truly at-one."

The early Franciscans, of course, did not experience the Reformation and its consequent divisiveness for the Church. Yet they acted as reforming, prophetic agents in their own day as they prayed and worked for peace and justice in Church and society, addressed social ills like poverty, participated in healing the psychologically and emotionally alienated, provided living and growing space for strangers and wanderers, raised the consciousness of the religious ignorant and apathetic. Basically, then, the early Franciscans were authentically ecumenical in the modern, wider sense explained above. As far as possible, given the medieval context, they worked, and struggled for unity and integrity in the people and institutions of their day. Their problems are, of course, not necessarily ours; but their stance and at least some of their solutions can and should surely be ours.

Franciscans of the late twentieth century, that is, after the Reformation experience, must sort out the locus and the modes of alienation existing in the modern world. Their ecumenism will not be confined merely to healing the divisions within the Christian Church, though it must necessarily begin there. Some Franciscans, like the Society of the

Atonement of which I am a member, are called to focus on the resolution of these specific, post-Reformation difficulties. But that is not all there is to ecumenism and being ecumenical in this the late twentieth century. Modern Franciscans should seek, not carbon copies from the past, but rather contemporary equivalents of the motivating ideals and apostolic expressions espoused and practiced by Francis and his first followers. Franciscans in the late twentieth century, regardless of their religious jurisdiction, or—now—their Christian denomination, must continue asking questions like these in order to be both faithful to their rich heritage from the past and credible to people in our age:

1. Do I take the prayer of Jesus: "That all may be one . . . that the world may believe" very seriously in my spiritual life? Have I let my prayer and work become alienated, one from the other? Do I pray for other Christians and their churches? Do I appreciate the spiritual gifts of other churches, try to learn about and from them, perhaps even appropriate their insights into my own spiritual life? Is there anything I can learn from other Christians outside my own church about the Word of God, the love of God and neighbor, the worship of God?

2. What do I really know about other Christians who do not

belong to my church, about those who are adherents of other world religions, about unbelievers? Do I make any attempt to educate myself or seek opportunities for experiences with these religious or non-religious "others"? Do my speech, my writing, my reading reflect deep sensitivities to the religious or non-religious "other"? Have I sorted out my biases and prejudices towards others, particularly those antipathies which are concretely expressed in my daily life? How do I handle diversity, legitimate and otherwise, in my religious community and in my church? Have I allowed my commitment by vow to alienate me from others? Have I let my profession of vows become divorced from my daily life and life-style?

3. Is my work an equivalent in modern terms of one or more of the early Franciscan expressions? Does it address one of the basic alienations which the Franciscans were founded to confront? Do the style and form of my work contribute to my unitive, ecumenical mission, or are they still further alienating? How do I act and react towards the social, cultural, psychological, religious, and sexual stranger, alien, wanderer? How do the institutional modes of my work reflect the ecumenical mandate (e.g., in colleges, schools, hospitals, retreat houses, prisons, journalism, and the myriad

apostolates in which Franciscans engage)? Have I or members of my religious community attempted to become involved in formal ecumenical agencies on any level (where, for example, are the male Franciscans in the bilateral ecumenical dialogues; where are the female Franciscans in local councils of churches, ecumenical campus ministries, ecumenical curriculum and text-

book-planning committees)?

Questions like these are merely "starters." The quandary underlying all of them is how to be Christian, Franciscan, and ecumenical today. Or better: is it possible for a Christian and a Franciscan to refrain from being ecumenical in the late twentieth century without ceasing thereby to be both Christian and Franciscan?

Joseph Beholds the Fulfillment

HUGOLINE SABATINO, O.F.M.

"**N**OW LOOK at the sky, and count the stars if you can. So shall be your descendants" (Gen. 15:5). Father Abraham's descendants as stars, and I called a father by the Holy Spirit! Now I pass on the Promise, gift entire, in this awesome birth "whose origins are from of old" (Mic. 5:2). "No, it is a fact; your wife Sarah is to bear you a son, and you are to call his name Isaac [laughter]" (Gen. 17:19). Laughter of my people's joy, a man born to the world. Sarah's ancient womb quickened anew in my virgin wife; and I join in Mary's Psalm, "The childless woman abides in his home as the happy mother of children. Alleluia!" (Ps. 113:9). "There shall once more be homesteads of shepherds resting their flocks" (Jer. 33:12). Alleluia! "David shall never want a man to sit on his throne" (Jr. 33:17); "and I will give an everlasting name" (Is. 56:5) to those who are eunuchs for the kingdom of heaven. Alleluia!

"**T**HEN, AS the sun was going down, a trance fell on Abram; indeed a great and awful gloom fell upon him. Then the Lord said to Abraham, "Know of a surety that your descendants shall be immigrants in a land not their own, where they shall be slaves, and be oppressed for four hundred years" (Gen. 15:12). Not Isaac is his name to be called, but Jesus (Savior). I see a cloud of smoke and a tongue of fire leading this child through the slaughtered form of covenant victims, through a path fraught with horror whose end I cannot see. "As for yourself, you shall join your fathers in peace" (Gen. 15:15).

"**S**HOULD YOU build me a house to dwell in? for I have not dwelt in a house since the day I brought up the Israelites out of Egypt, even to this day, but I have been making my abode in a tent as a dwelling" (2 Sam. 7:5). Bethlehem—Bread-house. I have built him no house in our ancestral town; in my father

David's home not even a rented room for the child and his mother. Foxes have holes and the wild birds have nests, but the Son of David lays his head here in a manger where ox and ass alone own him as King (Is. 1:3). May he pitch tent as of old in our midst, for the ark now is gone. There stands no house of God built by David or Solomon—only Herod's temple, that den of thieves which treasures only gold. And shall I ransom at the price of pigeons him who remains wholly the Lord's? But it is I who must be a father to him, and he shall be a son to me (2 Sam. 7:14). I must teach him zeal for his Father's house, before I point out the flaws. This example I must give: we'll go up to Jerusalem and fulfill the law.

"I have heard the grumbling of the Israelites; say to them 'At twilight you shall have flesh to eat, and in the morning plenty of bread to satisfy you, and thus shall you know that I am the Lord, your God' (Ex. 16:12). Bethlehem. Lehem—bread. Strangely the word plays on my mind. I must provide bread for this boy and his mother by the sweat of my brow. True Father of your people, let me not fail. I will spare no effort. If I had to, I would turn the very stones into loaves when he asks for bread. But that is my easiest task—it is not on bread alone that a man lives. I must teach him

"everything produced by the command of the Lord" (Deut. 8:3), that he may live. Father, give us daily such bread so that for your glory I may say, "There is no ordinary bread in my possession, but there is holy bread" (1 Sam. 21:4). May I daily nourish the Hope of Israel, in this fragile form, with your bread and with your word. "You must always have Presence-Bread set out on the table before me" (Ex. 25:30): Fulfill in us this command. Amen.

"**F**OR THE LIFE of the creature is in the blood, and I direct you to place it upon the altar, to make atonement for you; for it is the blood which as the life makes atonement" (Lev. 17:11). While angels sing Hosanna, the first angel's words, whispered in my dream, now strike knell: "It is he who is to save his people from their sins." O my people, how often have we been saved? Patriarchs, judges, and Kings delivered us from Egypt and the nations, and prophets freed us from idols; but who has freed us from our sins without sprinkling of blood? Only by blood of bulls, sheep, and doves are we saved from sin; and I shall call his name Savior. In eight days it is I who must shed first drops of this blood of atonement. Though I am not of the priestly tribe, I offer in advance these drops to God most high and rejoice—yes, rejoice: the sins of my people shall be washed away. Hosanna in the highest.

Adonai, accept these thoughts which scatter like sawdust in the wind.

God of Abraham, Isaac, and Jacob, bless your Son.

God of Abraham, Isaac, and Jacob, bless your Son.



The Liturgy of the Hours in Our

Franciscan Life Today

BERARD DOERGER, O.F.M.

WE HAVE NOW been using for a while the four-volume English version of the revised Divine Office, more appropriately entitled *The Liturgy of the Hours*. This revision had been undertaken at the request of the Second Vatican Council and was promulgated in Latin already in 1971. The General Instruction of the Liturgy of the Hours, which now prefaces the first volume of our English set, has also been in publication in English translation since 1971.

My suspicion is that some—even many—of our friars have not read thoroughly this General Instruction, and my belief is that we are missing much in praying the Liturgy of the Hours if we have not read, studied, and meditated on this “remarkable document,” as one liturgiologist calls it.¹

This General Instruction, similar in form to that of the Roman Missal, contains a theology of the Divine Office, an explanation of the structure and purpose of the individual Hours, and, besides the rubrics for saying the Hours, many guidelines and suggestions on how to say them with great spiritual profit.

What follows is the first in a series of reflections to appear in successive issues of THE CORD, in which I shall try to situate the Liturgy of the Hours in our Franciscan way of life today and to comment on the general Instruction, with some practical suggestions and applications to our Franciscan spirit and life.

¹William Storey, “Parish Worship: The Liturgy of the Hours,” *Worship* 49 (1975), n. 1, P. 6. As mentioned above, this document can be found in vol. 1

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I. Francis and Franciscan Legislation on the Divine Office

Francis and the Divine Office

I BELIEVE WE all know that the Divine Office held an important place in the life of Saint Francis. He gladly recited it with his brothers, whether in the mountains or on the road, but especially in churches.² And though he was “simple and ailing,” he tells us in his Testament, “I wish always to have a cleric who may recite the Office with me, as it is prescribed in the Rule.”³ In a letter to the Chapter of the Order, Francis goes so far as to say that he did not hold as Catholics or as his brethren those who refused to observe the prescriptions of the Rule on the Divine Office.⁴

Francis, however, was not content with the mere external fulfilling of the obligation to recite the Office. In the same letter to the Chapter he exhorts his friars to a truly spiritual recitation of the Office:

Therefore I pray and beseech with all my might . . . that the clerics say the Office with devotion before God, not attending to

melody of voice but to consonance of mind, so that their voice will be in harmony with their mind and their mind be in tune with God; and thus they shall please God by the purity of their mind and not tickle the ears of men by the melody of their voices.

From these few references, I believe we can draw these conclusions regarding Francis and the Divine Office:

1. The Divine Office held a high and important place in Francis' own spiritual life.

2. The Divine Office was a means of binding Francis and his brotherhood closely to the Holy Roman Church.

3. The Divine Office was considered by Francis as *the* community prayer of his brotherhood and as an expression of and means of promoting this brotherhood.

4. The Divine Office was to be recited spiritually by his brothers, i.e., with the inner spirit in harmony with the external expression and thereby also truly in tune with God.

of our English set. The English text and a thoughtful, thorough commentary can be found in a booklet published by the Liturgical Press (Collegeville, Minn., 1971) by Father A.-M. Roguet, O.P. (Note that the section [§] numbers in text, in the following pages, refer to this Commentary.)

²Celano 197 (*Omnibus*, p. 520); *Mirror of Perfection* (*Omnibus*, p. 1228).

³Testament of St. Francis (*Omnibus*, p. 69).

⁴Letter to a General Chapter (*Omnibus*, p. 107).

The General Constitutions and the Liturgy of the Hours

OUR REVISED General Constitutions (*Plan for Franciscan Living*) continue the spirit and concern of Francis for the Divine Office in the three sections of Article 17:

1. All the friars shall celebrate the Liturgy of the Hours as the Rule enjoins.

2. The Liturgy of the Hours is the common prayer of the friars. Ordinarily, it should be recited in common wherever the friars live together or wherever the friars get together. The friars are free to pray the Office of the "Our Fathers" as provided in the Rule.

3. The common Celebration of the Liturgy of the Hours is not attached to a specific place but to the brotherhood. Still, a church or oratory is ordinarily to be preferred both because it is a holy place and because in it the witness of prayer is better given the People of God.

In the introduction to Chapter Two of *The Plan for Franciscan Living*, in which the above articles are contained, we find these comments:

By its very nature and by the consistent choice of St. Francis and his Order, the liturgy receives the place of eminence in life with God. It is not difficult to make

this statement; the difficulty lies in translating it into personal and living attitudes.

The sore point of this difficulty is precisely that liturgical prayer can easily turn into formalism and can decay into routine and dehumanizing habit. The solution is continuous and strenuous effort to make the liturgy a personal prayer, a "prayerful" prayer, and not simply the recital of formulas and the execution of rituals. All this presupposes study, reflection, meditation, will to understand, personal and subjective penetration into the matter, and above all, love.

Let no one be mistaken: as long as the Eucharist, the sacraments of baptism, confirmation, penance, orders, the Divine Office, the other parts of the liturgy have not acquired in our lives the personal and subjective values which they should possess; as long as we have not fully "subjectivized" this "objective" prayer—we shall not be Franciscans.

This is the criterion (not the only one, but still an infallible and secure criterion) of our personal and community Franciscan quality.⁵

From the above it should be clear that the Divine Office must hold an important place in our lives as friars, even today. It is at the same time also evident,

⁵*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. 67, citing Constantine Koser, O.F.M., *Our Life with God* (Pulaski, Wis.: Franciscan Publishers, 1971), p. 125.

I believe, that the simple formal recital of the Hours is not sufficient. The Liturgy of the Hours must become a true prayer, a "prayerful prayer" which unites our minds and hearts to God. This presupposes "study, reflection,

meditation, will to understand, personal and subjective penetration into the matter, and above all, love." Let us then turn to some further study and reflection on the role of the Hours in our lives.

II. The Theology of the Liturgy of the Hours

BY THE "THEOLOGY" of the Liturgy of the Hours is meant the theological truths that give meaning and purpose and value to the praying of the Hours. There is no attempt or claim in the following treatment, of giving a thorough treatise of such a "theology." What is offered are five considerations about the Hours based on the General Instruction, which seem to this author to be the most important and inspiring in this area.

The Liturgy of the Hours Is a Continuation of and Joining in Christ's Prayer to the Father.

JESUS, OUR High Priest and Mediator with the Father, has introduced into the world the praise of his Father. In him, the God-man, the praise of the Father finds the most perfect expression in human words, gestures, and thoughts. And Jesus not only prays to the Father, but he prays in the name of all mankind (§3).

The Gospels tell us how often

our Lord prayed both in private and in public with others. Indeed, we can say that his whole life was a sacrificial prayer to the Father—a prayer which has been heard. And it is a prayer that is still going on, for Jesus continues to intercede for us (§4).

What the Lord did, he also commands us to do: "Pray," "ask," "seek"—"in my name." Thus the Church carries out this command of Jesus in the Mass, in other forms of prayer, and "in a particular way" in the Liturgy of the Hours, the official prayer of the Church.⁶ She continues the prayer of Christ to the Father and also offers up that prayer in union with him, the Lord of all men and the one Mediator, through whom alone we have access to God (§§5-6).

As members of his Body, we share in his sonship and priesthood; when the Body prays, obviously the Head prays in and through it. Our Head and High Priest, Jesus Christ, prays for us,

⁶Vatican Council II, *Sacrosanctum Concilium*, §83 (ed. Flannery, p. 24).

prays in us, and is prayed to by us:

[Our] Christian prayer draws its dignity from its sharing in the filial relationship of the Only-Begotten Son to the Father. The prayer he expressed in his earthly life with his own words in the name of and for the salvation of the entire human race, he continues to address to his Father in the whole Church and in all her members [§§6-7].

The Liturgy of the Hours Is the Community Prayer of the Whole Church.

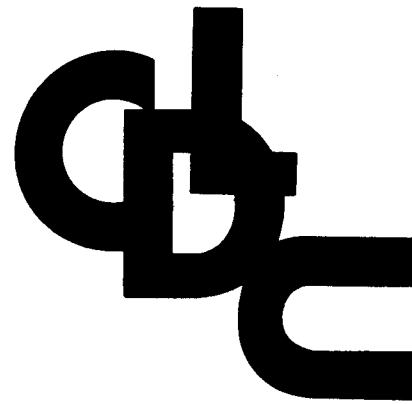
BECAUSE OUR voice of prayer in the Liturgy of the Hours is one with that of our Lord, it is also one with that of his Body, the Church (§7). The Office, like other liturgical services, is not just a private function, but it pertains to the whole Body of the Church (§20). It is the *public and communal prayer of the Church* (§1), which manifests this Church and also has an effect upon it (§20).

Thus when we pray the Hours we represent the Church (§28), we cause the universal Church to be present (§20), we pray in her name and carry out one of her main duties: "to pray continually and never lose heart" (Lk. 18:1; §1). The conciliar Constitution on the Liturgy speaks of these principles thus:

All who take part in the Divine Office are not only performing a duty for the Church, they are also sharing in what is the greatest honor for Christ's Bride, for by offering these praises to God they are standing before God's throne in the name of the Church, their Mother.⁷

As representatives of the Church we offer to God through, with, and in Jesus the prayer of praise and thanksgiving owed to our Creator by his creatures, who are totally dependent upon him (§6). In the name of all creation we acknowledge God as the Creator of all, who alone is good, and we thank him for everything we have and are—for all that exists, and above all for himself (§15). We also express the hopes and prayers of all the Christian faithful and intercede before Jesus and through him before the Father for the salvation of the whole world. And since this voice of intercession is not only that of the Church, but also that of Jesus Christ, it has a unique effectiveness (§17). Thus the General Instruction can say: "The Church community exercises a true motherhood toward souls who are to be led to Christ, not only by charity, example and works of penance, but also by prayer" (§17).

In the Liturgy of the Hours, then, we become united with



Jesus our Head and with his Body the Church—and through them with all mankind and all creation. We become one with the hungry child, the lonely grandmother, the worker in field and factory, the addict and alcoholic, the housewife and young student, the atheist and communist, the birds and beavers, the stars and stones. We become the voice and spokesman for all creation, singing out to our Father in joyful adoration and praise and thanks, but also crying out for mercy and forgiveness and help in our need and distress.

The Liturgy of the Hours Unites Us with the Church in Heaven.

SINCE WE ARE united with Jesus and his Church in the prayer of the Liturgy of the Hours, we are also joined in the canticle of praise which is sung throughout all ages in the halls of heaven. The Liturgy of the Hours is a foretaste of the heavenly praise

sung unceasingly before the throne of God and the Lamb, as described in the Book of Revelation" (§16).

We are united with Jesus, already glorious in heaven, who is there in his humanity and who is preparing a place for us. We are united with Mary, who by the privilege of her Assumption, is also present, body and soul, in heaven. We are united with the choir of angels, who surround the throne of God and continuously sing "Holy, holy is the Lord of hosts! All the earth is filled with his glory!" (Is. 6:3). We are united with all the saints from every tribe and tongue and people and nation, who, though still awaiting the glorification of their bodies, stand before the throne of God and cry out their praise (cf. Rev. 7:9-10).

The Liturgy of the Hours Consecrates Time.

THE GENERAL Instruction points out that the particular characteristic of the Liturgy of the Hours (according to tradition) is that it should "consecrate the course of day and night" (§10). Indeed, one of the chief purposes of the revision of the Divine Office was to make it possible for the different Hours to be related to the time of day at which they are prayed (§11).

The Hours of the Office are to consecrate or sanctify time—but not time in general, as Father

⁷Ibid., §85 (pp. 24-25).

Roguet points out in his Commentary,⁸ nor even the day taken as a block. The Hours are meant to sanctify certain specified times of the day: the morning, the evening, midday, the time before we go to bed, etc. They are to be high points in our day by which we move in the direction of fulfilling the urging of Christ to pray always and the exhortation in Hebrews to "offer God an unending sacrifice of praise" (13:10).

Father Roguet also has a section in his Commentary on the Instruction which he entitles "Can the Liturgy of the Hours be Considered as a Sacrifice?" Speaking of those who celebrate the Liturgy of the Hours, he says that they are doing *something sacred*, and to do something sacred is a wide but real definition of sacrifice. He continues:

What is the material reality that the celebration of the Hours thus transforms into a sacred reality? It is time. The celebration of the Hours is the *consecration of time*. This confirms yet further the view that it is not merely a dose of prayer to be consumed, no matter how, within twenty-four hours. It is the regular, ordered, and rhythmical consecration "of the whole course of the day."

What kind of "time" are we talking about here? We do not

mean an abstract and empty measurement, nor something mathematical and impersonal. Time in this context is something concrete, living and personal. It is historical time, which is above all cosmic time following a rhythm of days, nights and seasons. It is biological time, following a rhythm of organic life with its phases of activity and rest. In reality, the time that we are consecrating in the Liturgy of the Hours is *ourselves*.

Next month, in Section III of these reflections, we shall explore further the consecration of time in the individual Hours, and there draw some conclusions of a practical nature concerning their recitation.



The Liturgy of the Hours Helps to Sanctify Those Who Recite It Worthily.

A FINAL POINT we wish to discuss this month is the role of the Liturgy of the Hours in our own sanctification. In treating this point, I think it is important to consider first a principle enunciated by Dietrich von Hildebrand:

It is not from what we undertake with a view to our transformation, but from the things to which we devote ourselves for their own sake, that will issue the

deepest formative effect upon our habitual being.⁹

The author goes on to specify the Divine Office as one of the acts that we should perform, not *primarily for the sake of our own transformation or sanctification, but rather as a response to God's goodness and presence, for his glorification*. Our growth in holiness will flow then from our devoting ourselves to the Liturgy of the Hours for its own sake—for the glorification of God and the salvation of the world.

The General Instruction points out various ways in which praying the Liturgy of the Hours helps to sanctify those who devoutly recite it.

1. A *dialogue* is set up between God and man, through the readings from Scripture and the psalms and other prayers, by which man's sanctification is achieved (§14).

2. The *Christian life* (our faith, hope, and love) is *nourished* from the table of sacred Scripture and the words of the saints, and this life is *strengthened* by prayer (§18).

3. The Liturgy of the Hours also becomes a source of devotion, abundant grace, *nourishment for personal prayer*, and inspiration for *apostolic activity* (§§19 & 28).

4. The Liturgy of the Hours

consecrates the day and hence *all our human activity* (§11).

5. The Liturgy of the Hours *extends* to the different hours of the day the prayer of praise, the memorial of the mysteries of salvation, and the foretaste of heavenly glory which are embodied in the *Eucharistic celebration*, the center and culmination of the whole life of the Christian community. The Liturgy of the Hours is also an *excellent preparation for the celebration of the Eucharist* (§12).

We close this section with an appropriate series of observations by a renowned master of the spiritual life whose wisdom transcends the passage of decades since he first penned them:

It is above all during the Divine Office that we consecrate our whole being to God and to souls, and I am more and more convinced that God's greatest graces are given to those who are most generous at these moments. When we are closely united to him during the Divine Office and the Holy Mass, in his relations with his Father, with the Blessed in heaven and the faithful souls on earth, we realize those sublime words of his Sacred Heart: "I pray that all may be one as you, Father, are in me, and I in you; I pray that they may be one in us" (Jn. 17:21).

We become so to speak one

⁹Dietrich von Hildebrand, *Transformation in Christ* (New York: Longmans, Green, 1948, pp. 142-43).

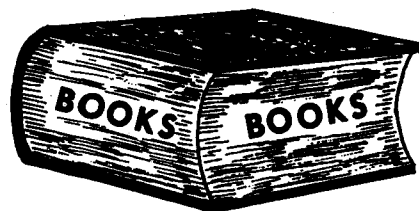
⁸Roguet, p. 93.

with him, when we take upon us, with him, all the sorrows, the sighing, the sufferings of the Holy Church and intercede in the name of all, full of confidence in his infinite merits. When we act thus habitually, we go out of ourselves, we forget our own little sorrows and annoyances and we think much more about God and souls. In return, God thinks of us and fills us with his grace.

... the more I see of religious, both men and women, the more I

am convinced that the great cause of their troubles is that most of them think too much of themselves and too little of Jesus and souls. If they could once and for all go out of themselves and consecrate their whole life to Jesus and souls, their hearts would become wide as the ocean; they themselves would fly upon the path of perfection: "I will run the way of your commands when you have enlarged my heart" (ps. 119: 32).¹⁰

¹⁰Columba Marmion, *Union with God* (London: Sands & Co., 1935).



Teilhard: The Man, the Priest, the Scientist. By Mary and Ellen Lukas. Garden City, N.Y.: Doubleday, 1977. Pp. 360, inc. index. Cloth, \$10.00

Reviewed by Brother Robert E. Donovan, O.F.M., Ph.D., Chairman and Assistant Professor in the Department of Theology, St. Bonaventure University.

Teilhard de Chardin is, I feel, one of the more influential and seminal thinkers of twentieth-century Catholicism. His ability to yoke a

love for science with a love for the mystical made him a prophet—not appreciated by his own. Yet his voice has been and continues to be heard because he speaks to the human condition. As an important personage in the century, he deserves to be known as well as possible. This new biography is thus a welcome addition to our knowledge. It reads well and indicates a great deal of research. I found it enjoyable and easy reading.

The emphasis of this biography by two journalists is on the social life of Teilhard. The Lukas sisters spend a great deal of their work detailing the various companions of Teilhard, companions that we discover are more Jesuit than not and more feminine than not. The reality of Teilhard's struggle with the institutional Church is highlighted

by reports of conversations between him and his supporters. His courage in the face of attack and his all too human need for human comfort and intimacy are clearly portrayed—perhaps too clearly. At least I for one was not really interested in the supposed jealousy of two women whom the authors claim were vying for Teilhard's attention. Yet as a sort of "inside Teilhard," the book achieves a fair amount of success.

Unfortunately there is a great deal more to Teilhard that is not really made clear by this biography. As I have indicated above, Teilhard has made a great, original contribution to the theological enterprise of the century. This contribution is mentioned, of course, but not at all as fully described as it should be. Teilhard's enthusiasm and desire to bring together the "forward" faith (of mankind in its own perfectibility) with an "upward" faith (in the Christ-Omega) is never fully explained.

There is a second problem I had with the book: it ends very abruptly. Teilhard is one of many great figures of history whose influence is mostly posthumous, and that widespread influence is not at all mentioned by this biography. Some tracing of this influence on Vatican II, e.g., would have been welcome.

But even with these lacunae the biography is interesting and has added to my knowledge of Teilhard. So I do recommend it.

Days of Praise. By Robert C. Broderick. Chicago: Franciscan Herald Press, 1977. Pp. vii-367. Plastic, \$5.50.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Associate Editor of this Review.

Days of Praise is both a prayer-book and a book about prayer. We find in it not only a meditation for each day of the year, but also an instruction on how to meditate and how to pray from and with the Bible. The meditation themes are a dozen, one for each month of the year. Topics covered are both the traditional theological virtues—with which the book begins—and other, varied subjects such as "education for life," "peace," "human and spiritual goals."

A second section of the book reproduces some of the famous prayers and thoughts of the heroes of faith—the saints—from Ignatius of Antioch through Bernard of Clairvaux to Francis of Assisi and Francis de Sales. Also included in this section are some of Newman's beautiful reflections, Chesterton's keen observations, and a collection of thoughts and prayers concerning Mary, the Mother of God.

Part Three of the book, described as an appendix, begins with a brief explanation of biblical prayer both in the Old and in the New

Testament, and then cites the most famous prayer of each. A list of themes of each of the 150 Psalms is most helpful to anyone praying the Breviary—or trying the Psalms by himself. The last prayer explained in the book is "Amen"; and we can indeed say "Amen" to this splendid book, which is recommended to anyone who wants to be serious about prayer.

Who Should Run the Catholic Church: Social Scientists, Theologians, or Bishops? By George A. Kelly. Huntington, IN: Our Sunday Visitor Press, 1976. Pp. 224, incl. index. Cloth, \$8.95.

Reviewed by Father Richard J. Mucowski, O.F.M., Ed. D. (State University of New York), Assistant Professor of Psychology at Siena College.

Apologetics in the old sense of the term is not dead. George Kelly uses this most traditional Catholic form of debate to take on sociologists and psychologists whose positions appear to be at the root of some contemporary attempts to undermine the traditional role of the bishops as teacher of Catholic doctrine.

In the six chapters which make up the core of this book, Kelly deals with basic sociological notions about man and society, questions which social scientists raise with regard to the nature of man and institutional religion, tension between a believing community and the historical experience of the teaching Church at specific points in time, some of the problems which Catholics have with the recent claims of developmental psychology, and who should direct the Catholic Church.

The author's argumentation is clear. His understanding of sociological and psychological development as he expounds it is good but occasionally facile. The questions which Durkheim, Weber, or Piaget dealt with as social scientists were related to specific functions of organized religion or personal development. Who, however, should

teach in the Catholic Church? What is a sin? When is the best time to allow a child to go to confession? These questions are not directly of concern to the social scientists.

Kelly is correct when he says, "Church leaders, therefore, must learn how to be guided by scholarship without handing the decision-making process over to scholars" (p. 186). He rightly puts the burden of running the Catholic Church on the shoulders of the episcopacy. He further encourages that episcopacy to assume its responsibility to understand what the social sciences have to offer them, but not to relinquish their responsibility as teachers and successors of the Apostles.

This book is well written. It easily engages its reader in such a way that the "liberal" Catholic will want to argue with its presentation of the case against social science. But Kelly does a good job of getting the reader to understand where Catholics are today in the midst of the various teachings of the social scientists. More importantly, he calls on bishops to be informed teachers.

The book is well documented with notes for each chapter. It contains a table of contents and an index. The language and theoretical content of the book is pitched at the college level reader whose own critical reading may be challenged in terms of past catechesis and learning acquired from the social sciences. The book is therefore recommended for readers with some background in the social sciences as well as religious studies and/or theology.

BOOKS RECEIVED

- Chittister, Joan, O.S.B., et al., *Climb along the Cutting Edge: An Analysis of Change in Religious Life*. New York: Paulist Press, 1977. Pp. xiv-304, including appendices, glossary, & index. Paper, \$7.95.
- Crosby, Michael H., O.F.M.Cap., *Thy Will Be Done: Praying the Our Father as a Subversive Activity*. Maryknoll, NY: Orbis Books, 1977. Pp. viii-254, including indices. Cloth, \$8.95.
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- Fleming, John V., *An Introduction to the Franciscan Literature of the Middle Ages*. Chicago: Franciscan Herald Press, 1977. Pp. xiv-274, including index. Cloth, \$10.95.
- Hofinger, Johannes, S.J., *You Are My Witnesses: Spirituality for Religion Teachers*. Huntington, IN: Our Sunday Visitor Press, 1977. Pp. 112. Paper, \$2.95.
- Lappin, Peter, *Give Me Souls: Life of Don Bosco*. Huntington, IN: Our Sunday Visitor Press, 1977. Pp. 366, including bibliography. Cloth, \$9.95.
- L'Engle, Madeleine, *The Irrational Season*. New York: Seabury Press, 1977. Pp. viii-215. Cloth, \$8.95.