ORDER AND DISORDER

THE COINCIDENCE OF OPPOSITES IN THE HISTORY OF THOUGHT

The Thirteenth Conference on Medieval Studies

The Medieval Institute Kalamazoo, Michigan 48003

The conference consists of nine sections, each devoted to a major segment in the philosophical/theological tradition. It includes backgrounds in Greek and Latin thought and their consequences in modern literature of Spain, Italy, France, Germany, England, and America. But the core of the conference is of course the development of the doctrine of the coincidence of opposites in the Middle Ages.

Readers of this periodical will perhaps be especially interested in the Conference's fourth section, on St. Bonaventure, St. Thomas, and Dante, with papers to be delivered by Father Zachary Hayes, Dr. Ewert H. Cousins, and Dr. Susan Potters.

For further information, you may write either to the Conference's organizers, Marion L. Kuntz and Paul G. Kuntz, Georgia State University, University Plaza, Atlanta 30303, or to the Medieval Institute at the above address.

COVER AND ILLUSTRATION CREDITS.

Except for the drawing on page 78, by Mr. Joseph Miles, the drawings for our March issue have been done by Sister Mary Raphael Fulwider, O.S.F., Chairman of the Art Department at Maria Regina College, Syracuse, New York.



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Not My Will, but Thine . . .

WE KNOW THAT the Crucifix was, with the Crib and Ciborium, a focal point of Francis' prayer life as well as of his entire life-style. The Crucifix urges us, his followers, to redirect our thinking to the Lord's sufferings and to close the gap which exists in our lives between the kinds of things we think about and the life-style we actually embrace. Edward Leen points out that sympathy with the suffering Christ means embracing the philosophy behind that suffering: that love is willing—even wants—to suffer for the beloved.

Over seven years ago, in these pages (September of 1970), we noted the existence of a piety-structure vacuum. The approach of Passiontide reminds us that it is still here. Ash Wednesday was a good start, but what happens after that is, as we are witnessing these past couple of weeks, largely a matter of personal choice. Some communities opt for fast days or for special devotions of some kind; but a real experience of a season of penance intruding upon the sameness of every day is still a need of our time.

What can we do about the call of Jesus to a closer following of him in his sufferings? Try a return to the simple obedience, suggested by the life of St. Elizabeth Seton. Do the will of God, the way God wills it and because he wills it. What is the will of God? What we are directed to do by those over us, the responsibilities of our apostolate and community, and the call of charity. Not included is "what we want to do," because that shifts the focus of our life from God to self. To restore a sense of what Lent is all about, then, let us suspend our efforts to get God to bless our desires and try instead to give him what he desires: our obedience, which is to say, our heart.

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Religious Life in

The Last Western

JORDAN HITE, T.O.R.

W HAT RELIGIOUS community is under the surveillance of the CIA, repudiated by the Vatican, and a part of the inner circle of the Supreme Pontiff, His Holiness, Willie Brother? According to Thomas Klise in his novel, The Last Western, the answer is "The Silent Servants of the Used, Abused, and Utterly Screwed Up."

The Last Western is not primarily about religious life but is a lerger work describing the destructive tendencies of western society in the 21st century. Those tendencies are readily identifiable as problems we encounter today, as well as the perennial problems of human existence. The novel is full of the incidents that remind us of the sinfulness and goodness of the world in which we live. It is a world of war, race riots, political treachery, and oppression of the weak, alongside great love, compassion, and holiness. The Church comes in for its share of criticism through the description of insensitive, political-type Church leaders.

The main character of the story is Willie Brother, whose parentage includes Indian, Black, Oriental, Irish, and Mexican ancestors, so that he is as it were universal man. He is a poor, innocent man who becomes a baseball star, and then a priest, bishop, and finally, Pope.

The story begins by describing the childhood of Willie, who was raised in poverty in the southwestern United States. At school Willie was the slowest student, simple and unwise in the ways of the world, but an excellent athlete. An example of the simplicity that marks Willie's life occurs when he is held back from making his first Communion because he couldn't understand why God made His Son die.

When Willie was in high school, he played on the baseball team and developed a pitch that no one could hit. He was then

¹Thomas Klise, *The Last Western* (Niles, IL: Argus Communications, 1974).

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signed to a major-league contract to play in New York. After several games of sensational pitching, his success aroused jealousy in his teammates, and they, along with the owner, tried to persuade him to allow batters to hit the ball to make games more interesting. Willie refused and left the team. He returned home. only to find his family had been killed in a riot. He ran in panic from his home until he fell exhausted along the road and was picked up by two bearded men driving a beat-up truck. The men took him to their home, a community of strange, bearded men who dressed in patchwork tunics. These men, who nursed Willie back to health, were known as "the Silent Servants of the Used, Abused, and Utterly Screwed Up." The saga of Willie continues until his tragic death at the close of the novel. With this episode, however, the reader is introduced to the Servants.

The story of the Servants, who appear intermittently throughout the novel, is at different times a serious, humorous, thoughtprovoking characterization of religious life. I hope in the following pages, without doing too much violence to the loose. open-ended approach to "religious life" as lived by the Servants, to discuss their way of life—focusing on their origin, spirituality, and mission. Their name is a clue to the meaning of

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each area. They are Servants in the biblical sense of the word, whose prayer and spirituality are marked by silence, and they minister to the poor and lowly.

Origin and Structure

THE SERVANTS used as a Rule of life the Scriptures and a volume called the Guidebook, which in the loosest sense of the word could be considered a constitution or set of constitutions such as those used by religious orders and congregations as we know them. The Bible was referred to as "Hints," and the Guidebook as "Lesser Hints." The Servants regarded all books except the Scriptures as treacherous, and even the Guidebook was looked upon as a changing list of suggestions, trustworthy only to the degree that the suggestions might inspire a deed of love. The Guidebook is described as a collection of history, sayings, news clippings, recommendations, bits of poetry, and occasional jokes. The section on the origin of the Servants traces their beginning to Second Isaiah and Jesus, referring to the Sufffering Servant and to Jesus' acceptance of that role. As in much of the Guidebook itself, however, later commentary disputes or contradicts the original statement, so that several Servants consider their beginnings and history to be trifling and that no one knows who the founder is. The section closes with the question, "Who is the real founder?" followed by a number of answers referring to Jesus. The question of who the founder is, is left dangling, although many of the Servants apparently feel Jesus had a central role.2

The Society traces its origin to Second Isaiah and is represented in the figure of the Suffering Servant, prefiguring J

In the early Christian ages Origen refers to certain "asininities of the Roman pontiff" and offers views on diverse subjects which according to Bl. Peter the Mad (1228-1264), give evidence to his (Origen's) founding of the Society. In modern times the title of founder is variously ascribed to:

Claude of Liverpoo, burned at the stake for destroying the writings of Saint Bernard of Clairvaux and Albert the Great and more than half the theological library of the University of Oxford;

Henri de Grote, imprisoned (1721) for inscribing certain unseemly words on the rose window of Chartres;

Gerge L. Cross (1799-1851), English convert poet and proponent of the theory of personal papacy;

Milton "Gunner" Felder, American pacifist Air Force general executed in 1986 by joint court martial of the armies of India, China, Russia, and the U.S.A. for multilateral treason and author of the book Kamikaze Kristianity.

Since the Society considers its history trifling and since no exact records exist, no one knows who the founder is.

And no one cares, someone had added in orange ink.

The final entry on this page was a question lettered boldly in green poster paint: BUT WHO IS THE REAL FOUNDER?

Underneath, written twenty-eight times in twenty-eight different ways-penned, penciled, typed, scrawled, scrolled-were the words JESUS, CHRIST, J, HIM, THE LORD, and in one case THE SPIRIT [Ibid., p. 133].

²The entire history is set forth below as it attempts to trace the origin of the Servants. It is at the very least a unique history:

This loose, non-definitive approach that recurs throughout the Guidebook is not a model for writing a constitution, but in its own way it raises several important questions. The Servants are are one with all religious who follow the Gospel as the basic Rule of life, with Iesus as their model. In addition, most religious emphasize some particular gospel charism that is usually connected with their founder. Both the history of religious life and contemporary attempts at renewal bear witness to the varving ways in which religious communities see Jesus as their model. The Christ model is one that can never be exhausted; and this is precisely why all communities can claim Jesus as their model. whether they follow some particular gospel value or spiritual principle such as servanthood. penitence, or humility; or whether they emphasize a specific practice or apostolate such as nursing, teaching, or Eucharistic devotion. The Servants, by giving Jesus a central role and claiming him as "probable founder," bypass some of the difficult questions that are raised by trying to renew religious life in accord with the charism of the founder. These attempts to identify the true spirit of the founder have sometimes produced discussion leading to greater unity, while at other times they have caused division and separation. Although the

origin of a community and the charism of its founder cannot be considered "trifling," the Servants show a certain wisdom in deemphasizing the immediate historical circumstances and personalities related to the beginning of the community, so that the community can live and grow according to its call at any specific moment in history. The difficulty for all religious is in trying to distinguish the ongoing charism from the accidental historical circumstances.

The commentary in this section of the Guidebook as well as in others is done historically, which helps emphasize that a constitution must be a "living" document that is constantly reviewed and changed to match the needs of the Church and the community at a particular time in history. Both Church law and the constitutions of religious communities have tended to take the approach that if legislation is done well, the law should last a long time, and the process won't need to be repeated in the near future. Although the Church does not presently have a structure that provides for ongoing review and renewal of its universal law, religious communities can easily, by periodic use of chapters or other communal gatherings. abreast of contemporary developments. It is this constant review and renewal that can keep a constitution living.



The organizational structure and daily life of the Servants is given in sketchy fashion. At one point the Servants are pictured as living two distinct life styles: one is a monastic life style as lived by a base community, and the other a very individual life style lived by the Servants on assignment, who return to the base community after completing their mission. Later, the monastic life is abandoned, and all the Servants are on assignment. The Servants have both male and female members, including married couples and families with children. The openness to members from any state of life is similar to that of many Christian communities or households existing today as the latest development in the attempt by groups of Christians to live the gospel life.

While at the monastery the Servants communicated by sign language, except at the celebration of Mass, which was the only time they used their voices. Each day included an hour of silent praise in common in the morning, evening Mass, and late-afternoon Scripture reading. During the

day the Servants worked on the monastery farm.

The "habit" of the Servants is described as a tunic made of a gunnysack and rags patched together. There is no mention of vows or promises, although it is quite apparent the Servants are poor. Since married couples may join, there is obviously no requirement of celibacy. The Servants have a leader in the person of Father Benjamin, a wise and holy man, but there is no promise of obedience, and the concept of authority in the Servants is not really dealt with.

Spirituality and Prayer

THE MISSION and spirituality of the Servants are closely intertwined. The chapter of the Guidebook entitled "Purposes of the Society" contained a list of words and phrases, all of which were crossed out except the word "substituting." Substituting means that the Servants would take the place in jail of those who were poor and oppressed, like the Mercedarians and Trinitarians, who had as their apostolate the taking of the place of slaves and prisoners.

One aspect of the spirituality of the Society is the emphasis on silence. They maintained silence except to celebrate liturgy, much like many of the strict monastic

³Father Benjamin is regarded as "more or less head of the community" (Ibid., p. 132).

orders who maintain silence except at Mass and Office. For the Society, silence is closely related to listening. One of the recommendations in the Guidebook states that Servants should listen not only with their ears but with their hands, feet, stomach, legs, and/whole body. In other words the whole being should be tuned in to God, and silence is certainly a means which can dispose one to this kind of total listening. The Servants also had a distrust of words, observing that "men have created a false world with words, which they use to cover up their sin. Better the language of deeds of loving and serving those who have been crushed by the words of the world." This is a warning against those who by their words intentionally lie or create false hopes, as well as a warning that because of our weakness we often fail to live up to our promises. We must be careful of all words: those we speak and those that are spoken to us. In the end, it is our deeds that will speak loudest, and the Servants are well aware of this axiom.

The Servants occasionally held "listening" services which began with a reading from the Scriptures or the *Guidebook*, or perhaps a story, followed by a period of twenty to thirty minutes of silence, after which they would share the fruits of their contemplation, called "dona." These "dona"

were obviously viewed as gifts from God to be shared with the community. The format of the listening prayer is very similar to that used by many in shared prayer sessions.

The Guidebook observations on the listening prayer note that in true listening "the listener opens his spirit to the Loving One," so that once self-will has been set aside, and God in his love can speak, the listener may be certain that he hears the voice of God rather than his own voice. This observation expresses the crucial question in all discernment: "Am I hearing the voice of God or am I hearing my own voice?" The Servants are made aware that when they are making an important decision, a selfish part of them may suggest "false deeds for the sake of pride or guilt removal or vengeance or for the satisfaction of desires that go back to the time before love spoke." We often arrive at this point in our own lives when we question whether we have heard God or ourselves. We question if our contemplated action is "for the kingdom" or whether deep inside we are acting because of pride, ambition, or guilt. The Guidebook doesn't offer an answer, but only serves as a reminder that in quiet it is possible to hear what God is saying more clearly, and thus avoid a selfish decision.

The section concludes with the

admonition that listening has nothing to do with "the lying and insanity of hearing voices" as some foolish people believe, although one must be ready to hear God in ways not previously experienced. This admonition points out clearly that there are many people who think they have heard God or that God has given them a word, but in reality they have received nothing. On the other hand, as we listen to God we can't define, structure, or limit his dealings with us, and we must be ready to accept his word in the way that he offers it to us. As the issue being discerned becomes more serious, as in the decision to sacrifice one's life. the Servant is advised that "the purest listening is required," and a Servant must answer an inventory of fifty-five questions that help him to get at his root motivation so he can make an honest decision.

The Guidebook also contains a reflection on the meaning of life and death. An observation by a child Servant which was apparently given shortly before he died in substitution activity during the Vietnam War offers a style of wisdom that only a "little child" could have. As he contemplates death, he meditates on fear, dependency on God, love, hate, death, and resurrection in the following way:

Once one stops counting on God, one has no choice but to count on oneself. When that comes to nothing, one counts on others. When finally that gives way, one stops counting altogether. It is then that life can begin.

Fear is the only enemy. Who can love God who fears him? But God has to start with something. This enemy of man is sometimes a useful tool, especially in the beginning.

Should we hate any creature? No. Not even the evil one.

Life is without limits except as we make them. All our possessions are limits. Some would call death a limit but it is rather only a kind of staging, a regathering. We do not understand it at all except in X. This morning, at death-point, I am down to my last possession, my body, which was given to me by others and which is now being taken away. Still am I not part of limitless life? Assuredly, that part of me which knows this, that part of me which loves, remains after death, and even as you read these words. brothers and sisters, I live. Gentle peace to you all.4

From this observation we learn that even though fear is an evil and blocks true love of God, God can begin his work in us by helping us to see that fear is keeping us from him, and that true love "has no room for fear; rather, perfect love casts out all.

⁴Ibid., pp. 395-96.



fear" (1 Jn. 4:18). We must have faith that God never gives up on us, and can reach into our most negative attitude or difficult stumbling block and touch it, heal it, and use it as a means of drawing us closer to him.

In addition the observation offers a kind of three-step process that often brings us to a deeper trust in the Lord. If we are not trusting and do not rely on God. we try to rely on ourselves. When we find ourselves inadequate and lacking, we look to others. Finally, when others can't meet our needs, we seem to be left with nothing, and it is in this state that we can come to a realization of our dependence on God. This is a process we tend to live through many times, because somehow our trust and confidence in God, after a period of time, seems to turn into trust and confidence in ourselves or others, until God convicts us of our mistake. It is when we are brought face to face with our littleness that we are led to trust God anew and to begin a newer and deeper life as his children.

Finally, as the child Servant faces death, the realization comes that neither life nor death can be understood, except in Christ, and that death is birth into the fullness of life. There is a yearning to be liberated from the purely earthly body in order to enjoy the complete freedom that comes only in the resurrected life. This is reminiscent of the longing of Saint Paul "to be freed from this life and to be with Christ" (Phil. 1:23).

Mission

THE MISSION of the Servants is to minister to the "Used, Abused, and Utterly Screwed Up." Their work is summarized in a *Guidebook* entry that states:

The Servants will always choose the way of serving the poor, the lonely, the despised, the outcast, and miserable and the misfit. The mission of the servants is to prove to the unloved that they are not abandoned, not finally left alone.

Hence, the natural home of the Servants is strife, misfortune, crisis, the falling apart of things. The Society cherishes failure for it is in failure, in trouble, in the general breaking up of classes, stations, usual conditions, normal routines that human hearts are open to the light of God's mercy.⁵

This Guidebook entry is closely related to the description of the

Christian mission given by Jesus in Mt. 25:31-46. Jesus spent his time with the poor, the unloved, the outcasts, and tried to make us understand that they are his special people and are, in fact, an incarnate extension of himself. Religious communities have always espoused a life of poverty. and many have dedicated themselves to serving the poor and outcast. The history of religious life shows that great needs, such as educating the poor, providing care for the sick, shelter for the homeless, and proclaiming the living word to those who haven't heard, have often prompted the founding of a religious community. The call to serve the poor still provides a sharp tool to enable religious communities to evaluate their mission, so that they may serve where they are most needed. The struggle to remain faithful to the ideal of poverty is one that has provided constant discussion, disagreement, and renewal, and Franciscan history bears witness to this. The statement also has a tone of Marxism because it looks toward the breaking up of class distinctions. Yet the Church has approved and continues to approve witness against those who use class, status, race, or economic control to oppress people or limit their freedom.

Although the notion of breaking up classes is closely associated with Marxism, the particular methods used by the Servants are much closer to the non-violence of Gandhi. The Servants not only bear with evil, but are counselled to submit to it and to receive it into their own being, as did Jesus, because absorbing evil into goodness can destroy evil. This is explained in Recommendation 40. which states:

When the treachery of the world seems unbearable and the lies of men prove more powerful than the force of love, then to the most treacherous submit thyself, and in the presence of themost mendacious, stand as Christ before Herod, saying nothing and inviting death that the foul enemy might be drowned in the blood of thine innocence. Thus for a time the Lie will be crushed, and even fools shall see their defeat.⁶

This method of service is extended by a Guidebook entry



⁶Ibid., pp. 331-32.

⁵Ibid., p. 150.

that says, "To distrust even a known enemy serves the kingdom of death." It is this principle that finally leads Willie as Pope to trust that he can be reconciled with those who hate him, and results in his death.

The Servants also take seriously their commitment to confound the worldly powers. One Servant, who was a pacifist, signed papers making him a member of four different armies. On another occasion some members of the Servants were brought before the "Congregation for Preserving the Purity of Doctrine" and asked to take an oath of allegiance and swear belief in traditional Church teachings. They willingly signed the oath, but only to show they considered such an act to be meaningless. The fact that the Servants appeared to be a religious community approved by the Church was a source of embarrassment that led them to be declared "canonically irregular."

The truth is that the Servants are irregular, unusual, even weird, but they were obviously meant to be that way so as to highlight the fact that many times following the gospel provokes the same reaction. There is an element of being a Christian and a religious that does classify us with Saint Paul, as fools for Christ. This doesn't mean that everything foolish is for Christ, because He is also

Wisdom, and many times the Wisdom is understandable even though mysterious. But there are also times when we can't understand, so that we appear to be foolish, even to ourselves.

Conclusion

THE SERVANTS are hardly a model for religious communities, but their portraval does stir up many of the fundamental questions. The characters and incidents of the novel are drawn in such a way that they are open to various interpretations, so that the questions about religious life can be as varied as the reader's experience. There is a quality to The Last Western that allows the religious to stand outside the most important questions, much as King David did when the prophet Nathan told him the story of the rich man taking the precious lamb of the poor man. When David in his indignation recognized the injustice of the act, Nathan said to him, "That man is you." Likewise in the events of the novel the reader can often see that those brothers and sisters of the Silent Servants "are us." Or it can be said, "That is a question our community should face." or "There is a risk I must take really to live the gospel." It is in raising the questions in this manner that the author of The Last Western gives his readers a deeper appreciation of religious life.

Conversion of the heart

TIMOTHY JAMES FLEMING, O.F.M. CONV.

T ONE TIME, when his friars A were exceptionally vehement in their arguments as to what constituted true evangelical poverty and the Franciscan ideal, Francis managed to slip away to a wooded area not far from the Portiuncula. He cherished such places of peacefulness where he could come into close communion with God, and he wished that more of his brothers would be able to appreciate opportunities like this to be in the presence of their Lord.

As he sat in the stillness, he pondered. It sometimes hurt him when he thought that the brothers viewed these ideals as mere concepts, rather than a natural, flowing lifestyle. After all, what was poverty if not the fleeing of the unencumbered soul to the bosom of God? What else could man want? What else could he possibly claim? Wasn't everything that man possessed merely on loan to him from God and his creation?

"If there is something I can claim for my own," Francis mused, "I have to find out. I have to know so that I will not be encumbered in my striving for union with God, and so that I can share this knowledge with my brothers."

"What can I claim?"

"Food? Or clothes? No, both of these are a generous gift to me from Mother Earth who produces them in her bounty, asks me to use them only as necessary to sustain my proper health and warmth, and will eventually reclaim through her natural processes of decay, so that she will be able to produce more for men yet to be born."

"Well, what about building, or money, or material goods? These too were fashioned by man from the resources of Mother Earth. They were on earth before we arrived and will be in the hands of other men when we pilgrims are called into other lands."

"Shall I pride myself, then, on my intellect and my talents? But I have none—other than those God has blessed me with in this life. And in due time I will have to give a full accounting for my respectful and proper use of this loan."

"What about my works of charity and love? Surely I ought

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to get some credit, shouldn't I? Yes, credit is due me for choosing good rather than evil. But I mustn't forget that the opportunity for doing good, the impetus for doing good, and the grace needed to bring the act of good to fuition are all provided by God."

"Well, what is there that is really mine? There must be something that doesn't spring from the terrestrial domain of Mother Earth or fall under the heavenly guardianship of Brother Sun. There has to be an element I can really cling to and say: "This is really mine. It wasn't given to me by God. I didn't take it from any of his created beings. I didn't even get it from my brothers. But I wanted it; I worked for it; I put my claim on it. It is totally and unquestionably mine!"

And as he searched his heart, Francis discovered the only thing any man really possessed as his own. This very thing hindered him from fully possessing God. What he saw didn't take the form of a thirteenth-century royal banquet, or a knightly horse, a bag of gold coins, or even a degree from one of the great universities.

"No," Francis mused, "The only things that are totally mine and that I can claim full responsibility for are my sins. And as long as I selfishly cling to them, no matter how much I strip myself of externals, my heart will never be able to experience that emptiness which is necessary in order that I may be filled with the Love that is God. For without an initial conversion of the heart, a conversion of the senses is futile."

And so he ended a conversation in solitude. And as that sylvan scene became enveloped in a blanket of darkness, it seemed as though the emptiness of the woods were filled with the outpouring of a heart running over in love—the heart of a poor, simple man clothed in a coarse, grey tunic, whose whole being cried out in its abundance: "My God and my All."

The Liturgy of the Hours in Our

Franciscan Life Today BERARD DOERGER, O.F.M.

W E CONCLUDE our discussion of the Liturgy of the Hours this month with some consider-

ations regarding rubrics, the obligation of reciting the Hours, and communal recitation.

VI. Some Rubrics and Options in the Liturgy of the Hours

I THINK most of our friars are fairly well acquainted now with the basic structure of the revised Liturgy of the Hours. Far from intending to restate here all the rubrics pertaining to the Hours as contained in the General Instruction, I would like to present only some of them which do not seem to be too generally known—or at least to be widely observed or used.

The Introduction to the Whole Office

The Invitatory, "Lord, open my lips," etc., and the 94th Psalm or its substitute should begin Lauds or the Office of Readings, whichever is said first in the day.¹

The Invitatory Psalm may. however, be omitted if Lauds is the first Hour said (§35). My personal opinion is that it generally should be omitted, especially when the opening hymn is of an invitatory character (e.g., "Sion Sing," or "All You Nations"); otherwise we end up with much repetition of ideas and an unbalanced invitatory section of the Hour.

Antiphons

The antiphons, which are meant to assist in praying the psalms and turning them into Christian prayer (§§110 & 113), are said at the beginning of each psalm and may be repeated after

¹The General Instruction on the Liturgy of the Hours, §35; all section numbers in text refer to this document, as published in the booklet with commentary by A.-M. Roguet, O.P. (Collegeville, MN: Liturgical Press, 1971).

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the psalm (§123). The antiphon may also at times be repeated after each verse of the psalm, especially if it is sung in the vernacular (§125).

The phrases from the New Testament or Fathers that are found before each psalm may be used in place of the antiphons, if desired (§114).

If the antiphon is repeated, it comes before the period of silence and the psalm-prayer, at least as §202 implies, and not after the psalm-prayer as our English printing of the Liturgy of the Hours indicates.

Psalm Prayers

The psalm prayers, which "sum up the aspirations and emotions of those saying the psalms and interpret them in a Christian way" (§112) are optional. When they are used, they follow a short silence that is observed after the psalm has been completed (§112).

Readings

A longer Scripture reading may be chosen at the Hours of Lauds and Vespers. This longer reading may be taken from the Office of Readings or from the passage read at Mass, and especially from biblical texts left unread for various reasons. Other more suitable readings may also be chosen on occasion (§46).

Those who act as readers should stand in a suitable place for the readings (§259).

In the Office of Readings, there is a twofold arrangement. The first is a one-year cycle that is found in our present Liturgy of the Hours volumes. The second arrangement, for optional use, is a two-year cycle found in a "supplement" (§145). This "supplement" is not found in our present English publication of the Liturgy of the Hours, but it can be found in the back of the Prayer of Christians (pp. 1653ff.). The Christian Readings series published by the Catholic Book Company as a supplement to The Prayer of Christians followed this two-year cycle. This Christian Readings series with its biblical and other readings can still be followed in the Office of Readings, as it seems to fulfill all the requirements of \$\$161-62 of the General Instruction.

A brief homily may be added to the readings at Lauds and Vespers (§47).

Responsories

The responsory after the reading, which is "a kind of acclamation" and allows "the word of God to penetrate more deeply into the mind and heart" (§202), is optional (§49).

The Benedictus and Magnificat Canticles

These canticles should be accorded the same solemnity and dignity that is given for the hearing of the Gospel: i.e., stand

(§138). Also, the sign of the cross is made at the beginning of these canticles (§266).

The Invocations and Intercessions at Lauds and Vespers

There are two ways of saying these prayers: (a) the priest or leader says both parts of the intention and the community adds the invariable response printed in italics after the introduction (or there may be a silent pause); or (b) the leader says only the first part of the intention and the community says the second part— in this latter case the invariable response is not used at all (§ 193).

It is permissible to add special intentions during these prayers (§188).

The Presider or President of the Hours

A priest or deacon, if present, should normally preside at the celebration of the Hours (§254).

The one who presides should, however, do only those things which the liturgical norms require of him (§253). That is, he should begin the Office with the introductory verse, introduce the Lord's Prayer, say the concluding prayer, and greet, bless, and dismiss the people (§256). Someone else should begin the hymns, recite the antiphons, etc.

If there is no priest or deacon present, the person who presides is only one among equals; he

does not enter the sanctuary or greet and bless the people (§258). The principle involved here is that enunciated in the General Instruction of the Roman Missal: "Everyone in the eucharistic assembly has the right and duty to take his own part according to the diversity of orders and functions. In exercising his function, everyone, whether minister or layman, should do that and only that which belongs to him. so that in the liturgy the Church may be seen in its variety of orders and ministries" (§58).

Memorials

On days when memorials are celebrated, either obligatory or optional, the same rubrics hold, namely:

- a. The psalms and antiphons are from the current weekday, unless proper antiphons are indicated in the Proper (§235).
- b. If any other parts of the Office (Invitatory, antiphon, hymn, readings, etc.) are proper for any of the Hours, these parts should be used. If these parts are not proper, then these parts may be taken either from the current weekday or from the Common (§235). This choice is up to the leader of the Office, if it is said in common. If the choice is for taking all these parts from the weekday, then the only prayer pertaining to the memorial would be the concluding "oration" or

prayer. This latter procedure is often the less complicated one to follow.

c. At the Middle Hour on memorials, everything, including the final oration, is from the weekday (§235).

Combining the Hours with Mass

The Hours of Lauds and Vespers and the Middle Hour may be combined with the Mass; cf. §§94-97 for details and options. This combination should be done, however, only "in special cases, if the circumstances require it" (§93). The reason seems to me to be that such a combination exaggerates the length of the liturgy of the Word section of the Mass in proportion to that of the Eucharist; it also diminishes the special characteristic of the particular Hour being celebrated.

VII. Obligation of Praying the Liturgy of the Hours

IN HIS Commentary on the Liturgy of the Hours, Father Roguet gives an excellent treatment, I believe, of the concepts of obligation and freedom and how they apply to the recitation of the Liturgy of the Hours.² One of the things he points out is that in the past the most marked characteristic of the "breviary" was that it was obliga-



tory—that to miss a single "Little Hour" or its equivalent was considered by moralists to constitute an objectively serious sin.

This insistence on obligation, says Father Roguet, let to a stress on the *quantity* of prayer (a daily dose that had to be gotten in each day) and frequently caused a nagging worry of "getting the Office in," which destroyed any joy in saying it. Such stress on the quantity often led also to a neglect of the *quality* of prayer, and, since there was no "obligation"—apart from common ... sense-to say the Hours at the appropriate times, they were frequently lumped together. making it rather difficult to say them intelligently and with devotion.

"Happily," Father Roguet continues,

²Roguet, commentary, ibid., pp. 133-37.

we do not find this "mentality of slavery" in the new Instruction on the Liturgy of the Hours. Obligation is mentioned but in a discreet way and as the corollary of a whole doctrine of the prayer of the Church.... Instead of being presented in terms of compulsion as if it emanated from an arbitrary and overriding law, the obligation is expressed in terms of an essential need.

This "obligation in terms of an essential need" is spelled out along these lines by the General Instruction:

- a. The public and communal prayer of the people of God is rightly considered among the *first duties* of the Church (§1). Jesus has commanded us to pray as he did himself (§5).
- b. This obligation to pray pertains to the *entire Body of Christ*, to the whole people made up of the baptized (§7).
- c. Yet, this example and command of the Lord and his apostles to persevere in continuous prayer "are not to be considered a mere legal rule. Prayer expresses the very essence of the Church as community" (§9).
- d. If this prayer is distributed over certain Hours of the day, it is in order to obey as far as possible the command of Jesus to "pray without ceasing" (§§10-11).
- e. The obligation to pray is more especially the role of those who by their ordination, their mission, or their vows, are more directly and personally con-

secrated to the good of the whole Church (§§28-31). "The Church deputes them to the Liturgy of the Hours in order that at least through them the duty of the whole community may be constantly fulfilled" (§28).

The following specific points are then made by the General Instruction:

- a. The obligation is not just to say an undifferentiated block of prayers. "They are to recite the whole sequence of Hours each day, preserving as far as possible the genuine relationship of the Hours to the time of Day" (§29).
- b. All the Hours do not have the same importance and hence the same obligation. The Hours of Lauds and Vespers are the two hinge Hours of the Office and are the most important. These Hours should not be omitted, "unless for a serious reason" (§29).
- c. The Office of Readings is above all "the liturgical celebration of the Word of God," and because it makes us "more perfect disciples of the Lord and wins us a deeper knowledge of the unfathomable riches of Christ" it should be carried out "faithfully" (§29).
- d. That the day may be completely sanctified, we should "desire to recite the Middle Hour and Compline" (§29).

I would conclude this section by emphasizing again that the obligation of reciting the Liturgy of the Hours is not a mere legal obligation or reciting a certain quantity of prayers but an obligation that springs from our vocation as baptized members of the Body of Christ and as professed members of the Order of Saint Francis. It is an obligation to genuine interior prayer in

which we unite our minds and hearts to God and to a form of prayer that approaches continuous prayer as we sanctify the whole course of day and night through the various Hours. Francis and our Plan for Franciscan living make the same demands.

VIII. Communal Recitation of the Liturgy of the Hours

WE HAVE noted earlier that Francis considered the Divine Office as the community prayer of his brotherhood and a prayer that, when said in common, expressed and fostered this brotherhood. Our General Constitutions and the Minister General in his letter of April 20, 1975, reiterate this insight of Saint Francis and urge that the Liturgy of the Hours "should be celebrated by the friars together."

The reasons for celebrating the Liturgy of the Hours in common are not, however, confined to our Franciscan values and tradition and legislation. The Liturgy of the Hours of its nature is a community prayer and a communal prayer. It is a community prayer in as far as "it pertains to the whole Church" and in as far as "it manifests the Church and has an effect upon it" (§20). It is a communal prayer (said with others, in common) in as far as its origin is in the communal prayer of the early Church when the community of the faithful gathered together in prayer "with several women, including Mary the Mother of Jesus, and with his brothers" (Acts 1:14-\$1).

Father Roguet traces the historical reasons that led to the Divine Office being celebrated more often in private than in common (p. 87). He also points out that the principle of private celebration of the Liturgy of the Hours has never been considered as normal by the Church, and still less as ideal. By reciting his Office privately, the priest or religious is making up for the fact that he is not able to celebrate it in common.

Thus it is not surprising that we find the General Instruction speaking frequently of the communal nature of the Liturgy of the Hours and of the celebration of that Liturgy in common (cf. §§1, 9, 20-27, 33). The two ideas of community and communal prayer are, of course, closely related: "Celebration in common shows more clearly the ecclesial (community) nature of the Liturgy of the Hours" (§33).

For many centuries the communal prayer of the Church was considered as a prayer belonging to clerics in sacred orders or to religious who were specifically deputed for the task of praying it. In the General Instruction for the Revised Liturgy of the Hours there is a new and insistent emphasis that the Liturgy of the Hours is the public and communal prayer of the whole people of God. In this respect, there is a return to the custom of the early years of the Church when the whole community of the faithful gathered together for prayer.

Besides the theological foundations that support this concept of the Liturgy of the Hours as the communal prayer of the whole Church (cf. Section II of this article, in the January issue), the Instruction recommends repeatedly the participation of the laity in this public prayer of the Church. In §20, it recommends that the Chapter of Canons say the Liturgy of the Hours "with the participation of the people."

Pastors are encouraged in §§22 and 23 to celebrate the more important Hours in common at their parishes. Communities of religious are urged to celebrate the Hours with the people (§26). (Our General Constitutions reiterate this in Article 16.) And any groups of the laity gathered

together for any reason are encouraged to celebrate part of the Hours together (§27). Even families in their homes are mentioned as fit sanctuaries for the celebration of certain parts of the Liturgy of the Hours (§27). "As often as the communal celebration may take place with the presence and active participation of the faithful," the Instruction insists in §33, this is to be preferred "to individual and quasi-private celebration."

Were our Franciscan communities and parished to take the lead in thus making the Liturgy of the Hours a truly communal prayer of the whole people of God, then surely Francis, the "vir catholicus et totus apostolicus" would be proud of us!

We close our study on the Liturgy of the Hours in our Franciscan life with the words of Pope Paul in his Letter promulgating that revised Liturgy:

May the praise of God reecho in the Church of our day with greater grandeur and beauty by means of the new Liturgy of the Hours.... May it join the praise sung by saints and angels in the court of heaven. May it go from strength to strength in the days of this earthly exile and soon attain the fullness of praise which will be given throughout eternity "to the One who sits upon the throne, and to the Lamb" [Rev. 5:13].

As a Mother, Comfort Us

Praise to you, my God,
First Person of the Trinity,
You allow us to call you Father.

Praise to you, my God,
Only Son of the Father,
You allow us to call you Brother.

Praise to you, my God, Spirit of the Father and the Son. What shall we call you?

To a Spirit we cannot speak; You are Wisdom—you are Love— But you are Person above all.

You are Wisdom
Who built herself a house;
Who set her table and mixed her wine (Prov. 9:1-2).

You are Wisdom overshadowing a woman To be the home of the Son Who would fill the thirsty with new wine.

You have come to show your Wisdom
Through a woman, mothering the Son—
Mary has become your image.

Come, O Wisdom:
Build your home within us
To dispense the wine of your Love.

Through you we have been born again. As a mother comforts her child You will comfort us (Is. 66:13).

Through you we have been cleansed of sin; Clothed with dignity, And returned to the Father.

Help us to understand your ways
So far removed from our pettiness.
Counsel our doubting minds
Which seek security in idols.

Strengthen our weak wills

To know and follow your guidance;
To be your true children,
Holy and pleasing in your sight.

Praise to you, my God—
Father and Son.
Praise to you, my God—
Holy, eternal Spirit—
Allow us to call you Mother.

Sister Barbara Marie, O.S.F.

Francis' Understanding of Penance

SISTER MARY MCCARRICK, O.S.F.

RANCIS OF ASSISI was a man of God, a mystic. He was taken up by the love of God, and he lived his life in response to God's love. As a mystic, he had an experience of God that was in one sense totally personal and unique; but Francis was also a man of the twelfth century, much like other men of his time.

In recent years, Franciscan scholars have tried to get in touch with Francis, the medieval man, by using such disciplines as economics, sociology and psychology to understand something of the Weltanschauung of twelfth and thirteenth century Italy. Affirming the belief that we will understand more of Francis' mind as we understand more of his world view, this paper employs some tools of modern linguistics to investigate Francis' linguistic world-view as it is expressed in his use of the word "poenitentia" (penance). By considering the context of "poenitentia," the verbs with which it is used, and the spatial emphasis of the medieval Latin vocabulary, the paper concludes that in the medieval mind-in Francis' mind—penance is a physical as well as a spiritual reality.

The Context of the Word "Poenitentia"

OF THE eighteen times the word "poenitentia" appears in Francis' opuscula, eight times it refers to the practice of sacramental or extra-sacramental confession of sins, as when Francis, giving instructions on the confessions of women, says that the friar priest should allow the absolved woman to "do penance where she wishes" (I Rule, 12). In considering confession in the lives of the brothers, Francis exhorts the

sinner to "do penance for his sins" (1 Rule, 13) and permits the brothers to confess to one another if no priest is available (1 Rule, 20). In other places Francis also considers the situation of brothers confessing within the fraternity, dealing with confession to brothers who are not ordained and do not have "authority to impose a penance" (Letter to a Minister Provincial) and admonishing those who are

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ordained to "impose penance with mercy" (2 Rule, 7). It is self-evident that in each of the above cases the word "poenitentia" means either the act of confessing sins or the act of performing penances imposed by a confessor, both obviously physical realities.

In two other places (Letter to All Custodes and Letter to All the Faithful), Francis sees "poenitentia" as preparation for the reception of the Eucharist. Perhaps this would indicate that sacramental penance is meant here, also.

Another clear indication of the physical nature of penance is found in the "Letter to All the Faithful." After proposing the importance of penance and the Eucharist, Francis goes on to exhort the faithful to "perform worthy fruits of penance," which include loving one's neighbor, judging charitably, acting humbly, giving alms, fasting, avoiding sin and vice, and visiting churches, since "we are bound to order our lives according to the precepts and counsels of our Lord Jesus Christ, and so we must renounce self and bring our

lower nature into subjection under the yoke of obedience; this is what we have all promised God." In this letter it is evident that Francis does not conceive of a change of heart except in conjunction with the concrete actions that flow from and support this attitude of heart. "Poenitentia" as used here clearly has a physical component.



The Linguistic Relativity Theory and Vocabulary

THE APPLICATION of the linguistic relativity theory to the verb forms used with "poenitentia" further indicates the physical dimension of the word. This theory holds that each language or language

family has an inherently unique world view, and the language which one speaks not only flows from this world view but in some way determines it. This hypothesis tells us that we say what we mean and mean what we say in a very radical way.

For example, the word "poenitentia" is used with the verbs meaning "to make," "to do," "to enjoin," and "to accept" (agere, facere, iniungere, accipere) The theory would hold that

it is no coincidence that penance can be "made," "imposed," "done," and "accepted"—that on the contrary the use of these verbs indicates that the writer does and is indeed linguistically bound to conceive of penance as a physical reality.

The Linguistic Relativity Theory and the Lexical and Grammatical Pattern of Medieval Latin

IN APPLYING the linguistic relativity theory to the general lexical and grammatical patterns of medieval Latin, we can further conclude that it would be difficult under any circumstances to conceive of any spiritual reality without reference to a physical reality since medieval Latin is a spatial language—i.e., a language which conceives of abstractions in reference to the concrete. The more a language relies on metaphorical reference to the concrete to explain a nonphysical reality, the more it is classified as a spatial language. In Latin, for instance, the word "educo" (educate) is a metaphorical physical reference, "lead out." A non-spatial language, on the other hand, can conceive of ideas without any reference to the physical world.

If we relate this to Francis' understanding of "poenitentia," we see that his language does not readily allow him to conceive of a change of feeling toward God without a physical dimension. Bound as he is by the limits of his language, Francis cannot speak of the spiritual without reference to the physical; so he cannot think of the spiritual as independent of the physical.

"Poenitentia's" Linguistic Similarity to "šûb"

SINCE Francis is considered a truly biblical man, it is interesting to take a little time aside to note that his concept of "poenitentia" is linguistically linked with the Old Testament Hebrew word for penance, "sub," rather

than the Septuagint translation, "metanoia." While Cajetan Esser, O.F.M., equates Francis' notion of penance with the biblical word "metanoia" in his Origins of the Franciscan Order, a linguistic look at the situation

would indicate that this similarity must be far from exact, since Old Testament Greek is a highly nonspatial language. "Metanoia" itself is an example of the nonspatial character of Old Testament Greek. It translates most nearly to the English phrase, "change of mind," and, while it can be used in context with actions, in itself it expresses a change of thought, feeling, or opinion that is without a physical component.

A word that comes closer to Francis' "poenitentia" is the Old Testament Hebrew word for penance, "sûb," which means "turn back" and is used most often in a non-religious context, as when a person leaving another

person or place turns around and heads back toward the place of origin. The word is used, most commonly in the prophets, to indicate the turning of a man toward God and the change of disposition inherent in such an action. Old Testament Hebrew was an overwhelmingly spatial language. and "sub" itself embodies that spatial character since it conceives of a change of disposition in terms of the physical reality of turning around. According to the linguistic relativity theory, then, Francis is bound to understand penance in a way that is closer to the Old Testament Hebrew than the mindset of the Septuagint because of the relative spatial and non-spatial qualities of the languages involved.

The Value of Such a Study

WHILE THE foregoing study sheds only a little light on a single word in Francis' writings, it may also be of some value to others in suggesting that the area of linguistics might offer many insights into Francis' Weltanschauung.

Further, it can serve to remind us of the danger of equating the mindset of any one period of history with that of any other era. We must allow Francis to be a man of his time and enter respectfully into his reality if we are to understand his words.

Personally, this serves to remind me of the truth of Jesus' words, "By their fruits you shall know them" (Mt. 12:33). If I live a life of penance it will be evident in what I do as well as what I think and say. Jesus' call to repentance, like Francis' call to "do penance" (facere poenitentiam), is a challenge to change not just my ideas but my life.



The Great Mysteries: An Essential Catechism. By Andrew M. Greeley. New York: Seabury Press, 1976. Pp. xx-163. Cloth, \$8.95.

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

Ever since Bishop John Neumann introduced his Kleiner Katechismus to the faithful of his Baltimore parish in the early 1840's, the search for the ideal American Catholic catechism has led theologians, catechists, and particularly members of the hierarchy on a merry chase that is accelerating madly in the post-Vatican II Church. Father Greeley's The Great Mysteries may not satisfy the hierarchy, but it may certainly excite the catechists in its attempt to explain the truths of the Faith to those immersed in the American cultural experience.

The strength of this work, and it is a substantial strength, is the author's explanation of key Church doctrines in a palatable fashion for an audience that is more phenomenally oriented than historically oriented. The young semi-Christian critic who has repudiated original sin as a meaningful category in modern thought might be more apt to accept Father Greeley's patient explanation that original sin is "the tendency [that] keeps humankind from being all that it can be" (p. 62). The believer who questions the excesses of Marian piety might be assuaged by Greeley's contention that Mary was "God's selfrevelation through femininity in its perfection" (p. 119). The groping contemporary who repudiates the hypocrisy of the man in the pew might find personal challenge in Greeley's observation that the Eucharist is not "the performance of certain actions but rather a style of performing all actions, a style of generous, celebrating joy" (p. 85). In an imaginative and pastorally motivated effort, the Chicago priestsociologist has attempted to explain traditional credal formulations in terms of human experience, by demonstrating that the verbal kervgma of the Gospel is a reality that can be sensed, experienced, revelled in to the great advantage of mankind.

The premise of this work is commendable, but there are at least three serious criticisms of the presentation and the ideology underlying the work.

- 1. Literary style. There is an inexcusable amount of repetition that wears heavily upon the reader. It is no exaggeration to say that the first three pages of each chapter are nothing more than lists of generalized assertions about the human situation, a pattern that is followed to the very last chapter. One of the oft-repeated raps against Father Greeley has been his tendency to take a little Irish stew and make it go a long way, and this book does little to rebut such a reputation. Moreover, the proposition of the entire book is clearly defined by the third chapter, which leads one to suspect that what might have been a good idea for an essay was not sufficient to carry through twelve chapters to the bitter end.
- 2. Methodology. While Father Greeley's effort to find meaning in aged formulations is commendable, his tendency to create meaning is questionable. No one would argue, for example, that the traditional question, "Why did God make me?" can be discussed in different terminology by asking, "Is there any purpose in my life?" However, perhaps to fill out the book, Greeley sometimes connects sociological observations with doctrinal formulations in a subjective, arbitrary way. The most glaring example is in chapter ten, where Greelev tackles the question, "Is Mary the Mother of God?" by considering the question, "Can we find our sexual identity?" To do justice to Greeley, one must admit that his treatment of Mary is imaginative and thought-provoking (as well as a prelude to another book, The Mary Myth), but the omission of any historical development of

- Marian cult and doctrine raises serious questions about the book's claim to be a catechism—a claim that is clearly stated on the front cover.
- 3. A Catechism? This claim of catechetical status raises the third serious criticism: Is The Great Mysteries in fact a catechism? This is a question which is actually braoder than the scope of either this review or Greeley's work, and it would be grossly unfair to criticize the sociologist when a professional norm for one-volume catechisms has never been universally proposed or discussed. However, assuming that the function of a catechism is to introduce or reinforce the essence of the Christian Catholic Faith (as far as this is possible in the printed medium), this reviewer would propose that any catechism be an inter-disciplinary presentation of the kerygma (the saving history of Jesus Christ) and its understanding and formulation through the history of the Church. The Great Musteries seems to confuse exposition (catechetics) with explanation (apologetics), putting more emphasis on the latter. Put another way, Father Greeley's presentation is perhaps lacking as an outline of essential developments, but it is more than adequate as as interpretation of those developments for the discerning modern reader. The book would be an excellent companion to either a bread-and-butter catechism or (preferably) personal instruction in the story of salvation history and Christian community. To ask this work to stand on its own two feet as a self-contained summary of the essential Christian faith might be to impose on it too stringent a demand.

The Power to Heal. By Francis MacNutt, O.P. Notre Dame, Ind.: Ave Maria Press, 1977. Pp. 254. Paper, \$3.95.

Reviewed by Father John Lazanski, O.F.M., Vice-Rector, St. Anthony's Shrine, Boston, a member of the Association of Christian Therapists.

This book presents the author's probings, positions, pragmatic perceptions, practices, and problems in exercising the power of prayer for healing in the name of Jesus. In his search to make sense of the harsh fact that people are burdened by real evil which is not lifted by teaching, preaching, and will-power, the author finally found someone who had a strong faith that Iesus Christ would heal people if we asked. He found this simple concept congruent with the literal interpretation of Gospel passages that speak about Iesus healing crowds and with elements in Christian tradition that teach original sin is very real, we are all wounded, and man though basically good still has evil within and outside himself that is beyond his own power to overcome. The Gospel addresses this human situation in the person of Jesus the Healer. Jesus freed people not only from sin, but also from bodily sickness. And the Gospel speaks of this power to free and heal as being passed on to the Church. Jesus never put a time-tag on this commission. "He gave them power and authority over all devils and to cure diseases, and he sent out to proclaim . . . and to heal" (Lk. 9:1-2).. The seventytwo came back rejoicing at healings and exorcisms: what they had seen was the power to heal and to tread underfoot the whole power of the enemy (Lk. 10:17-24). Experience convinces. The book discloses the author's rediscovery and experience of impressive healings by the power of Jesus Christ released through prayer in the past eight years.

The most important lesson learned was that people are not completely healed by prayer, but they are improved. Healing is a process, requiring time, more or less power and authority in the healer, which results in differing degrees of healing. Deep or long-seated pathologies require soaking prayer, persistent, repeated prayers, not just one. If some healing is started, further prayer leads to more healing. Discernment is needed here to find out what God is doing. And higher levels of healing do not necessarily mean the sick will be completely healed. Identifiable levels of physical healing include (a) cessation of pain, (b) removal of the side-effects of treatment, (c) stabilization of sickness without full healing, (d) return of physical function without healing of illness, (e) true bodily healing. Knowledge of these levels frees the healer from intellectualism and fundamentalism and releases him to be part of the mystery of God's healing love.

Healings also differ in the extent to which they demonstrate clearly or less visibly the supernatural intervention of God. The author lists these levels of divine activity in physical healings: (a) purely natural forces are released in prayer, by the power of suggestion, Christian love, or the laying on of hands, (b) through spiritual and emotional healing one releases physical healing because of

the close interrelation of body, mind, and spirit, (c) the natural recuperative forces of the body are speeded up by prayer—the most common type of healing, (d) healing is accomplished through natural forces, but in a manner out of the ordinary, (e) praeternatural forces or evil spirits are involved, and (f) the creative act of God, or a miracle in the strict sense, takes place—the rarest type of healing.

Although every Christian has a potential for healing, there are persons with the special gift of healing, which is developed through learning and experience and openness to being used by God. And with a candor that is pleasingly disarming and cultivatingly human, the author discloses the struggles with the shame of negative, as well as the glory of the positive reactions, the seductive near truths of false spirituality, guilt and compassion encountered in the healing ministry; and he recounts his coming to terms with these issues.

He grapples with the complex mystery of sickness and suffering and the limitations of three positions in response to these themes, and he attempts a solution by calling on Christians to change their attitude about sickness from seeing it generally as God's will—their share of the cross to be endured and embraced as a blessing sent by God—to seeing that God, in general, wants to heal sickness, either through medicine or through prayer, because it is a curse upon our fallen world. Far from being a blessing, at least ordinarily, it is ultimately caused by forces of evil, partly cured in this life through the resurrected Jesus, and partly only after death.

The final chapters dealt with the need for larger healing services, simply because there are simply too many people needing healing to minister to them all, one by one—and also with the rather frequent phenomenon of "slaying in the Spirit" or, preferably, "resting in the Spirit," where people fall down "under the power." The occurrences of this phenomenon are mentioned, as are its benefits and the need to maintain an awareness of the importance of its spiritual purpose.

The appendices especially apply to healers, admonishing them to be mindful of the vitally important difference between logos (the word of God as objective, general principle), and rauma (the word of God addressed to us to act upon)—as also of the constant need to seek out God's guidance before proclaiming His will in regard to healing, so as to avoid anguish in the sick and their relatives. Blessings for oil (non-sacramental) and for water for the sick are included. For Catholics belief in healing is still weak, and it is really important that priests do more to build up both their own faith and that of the people.

The Power to Heal promises to be (1) to healers, a balanced and reliable resource, (2) to priests and ministers, a challenge to rediscover and appropriate their healing powers, and (3) to the faithful, a dream coming true, that the Church has the real power to heal their wounds, not only in spirit, but also in mind and in body.

The Spirit of God in Christian Life. Edited by Edward Malatesta, S.J. New York: Paulist Deus Books, 1977. Pp. v-149. Paper, \$1.95. Reviewed by Father Wilfrid A. Hept, O.F.M., a member of the staff of St. Francis Chapel, Providence, RI.

In recent years, Catholic theologians, conscious of the free workings of the Holy Spirit in other channels of the Church than the hierarchy, have presented scholarly essays on the theological developments on the role of the Holy Spirit in the Church. It is therefore not surprising that Francis Sullivan, S.J., and some of his colleagues as the Institute of Spirituality of the Gregorian University in Rome should present a series of essays on the and role of the Holy Spirit among Christians. These essays, based largely upon St. Paul's letters, were contributed by Barnabas Ahern, C.P., Francis Sullivan, S.J., Robert Faricy, S.J., and Antonio Queralt, S.J., and edited by Edward Malatesta, S.J., under the title, The Spirit of God in Christian Life.

Those Catholic charismatics who are familiar with Francis Sullivan's two brochures from the Gregorian University Press, "The Pentecostal Movement" (1972) and "Baptism in the Holy Spirit" (1974), will relish this scholarly treatment of glossolalia. This essay, "Speaking in Tongues in the New Testament and in the Modern Charismatic Renewal," is both interesting and informative. On p. 26, Fr. Sullivan srites, "The question, therefore, comes down to this: is modern glossolalia really the same phenomenon as Corinthian glossolalia?... What I propose to do is to compare what St. Paul says about speaking in tongues with what modern tongue-speakers are experiencing." He seems to conclude that neither St. Paul nor modern tongue-speakers consider these gifts as primarily the gift of speaking unlearned foreign languages. He maintains that praying in tongues is a gift for use primarily in private prayer. Recently Fr. Sullivan was a member of the team that addressed the first National Conference for Priest Charismatics in Dublin, Ireland. This essay would be a good introduction to this important scholar in the charismatic renewal movement.

The book is by no means directed toward charismatics exclusively. It will interest the many Christians looking for serious theological thinking on the presence and activity of the Holy Spirit in their lives. These essays, "The Law of the Spirit of Holiness," "Speaking in Tongues in the New Testament and in Modern Charismatic Renewal," "Nature, Social Sin, and the Spirit," and "Christ the Lord and the Holy Spirit," make difficult reading but give a rich reward of insight into the role of the Holy Spirit according to some present day theological thinkers. The last essay especially gives new insights into "what revelation shows us of the various connections between the action of Christ and his Spirit."

One of the great values of a book of this kind is that it highlights the fact that interest in the workings of the Holy Spirit in our times is not for the spiritual "elite," but is the concern of serious scholarship in various fields of theology in important university centers throughout the Christian world.

BOOKS RECEIVED

- George Augustin, S.M., et al., Gospel Poverty: Essays in Biblical Theology.

 Trans. by Michael D. Guinan, O.F.M.; Chicago: Franciscan Herald
 Press, 1977. Pp. xvii-150. Cloth \$6.95.
- Habig, Marion A., O.F.M., The Franciscan Crown. Chicago: Franciscan Herald Press, 1976. Pp. 52. Cloth, \$1.75.
- Lacomara, Aelred, C.P., ed., The Language of the Cross. Chicago: Franciscan Herald Press, 1977. Pp. vii-149. Cloth, \$5.95.
- Lynch, Flann, O.F.M.Cap., Come, Take up Your Cross: The Practical Responsibilities of Christians Today. Notre Dame, IN: Ave Maria Press, 1978. Pp. 95. Paper, \$2.95.
- My God and My All (A Comprehensive Book of Prayers). Chicago: Franciscan Herald Press, rev. ed., 1976. Pp. 288. Leatherette, \$2.95.
- Pesch, Otto, Questions and Answers: A Shorter Catholic Catechism. Chicago: Franciscan Herald Press, 1976. Pp. 89. Paper, \$2.95.
- Wright, John Cardinal, Words in Pain: Meditations on the Last Words of Jesus. Notre Dame, IN: Ave Maria Press, 1978. Pp. 79. Paper, \$2.95.
- Note: We are pleased to report receipt also of paperback editions of the following books from Consortium Books, Box 9001, Wilmington, NC 28401. They are uniformly priced at \$4.95 each.
- Bowman, Leonard, The Importance of Being Sick: A Christian Reflection (reviewed Feb., 1977, p. 63).
- Fox, Matthew, Whee! We, Wee: All the Way Home—A Guide to the New Sensual Spirituality (reviewed July-August, 1977, p. 246).
- Grollenberg, Lucas, and John E. Steely, Bible Study for the 21st Century (reviewed April, 1977, p. 123).
- Satge, John de—, Down to Earth: The New Protestant Vision of the Virgin Mary (listed February, 1977; to be reviewed in the future).