

the CORD

February, 1978

0010 8685

Vol. 28, No. 2

CONTENTS

THE 1977 INTER-PROVINCE ASSISI PROGRAM	34
<i>Guest Editorial by Participants</i>	
THE LITURGY OF THE HOURS—II	36
<i>Berard Doerger, O.F.M.</i>	
THE SYMPHONY OF GOD'S UNIVERSE	46
<i>Conrad A. Schomske, O.F.M.</i>	
THE ENCLOSURE OF SAINT CLARE—II	47
<i>Sister Chiara Augusta Lainati, O.S.C.</i>	
THE ROYAL PALM	60
<i>Paul Zilonka, C.P.</i>	
BOOK REVIEWS	61



COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our February issue were drawn by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, Ohio.

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



The 1977 Inter-Province Assisi Program

THIS YEAR our consciousness of what we were actually doing in Assisi has become more clear. We were indeed pilgrims and strangers. We became even more aware that to be a pilgrim means to be free of the luggage of our own comfortable and accustomed existence. It is to be dependent on others and to be open to the unexpected. The pilgrim cannot be self-indulgent nor taken up with externals. He does not travel from home for vacation in order to see new things and places. He rather moves in some way towards that place from which he already spiritually lives, toward his home. He comes not to vacate, but to confront; not to see, but to listen. In short, the pilgrim journeys towards a place which is holy. He is motivated by faith, and by his vision of what God has manifested in that place. Thus it is the glory of God that irresistibly draws him to a dialogue with that place, person, or thing. The pilgrim lets the place become transparent wherein God and man have encountered each other. The pilgrim is challenged to integrate and situate that moment of grace and decision particular to that place into his own life.

The empirical method of our pilgrimage was rather simple. We would go to a holy place and there tell a holy story. The spoken word gives life and form to that place and again makes it holy. The place is thus sacramentalized and becomes transparent as the word taken either from Francis or the earliest experiences of the friars is spoken and calls us to a contemplative attitude. The pilgrim-friar allows a place significant in the pilgrimage of Francis to be significant in his own. He enters into that "traditio" of experience. But in order to do this, the pilgrim-friar must already have some sense of his own story if he is to grasp the holy story, enter into it, and thus move from it into a deeper identity and more vital message.

To be a pilgrim in Assisi is to contemplate in the most immediate way the core symbols of Franciscan life. These are places, persons, or things (e.g., the Portiuncula, Saint Clare, the San Damiano crucifix) associated with the life of Christ in Francis. These symbols call forth from

Assisi has become more and more in recent years a place of pilgrimage for friars throughout the world. In July of last year there were, simultaneously, three groups of American friars and students in Assisi. They were led by Joseph Doino, O.F.M., for St. Bonaventure University; Damian Isabell, O.F.M., for older friars in formation work and other ministries; and Wayne Hellmann, O.F.M.Conv., for younger friars in formation and in preparation for solemn vows. The following reflections on this type of Assisi experience flow from the group led by Father Wayne.

us a response. The pilgrim-friar cannot remain indifferent to these symbols if he is either pilgrim or friar. If he cannot identify at least in some way with the experience which the symbol reveals, he will have to ignore it or run from it.

Symbols make the past present and point toward the future. The pilgrim-friar comes to Assisi to deepen his identity with the past experience of God (heritage) and clarify his interpretation of reality according to the message incarnate in these Franciscan symbols (vision). To be a pilgrim in Assisi is to find both roots and wings.

In the first part of our pilgrimage we concentrated on places important in Francis' own personal pilgrimage. We were called to be intent on what was going on in his life in that place. What do we see in that place, or what do we hear from the different written sources? What moments in our own life can be associated here? What is the message for the world to hear? Then we turned to the symbols of persons, other Franciscans. We studied the sites and visited them—sites associated with Saint Clare, Blessed Giles, Saint Anthony, Saint Margaret of Cortona, Saint Bonaventure, Saint Bernardine of Siena, Saint Joseph Cupertino. How are their lives Franciscan? How do their stories intersect with the story of Francis? Where does our own personal story fit into the stream of Franciscan life?

The last days of the program were spent without any movement from place to place. It was a time to concentrate and intensify our own personal and internal pilgrimage. The point of departure for this part of our journey was the vowed life. What do these stories of persons and places reveal to us about our own life of poverty, chastity, and obedience? How does the very experience of pilgrimage itself challenge us in these areas of our vowed life? To conclude, we scattered to find time alone in the solitude and fraternal atmosphere of various Franciscan hermitages. It was a time for each friar in prayer and dialogue with fellow friar to decide what he is to do with all that he has seen and heard.

Assisi is simply not a nice place to make a retreat. Yes, there are nice sunsets in the Umbrian valley, and San Damiano is rather quaint. It is easy to understand why the romantic tourist would like to settle in Assisi. It is, however, an experience of trembling to enter Assisi. The pilgrim-friar comes because somehow he knows he must. He must enter into Assisi and there confront his own story with the story of Francis.

Assisi is not the place for one who does not know something of his own story. To make a pilgrimage there requires a prior decision in faith that God has called from the friar to share something of the grace and charism He gave to Francis. It is that which makes the difference between the pilgrim to Assisi and the tourist. Indeed, this raises the question: Is the friar who comes as a tourist to Assisi truly a friar?

The Friars of the 1977 Assisi Program

The Liturgy of the Hours in Our Franciscan Life Today—II

BERARD DOERGER, O.F.M.

HAVING completed our discussion of legislation and general theology regarding the Liturgy of the Hours, we turn, this month,

to some more specific aspects of that sacrifice of praise: viz., the consecration of time the role of music and silence in its offering.

III. The Main Characteristic of the Liturgy of the Hours: The Consecration of Time

THE OFFICIAL title now given to the prayers we formerly called "the Breviary" or "Divine Office" is "The Liturgy of the Hours." This phrase brings out much more clearly the main purpose or characteristic of these prayers: namely, "to consecrate the course ('hours') of day and night," "to sanctify the day and all human activity."¹

We have pointed out above that one of the chief reasons for revising the Divine Office was to make it possible for its different parts to be related to the time of day at which they are prayed.

The Church, we might suggest, is not just interested that we pray for a certain *amount* of time each day or that we pray a certain number of prayers, but that we pray at certain *specific times of the day*.

The General Instruction indicates two important advantages of praying the Hours at a time which corresponds to their true canonical time: (a) the whole day is thus truly sanctified and consecrated, and (b) the Hours can thereby be recited with greater spiritual advantage (§11).

¹The General Instruction on the Liturgy of the Hours, §10. Note the section numbers (§) and page numbers in text refer, unless otherwise specified or evident from the context, to this document, as found in the book containing a commentary by A.-M. Roguet, O.P. (Collegeville, Minn.: Liturgical Press, 1971).

Father Berard Doerger, O.F.M., teaches Latin and German at St. Francis Seminary, Cincinnati. He has done graduate work in Franciscan Studies at St. Bonaventure University and participated in the Hermitage Program at St. John the Baptist House of Prayer in Jemez Springs, New Mexico.

The Hour of Lauds

ACCORDING to the General Instruction, "Lauds is designed and structured to sanctify the *morning*, as is clear from its parts" (§38). The Instruction goes on to quote Saint Basil the Great, who characterizes our morning prayer of Lauds as the prayer that "consecrates to God the first movements of our minds and hearts."

No other care should engage us, [Basil continues,] before we have been moved with the thought of God, as it is written, "I thought of God and sighed" (Ps. 76:4), nor should the body undertake any work before we have done what is said, "I say this prayer to you, Lord, for at daybreak you listen for my voice; and at dawn I hold myself in readiness for you. I watch for you" (Ps. 5:4-5).

The canonical time for the Hour of Lauds is, then, the morning—or perhaps more accurately, *the beginning of the day*, daybreak, as the light of a new day dawns. We celebrate in this Hour *the rising of the sun* and the new day, which symbolize the *resurrection of Christ*, who is, as the Canticle of Zachary puts it, "the rising sun" (§38). Father Roguet therefore remarks that this Hour is a triumphant one, which looks to the future, not only of our day, but of the life of the world. This Hour of Lauds often has missionary overtones, he adds

(p. 103); like John the Baptist, we are called "to go before the Lord to prepare his way."

How Saint Francis, who wrote the Canticle of Brother Sun, must have delighted in reciting this Hour of the Rising Sun!

Most high, all-powerful, all good Lord!

.....
All praise be yours, my Lord, through all that you have made, Who brings the day and illumines us by his light. How beautiful is he, how radiant in all his splendor. O God most High, he is a sign to us of you!²

The Hour of Vespers

THE OTHER hinge on which the daily Office turns is the Hour of Vespers (§37). This Hour is celebrated in the *evening*, when the day is drawing to a close, so that we may give *thanks* for what has been given us during the day, or for the things we have done well during it (§39).

In this Hour, says the Instruction, "we also call to mind our *redemption*," through the prayer that we offer like the evening sacrifice of incense. This "Evening sacrifice," explains the General Instruction, may be understood also in a deeper spiritual sense of the true evening sacrifice which was celebrated by Jesus on the eve of his Passion

²St. Francis of Assisi, "Canticle of Brother Sun," *Omnibus*, p. 130.

and which he offered on the next day as the sacrifice "for all time to his Father by the raising up of his hands for the salvation of the world" (§39).

Likewise in his Hour of Vespers we are reminded of the truth dear to the Eastern Churches that Jesus Christ is "the Light of our Heavenly Father's sacred and eternal glory." The evening star (Venus) that appears as the sun sets is a symbol of the above truth, and at its acceptance we "sing to God, Father, Son, and Holy Spirit" (§39).

Vespers, then, is basically the hour of the "evening sacrifice" and of the Eucharist—not so much in its strictly sacramental meaning, but in its meaning of *thanksgiving* for all the gifts received during the day.

Would that at the recitation of this Hour of Vespers our hearts might be filled with the spirit of thanksgiving that animated the heart of Francis in this prayer from the Rule of 1223:

Almighty, most high and supreme God, Father, holy and just, Lord, King of heaven and earth, we give you thanks for yourself. Of your own holy will you created all things spiritual and physical, made us in your own image and likeness, and gave us a place in paradise, through your only Son, in the Holy Spirit. And it was through our own fault that we fell. We give you thanks because, having created us through your Son, by that holy

love with which you loved us, you decreed that he should be born, true God and true man, of the glorious and ever blessed Virgin Mary and redeem us from our captivity by the blood of his passion and death. We give you thanks because your Son is to come a second time in the glory of his majesty and cast the damned, who refused to do penance and acknowledge you, into everlasting fire; while to all those who acknowledged you, adored you, and served you by a life of penance, he will say: "Come, blessed of my Father, take possession of the Kingdom prepared for you from the foundation of the world" (Mt. 25:34).

We are all poor sinners and unworthy even to mention your name, and so we beg our Lord Jesus Christ, your beloved Son, in whom you are well pleased, and the Holy Spirit, to give you thanks for everything, as it pleases you and them; there is never anything lacking in him to accomplish your will, and it is through him that you have done so much for us.

And we beg his glorious mother, blessed Mary, ever Virgin, Saints Michael, Gabriel, Raphael, and all the choirs of blessed spirits, Seraphim, Cherubim, Thrones and Dominations, Principalities and Powers; we beg all the choirs of Angels and Archangels, St. John the Baptist, John the Evangelist, Saints Peter and Paul, all the holy Patriarchs, Prophets, Innocents, apostles, Evangelists, Disciples, Martyrs, Confessors, Virgins, blessed Elias and Enoch, and the other saints, living and

dead to give thanks to you, the most high, eternal God, living and true, with your Son, our beloved Lord Jesus Christ, and the Holy Spirit, the Comforter for ever and ever. Amen.³

The Middle Hour and the Hours of Tierce, Sext, and None

THE FORMER "little hours" of Tierce, Sext, and None are still retained in the Liturgy of the Hours and are especially recommended for those who lead a contemplative life and those who take part in retreats and pastoral gatherings (§76).

If these Hours are said, they should be said at the corresponding canonical time (9 a.m., 12 noon, 3 p.m.) and not lumped all together into one. It was precisely to avoid this that the "Middle Hour" was introduced. This Middle Hour amounts to choosing one of the "little Hours" which corresponds most suitably to the actual time that the Hour is being celebrated. Presumably, the majority of priests and religious and faithful will use it.

The temporal characteristic of this Middle Hour, as the name indicates, is that it comes *between* the morning Lauds and Evening Vespers. Its purpose—and that of any of the "little hours"—is to offer the opportunity for a breathing space in God's presence while we are in the midst of our work.

It also helps to sanctify this work without interrupting it too much. Thus, this prayer is an effort to imitate the Apostolic Church, says the General Instruction, which, "from the earliest times... even in the midst of their work, dedicated various moments to prayer throughout the course of the day (§74).

Applicable, I believe, to the spirit of this Middle Hour and the "little hours" are the words of Saint Francis in the fifth chapter of the *Regula Bullata*: "The friars to whom God has given the grace of working should work in a spirit of faith and devotion and avoid idleness, which is the enemy of the soul, without however extinguishing the spirit of prayer and devotion, to which every temporal consideration must be subordinate."

Also pertinent are these words from the Rule of 1221:

At all times and seasons, in every country and place, every day and all day, we must have a true and humble faith, and keep him in our hearts, where we must love, honour, adore, serve, praise and bless, glorify and acclaim, magnify and thank, the most high supreme and eternal God, Three and One, Father, Son, and Holy Spirit, Creator of all and Saviour of those who believe in him, who hope in him, and who love him; without beginning and without end, he is unchangeable, invisible, inde-

³Idem, Rule of 1223, *Omnibus*, pp. 50-51.

scribable and ineffable, incomprehensible, unfathomable, blessed and worthy of all praise, glorious exalted, sublime, most high, kind, lovable, delightful and utterly desirable beyond all else, for ever and ever.⁴

The Hour of Compline

THE HOUR OF Compline is described by the General Instruction as “the *final* prayer of the day to be said before going to bed” (§84).

In as far as this Hour encourages an examination of conscience and penitential prayers (§86), it is a *prayer of contrition* for faults committed during the day. It is also a *prayer of confidence* in God as this is the theme of the psalms chosen for this Hour (§88). Again, it is a *prayer of commending our lives* into God’s hands during the hours of sleep. This latter from of prayer is expressed in the Responsory “Into your hands” and the Canticle of Simeon, “the culmination of the whole Hour,” according to the General Instruction (§89).

In view of what is said about the character of this Hour of Compline, it seems to this writer that it has a rather *personal* or *private* character about it. Hence it would be better said privately by individuals immediately before going to bed rather than

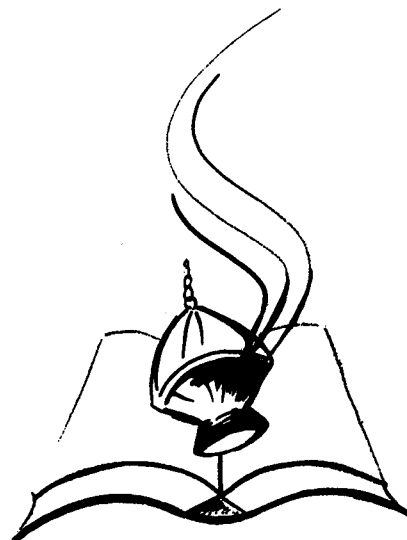
as a community prayer—unless all in the community retire soon after the recitation of Compline. It might be added that this prayer does not have to be said before midnight if one is accustomed to staying up beyond that time.

The Office of Readings

THE OFFICE of Readings corresponds to our old “Matins,” which was theoretically a night office. The present Office of Readings, however, is no longer characterized, as are the other Hours, by the time at which it is to be said. Hence, this part of the Liturgy of the Hours is not strictly an “Hour” at all, and it may be recited “at any hour of the day, or even in the night hours of the preceding day, after Vespers” (§59).

What characterizes this Office of Readings is its *content*: readings. Its purpose therefore is “to present . . . a more extensive meditation on sacred scripture and on the best writings of spiritual authors” (§55). But since our reading should be accompanied by and directed to prayer, the Office of Readings contains an invitatory, a hymn, psalms, and other prayer formulas (§56).

The General Instruction also encourages those who lead a contemplative life and others on special solemn occasions to retain the nocturnal character of the



office of Readings by celebrating it as a Vigil Office (cf. §§70-77 for details).

We followers of Francis, who—like Francis—have promised to live the Gospel life, should not need much encouragement in reading and meditating on the sacred scriptures as did our holy Founder.⁵ The words of Francis to Bernard of Quintavalle: “Let us take the Gospel-book in hand, that we may seek counsel of Christ,” should characterize our own approach to the reading of the scriptures in the Office of Readings. We should also heed our holy Father’s admonition as he interprets the words of Paul to the Corinthians, “The letter kills but the spirit gives life”:

⁵2 Celano 102-08, *Omnibus*, pp. 446-51; for what follows, 2 Celano 15, *Omnibus*, p. 375.

⁶Admonition 7, *Omnibus*, p. 81.

A religious has been killed by the letter when he has no desire to follow the spirit of Sacred Scripture, but wants to know what it says only so that he can explain it to others. On the other hand, those have received life from the Spirit of Sacred Scripture who, by their words and example, refer to the most High God, to whom belongs all good, all that they know or wish to know, and do not allow their knowledge to become a source of self-complacency.⁶

Some Applications and Conclusions

FROM WHAT has been said above concerning the “consecration of time” as the main characteristic of the Liturgy of the Hours, we would like to draw the following applications and conclusions.

First, in reciting the Liturgy of the Hours, we should try to preserve as far as possible the *genuine relationship of the Hours to the time of day* (§29).

Secondly, in accordance with this general principle, it would seem contrary to the spirit of the Revised Liturgy of the Hours to join the Middle Hour to Lauds or to join Compline to Vespers as a general policy. Such a combination would not be preserving the genuine relationship of the Hours to the time of day and would seem to be governed

⁴Ibid., p. 52.

generally well chosen for the particular Hours, but perhaps their melodies are not too well known. Most of these hymns, however, can be sung to other known melodies by checking the melody name and metric indication printed in red at the bottom left of each hymn and then finding other known or familiar melodies that have that same meter. For example, any LM metric hymn can be sung to the melody of "Praise God, from

Whom All Blessings Flow," or "Jesu, Dulcis Memoria" or "Come, Holy Ghost" or almost any "O Salutaris" melody. Most of the other metric melodies can be adapted in a similar way. It is really quite easy to make this substitution of melodies and thus to enable the community to use the hymns that are in the Liturgy of the Hours volumes. (This procedure also eliminates the need for more than one book to pray the Office.)

V. The Role of Silence in the Liturgy of the Hours

IN THE PAST, especially in communal celebration of the Divine Office, there was never any time for periods of silence. The Constitution on the Liturgy had already set down the general rule that in *all* liturgical functions "a reverent silence should be observed at the proper time" (§30, p. 11). The General Instruction goes on to specify when these periods of silence may be introduced into the Liturgy of the Hours: (a) after the Psalm, once the antiphon has been repeated, and (b) after the Reading, either before or after the Responsory (§202).

The General Instruction indicates also the *purpose* of this period of silence: "to allow the voice of the Holy Spirit to be heard more fully in our hearts, and to unite our personal prayer more closely with the word of God and the public voice of the

Church" (§202).

The Instruction does, however, caution prudence in introducing these periods of silence, stating that "care should be taken that such a silence neither deforms the structure of the Office, nor upsets or bores the participants" (§202). Hence, there seem to be need for each community to determine the length of this period of silence so that the silence truly fosters the prayer of that particular group. This length will probably vary in each community, depending on the age, background, etc., of the individuals involved. We should, however, avoid just a "token" period of silence which would not really allow the "voice of the Holy Spirit to be heard more fully in our hearts" or allow us "to unite our personal prayer more closely with the word of God and the public voice of the Church."

The General Instruction adds that in individual recitation of the Hours there is even more opportunity to pause and meditate on texts that might strike us. It mentions that the Office doesn't lose its public character because of such pauses for personal reflection (§203).

In the small community mentioned above, we agreed on about a one-to-two minute period of silence after each Psalm before the Psalm-prayer, if there is one. We had a somewhat longer period of silence following the Reading, before the Responsory. We also decided to have a five-minute period of silent prayer and reflec-

tion before we began the Hours of Lauds and Vespers and a similar period of silence at the end of these Hours. This practice we sort of copied from the ~~Lit~~ community, who have a ~~five~~-minute period of such ~~silent~~ prayer before and after ~~their~~ public recitation of community morning and evening prayer. ~~Our~~ community heartily commends this custom. Such a period of silence, especially before the Office, gives one time to compose oneself and to reflect on what ~~one~~ is about to do as he/she joins in the prayer of Jesus and his Church and of the heavenly choirs of angels and saints.



January, 1978

Dear Subscribers,

We want to express our sincere thanks to all of you who responded so promptly and helpfully to the Questionnaire we published last month.

Your replies seem to indicate that we should sharpen our focus more specifically (to the extent that we *can* get the material) upon Franciscan spirituality, with biblical and general Christian spirituality the "runner-up" subjects.

The apparent lack of duplication of subscriptions to other Franciscan periodicals leads us to believe that we should do more reprinting of outstanding material than we've done in the past, so as to make it available to you in our own pages.

We shall attempt to serve your needs as best we can along these lines, and, again, we thank you for your interest and help.

THE EDITORS

The Symphony of God's Universe

Seated on a stump,
At the edge of a forest,
Looking out over a distant meadow,
I sensed the symphony of God's universe.

There was the symphony of sound:
the rushing of the wind,
the rustling of the trees,
the singing of the birds—
All blending into one.

There was the symphony of color:
the flowers of the field—violets, buttercups, forget-me-nots,
the birds of the air—bluejays, cardinals, yellow-streaked
warblers,
the greening of the bushes—light, dark, in-between,
against a blue sky with white fluffy clouds—
All blending into one.

There was the symphony of growth:
seeds opening, buds bursting, leaves spreading,
each silently teeming with life—
All blending into one.

I felt enraptured by the harmony of it all,
All these sounds, these colors, this growth,
Each creature perfectly attuned to its own notes,
Giving forth at the nod of its Lord.

O! this glorious symphony: God's universe!

CONRAD A. SCHOMSKE, O.F.M.

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

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 Rule of Hugolino Accepted by St. Francis and Professed by St. Clare

In 1238, Pope Gregory IX sent a letter to Agnes of Prague in which he says among other things:

"When Clare, our beloved daughter in Christ, Abbess of the Monastery of San Damiano in Assisi, and some other devout women — when we occupied still a lesser post — having abandoned the vanity of the world chose to live together under a regular observance, the blessed Francis gave them a little rule (formulam), which, as is fitting for new-born infants, was more mother's milk than solid food . . . and you, having composed a rule, using the aforesaid little rule and using some chapters of the rule of the Order of S. Damiano, have sent it to us in order that we might confirm it with apostolic authority.

Now we do not believe it to be advisable, for different reasons

and after mature reflection, to put into effect what you have asked of us.

First of all because the Rule of the Order, composed with vigilant care, accepted by St. Francis and confirmed subsequently by our predecessor, Pope Honorius of happy memory, *was professed also by the said Clare and by her sisters*, after the same Honorius — with our recommendation — *had accorded them a Privilege of exemption.*

Next, because the same (Clare and her sisters) — putting aside the abovementioned little rule (formula) — observe in exemplary fashion this Rule since their profession till the present.

In the third place, because, being established that this Rule must be everywhere uniformly observed by all those who profess it, if one attempted to act otherwise it could give birth to some serious and intolerable scandals; especially because all the other sisters, seeing the integrity of the Rule thus violated, could —

because of the confusion which would be born from it — be shaken in the observance of it: may such a thing never happen!”⁴⁰

This passage from the letter of Gregory IX is very important, not only for the history of rules — since there are explicit references to the “little rule” of St. Francis, to the Rule of 1219 confirmed by Pope Honorius and to the “Privilege of exemption,” which is nothing other than the “Privilege of Poverty”—but because the Pope points out to Agnes that *St. Clare and her companions—putting aside the little rule given them by St. Francis—have professed the Rule of the Order* (that of 1218-19), after having obtained the Privilege of exemption; and since the day of their profession till 1238 observe it in exemplary fashion.

We possess this Rule of Hugolino of 1218-1219 in its full text confirmed by Honorius III: the oldest known copy is that of 1228, of the Monastery of Santa Engracia of Olite.⁴¹

Actually there is nothing in this Rule which contradicts explicitly the program of poverty of St. Francis and St. Clare, because it neither forbids nor imposes possessions: better still, apart



from a brief allusion, it does not even occupy itself with the problem of poverty, since, as we know, Cardinal Hugolino, who composed it in 1218-1219, had at hand the letter of Honorius previously cited, of August 27, 1218, when the Pope, in entrusting him with the monasteries, told him that, if the women who joined together as a community did not wish to possess anything and, in other respects were obliged to have a dwelling and a chapel, the Cardinal himself ought to accept the habitation and the chapel as the property of the Holy See, and not as the property of the monastery.⁴² Thus in itself the problem presented itself as already resolved.

Certainly the fact that a Rule presented to St. Clare and to her companions says not a single word on the subject which St. Francis had made shine before their eyes as the pearl of the new

evangelical Order, poverty, was sufficient motive for Clare to ask in addition to it an explicit document, in which the ideal of total poverty found its canonical form, in order that it would be able to become like a chapter added to the Rule that they were to profess. And this “Privilege of poverty” is justly added to the Rule. The latter is not only, as is often thought, a negative document, on the contrary it clears up in a positive way the silence of the Rule of 1219 on the subject of the possession of goods. So true is this that, if San Damiano possesses it since the time of Innocent III, it has this Privilege confirmed in 1228, at the beginning of the pontificate of Gregory IX, that is to say at the moment when the Rule of 1219 takes greater effect. At the same time, other monasteries, like Monticelli in Florence⁴³ and Monteluca in Perugia⁴⁴ ask for jointly with the Rule, the same “Privilege of poverty” and obtain it in the same form procured by St. Clare.

And now this letter of Gregory IX to Agnes, repeated with similar words by Innocent IV in 1243⁴⁵ affirms that St. Clare abandoned the little rule of San

Damiano and professed the official Rule of the Poor Clares, from 1219 with the “Privilege of Poverty.” It is probable that the “observantiae regulares” continued to survive, in certain respects at San Damiano.⁴⁶

What St. Clare promised on the subject of enclosure in adopting the Hugolinian Rule confirmed by Honorius III

With the Rule of Hugolino St. Clare professed the strictest enclosure hitherto known by the monastic orders.

Only the Cistercians, some years before, in 1213, had had severe norms of enclosure, but these were not absolute.⁴⁷ The enclosure established by Hugolino for “the poor enclosed nuns of St. Mary of S. Damiano” is, on the contrary, absolute and perpetual: it forbids all exits — save in the case of a new foundation; it prohibits all entries — unless by explicit authorization of the Holy See; it reviews in detail each regulation concerning the custody of the enclosure itself. We shall reproduce some of the most significant passages of it.

The Rule, in the editions of 1239 and 1245⁴⁸ begins with this

⁴³*Chronica XXIV Generalium Ordinis Minorum*, in *Anal. Franc.* III, Ad Claras Aquas 1897, 175-177.

⁴⁴*Bull. Franc.* I, 50.

⁴⁵Loc. cit., 316.

⁴⁶Cf. with regard to this L. Oligier, *De origine Regularum*, 209.

⁴⁷Loc. cit., 206.

⁴⁸*Bull. Franc.* I, 263 ss. and I, 394 ss.

⁴⁰*Bull. Franc.* I, 243.

⁴¹Published by I. Omaechevarria in *Escritos*, 216-232; the editions of the *Bull. Franc.* I, 263 and 394 are of a later date.

⁴²*Bull. Franc.* I, 1.

absolute prescription: "The nuns must live enclosed throughout their lifetime, and after they have entered in the enclosure of this Religion, taking the regular habit there, let permission or the faculty to go out be no longer granted them, save in the case when some would go away to another place in order to plant or establish this same Order. And at their death, the nuns as well as the 'serviziali' who have made their profession will be buried within the enclosure."

Even the draft of 1228, of the monastery of Santa Engracia of Olite,⁴⁹ contains those same prescriptions. Only, they are preceded by two other paragraphs.

"Let all the sisters keep silence, so that it is not permitted them to speak neither between themselves nor with others, except those who must do it by reason of their responsibility and their office . . .

"When a person, religious or lay—whatever be his dignity—asks to speak to a nun, let the Abbess first be informed about it; and if the latter consents, she who goes to the parlor must always be accompanied there by at least two other nuns, delegated by the Abbess in order to listen to what the first will say and all that will be said to her.

"And this must be strictly observed by all, healthy or sick,

so that it will never occur that they speak, either among themselves, or with others, unless there are at least three."

As for the entry of persons in the monastery, the general principle firmly prohibits the Abbess and her sisters from admitting therein "anyone, be he religious or lay, and whatever be his dignity." Only the Roman Pontiff can permit entry therein to those who, authorized by the Holy See, attend to the community in a special way.

Nevertheless, "those who, in case of necessity, must enter the monastery in order to carry out work demanded by the circumstances, are exempt from this law." The same holds true for a cardinal who would like to visit a monastery of the Order. He is to be received with respect and solicitude. "But let him be implored to be content with an entourage of one or two reliable companions."

"If, on the occasion of the blessing of an Abbess or for the solemn profession of a Sister, or still for another reason, permission has been granted to a bishop to celebrate Mass inside (the enclosure), he is to content himself with as small a number as possible of assistants and ministers of excellent reputation. And this concession is to be accorded only very rarely.

"For all that let absolutely no one (nun) — be she sick or healthy — speak to anyone, unless in the above-described manner. Let them be very attentive especially that the persons, to whom permission at one time or another is granted to enter the monastery, be such in their words, morals and clothing, that they edify those who see them, so that all occasion of scandal be excluded."

On the subject of the Chaplain, his entry is permitted for the same cases that we find again explicitated in the Rule of 1253 (Chap. XII), save that the presence of another person accompany him within the monastery is not prescribed.

As for the entry of those who must prepare a grave or accommodate it, the prescriptions are the same.

It is laid down that there be a parlor, and that the latter serve also in order to hear the confession of the nuns.

It is laid down also, with a great deal of precision, "that through an iron grille, where they receive Holy Communion and follow the liturgical action, no one may speak, except by way of exception, when a reasonable motive, dictated by necessity, makes it useful to grant this concession; but may that be only in rare cases. To these iron grilles

(that is to say the choir grilles) let them put on the inside a curtain, so that no one may see into the exterior part of the chapel. These choir grilles will also have a wooden door equipped with locks and a key of iron, that must remain always locked, and may not be opened except for the abovementioned cases, and when the word of God shall be preached to them. It must be done in the chapel by a qualified person, estimable as much for his orthodoxy and his reputation, as for his learning."



The prescriptions concerning the entry of the Visitor and the manner of making the visit follow. After which the Rule speaks of the door, of its custody, of the portresses, with regulations analogous — except for some points of detail — to those of Chapter XI of the Rule of 1253.

And just as this Rule opened with a general prescription concerning the enclosure, so also it is with a prescription concerning the enclosure that it closes.⁵⁰

In 1243, in response to certain new doubts of Agnes of Prague, Innocent IV opposes not only the same reasons as Gregory IX, but he adds that in 1243 St. Clare still observes this Rule of Hugolino confirmed by Honorius III.⁵¹

⁴⁹Previously cited; see note 41.

⁵⁰See in I. Omaechevarria, *Escritos*, 232.

⁵¹*Bull. Franc.* I, 316.

In practice does the life at San Damiano really confirm these words of the Pontiffs?

That is to say, was the enclosure of the Rule of Hugolino really observed in San Damiano?

From the documents we shall state with certitude some of the exits of the nuns of the monastery of San Damiano, at the very least between 1219 and 1228.

Agnes, the sister of Clare, is sent to the monastery of Florence. Around the same time, Pacifica of Guelfuccio is sent to the monastery of Vallegloria in Spello, where she stays for a year: she testifies as a matter of fact that she was always in the monastery during more than forty years "save one year when, designated by this blessed Mother, she lived at the monastery of Vallegloria in Spello, in order to form the sisters of the aforesaid convent."⁵²

A Sister Balvina, who was at San Damiano, was Abbess of this same monastery of Vallegloria.⁵³ Another Sister Balvina testifies that she lived at San Damiano with St. Clare for thirty-six years, "except a year and five months in which by command of the aforesaid Lady Clare, she lived at the convent of Arezzo."⁵⁴

These are, according to trustworthy sources, the only definite cases when nuns, who were not

"serviziali" went out of San Damiano. It is a matter in each case of founding or "forming," that is to say of setting on the way to the observance of the Rule, new monastic communities; and this is with regard to the "active" enclosure, the only exception provided for by the Rule.

We know how later popular legends have embroidered very imaginative scenes on St. Clare, and especially how they have given a concrete realism to the spiritual relationship between St. Clare and St. Francis. Thus for example, in the *Actus-Fioretti* is inserted the famous episode of the meal of St. Clare at Santa Maria degli Angeli,⁵⁵ an episode which, from the first reading, for whoever has some familiarity with the sources of the Order, presents itself as a popular development of certain themes treated of by the official Legend of the Saint, just as for those of St. Francis. In any case, the popular legend has nothing to do with the historical facts certified by reliable documents.

The case of the entries in the monastery presents itself as apparently different. At first sight, the enclosure called "passive" would seem more vulnerable than the "active" enclosure.

We read as a matter of fact that a certain Brother Stephen

cured by St. Clare, after having received from the Holy Mother a sign of the cross, "stayed for a short time to sleep in the place where the blessed Mother used to pray, then awakened, he ate a little and left cured."⁵⁶

That is really, the only case — before the last hours of St. Clare's agony—when someone, who was not the Chaplain, would seem to have entered effectively at least in the little choir of the nuns.

As for the famous sermon of St. Francis, which consisted in a Miserere recited in the middle of a circle of ashes, after which "St. Francis rapidly went out,"⁵⁷ we are not obliged to believe that the saint entered in the enclosure, since the Rule (even that of 1253) prescribed that the choir grilles could in certain opportune cases, be cleared of the curtains used to prevent the nuns from being seen: among others, when someone, remaining in the extern chapel, would preach to the nuns.

We must admit nevertheless that, as much for this episode, as for the preceding one (that of Brother Stephen) we cannot say anything of great importance; because the primitive arrange-

ment of the places at San Damiano—in spite of numerous studies—remains quite obscure as to what concerns the possibility of communications between the little interior choir of the nuns and the extern chapel.

Also it is extremely difficult to determine the real value of the expression: "place where the blessed Mother used to pray."

In any case, we cannot rely on this expression in order to demonstrate that, in practice, there did not exist any enclosure, at least passive. We could indeed oppose to all this that at least, in this episode, it is not a question either of the entry, or of the exit of the brother, so that there could very well be meant by this expression a place exterior to the choir itself, whatever be the spot. The grille through which the Damianites received Communion still exists and is authentic; consequently there must have been also there—wherever it was—a possibility of communication between the two sides, the one on the inside and the other on the outside. We could oppose to it also other reasons, amongst which the entries in the entourage of someone, or with a legitimate dispensation, would not be the

⁵²Process I, 14 (445).

⁵⁴Process VII, 11 (469).

⁵³Process I, 15 (446).

⁵⁵Fioretti, chap. XV.

⁵⁶"El frate dormi uno pocho nel locho dove la sancta Madre soleva orare; e da poi resvegliato, mangiò uno pocho et partisse liberato": *Process* II, 15, (450).

⁵⁷*Il Celano* chap. 157, n. 207, in *Anal. Franc. X*, Ad Claras Aquas, 1926-1941, 249.

last. Being a matter of an isolated case, this cannot under any circumstances give the norm, more especially as the ambiguity of the sentence concerning the place where St. Clare used to pray, joined to the difficulties inherent in the lay-out of San Damiano, renders this testimony unsuited, either in order to deny total enclosure at San Damiano, or in order to affirm it.

In any case, against this sole instance, explicit testimony rises up according to which strangers, in order to speak to St. Clare and her nuns, have access to a determined place, that is to say "to the place where one speaks to the sisters,"⁵⁸ called elsewhere (in the same Process of Canonization) more explicitly still, "parlor."⁵⁹ Taking into consideration all the positive elements already brought to light in the preceding paragraph it therefore seems to us that we can say, with a strong likelihood of exactitude, that the practice of enclosure at San Damiano must not have been in contrast with what the Damianites professed in accepting the Rule of Hugolino confirmed by Honorius III; it must have been, on the contrary, a putting into practice of the norms itself of the Rule.

Enclosure in the Rule of St. Clare of 1253

The motive for which St. Clare abandoned the Rule of 1219, professed by her after the concession of the "Privilege of poverty," was simply that this Rule was, at a given moment, modified in a way incompatible with the "Privilege of poverty" itself.

Already Pope Gregory IX, in conceding possessions to one or the other monastery of Damianites⁶⁰ and obliging to it—under pain of excommunication—the monasteries which tried to rid themselves of it not to alienate the property accorded to them,⁶¹ had in practice specified in the sense opposed to that of St. Clare, the silence of the Rule composed by himself "when he still occupied a lower office."

Yet, as long as this explicitation was made by special Bulls to the different monasteries, concerning hence, particular houses and not the Order, the thing could still have the aspect of particular concessions, and St. Clare was not directly concerned.

But when Innocent IV, August 5, 1247, officially promulgated for the entire Order a new Rule, in which that of Hugolino was only a guideline and appeared entirely recast,⁶² and the observ-

ance of which he enjoined on all the nuns of the Order of San Damiano,⁶³ St. Clare obviously could neither accept it nor profess it, because this Rule was in evident contradiction with her own ideal and that of St. Francis. Indeed it granted the right to receive and possess freely rents and property, without limitation, save that of having a procurator in order to deal with the business of the monastery and that of having to render an account of the administration to the Visitor.⁶⁴

In relation to the Rule of Hugolino-Gregory IX, that of 1247 appears indeed like *another* Rule, which has nothing to do with the substance of the Franciscan spirit, although certain prescriptions are drawn from the actual Rule of the Friars Minor.

St. Clare responds to this Rule by proposing her own to the same Innocent IV. It will only be approved August 9, 1253, two days before the death of the Saint, after endless entreaties and petitions.

Contrasts could not be lacking for the Rule of St. Clare of 1253 is, as far as its spirit is concerned, directly opposed to that of Innocent IV of 1247. In substance St. Clare keeps before her eyes the Rule of 1219, that she has previously professed and draws from it for her new Rule,

not only the guideline (inserting into it some prescriptions from the Rule of the Minors, some exhortations of St. Francis and something from the primitive little rule of the Damianites), but also *the prescriptions on enclosure and on its custody*, whereas she uses nothing from the Rule of 1247 and acts with regard to it, as if she was totally ignorant of its contents, all along the line. (However the actual chronological priority of the two Rules has never been studied).

We could almost say that the Rule of 1253 is the *positive development in the Franciscan sense* of the Rule of Hugolino of 1219, that St. Clare opposes to the negative development of Innocent IV. Without a doubt the Rule of 1219 and that of 1253 are profoundly different; but they are not opposed to each other like those of 1247 and of 1253 because at bottom St. Clare, in that of 1253, fully explained what she had previously professed with the Rule of Hugolino and the Privilege of Poverty. It is as if the Rule of 1219 underwent in 1253 "a poverty bath," which specified each of its prescriptions in the key of this evangelical counsel.

This is not the place to pursue a comparative study of these two Rules, of 1219 and of 1253, nor

⁵⁸Process IV, 20: ed. cit. 463.

⁵⁹"Parlatorio": Process IX, 6. éd. cit. 473.

⁶⁰Cf. e.g. Bull. Franc. I, 81, 89, 199, etc.

⁶¹loc. cit., 259-260. ⁶²loc. cit., 476.

⁶³August 23, 1247: loc. cit., 488.

⁶⁴loc. cit., 482.

to research what in this latter is taken directly from the Minoritic Rule and the counsels of St. Francis.

What concerns us here is to underline two points:

a) What, by its nature, escapes formulation in the sense of the evangelical counsel of poverty, passes just as it is from the Rule of 1219 to that of 1253. Thus, *the strict enclosure, previously professed by Clare, passes unchanged into her Rule of 1253*, save that it receives some additional restrictions (e.g. the Chaplain must be accompanied when he enters the enclosure; the door of the choir grille must be locked with two keys instead of one.)

b) In the Rule of 1253, enclosure is dealt with in a somewhat fragmentary manner, and its norms are not spelled out by St. Clare with the same vibrant ardor as those on poverty.

With regard to its undeniable fragmentary character, we must say that the Rule of 1253 is composed proceeding from that of 1219, taken as a guideline; but within the shorter structure of this latter, are introduced entire chapters from the Rule of the Minors, as is also a chapter coming from the Saint herself. These new texts are introduced right in the middle (chap. VI-VII-VIII-IX-X), breaking the original thread which, in the context of the theme of

enclosure, bound Chapter V "On silence in the parlor and at the grille" and Chapter VI "On the custody of the enclosure" (we indicate the numbers of the chapters for the sake of accuracy, although in the original Bull there was no sub-division.)

Whence, in the Rule of 1253 — to the advantage of poverty and charity, which hold there the central place — a certain fragmentation in the form with respect to enclosure, which constituted on the contrary, a harmonious whole in the Rule of Hugolino.

There are also certain imprecisions in the Rule of St. Clare. For example when the Saint wishes to summarize in short from a more explicit norm: "Infirmæ vero prædictæ, cum ab introeuntibus monasterium visitantur, possint singulæ aliqua bona verba sibi loquentibus breviter respondere." This ambiguous sentence from Chapter VIII, which would seem in itself a contradiction to the norms of Chapter XI, forbidding entrance to strangers, does not affirm that there was a possibility for just anyone to visit the sick, but ought likely to be explained by the parallel norm of Innocent IV: "The doctor and the surgeon for reason of serious illness are exempted from the law which forbids entry into the enclosure, these, however, must not be ad-

mitted alone, but accompanied by two trustworthy persons, members of the monastery..."⁶⁵

The sentence in latin also lends itself to an interpretation of general character, according to which the "introeuntibus monasterium" can be all those who in the Rule of Hugolino, taken up by St. Clare herself (chapters XI-XIII) have licence to enter, be it by permission from the Holy See, be it for the reasons enumerated in Chapters XI-XII.

Moreover, the fact that St. Clare is unaware of other elements of enclosure, foreign to the Rule of Hugolino-Gregory IX, but already introduced in that of Innocent IV of 1247 — e.g.: the turn—⁶⁶ is a proof that the Saint does not draw up in her Rule a new text for enclosure, but that she accepts or elucidates, or even summarizes the norms of Hugolino, professed by her for a long time beforehand.

When the illness of Clare worsens, numerous are the Cardinals and prelates who visit her on her sick person's pallet.⁶⁷

At the bedside of the dying Saint we find Friar Rainaldo, the confessor of the monastery. At the end, when Clare is in the throes of death, is verified the only case truly certain of entry, not authorized by the Rule, of "strangers"

at San Damiano: Friar Juniper, Friar Angelo, Friar Leo are near the dying Saint's bed. Pope Innocent IV is in Assisi and the Rule "bullata" that the Saint finally holds in her hands, carries as a heading the note autographed by the Pontiff: "For reasons known to me and to the Protector of the Monastery, let them behave thus. S(inibaldus Fieschi)."

Thus the intervention of Innocent IV justifies the unusual procedure of the papal chancery. But the authorized exception "manu propria" by the Pontiff, permits us also to say that the entry of the three faithful companions of St. Francis—only case truly certain of the entry of strangers in the enclosure of San Damiano—constitutes the legalized exception which confirms the rule.

Conclusion

What we have said up to here, although more briefly than the subject would have required, authorizes us to conclude that, if St. Clare did not consider enclosure a problem, it was only because the latter never constituted a problem: enclosure was for her an effective and lived reality which, from the one time to the other, instead of being weakened, was reaffirmed and

⁶⁵loc. cit., 467.

⁶⁶loc. cit., 481.

⁶⁷*Legenda sanctæ Clare virginis*, c. 44: éd. cit. 177-178.

made precise by the canonical documents.

The defence of poverty has perhaps put a little in the shadow the feelings of St. Clare with regard to enclosure. But to affirm that the Saint submitted to it instead of favoring it, would be equivalent to believing that St. Clare would have submitted, and not favored, a poverty which was, for the sake of the Damianites, many times reaffirmed by the documents of the Holy See.

In the present state of historical research on the origins of the Order we must objectively admit:

1) that the Saint founded a cloistered institute even before canonical documents, external to the Franciscan circle of San Damiano, had legalized its institution;

2) that when these documents were submitted for her approval, the Saint accepted without any protest the norms concerning enclosure: acceptance which is equivalent to approval, because when the saint did not approve she appealed and obtained an explanatory document;

3) that not only the Saint accepted, to the point of professing them, the norms of a severe, strict enclosure, but, when it is a question of rewriting her Rule according to her own spirit, she does none other than take up again the norms previously ac-

cepted and professed, and inserts them in it.

What we have just set forth, is what the sources demonstrate, without forcing them in any way.

On the contrary, to maintain that St. Clare submitted to enclosure as an imposition foreign to her spirit or still that she "never considered this problem" —Intending by this that she was indifferent to it, provided that charity and poverty in her Order were safeguarded — means to raise a series of question marks. not easy to resolve.

If the Saint had had the boldness not to accept what seemed to her unacceptable in the light of exigencies of a greater evangelical perfection, why would she have bowed so docilely to norms concerning enclosure, when she would have considered them as contrary to her spirit and to the physiognomy of her order? Why would she have accepted and professed a Rule like that of Hugolino-Gregory IX, which presents itself as a hymn to strict enclosure? And especially, why would she have transposed the norms of Hugolino into her own Rule, the same one that she kissed before her death and that she recommended to her daughters in the centuries to come?

If the Saint had wanted to determine differently the character of her Order with respect to enclosure, nothing would have prevented her from doing it, since

nothing and no one was able to prevent her from changing what she wanted to change, as much in the important things as in those of lesser importance, as long as the physiognomy of her Order corresponded to her desires, for the present and the future.

Historical reasons place St. Clare in the very first rank in the struggle for the defense of Franciscan poverty and gave to her words a vibrant and passionate resonance which the norms prescribing enclosure, taken up from the Rule of Hugolino do not have, certainly, and cannot have. But we ought not to interpret this to the detriment of what has always been *one of the most characteristic marks of the Order*, as much during the lifetime of St. Clare as after her death: the enclosure of the "poor enclosed nuns of the Order of St. Mary of San Damiano."

If, in the final analysis, beyond all documented testimony, an appeal is still made to a so-called *spirit* of St. Clare, which in the name of charity—on the basis of the Franciscan "sequela" of the gospel—would go beyond all cloistral barriers and overstep them easily, it would then be necessary to understand each other on the value that enclosure had for St. Clare, since for her, seven centuries before *Venite*

Seorsum, to be enclosed simply means to love more, more profoundly and more intensely, the human reality itself.

Enclosure is not for St. Clare the means of avoiding the exercise of charity, but the means of exercising it in a more profound manner in the heart of the Church, in the heart of the whole human race.

No expression seems to us clearer in this regard, than the phrase ascribed to Sister Angelucia in the Canonical Process, and that shows us how the charity of the Saint sprang forth towards God on behalf of every creature, of every blade of grass: "When our Holy Mother sent outside the begging sisters, she used to exhort them to praise God each time they would see beautiful trees in blossom and in full leaf; and she wished that they do likewise at the sight of men and other creatures in order that God be glorified by all and in all."⁶⁸

Even if we did not have other testimony on the significance that enclosure had for Clare, this phrase, it alone, would suffice in order to demonstrate what value the Saint attributed to this institution, and what it was for her in reality. Far from being a means of fleeing creatures, enclosure is only the means of loving more profoundly, in God, and with a

⁶⁸Process XIV, 9: éd. cit. 485.

special, particular love each creature throughout the world.

"In solitude, where they are devoted to prayer, contemplatives are never forgetful of their brothers. If they have withdrawn from frequent contact with their fellowmen, it is not because they

were seeking themselves and their own comfort, or peace and quiet for their own sake, but because on the contrary, they were intent on sharing to a more universal degree the fatigue, the misery and the hopes of all mankind." (*Venite Seorsum III*)

The Royal Palm

Late-afternoon sun tints the bursts of cloud,
puffy explosions floating mysteriously at eight thousand feet.
The palms wildly toss their crowns in the early-evening breeze.
Sturdy and resolute, they snake up from the earth in graceful arcs,
poised, not for the kill but in prayer,
their dancing branch crowns clapping in joy,
or is it fear?

"Awake, O Lord, why are you still sleeping?"

See how nature reflects our own selves—
our joys, our anxieties.

The palm has its own meaning—but
the onlooker finds a self-reflection in its frantic waving,
its jubilant, carefree swaying.

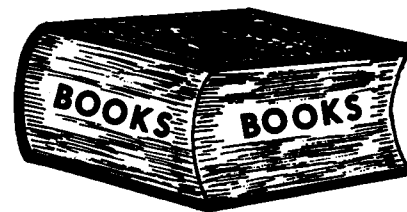
Is there any end to the possibilities of dialogue with our God?

He fashions a world in which He speaks to us,
a world through which He touches our deepest recesses.
And with this world He calls us forth to rest in His company—
not as with a stranger, but
with someone who has already communicated how
deeply He knows us.

After all, has He not surrounded us with a world that
bridges the chasm of our ignorance of Him?
Has He not given us a language in which the depths of our own selves
come to light of day,
to sharing?

Wave on, palms. Clap with the rivers, and announce the
glorious message from the end of the earth to the other.

PAUL ZILONKA, C.P.



Evangelical Perfection: An Historical Examination of the Concept in the Early Franciscan Sources. By Duane V. Lapsanski. Vol. 7 of the Franciscan Institute Publications Theology Series. St. Bonaventure, N.Y.: The Franciscan Institute, 1977. Pp. xii-302, including bibliography. Paper, \$11.00, including postage and handling.

Reviewed by Father Regis Armstrong, O.F.M.Cap., Ph.D. Cand., Dunwoodie, New York. He resides at St. Conrad's Provincialate, White Plains, N.Y.

In the December, 1976, issue of THE CORD, this reviewer wrote of Duane V. Lapsanski's book, *The First Franciscans and the Gospel*: "It is hoped that the author will translate and publish his scholarly *Perfectio evangelica: Eine Begriffsgeschichtliche Untersuchung im fruhfranziskanischen Schriftum* as he has indicated. It will be a distinctive service to the English-speaking members of the Franciscan family, and *The First Franciscans and the Gospel* will then be seen as an introduction to a much more scholarly and important work." Happily, Dr. Lapsanski has completed that arduous task and has made an outstanding contribution to the field of Franciscan research in the United States.

As the original title suggests, this work is a study of the concept of evangelical perfection in the early Franciscan sources. The author examines this key element of the Franciscan way of life and traces its development through the pre-Franciscan apostolic movements, the writings of Francis himself, and the early biographies of the Poverello. The book's strength is the manner in which Dr. Lapsanski uses these early sources. His research manifests an accurate understanding and appreciation of the texts, their histories, structures, and literary genres. The examinations of the Encyclical Letter of Brother Elias and the *Sacrum Commercium* are most deserving of attention, for there is a dearth of information on these important sources of the Franciscan tradition.

The publication of Dr. Lapsanski's work was made possible by the Franciscan Institute under the direction of George Marcil, O.F.M. The format, printing, and binding are of excellent quality. Unfortunately, the translation of the writings of Saint Francis which is used is that of Benen Fahy, O.F.M., which is found in *Francis of Assisi: Omnibus of Sources*. This reviewer was disappointed that a more accurate and critical translation was not used, since the Fahy translation leaves much to be desired. Otherwise this publication is excellent.

This reviewer is grateful for this addition to Franciscan scholarship and hopes that Dr. Duane V. Lapsanski will continue to research, write, and publish works concerning the Franciscan heritage. *Evangelical Perfection: An Historical examina-*

tion of the Concept in the Early Franciscan Sources is an outstanding example of the quality of his gifts and talents.

Growing Together in Marriage. By J. Murray Elwood. Notre Dame, Ind.: Ave Maria Press, 1977. Pp. 175. Paper, \$2.95.

Reviewed by Jack and Carol Egan, an Encountered couple, who have been married twelve years and are the parents of two children.

Growing together in Marriage is an interesting and inspiring series of essays on a topic of perennial interest. Seasoned with stories of the real-life struggles of couples, the book covers every aspect of married life: dreams, feelings, growth, love, children. Communication and its barriers are an important theme. An entire chapter explains in plain prose transactional analysis. The central role of love—unselfish love—is also (as would be expected) a persistent theme; and the covenant vs. contract approach is stressed.

One of the special features of the book is a mini-questionnaire that couples, married or contemplating marriage, can give to one another in the area of their expectations regarding roles, responsibilities, priorities in marriage. Special too in the book is its raising of questions about marriage the way people ask them today, a good case in point being the chapter on children. Father Elwood exposes the myth of group marriage or swinging singles as the wave of the future and indicates the folly of the “uncertain togetherness”

of those living together without benefit of clergy.

Carefully and clearly written, *Growing Together in Marriage* is recommended for all married couples, whether or not they have made marriage encounters. It will also be useful in premarital instructions, and its concrete, tangible suggestions and illuminating insights can be a great help to the marriage counselor.

Bread from Heaven: Essays on the Eucharist. Edited by Paul J. Bernier, S.S.S. Ramsey, N.J.: Paulist Press Deus Books, 1977. Pp. ix-170. Paper, \$1.95.

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

In the Introduction to this book, the editor informs us that there has been greater development in Eucharistic theology in the two decades since Vatican II than occurred in the previous four centuries. For priests, religious educators, and others who want to keep abreast of these latest developments in Eucharistic theology or to deepen their knowledge of a Eucharistic theology based on celebration rather than confection of a sacrament, these essays fill a real need in this age of paperback theology.

The articles were not chosen haphazardly, but were commissioned by *Emmanuel* magazine to present a holistic and dynamic view of the Eucharist. There are six contributors: Edward Kilmartin, S.J., Eugene A. LaVerdiere, S.S.S., John Barry Ryan, Joseph M. Powers, S.J., Ernest Lus-

sier, S.S.S., and George McCauley, S.J., who cover such varied topics as “The Testament of Christ,” “Eucharist and Community,” “Archaeological Witness to the Eucharist,” “The Presence of Christ in the Eucharist,” “Christ’s Presence in the Liturgy,” and “The Basis of the Sunday Mass Obligation,” among others.

The essays concentrate on a theology that is active rather than passive. The essay “Eucharist and Community,” by Edward J. Kilmartin, S.J., is an example of this dynamic approach to Eucharistic theology, concentrating on St. Paul’s epistle to the Corinthians. The author sees Paul’s views of the Eucharist as “making demands on the social and moral behavior of the community.” To point out that the celebration of the Eucharist reveals and contributes to the growth of the body of Christ in the measure that the community is not a foreign body, but truly the body of Christ, the author analyzes 1 Cor. 10: 14-33 and 11:17-34 and relates them to the Gospels. The reader gets the distinct impression of a shift of emphasis from the “ex opere operato” aspects of the sacrament to the requirements on the part of the recipient for meaningful celebration of the Eucharist.

To this reviewer one of the most interesting essays was entitled “Archaeological Witness to the Eucharist” and written by Ernest Lussier, S.S.S. Of special interest is the quotation and comment on two large fragments of the sepulchral inscription of Abercius discovered by Dr. William Ramsay in 1833 and now in the Lateran Museum in Rome.

For those who are looking for confirmation of the early tradition of receiving the Eucharist in the hand, this essay contains a poem of the 4th century which says, “Take the honeysweet food of the Savior of the Saints; eat with joy and desire, holding the fish in your hand.” The author discusses the fish as symbol of Jesus and the Eucharist.

These essays presuppose that the reader is well grounded in the doctrine of the Eucharist as real presence, the doctrine of the Mass as a sacrifice, and transubstantiation as a workable formula for faith in the previous two realities. Without such previous background the reader is likely to feel the authors do not sufficiently stress these realities, especially in the essays “The Presence of Christ in the Eucharist” and “Christ’s Presence in the Liturgy.” Like many anthologies, this one has a certain unevenness of writing and lack of continuity of theme despite the editor’s assurance that his avowed purpose was to avoid these deficiencies.

Still, it is to be hoped that the book will help its readers enrich their knowledge of the Eucharist and through this study to make each Eucharistic celebration a lived experience of their Christian life.

Shorter Notices

JULIAN A. DAVIES, O.F.M.

Tenderly I Care. By Albert J. Nimeth, O.F.M. Chicago: Franciscan Herald Press, 1977. Pp. 124. Cloth, \$3.50.

Father Albert Nimeth has given us

an insightful and readable book about love and its power and limits in human relationships. "Caring" means respecting the uniqueness of every human being, paying attention to the messages he non-verbally sends out, risking hurt through your own empathetic suffering with him in his difficulties. "Caring" means allowing a person to grow, and to grow at his own pace. "Caring" means praying that he will stamp his approval on God's blueprint for him, and not vice-versa.

Father Nimeth's message—and it is at bottom that of Jesus himself—is enhanced by the layout of the book with its appropriately chosen photos of real people and full-page blow-ups of banner slogans about caring.

Tenderly I Care is a gem, a wonderful gift for a friend, a wonderful gift for a counselor, a wonderful gift for any person who is ready to answer Jesus' call to "love one another as I have loved you."

You Better Believe It: A Playboy-Turned-Priest Talks to Teens. By Kenneth J. Roberts. Huntington, IN: Our Sunday Visitor Press, 1977. Pp. 208. Paper, \$3.95.

This series of mini-conferences, punctuated by full-page photos and scriptural citations, is a new style apologetics book—and an excellent example of that genre. Questions are raised about the Church, God, Christ, Mass, and Confession; and they are answered in a contemporary idiom which appeals to both mind and heart. The sustained treatment of the

Sacraments as "Power Symbols" and the observations on the Mass as "the Same Old Thing" are outstanding. *You Better Believe It* is a book from which any Catholic can derive profit.

Watering the Seed: For Formation and Growth in Franciscanism. By Luke M. Ciampi, O.F.M. Chicago: Franciscan Herald Press, 1976. Pp. 126. Cloth, \$5.95.

This is a book of twenty short conferences for Franciscan Tertiaries, which can be equally helpful for their moderators in their search for formation material.

After situating Franciscan life in relation to Francis and his approach to life, Father Ciampi treats of the various aspects of the spiritual life: two particularly fine chapters on involvement and commitment, and other helpful discussions of suffering, fraternity, poverty, indiscriminating love, mission to the poor, love of and loyalty to the Church, apostolate, peace-making. What he brings to these topics is a fresh way of viewing them, an abundance of concrete examples, and a clear, readable text. Without being overly subtle, moreover, he is careful to make the proper distinctions and strike the happy medium throughout—whether in relation to loyalty to the Church, to suffering, or to the apostolate.

We hope that the next edition of *Watering the Seed* will be in paperback, to assure it even wider accessibility. It is recommended to every reader seeking fresh expression of the Franciscan ideal.

BOOKS RECEIVED

Doherty, Catherine de Hueck, *Sobornost: Eastern Unity of Mind and Heart for Western Man*. Notre Dame, IN: Ave Maria Press, 1977. Pp. 110. Paper, \$2.45.

Nimeth, Albert J., O.F.M., *Tenderly I care*. Chicago: Franciscan Herald Press, 1977. Pp. 124, including numerous photos and drawings. Cloth, \$3.50.

Roberts, Kenneth J., *You Better Believe It: A Playboy—Turned-Priest Talks to Teens*. Huntington, IN: Our Sunday Visitor Press, 1977. Pp. 208. Paper, \$3.95.