A Further Clarification

In our November, 1978, issue we issued a caution about the work Our Lady Speaks to Her Beloved Priests (listed in our May, 1978, issue). Since that time we have received a letter and literature from Father Albert Roux, National Director of the Marian Movement of Priests. Father Roux points out that the Marian Movement of Priests now numbers among its members some thirty bishops and 1700 priests in the United States, that it has spread worldwide, that the late Pope Paul encouraged Father Gobbi in his efforts, and that the Portuguese bishops were asked by the same Pontiff to encourage their priests to join the movement something they have subsequently done. Father Robert Fox, in the National Catholic Register of December 5, 1978, has spoken favorably of the Movement, which calls priests to pray the Rosary, pray together, celebrate Mass worthily, and be loyal to Magisterium of the Church. The orthodoxy of Our Lady Speaks to Her Beloved Priests is vouchsafed, finally, in the following statement printed on page 4 of the 1978 printing:

DOCTRINAL REVIEW by: Fr. Clement D. Thibodeau Having been advised by competent authority that this book contains no teaching contrary to the faith and morals as taught by the Church I approve its publication according to the Decree of the Sacred Congregation for the Doctrine of the Faith. This approval does not indicate any promotion or advocacy of the theological or devotional content of the work.

September 28, 1977 EDWARD C. O'LEARY BISHOP OF PORTLAND

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our March issue were drawn by Sister Marie Monica, O.S.F., of Sacred Heart Academy, Klamath Falls, Oregon.



March, 1979

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We Plead Guilty

ATHER DAVID FLOOD, O.F.M., whose painstaking, scholarly methodology we have long admired and who has contributed studies to our own pages on Rule interpretation, Franciscan leadership, and solitude, comments in a recent issue of *Haversack* on our approach to the Franciscan Spirit and life.¹ Stating our purpose a bit tendentiously as "seeking a socio-linguistic code for today by dialoguing with the Franciscan past," he evaluates our success in achieving that purpose by a discussion of two articles and two editorials we published in 1977.²

Father David's opening challenge eloquently if implicitly furnishes the framework for the rest of his criticisms. We had said (in our November, 1977, editorial) that Francis "responded to the Lord's call" when he "left the world." In saying that, however, we emphasized that the "call" in question was not divorced from Francis's concrete life experience; rather, we understood God as working—as he always does—in and through the empirical realities of Francis's world to manifest himself to him and summon him to a new life. Father David, however, claims that "Francis did not respond to God's call" in "winning access to a new country." Then he goes on, in what can be termed only a contradiction, to cite Francis's Testament: "This is how God led me into a new life."

We said that this furnishes a "framework." The framework is the same as that for reductionist philosophies of religion and extremist applications of the biblical historico-critical method: all historical and theological claims are to be interpreted empirically in terms of psychological and sociological factors.

(continued on page 68)

¹David Flood, O.F.M., "Notes on Franciscan Publications," *Haversack* (4832 N. Kenmore, Chicago 60640) 1:6 (August, 1978), 3-10.



Think Small

THE FAULT IS NOT in our systems, my friends; it is in ourselves. This paraphrase of Shakespeare expresses a good deal of my reaction to Father David Flood's cosmic condemnation of capitalism, organization, affluence, American Franciscans, and the "apologists" for all of these: the editors and writers in THE CORD. In rereading all of the articles mentioned, I was quite pleased to find there a challenge to individual Franciscans to respond in concrete ways to the ideals of poverty and fraternity which are the heritage of our Order. Nowhere did I find any shallow rationalizing of the good life which many American Franciscans do enjoy; but rather I sensed discomfort with it.

Nor did I find any "idea history," but rather a history of the development of Franciscan ideals. Presupposed, it is true, in all THE CORD's efforts is the existence of many Franciscan organizations which have proved themselves viable and valuable to their members and to the Catholic Church in America. We have not "blinded ourselves to the sad and sorry plight of the Order"; on the contrary, we have met and lived with many authentic Franciscans, incarnations of the joyful love which so characterized Franciscans and so endeared him to the world. It is as simple as Jesus told us: Good fruit doesn't come from bad trees, and the good fruit is right there for all to see

In rereading Father David's supporting argument, I could not help not cing the flagrant "idea history" he himself was doing, as well as the over riding anarchic Zeitgeist of the 1960s that permeates his analysis. To b specific, "Liberty from sin is first of all liberty from an age's arbitrar truths," "Poverty is essentially a social concept," "A Christian cannot accept an identity within a social system which excludes large numbers from human enjoyment of the earth" are three statements of ideology.

The first two statements are at best half-truths. Poverty and liber from sin were for Francis religious concepts—better, realities—resultin from his encounter with the living Christ. And the third is ambiguous enoug to eliminate all possible Franciscan life on earth, for where in the worl can we find a system which does not as a matter of fact exclude larg numbers from enjoyment? Besides, don't American Franciscans stand for

(Continued on page 7)

²The editorials are segments of "Franciscan Idealism Today" (Nov., 1977, pp. 314-15; Dec., 1977, pp. 346-47) and a review of Rene Voillaume's *Spirituality from the Desert* (Feb., 1977, pp. 34-35). The articles are Roderic Petrie's "Reflections on Corporate Poverty" (Sep., 1977, pp. 251-56) and Berard Doerger's "On Being Lesser Brothers" (Oct., 1977, pp. 283-92).

(Continued from page 66)

Sociologist Peter Berger dealt masterfully with this approach in A Rumor of Angels.3 Admitting that contemporary theological method must "start with man" and work in a posteriori fashion at least up to a point, Berger goes on to show that every attempt to limit the theologian to this perspective can be turned, as it were, on its head. There is no empirical tool to craft a justification for arbitrary limitations to the empirical.

Of course Francis "interpreted his experience," as Father David puts it, "in the interest of the Franciscan fellowship and movement." Every statement about God's workings in history is at least partly human interpretation. But it is interpretation of God's workings, as Father David implicitly admits by citing the Testament.

We have dwelt, perhaps overly long, on this initial point because it is the essential issue in all that follows in Father David's lengthy criticism. Anyone who has read any of the very extensive material now being published on "liberation theology" knows well enough where Father David is coming from as he does battle with "disincarnate ideals," the "ideational superstructure," the "ideological" hampering of the "programmatic," "doctrinal conclusions," and "arbitrary and abstract propositions, the logical conclusions of a conceptual operation on a bloodless text."

That we are in no way unin mpathetic to the current effort to give "programmatic" flesh and blood

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to the Franciscan-and Christianideal is a point that might emerge from a reading of our October, 1978, editorial. A more extended, if still somewhat ambivalent, discussion of some aspects of this effort will appear in this space next month. Going beyond mere "sympathy" for this programmatic task, in fact, we gladly admit that it is badly needed today that it is precisely the crucial challenge addressed, e.g., to the Ministers Provincial in Father Wayne Hellmann's article which we published last month.

What we do object to in Father David's criticism, however, is his naive reductionism. Reductionism is always oversimplification, and almost always a hasty dismissal of whatever does not easily lend itself to empirical methodology. In this case there is also present the clumsy expedient of throwing out the baby (institutional structures—whether secular, Christian, or Franciscan) with the bath water (abuses, excesses, incompetent and visionless individuals within those structures).

We will doubtless be accused of renewing in this present response the very sort of activity for which Father David originally criticized us. We are setting forth no radical, subversive program for our nation, our Church, our Order. We plead guilty. Father David. Guilty of continuing to see value in ideas, in ideals, in structures that have borne much good fruit. We badly want your kind of contribution, too, in our pages, to help contemporary Franciscans "arrive at definitions and decisions important for their life." But we do not on that

account think that other viewpoints are irrelevant, much less destructive. We do not think, e.g., that the ideal of fraternity set forth by Father Berard Doerger will set Franciscans "scurrying down the alley of the future, oblivious of what is going on' in their lives. Ouite the contrary, such ideals remain valid criteria for discussion and for the creation of new syntheses of theory and practice. We do not agree that Father Roderic Petrie's reflections on poverty busy Franciscans with sterile concepts merely because they do not also embody a concrete program to be accomplished the day before yesterday. And we do not think that the sort of responsible contemplative withdrawal advocated by René Voillaume, as by Saint Francis of Assisi, "induces a soothing reflection into our lives which gently hides what is going on within us."

Father David, then, judges our work as "misinterpreting renewal . . . modifying without changing [our] system of ideas and ... mode of address ... [and] continuing in [our] role as apologist for an institutional ideology." We experience a certain diffidence when he asks us to take these criticisms "as those of a brother who shares with [us] responsibility for the Franciscan mind."

Of course we are well aware how acerbic and pointed a theoretical controversy can become between brothers, without the academically sharp divergence marring, or even so much as touching on, their fraternal relationship. Were Father David's present criticisms addressed to

particular features of our viewpointto questions of means or to specific interpretations of this or that ideal, we could accept them as "fraternal." But what he does in the present case is actually attack the very foundation of our fraternity in the of fraternity. In name doctrinaire rejection of the entire Franciscan "institution" and of its ideals as expressed in the past, he writes off as dead to bury their dead huge numbers of Franciscans who continue to cherish traditional ideas, ideals, and institutions. This is an ideological clarion call at least as absolute as any of the ideologies Father David decries in his essay.

Surely it must be seen as anomalous that Haversack thus seeks to introduce into an age seeking unity and reconciliation a divisive wedge uncannily reminiscent of the early Franciscan Spirituals. "The story of the Spirituals is a tragic one," Bishop Moorman observes, "because at the best both sides were fighting for an ideal, and because in the end it could only lead to a division of the family of S. Francis."4 To the extent that any healing of that division took place in the past, it did not take place because of relativistic gropings for meaning by small groups of individuals who cut themselves off from the institution. Order was restored, and issues clarified, instead by the authentic declarations of those empowered to speak for Jesus and for Francis: the institution.

Fr. Michael D. Mailack, of

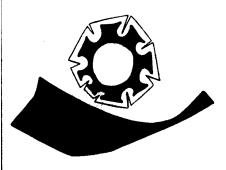
³Peter Berger, A Rumor of Angels (New York: Doubleday, 1969).

⁴John A. H. Moorman, A History of the Franciscan Order (Oxford U. Press, 1968), p. 192.

(Continued from page 67)

outside the American system as such for the large numbers of Americans, especially in southern states, who think Catholics are "another breed"? Whoever considers our administrative apparatus to be too much like a cooperation in structure and function, moreover, ought to realize that "Keeping in touch" through a hierarchy of superiors and through personal visitation was in the Order long before capitalism reared its head.

Father David's claim that the Rule of 1223 represents a key moment in the moralization and juridicalization of Franciscan life strikes me as tendentious and derived from the a priori view that any form of organization, rule, or structure is a restraint on a living process. But not only classical Aristotelianism sees growth and maturity as the perfecting of form: the Gospel itself tells us to "learn of Me. for I am meek and humble of heart": "Take up your cross daily, and follow me." Furthermore, neither you nor I nor Francis is the same at 40 as we were at 24; nor are our perceptions of Gospel ideals and the tools needed to implement them what they were decades ago. The later Francis is still Francis, though he was one who



learned—as we all must—that people can follow the Gospel ideal without doing it in exactly the same way that we ourselves do.

"The decade of renewal has dissolved a complete conceptual and moral system," Father David tells us. My reading and experience tell me such a revolution has not taken place. From Vatican II on, religious life has continued to summon religious, including Franciscans, not to protest (social or otherwise), but to the total consecration of themselves. Religious, moreover, who have lived through the decade of permissiveness and abandonment of many structures, are opting for, and being commanded to opt for, definite, structured patterns of community that give flesh to professed ideals of fraternity and minority.

Alcoholics Anonymous has a slogan that I would like to close with-a bit of advice I offer Father David: "Think small." Diatribes against such straw men as American Franciscan life and the Order at large may have some cathartic value, but they are not healing of individuals. All the versions of the Franciscan rule indicate, at any rate, that invective is out of place. Many Franciscans are uncomfortable with the affluence and esteem that they enjoy. Father Roderic Petrie's reflections on poverty speak more eloquently to this discomfort than yours, because they address themselves to people and their problems and offer some practical responses. Francis heard Iesus telling him to "rebuild his Church," and he accomplished that spiritual goal by beginning with the lowly task of refurbishing the chapel of San Damiano. We who want so

much to follow Francis have a better chance of reaching that goal byrevitalizing the communities and apostolates in which we have been placed, than by eliminating or fleeing from them. "Protesting" is like cleaning a room, something you do when you do not want to get down

to serious work.

After all, there is no system in heaven or on earth that can prevent your giving your heart and soul to God. But there is a "system" which has greatly facilitated such a gift of self: the Gospel form of life embodied in the Rule.

De Julian Davis ofm



The Prodigal Son

I, the Prodigal, have aimlessly wandered,
Seeking to satisfy the desires of youth.

Dulling my senses with fine wine and pleasure. . . .

Will anything quiet this gnawing within?

Inheritance squandered, the euphoria has faded,
My body is racked with hunger and thirst.
I jealously look at swine feeding on fodder....
Will anything quiet this gnawing within?

Return to the Father and live as a servant,
For sonship I forfeited long, long ago.

Downcast and defeated, I ramble the byroads. . . .

Will anything quiet this gnawing within?

While still at a distance . . . a glimpse of my Father.

A loving embrace and compassionate glance,

A robe, a ring. They dance and make merry. . . .

The son, once thought dead, lives in peace now, within!

William J. Boylan, O.F.M. Conv.

The Franciscan Nemesis MADGE KARECKI, S.S.J.

HE NOVEMBER, 1978, issue of I THE CORD was a vivid reminder that poverty is still very much a thorn in the side of Franciscans, rather than the Lady that she was for Francis. The life-style which Francis outlined for his followers in his writings was very much dependent on his relationship with his beloved Lady Poverty. This relationship is often baffling to his followers and so is his life-style itself. Still, the world looks to Franciscans for the deepest meaning of poverty; for the Franciscan family is, through its tradition, heir to an unique understanding of the life of evangelical poverty.

It is good at the beginning to clarify that Franciscans need to be about giving expression to evangelical poverty, not misery or destitution. The common objection to groups living among poor people in the inner city or in rural areas is that they can never really be poor because they have the benefit of academic or professional training, they can readily find work, and they can manage financial matters in ways that poor people cannot.

All these objections are out of place when speaking about evangelical poverty in such a way that others can readily see that we're not bent on building kingdoms for ourselves, but that we're on the way to the heavenly kingdom, our true home. Francis himself came from a wealthy family, had an education and firsthand experience as a merchant, and was known in precisely this way to everyone in Assisi. He broke with the standards of the world, however, and chose to live among the poor, not only as their servant, but as their brotherpoor himself—for the sake of the Gospel. He set about the task of living differently within society. He made his covenant with Ladv Poverty: she sould be the guide on his way of pilgrimage.

Franciscans need to re-evaluate their relationship with this Lady. They need to see her as a very special part of their lives, its very fabric. But as LeClerc has pointed out:

The world in which we live does not facilitate our task. It is certainly true that poverty has always been regarded as an evil, as a source of

Sister Madge Karecki, S.S.J., whose discussion of Francis and "the World" appeared in our September, 1978, issue, has been serving the poor in Chicago's inner city for the past eight years.

misery and degradation. Men have always striven to escape it, as far as possible. But modern society seems to have set as its goal the total elimination of poverty, once and for all.¹

LeClerc rightly asserts that all too often instead of being witnesses to the value of evangelical poverty we witness to "the good life" made possible by our consumer society. We grow accustomed to the conveniences of modern society, and soon things that were once a luxury for our life and work become necessities. We begin to justify how we live by saying that certain things are "musts" for our apostolic work, or in the name of profesionalism. We cast aside the values of the Gospel, not in some deliberate sense, but rather by our subtle assimilation into society.

Though all Franciscans readily admit that there was real credibility to what Francis preached because he lived in a way that was consonant with his words, we are not all that ready to accept his counsels. We become entangled in endless debates and haggle over the question, "What is poverty?" We who are to enter into a covenant with Lady Poverty are the very ones who cannot answer the question, while

people without any background in theology, sociology, or Franciscan studies know perfectly well that poverty has to do with economics. It has to do with living in a part of the city that no one wants to live in by choice: with wearing clothers not of the latest styles; with renting places to live in, not owning them; with eating simple meals; with sharing anything that is surplus with the poor because it belongs to them. In short, it is to be satisfied with what is sufficient. to be able to distinguish between what is necessary and what is luxury and be content with the former.

This is not to deny the spiritual basis of Franciscan poverty, nor the necessity of having the corresponding interior attitude; but more often than not Franciscans spiritualize poverty and equate it with humility or availability. We spend our time developing elaborate systems of rationalization to escape from the fact that Francis intended his followers to be poor, not only in spirit—i.e., humble—but materially poor as well.

How else can one explain the first condition for entrance into the Order, that injunction to sell all and give it to the poor, which

¹Eloi LeClerc, O.F.M., "Franciscan Poverty in Today's World," THE CORD 28 (1978), 321. The present article is an attempt to continue the dialogue begun in this presentation by LeClerc; references later on to Father Dismas Bonner's position pertain to his rejoinder to LeClerc, ibid., pp. 331-40.

is found in the second chapter of the Rule of 1223? And what of the words in chapter six of that same Rule: "Appropriate nothing, neither a house, nor a place, nor anything else. As strangers and pilgrims in this world who serve God in poverty and humility, they should beg alms trustingly"?

An interior attitude was not enough; rather, identification with the poor was essential to Francis. As he wrote in chapter nine of the Rule of 1221: "You should be glad to live among the social outcasts, among the poor and the helpless, the sick and the lepers, and those who beg by the wayside." But it is not enough to live with the poor; we must live differently among them. There is a need to witness to fellowship made evident in sharing, and a need to evince a wise use of creation. There is, after all, that same and oftentimes gnawing desire for possessions in the hearts of the poor as in the hearts of the rich; the only difference is that the rich can afford to fulfill their desires, while the poor must be satisfied with futile hopes. Poor people need to see that participation in affluence does not lead to "the good life," at least not the good life promised by Jesus in the Gospel. They need also to see that an affluent life-style rapes the earth and is the fruit of injustice to others. Just as Francis was abstemious in his use of created things and grateful

for them (cf. the Canticle of Brother Sun), so the need today is for the celebration, not the exploitation, of the created world.

Further, identification with the poor means an active sympathy for the injustices they endure by sharing their lot; and for some who have the necessary gifts and talents, it means working for their human rights. The poor, because they often lack educational skills, are the first to be laid off from work and to feel the pressure of inflation, especially the high cost of food, housing, and medical care. Thus they need a voice that we can often provide.

It seems that only when we make a conscious choice to situate ourselves among the poor and the helpless, the social outcasts, will our discussions about poverty bear a dimension of realism rather than rationalization; that only then will it be our delight, rather than our nemesis, because then it will be our way to the Father, our means of salvation, and our gift to the Church.

The spiritual dimension of poverty is, of course, real; but it is difficult to embrace the Poor Christ as Francis did when our arms are filled with things and our minds and hearts are occupied with keeping them in working order. Francis's genius was that he grasped so clearly that things distract men and women from their main task of



glorifying God and put a wedge into that relationship. Though his motivation was spiritual, his practice of poverty had to do with day to day economics. That, as I said before, is why his words about poverty were credible: because his life-style was consistent with them.

Francis is a parable, and the effort to translate his vision for contemporary society is a lifetime project. Granted it is difficult, perhaps seemingly impossible, however, knowing the ideal clearly, grasping that pristine vision, and admitting the difficulties involved in trying to live it may be a first step. Knowing our tradition is, as LeClerc has demonstrated, of crucial importance. Only such knowledge can give us the inspiration and vitality

we need to be faithful to our charism.

Bonner argues that getting back to the original ideal is impossible because of the situation we find ourselves in today. We are owners of property, and most often this property is in choice suburban locations. We need things for our apostolates, and we have them. If we use this as our starting point, as Bonner counsels. we get nowhere: we take no bold steps in creating a more vibrant future for the Franciscan family. We must make a choice in favor of the ideal and then take the necessary practical steps to achieve it.

I would agree that we cannot get back to the actual imitation of the early Franciscans' lifestyle, but that does not exempt us from the task of translating their inspiration for our times. While calling for "effective expressions of poverty today," Bonner explains the task of Franciscans in terms of a wise use of the property and possessions that we have. This certainly is the task of other religious families, but Franciscans are called to a poverty far more radical; at least, this is what one comes to after reading the sources. Yes, there have been developments, but we must judge them in light of Francis's original mission in the Church and see if they are in line with it. We must go back to the source of our tradition.

There we find that Francis was neither a social activist who saw the evils of feudal society and sought to right them, nor a pious Christian with his head in the clouds. He was a man who had met the Lord face to face, felt the grace of that meeting deep within his heart, and responded with a way of life marked by a solitary pursuit of the kingdom of God. His was, then, a life patterned after the Lord Jesus's own life, the Jesus who became poor for our sake.

Bonner is correct when he says that our primary emphasis cannot be material poverty—it surely than not Francis's—but neither than we be content with a vague mation or spiritualized version of the poverty to which Francis

called his followers in his writings.

The current studies in value clarification tell us that a value is not ours, not integrated into our lives, unless it has some concrete expression. We do not hold a thing important unless it makes some impact on our way of living. So it is not enough to talk about living poorly, about the need to simplify our life-style; we need to be poor in fact. And no amount of opening our large friaries and convents for the use of others, or of taking food baskets to the needy at Thanksgiving or Christmas, or of giving mission appeals for those in desperate situations, will change the fact that Franciscans are called not only to individual, but to communal poverty as well. Francis saw his mission to the Church and to the world as calling each back to the standards of the Gospel, as testifying to the importance of being a pilgrim people who are poor for the sake of the kingdom.

At last summer's joint meeting of the LCWR and the CMSM there was recognition of the fact that especially in the United States, religious should reflect the prophetic nature of the Church by living more justly. Franciscans should lead the way, and we won't do so if we continue to spiritualize poverty and speak of it only in juridical terms.

We cannot return to the lifestyle of Rivo Torto; but we can and indeed must place ourselves among the poor, make conscious decisions that will help us become poor, and thus become able once again to offer a witness that is not blurred by compromise with the values of a consumer society. We must live differently within our society, being little in our own eyes and content with little. Then no matter what our work of service for the Church may be, our main service will be that of offering her a clear model of the value of evangelical poverty.

Our society is saturated with the values of capitalism. It lays stress on unnecessary consumption, affluent living, and the accumulation of material goods and economic resources. It is a clear witness to values that militate against Gospel values. This is the milieu in which we must live out our covenant with Lady Poverty.

Our witness must be equally clear and forceful if it is to have any effect. But to be able to give such clear and forceful witness, we ourselves must first become thoroughly imbued with our heritage. There we will find encouragement and challenge for our endeavor: not a conscienceeasing balm, but a source of meaning for our commitment to evangelical poverty and a reason for our life among the poor. Our words, then, will be credible; for they will have taken on flesh in our lives.

Annunciation

Bend downward, good angel,
Say to the wintered earth:
Blanched ground and pale suns
Shall rule no more;
Days shall lengthen and twilight linger.
Hear not the cry of desperate winds,
No longer shall they chill
Know the laughter singing in the melting ice.
See, all things are made new
(the notice of the crocus and the daffodil!)
From you shall rise sweet incense:
In forest and in garden it shall rise
And fill the dead with news of paradise.

Andrew Lewandowski, O.F.M.

The Bull of Canonization of St. Francis of Assisi

To OUR venerable brother archbishops, bishops, etc. . . .

By a marvelous condescension of the divine graciousness on our behalf. and an unbounded love of high esteem, God handed over his Son to redeem a slave. Even at the eleventh hour, he sends into the vineyard, which was planted by his right hand, workers to cultivate it. He never withholds his gifts of compassion and preserves the vineyard with his continual protection. They root up thorns and thistles with a hoe and an ox-goad, as Shamgar did when he killed six hundred Philistines. Although the vineyard is dried up with a superabundance of branches and spurious shoots which do not have deep roots, they clear out the brambles, that it may produce sweet and delicious fruit, which purified in the winepress of patience may be transferred into the storehouse of eternity. The vineyard was burned by ungodliness as if by fire, and the charity of many was growing cold. The wall was beginning to fall just as the invading Philistines fell with the draught of earthly pleasure. But at the eleventh hour,

the Lord, who when he destroyed the earth by the Deluge saved the just by means of lowly wood, did not leave the rod of sinners on the lot of the just. He raised up his servant, Blessed Francis, a man according to his own heart. At the appointed time the Lord prepared and sent a lamp into the vineyard. Though this heavenly light was despised by the rich, it began to root out the thorns and briars, illumine the fatherland, conquer the Philistines who were attacking it, and admonish the workers by zealous exhortation that they might be reconciled with God.

Hearing an interior voice of a friend who was inviting him, and rising up energetically, Francis broke the chains of an enticing world like another Samson. Being previously fortified by divine grace and conceiving the Holy Spirit of fervor, he took up a similar jawbone. Francis's jawbone was one of simple preaching unadorned with any coloring of persuasive words of human wisdom, but enlivened by the mighty power of God, who chooses the weak things of the world to confound the strong.

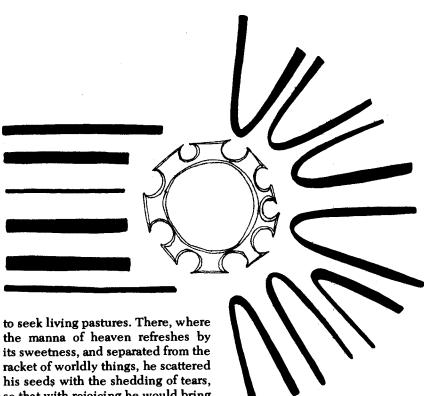
Called upon to develop a penance service based on the Bull of Canonization of St. Francis of Assisi, the Conventual friars at St. Anthony-on-Hudson found that no English translation was readily available. We are pleased to help remedy that situation by publishing this translation by Father Andrew Ehlinger, O.F.M.Conv., edited by Friars David Alexander Stachurski, O.F.M. Conv., and Donald Grzymski, O.F.M.Conv., all of St. Anthony's Rensselaer, New York.

By the grace of Him who touches mountains and they smoke, Francis overthrew not only one thousand but many thousands of Philistines. This faithful servant brough back into the service of the Spirit those who before had been serving the allurements of the flesh. Having subjected his vices whose worse part had perished, he enrolled himself in the service of God. Then abundant water flowed from his very mouth, reviving and rendering fuitful the fallen, the thirsty, and the filthy ones. This water, which cannot be purchased with money or any exchange, gushes forth into everlasting life. This water turned into streams spreading far and wide, irrigating the vineyard which extends its vines into the sea and its shoots to the river.

Then, mentally following the footsteps of our father Abraham, Francis set out from his kindred and from his father's house, with the intention of going to the land which the Lord by divine inspiration had shown him. He did this that he might run more readily toward the prize of the heavenly calling, and might more easily be able to enter the narrow gate. He discarded the luggage of worldly goods in imitation of Christ, who though rich had made himself poor for our sake. He distributed his property to the poor so that his righteousness might remain forever and ever. Upon one of the mountains pointed out to him he reached the land of vision, namely, the excellence of his faith. Like Jephthah, he offered his flesh in holocaust to the Lord, as his only-begotten daughter, which for some time had deceived the fire of his love, mortifying it by hunger, thirst, cold, nakedness, much sleeplessness, and fastings. The flesh, crucified with its vices and evil desires, was able to say with the Apostle: "It is no longer I who live, but Christ who lives in me." Now Francis lived no longer for himself, but rather for Christ, who for our sins died and rose again for our justification, so that we may no longer serve sin. Likewise, having triumphed over vice and in a virile manner taking up the struggle against the world, the flesh, and the spiritual powers, he utterly renounced wife, land, and oxen, which had prevented those from attending the banquet that they were invited to. When the Lord ordered him he arose like Jacob. Armed with the seven-fold grace of the Spirit and the aid of the eight evangelical beatitudes, he went up to Bethel, the house of God. He prepared himself for this through the fifteen steps of the virtues which are contained in the psalms. There Francis built for the Lord the altar of his heart and offered upon it the fragrance of pious prayers. These humble offerings were brought into the sight of the Lord by the hands of angels. Soon these same angels would welcome Francis as a fellow citizen of heaven.

him. Francis placed his flesh under

Wrapped in his beautiful contemplation and clinging in his embraces only to Rachel, he descended the mountain and entered the forbidden abode of Lea, lest he should benefit only himself. He led his flock, made fruitful by twin offspring, to interior parts of the desert



racket of worldly things, he scattered his seeds with the shedding of tears, so that with rejoicing he would bring sheaves to the storehouse of eternity. When later crowned with the crown of righteousness, Francis would be placed among the princes of his people. Certainly he did not seek the things that were his own, but rather those which were Christ's. Serving Him diligently as a sun shining in the Church of God, he took a lamp and a trumpet into his hands so that by his example of shining works he might draw the humble to grace. Terrifying them with severe chiding, he withdrew the wicket from their baneful excesses. Impelled by the virtue of charity he rushed fearlessly into the camp of the Midianites, who were swerving from the judgment of the Church through contempt. With the help of Christ,

who when he was closed in the virginal womb encompassed the whole world by his dominion, Francis took away the weapons in which the strongly armed man trusted while guarding his house. He distributed the spoils which he gained and brought those held captive to the allegiance of Jesus Christ.

Therefore, placed in the world and having overcome the three-fold enemy, he offered violence to the kingdom of heaven and took it by storm. After very many glorious combats in this life and triumphing over this world, he passed happily to the Lord. Although knowingly ignorant and wisely unlearned, he surpassed many who were endowed

with knowledge.

Indeed, although his valiant and remarkable life sufficed of itself to gain the fellowship of the Church triumphant, the Church militant sees only the face and does not presume to judge by her own authority about those who are not in her domain. The Church does not assume to venerate them only for their life because sometimes the angel of Satan transforms himself into an angel of light. The almighty and merciful God, by whose grace it is that the above mentioned servant of Christ served in a worthy and admirable manner, does not permit such a great light to remain hidden under a bushel. Instead, he wishes it to be placed on a lampstand to give the consolation of light to those who are in the house. Many outstanding miracles prove that Francis's life was pleasing to God, and that his memory should be venerated by the Church on earth.

Therefore, since the outstanding facts of his glorious life were fully known to us from the great familiarity he enjoyed with us when he was in a lower rank, and full assurance has been given to us by competent

witnesses about the manifold brilliance of his miracles, confident through the mercy of God that we and the flock committed to us will be helped by his prayers and that we will have as a patron in heaven him who was a familiar friend on earth and, finally, after receiving the advice and consent of our brothers, we have decided to inscribe him in the catalog of the saints to be venerated.

Decreeing that his birthday be celebrated devoutly and solemnly by the whole Church on the fourth of October-the day on which he was freed from the prison of the flesh and reached the heavenly realms, we therefore ask, advise, and exhort all of you in the Lord, ordering you by this apostolic rescript that on the day mentioned, in his commemoration, you gladly perform divine praises and humbly implore his protection, so that by his intercessory merits you may attain fellowship with him. with the help of God who is blessed forever and ever.

Given at Perugia on the fourteenth of August in the second year of our Pontificate.

Gregory IX



Remember all your sons, Father, who, surrounded by inextricable dangers, follow your footsteps, though from how great a distance, you, most holy Father, know perfectly. Give them strength that they may resist; purify them that they may gleam forth; rejoice them that they may be happy. Pray that the spirit of grace and of prayers be poured upon them; that they may have the true humility you had; that they may observe the poverty you observed; that they may be filled with the charity with which you always loved Christ crucified, who with the Father and the Holy Spirit lives and reigns world without end. Amen.

—From the "Prayer of Francis's Companions to him"—2 Celano 224 Unity among First Order Franciscans:

An Ecumenical Witness

THADDEUS HORGAN, S.A.

F ROM AN ecumenical perspective the reintegration of the Franciscan First Order into a united world-wide fraternity would be most welcomed by Roman Catholic ecumenists. This could witness to the ultimate goal of the ecumenical movement. which is the organic unity of all the churches and Christian communities throughout the world. At this point in history the reintegration of the First Order could be a powerful witness as well to the intermediate ecumenical step needed prior to visible organic unity, namely the process of reconciling divided Christians to one another, then to each other as churches.

All Franciscans are experiencing anew the fact that Franciscanism is a movement for renewal within the Church. This is true for all three traditions within the Franciscan movement: the Minors, the Clares, and the Penitents, lay and religious, men and women. Franciscans not in the Minorite tradition hope that First Order friars will look beyond their own concern for unity and see it in the larger dimension of

the whole movement's witness value for our own church's ecumenical ministry. Together all of us who are Franciscan can offer the church and the churches a living example of true unity without the image of monolithic structures. To an ecumenist this is important. The various Franciscan traditions manifest that the single source of faith and fidelity and motivation for living the gospel neither prohibits nor prevents a variety of lifestyles for gospel living. Within the whole Franciscan movement are the basic ingredients for a living withess to at least three ecclesial characteristics that all in the ecumenical movement recognize as essential to the future united church for all Christians: unity in essentials, catholicity for life, and diversity of evoression.

no one can say what, specifically ping, serving community, and to preach it with peace in our hearts

Unity in Essentials ALL FRANCISCANS share in the charism of Saint Francis. Perhaps and precisely, that is. To live the gospel in a believing, worship-

and on our lips is to live Christ. We can never exhaust the meaning of Christ. Yet certain biblical values for gospel living are associated with each of the three branches of the Franciscan movement. They are not mutually exclusive. Some Franciscans do not associate fraternity (fraternitas) and evangelical service (minoritas) with the First Order, contemplation with the Clares. and witnessing to continuous metanoia with Penitents, lay and religious. Many Franciscans do, nevertheless-especially Third Order religious. Among them a rediscovery of the Penitential Tradition is taking place, highlighted by the Fourth Franciscan Interobediential Congress of Religious Tertiaries held in Madrid in 1974, and set forth in the document, "A Statement of Understanding of Franciscan Penitential Life."1

This has ecumenical significance today because all Franciscans view fraternity and evagelical service, contemplation, and metanoia inclusively, not exclusively. According to the gift of the Holy Spirit, Franciscans in each tradition try to live the gospel of our Lord Jesus Christ emphasizing one or another of these characteristics of gospel

life. This, it seems, is what distinguishes one tradition from another. Yet all Franciscans have one source for life: the Son of God. All have one norm to guide them: the word of God, especially the gospels lived and proclaimed by the Church. And all have one general purpose: to preserve the unity of the Spirit in the bond of peace (Eph. 4:3). "In this way we are all to come to unity in our faith and in our knowledge of the Son of God until we become the perfect Man, fully mature with the fullness of Christ himself" (Eph. 4:13).

More and more, Franciscans are appreciating the historical origins of their movement. It was and is a renewal movement within the Church. As such, it does not exclude any gift of the Spirit nor the variety of expressions for the Holy Spirit's gifts which are given to build up the body of Christ. The mutuality of gifts, inherent to the Franciscan charism, and raised up at various times and in different places to meet the Church's needs, is an efficacious sign of unity to the Church and churches in our day. The ecumenical movement is the churches' response to the inspiration of the Spirit to reintegrate the Christian family in the world.

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¹Information about this can be obtained from The Federation of Franciscan Sisters, Box A 3033, Chicago, IL 60690, and from the Secretariat for the Franciscan Interobediential Congress, Ss. Cosma e Damiani, Via dei Fori Imperiali 1, 00186, Roma, Italy.

The key to reunion is renewal. No one gift of the Spirit is the sole operative principle of renewal, nor of reunion. All have legitimate place and purpose when they are rooted in the essential bond of Christian unity, Jesus Christ himself, and when they are used for the one purpose of building up the body of Christ, the Church.

Catholicity of Life

EVERY CULTURE, every circumstance, every calling by the Spirit is a valid context for the gospel to be lived. The Franciscan Order is the largest in the Roman Catholic Church. It is present almost everywhere and embraces people of most cultures. In this it is physically catholic or universal. It is equally catholic because Franciscans are involved in a multiplicity of situations. Historically the three orders came to be because of circumstances of a particular time. It could be said that the Friars Minor came to be because Francis was inspired to give new expression to what religious life could be. The Clares lived gospel life as projected by Francis in convents because enclosed thirteenth-century social circumstances required this. The Franciscan Order of Penance developed as a result of the living influence of Francis on the existing Penitential movement. Lay Franciscans are most catholic

because they bring into every kind of human situation the Franciscan charism and spirit. The multiplicity of congregations within the Third Order Regular were established by founders and foundresses who brought their gift of insight into the Franciscan charism to specific needs of the Church. Their followers try to give expression to the Franciscan way of life in order to serve the Church in meeting those needs.

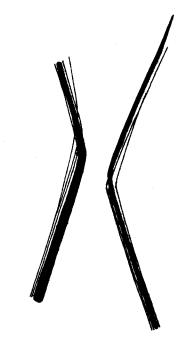
But the Franciscan movement is eminently catholic in its center and source, Jesus Christ. Salvation in Christ is for all humanity. The way of salvation, living the gospel, is for all humanity. This inspiration of Francis, incarnated Franciscans. witnesses eminently the catholicity of the Church (Eph. 2:11-3:11). For the ecumenical movement this can be an even more efficacious witness. In the past different situations caused seperations and divisions among Christians. The Franciscan movement demonstrates that living the gospel based on differing insights, or in different places and circumstances need not be the cause of separation nor division. The total movement Franciscan witness to the enrichment that diversity gives to unity. Not even the threefold variation of the First Order, a variation brought about by a concern for reform and renewal, caused total rupture or fraternal alienation, even though it brought structural differences. The reintegration of the First Order can demonstrate to divided Christians that their developed traditions can result in forms of evangelical life enriched by past concerns for reform.

Unity in Diversity

UNIFORMITY IS not a characteristic of the Church or of the Franciscan movement. It never has been, and in view of the ecumenical witness the Franciscan movement can offer to Christians, it never should be. The Church is one because Christ is one, the one way of salvation revealed by God for all humanity. The Franciscan movement is one because its vital principle is the literal gospel, the life of Christ. Gospel freedom incarnated in Christ is open to all humanity by the Holy Spirit. Based on the charism of Saint Francis, this is the purpose of the Franciscan movement's witness and mission to the world.

Because there are three traditions within the movement, Franciscan principles for gospel life are embraced by a variety of persons, in a multiplicity of situations, circumstances, and places. This variety witnesses to the ageless missiological principle of adaptation. Adaptation of gospel living and the gospel itself has caused disunity as schisms in the Church demonstrate, but this

does not have to be so, as the Franciscan movement shows. Even now, with the First Order structurally distinct in three branches, this could still be affirmed. That it should be affirmed for the whole Franciscan movement is certain. There is a practical genius to the movement that requires Franciscans to adapt for witness, mission, and ministerial service. It is integral to the Franciscan charism. The rise of religious congregations in the Penitential tradition particularly demonstrates this. Lav Franciscans adapt the charism and live its gospel values in the situation of home, family, neighborhood, employment, and professions. By their lives of poverty and prayer



the Clares provide a witness within the movement itself and a spiritual support needed by all Franciscans to be faithful to the gospel.

This perhaps may seem to be an argument against the reintegration of the First Order. This is not the case. Unity should be encouraged because among the First Order Franciscans their distinctions are not a matter of basic essentials. Rather, the effort for unity seems to be suggested because of a common purpose and lifestyle, as well as the need for common practical structures to eliminate useless duplication. What originally brought about distinctions in the First Order may no longer pertain today or justify maintaining separate structures. If this is the case, then eliminating them witnesses ecumenically to the uselessness needless multiplication. Among Christians, especially in the United States, several separate church bodies exist within the same tradition. A helpful step toward total Christian unity would be the reintegration of these bodies. The First Order Franciscan experience of reintegration could provide a useful example of rapprochment...

More importantly, the two characteristics of the First Order, minoritas and fraternitas, would be highlighted by reintegration. Marshalling the energies of the First Order for minoritas, evangelical service, particularly in mission, would be a vital contribution to the Church and the churches. It could activate the evangelical renewal character often associated with the First Order as well. Minoritas, evangelical service, intensified as a result of reintegration, could make the Friars Minor a greater influence on behalf of the gospel to all Christians. Their just pride in being the descendants of Francis's first followers should make them special to other Christians. Saint Francis is known by Christians—particularly other among Anglicans and Lutherans. He is admired because he incarnated gospel life in his heart. Francis is appreciated as a reformer whose method was to herald the peace of Christ. Preaching the gospel in the simplicity and with the clarity of Francis could be an ecumenical objective for reintegration. Undoubtedly it would be an important contribution to the ongoing reform and renewal of the Church and the churches.

Fraternitas, evangelical living in ecclesial communities, is the self-understanding that many of the churches of the Reformation and Radical Reformation have of themselves. One potential result of First Order reintegration could be a more vigorous, intensive, and extensive revival of evangelical living. In itself this con-

tribution to the ecumenical ministry of the Roman Catholic Church would be outstanding, particularly in its relations with Christian communities in the Reformation tradition. As an example of the process of reconciliation, the intermediate step needed prior to visible organic unity among the churches, it could contribute to the development of the whole ecumenical movement.

Undoubtedly, the reintegration process for First Order Franciscans will take time. Part of that process will be bringing into harmonious contact representatives from the different branches of the First Order. They will plan reintegration in such a way that no First Order Franciscan will feel that he is losing what is essential to the tradition of the Friars Minor. This is no small task. If successful, it will manifest reconciliation or "seeking the truth in charity." The process of reconciling divided Christians is

the main task of ecumenists today, particularly at the local level. Reintegration of the First Order would serve as a sign to Christians in the same tradition that organic unity is possible without the loss of anything that is essential to living the gospel faithfully in the one Church.

* * *

IT IS NOT unreasonable to view the First Order's consideration of reintegration at this time as inspired by the Holy Spirit. In view of a need that the Church and the churches are conscious of in our day, reunion, and recalling past moments in Church history when Franciscans responded to the Church's needs, reintegration appears to be more than mere practicality for the First Order alone. Reintegration can serve the Church and the churches in ecumenical ministry. It could have enormous significence for the movement toward Christian unity.



Friday

I loved him dear, my firstborn child, and laid him on my lap.
While I gazed into his dark brown eyes, my heart was filled with wonder.
How will you fare and grow, my son; will ever your heart be broken?
Forever and forever, will kind words to you be spoken?

Hand in hand, with my little man,
we picked the flowers fair;
And when he cried a little bit,
the thorn I gently drew.
I crowned his head with roses then,
and set him on a chair.
I kissed his little hands again,
and knelt upon the floor.
And joining me, he prayed right there,
his radiant face aglow.

Then came to pass my little son, at last a man was grown.

A mother's day of loss must come, but need it be so soon?

This lad of mine, this son grown tall, his Father's will to do;

The lame and sick are healed—the hungry, they are fed.

He taught and wrought with mighty signs, while across the land he strode;

A duty to perform for man, not turning back at all.

O must you go afar so quickly, and can't you rest a bit? Blest child of mine with eyes so kind, how can you be forgotten? So innocent you are, my son,
to walk about the land;
No longer for me to hold your hand—
to wipe away your tears.
How can I make your load more light—
repay your love for me?
For were you just to stumble now,
how could I bear the sight?

And now this day you come my way,
a mountain on your back!

My child—what can I do?
How can it be this way?
I look at you and long to say,
"Let me carry it part of the way!"

You look at me with eyes that say,
"No, mother, you have enough this day."

My son, my son, so innocent and fair!

How can you bear the crown of shame you wear?

Your hands which I have kissed

with blood are covered now!

My child, my child,

how can I help and share?

And to a hill they take you now and throw you on a tree!
And through your feet flames of pain, they firmly fix you there!
I washed your feet-how can I now?
My child, how can this be?

You raised him high—my perfect child—and left him there to die.

My little boy is dead this day—upon my lap he lies.

Charles Goering



Searching for God. By Cardinal Basil Hume, O.S.B. New York: Paulist Press & Wilton, CT: Morehouse-Barlow Co., 1978. Pp. 192. Paper, \$4.95.

Reviewed by Father Richard Leo Heppler, O.F.M., Chaplain to the Sisters of the Immaculate Conception in West Paterson, NJ.

Searching for God is a collection of conferences given by the then Abbot of Amplefort to his Benedictine community over a period of thirteen years (1963-1976).

The framework for the talks is contained in the Introduction wherein the author points out the tension between the "Desert" and the "market place," the struggle between the contemplative and the apostolic life, the life of prayer and the life of service. He goes on to say that this tension has always existed in apostolic communities and is beneficial as long as the proper balance is maintained. All this is nicely put in the sentence, "We shall never be safe in the market place unless we are at home in the desert" (p. 34).

Both the tone and the content of the book are praiseworthy.

As for the former, one can almost hear the father Abbot speaking to his community in a gentle, understanding, paternal voice. He skillfully blends humor with seriousness. He has that word choice and sentence magic we so envy in the British. He mingles understatement with public admission of personal failings. And all the time he is offering guidance with the confidence of a genuine leader.

Then there is the sureness about the monk's prime purpose in life (seeking God). There is the first-hand knowledge of the daily life of the monastery and in the apostolate. There is the mastery of the elements of the spiritual life. There is the comprehension of human nature. There are the revelations of a remarkable man.

The book will afford profitable reading for anyone interested in the spiritual life. All of us, the author points out, have the vocation to search for God. Here is a guide book.

The religious store I patronize was out of copies of Searching for God, an indication that it is being "discovered." I hope more and more will find out about it.

A Hunger for Wholeness. By Joan Huston. Notre Dame, IN: Ave Maria Press, 1978. Pp. 87, illus. Paper, \$2.95.

Your Father's Business: Letters to a Young Man about What It Means to Be a Priest. By Charles W. Harris, C.S.C. Nore Dame, IN: Ave Maria Press, 1978. Pp. 110, illus. Paper, \$1.75. Reviewed by Father Richard J. Mucowski, O.F.M., Ed.D., Assistant Professor of Psychology and Staff Counselor at Siena College, Loudonville, NY.

The Ave Maria Press has made available two more in its extensive list of helpful books: one in the field of general spiritual development, and the other more specifically addressed to young men considering a priestly vocation.

1

All of the major human weaknesses which detract from a person's relationship to God and others are considered in A Hunger for Wholeness, the format of which is a series of meditations. These reflections take a negative quality and reshape it into a positive direction for human and spiritual growth. In all, nineteen topics are considered by Huston, ranging from self-love through superiority, inordinate ambition, conflicting selves, and fear of suffering.

It is clear that this book is meant to be read and reflected on in the fashion of a chapter here and a chapter there. Tastefully illustrated with the author's own art work, the compilation of meditative chapters beckons a person to journey into himself and his relationship with his Creator.

This book would appear to be an ideal gift for anyone who quietly wishes to reflect on his own growth and development. While it is not a substitute for a spiritual director, it is certainly a contribution to the contemporary literature of a spiritual nature. In that capacity, it provides personal food for thought and growth.

Your Father's Business represents a compilation of personal reflections from Harris to Bill, a college senior who was contemplating a vocation to the priesthood. The sharing which occurs on Harris's part is a sensitive blend of the real experience of his own vocation as a priest with the addition of a contemporary theological reflection on the Church and the meaning of the priesthood in that institution.

The difference between this collection of letters on the journey of a person who is called to understand God's work in his heart, and that of other books of its kind, is in the presentation. Harris begins with a personal introduction to his friend and then moves into an almost homiletic reflection on a particular theme: the need for priests, the vocation to be a shepherd; learning a sense of personal sacrifice and dedication; being a prayerful man; and celibacy as a love for the Lord Jesus.

The book is written in a popular style and at a high-school reading level. Although some of the transitions from the personal introduction to the almost homiletic sharing are not always as smooth as they might be, the reader is not distracted by the presentation. There is much in this book which might aid a young man in searching to understand how God works in his life. I would certainly recommend the book highly to any individual contemplating a vocation to the priesthood. Vocation directors and spiritual directors or campus ministers as well as the parish clergy might do well to keep a couple of copies on hand for those individuals who feel the stir of the Holy Spirit in their hearts. The questions which Harris raises might aid the work of the Spirit and spiritual director as a constructive vehicle for a person's growth with his Lord.

Chanticleer: Chants to the Son. Lafayette, NJ: Christ House, 1977. Record or cassette, \$7.00: book, \$4.00.

Reviewed by Brother James P. Scullion, O.F.M., a third-year theologian at Holy Name College, Washington, DC.

The "Christ House Community" has come out with its second record accompanying songbook: and Chanticleer. It differs from their first in two ways, the first a strength and the other a weakness. The strength is that this effort is not just a collection of songs but a thematic meditation on the life and vision of Saint Francis of Assisi. Featured are the songs from Zeffirelli's film, "Brother Sun, Sister Moon." To anyone who loved this movie, this is a real value because Donovan's songs from the film were never released.

The second difference is a weakness. This album does not have as much original material as the first did, and this group sounds best and most inspired when performing songs written by its own community, especially Pat Leyko. [See our review in the July, 1976, issue, p. 237—Ed.]

The best songs on this disc, then, are those written by the members of

the group. Among these is Pat Leyko's "Be Near, O Lord," which has a simple yet haunting melody. The song's production is excellent and adds to its aura. A second very simple and vet very good piece of liturgical music is Dennis Tamburello's "My Heart Rejoices," based on Psalm 16. This song has a sung antiphon and a chanted verse, ideal as a responsorial psalm at Liturgy. A slightly offbeat yet catchy song is "Herald of the King." It has a Nashville flavor complete with Johnny Cash voice and steel guitar. The lyrics are very good and the melody catchy. The "Peace Prayer" by Donovan and the "Canticle of Brother Sun" by John Fanelli are two other excellent songs which put to music words dear to all lovers of Saint Francis.

The rest of the songs are rather nondescript. The songs by Donovan from "Brother Sun, Sister Moon" tend at times to be not simple but simplistic. Also on the negative side, the album at times seems to be sloppily produced, with many flat or screeching notes which detract from the record's quality.

The accompanying songbook is very well done. Not just a music book, it is as Father Richard points out in the introduction a meditation book as well. For each song there is a brief description given from the life of Saint Francis, frescoes by Giotto, and various centering exercises. Each song, then, is a "prayer experience." The whole book forms a meditation on the life and dreams of Saint Francis of Assisi. Included in the book are notes and finger picking notation for the guitarist. The latter are a little confusing—the standard

tablature used in most guitar books would have been better. Also in two of the book's songs ("There is a Shape in the Sky" and "Herald of the King") there are chords missing, which could cause some confusion to the musician.

Overall this collection has much to offer, including the heretofore unreleased songs by Donovan and the modern meditation on Saint Francis. These advantages are, however, somewhat negated by sloppy production and a lack of original material.

To Heal as Jesus Healed. By Barbara Leahy Shlemon, Dennis Linn, and Matthew Linn. Notre Dame, IN: Ave Maria Press, 1978. Pp. 107. Paper, \$1.95.

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

The Church, the People of God. was given the command to cure the sick (Mk. 16:18). Using the official guidelines of Pope Paul's decree on the Anointing of the Sick (Nov. 30, 1972), the authors over twelve chapters interlace the discoveries and insights they have gleaned from scriptural, historical, scientific, and other empirical perspectives and summarily incorporate the principles of healing by believers in the name of Iesus. Their thesis is that healing prayer is normal in the Christian life. Their goal is to teach individuals of all faiths and to assist all better to pray each part of the ritual so the sick may receive all of the Lord's healing love. They insist throughout that healing is not limited to priests and professionals, but that Jesus answers the prayers of lay persons when they pray for physical healing. Their words, moreover, are illumined by their own witnessings and the testimonies of others.

There are two emphatic changes in the new Roman Catholic ritual for Anointing: (1) the Anointing of the Sick is to be communal, using not only the priest's but also lay people's prayer-power for healing; and (2) the Anointing is a rite for healing, rather than for preparing the dying for death. The old rite stressed the latter.

The new rite returns to the early Christian tradition. In the early years of Christianity all family members were designated to pray for their sick. Centuries later Pope Innocent I (418 A.D.) said consecrated oil was to be used for healing by all Christians for the "needs of members of their household." Lay Anointing continued through the 9th century-indeed, never died off totally until 1758 when Thomas Netter stated that previous textbooks erred in maintaining that lay people could anoint the sick. The Church in turn corrects his error and now again, as lay people administer the Eucharist so they may again become ministers of the Sacrament of the Sick by both prayers and loving presence.

And the concern now is for physical healing. The early Fathers' emphasis was foremost on physical healing with prayers for the sick and blessing based on James 5. All thirteen blessings of oil still in existence from that period mention physical healing, and the five most ancient refer to it exclusively. The focus of the Greek

Church even today emphasizes physical healing. Only after the 8th century is there a shift from lay people praying for the sick with physical healing to the priest's praying for the dying—for a happy death. Why the shift? Three reasons:

1. Desire for redemptive suffering rather than for healing. Under Emperor Constantine the age of martyrdom ceased, and a theology of illness as redemptive suffering developed, which ignored prayer for the healing of illness.

2. Delay of Anointing until deathbed confession. After the fifth century confession of sins gradually became a requirement, since the imposition of extreme penances led most to put off Confession and Anointing until they dug their graves.

3. Lay abuse of oil. Martyrs were rare, their veneration increased, and Christians felt unworthy to pray for healing unless at a martyr's shrine or with the use of a martyr's relics. Seeking favors and oil at shrines became a profitable business marked by greed and superstitious practices. To stop this, the authorities restricted the use of oil to the clergy. Also the eighth-century Carolingian rituals unfortunately included prayers for Anointing after the deathbed penance, again linking Anointing with prayer for the dying.

Today, however, the new rite invites all to join the priest in using the power of prayer for physical healing. The introductory rite declares that healing is for all Christians, in the twentieth as in the first century.

The authors, renowned and recognized in the healing ministry, share principles, concepts, and in-

sights that release the healing powers of the living God who wants wholeness in body, mind, and spirit for his people. With the presupposition that the sick one is willing to be prayed over, the time is right, and you are the person that God wishes to use, the authors weave through the chapters the following identifiable elements that release healing power: (1) group prayer; (2) forgiveness, the absence of which is the greatest barrier to healing; (3) scripture reading; (4) imagery; (5) prayer by the sick themselves for others; (6) laying on of hands; (7) consecrated oil; (8) praise and thanksgiving; (9) the mind and heart of Jesus; (10) specific prayer; (11) guidance from the "still, small voice" of the Holy Spirit; (12) the Lord's prayer; (13) reception of the Lord's Body; and (14) soaking prayer. Their use may make healing seem rather complex, but actually prayer for healing is as free and creative as true love. God cannot be put into a box and manipulated, but he honors his Word and respects the ordinances that have been discovered. The acid test is, Does it work? The cases discussed throughout the book give confirmation that healing prayer works. If we only had expectant faith, appropriated the authority given us by Christ, and used the means, Christians would be the healthiest of persons in all the world.

The last pages of the little book give two models for healing prayer, along with the official ritual prayers.

This small book makes the ritual for Anointing of the Sick a living, dynamic grace, a gift that God lavishly gives us to use to heal sick, wounded, broken humanity. We have

the freedom to accept or reject this grace provided for us. Not only priests who minister to the sick, but all prayer groups in the charismatic movement, and hopefully all Christian homes should own and read, and reread, this small classic. It contains in its depths too much to be read at one sitting. There is need for reflective, meditative absorption of its revelations and teachings. It gives life and spirit to what would be just another decree from the Holy See to gather dust on book shelves. Indeed, Iesus wants all of us to be concerned communally with the sick and to pray the power prayer for the sick, not for their dying, but for their physical healing.

Francis: Bible of the Poor. By Auspicius van Corstanje, O.F.M. Trans. by N. David Smith. Chicago: Franciscan Herald Press, 1977. Pp. vi-228. Cloth, \$5.95.

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

The unique charism that Saint Francis bestowed upon the Church and the world was not that he asked new and profound questions about life and living, but that he gave new and optimistic answers to man's perennial questions: Who is God? Who is my neighbor? and Who am I? Father Auspicius van Corstanje, O.F.M., in his book Francis: Bible of the Poor, gives some insight into how Francis answered these questions. This book is in no sense a biography, but when the reader lays the book down he will feel he knows

Francis a little better, for the author uses legend and fact to bring the Poverello's spirit alive. As the title indicates, Francis was truly the "bible of the poor," because the Gospels were the most important element in his life.

Francis's relation to God as loving son and so perfect mirror of Christ is brought out most effectively throughout the book: in the third chapter, e.g., "The Case before Bishop Guido," in two chapters entitled "All Creatures Praise the Lord," and in chapter nine, on Saint Francis's experiences of God. On p. 101, the author writes, "Francis has gone down in history as a saint whose whole personality is our guarantee that God can be known and experienced." The point is not so much that Francis testified verbally to such an experience; ir is rather that he appeared to people as one who showed by all that he was, said, and did that he had been overpovered—possessed—by God.

The treatment of Francis's relationship to Jesus in the Eucharist rounds out this portrait of a man totally absorbed in God. On p. 132, the author writes that "Francis lived by virtue of the Eucharist. The Protestant, Paul Sabatier, recognized this. 'The holy sacrament,' he said, 'was the soul of his spirituality.' Francis was convinced and the theme of his love was 'God has revealed it to me.'"

As for Saint Francis's relationship with others, the reader will find a balanced attitude manifested by Francis toward the evils of his day (Chapter II, "The Kiss of the Leper"). The author does not see Francis as a social reformer with Bible in hand,

fulminating against the establishment. "We believe that the great significance of Francis's reform movement does not ultimately depend on the material benefits he obtained for the poor but on his discovery of a deeper and mystical dimension, namely, that the Church is a Church of the Poor" (p. 35). The ritual for Lepers as described by the author helps one appreciate why Francis could write, "When I was in sin, the sight of lepers was bitter for me, but the Lord himself led me into their company and I had pity on them."

For those who would have a better understanding of the relations of Francis and Clare, Chapter VIII on "Fire, Love, Death, and Ashes," gives some insight into this meaningful relationship. It includes both the legend of the miracle of the roses when Francis and Clare were walking from Spello to Assisi and the story told in the Fioretti of how the townspeople thought the church of our Lady of the Angels was on fire as Francis and Clare shared a meal with some of the brothers and sisters.

Like every man who is conscious of himself, Francis too asked himself who he was. The question concerned him throughout his life, but he approached it from a totally different experience of life than modern man. In an interesting chapter entitled "Francis in Search of His Identity," the author points out that Francis lived in the world of God's creation; modern man lives in the city of man surrounded by manufactured products. In a sense it was easier for Francis to find his way: "He found Christ and in him—grandiosely, overwhelmingly—his own identity" (p. 121). Francis truly knew who he was, as the author points out time after time.

Father Auspicius van Corstanje has written several other books, including Covenant with God's Poor and Third Order in Our Times. He has also published a short meditation called "Look at Jesus" [THE CORD, 10/78. 283-87]. In the present volume he is perhaps saying to the reader. Look at Francis, the Christ of Umbria, "so that he may show us how to make the little world of our everyday existence a/ little bit more like God's world/ and people will be able to recognize him/ in our world, in the way we look at them/ in our judgments, in our brotherly love/ for he is our teacher/ our guide/ our model."

This is what it means to be bible of the poor. Better arrangement of the footnotes and a good index would have made this book even more appealing to this reviewer.



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