

SUMMER
1979

FRANCISCAN STUDIES COURSE OFFERINGS ACCENT FRANCISCAN SPIRITUALITY

CALENDAR

Registration	Monday, June 25
Classes Begin	Tuesday, June 26
Modern Language Exam	Friday, July 13
Final Exams	Saturday, August 4

FEES

Tuition per graduate hour:	\$85.00
Room and Board:	\$330.00
Fees subject to change; individual courses subject to cancellation due to insufficient enrollment.	

ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program may be pursued during the Summer, Autumn, and Spring Semesters. The required number of course credits can be obtained in two Summer sessions and the intervening academic year, or in six Summer sessions.

LOCATION

ST. BONAVENTURE UNIVERSITY is located in Western New York State, 70 miles southeast of Buffalo, and two miles west of Olean. BUSES: from New York City, Buffalo, and Erie and Bradford, Pa. AIRPLANES: Buffalo International, and Bradford-McKean Co. (Pa.) Airports. CARS: N.Y.S. Rt. 17 Southern Tier Expressway Exit 25, and/or N.Y.S. Rt. 417.

COURSES OFFERED IN SUMMER, 1979

All Courses meet daily, Monday through Friday in Plasmann Hall, except as noted.

FI 500 Bibliography

1 cr. hr., Fr. Conrad Harkins, O.F.M., Ph.D.: Th 8:00-9:05, Room 108. This course is required of all new degree candidates. It must be taken in the first summer session attended.

FI 501 Sources for Franciscan Studies I

3 cr. hrs., Fr. Regis Armstrong, O.F.M. Cap., Ph.D.: 9:10-10:15, Room 201.
This course is a prerequisite for 504.

FI 502 Sources for Franciscan Studies II

3 cr. hrs., Fr. Ronald Mrozinski, O.F.M. Conv., S.T.D.: 10:20-11:25, Room 301.
This course is a prerequisite for 504.

FI 506 Survey of Franciscan History

3 cr. hrs., Fr. Lawrence Landini, O.F.M., H.E.D.: 10:20-11:25, Room 201.

FI 508 History of Franciscan Thought

3 cr. hrs., Fr. Joachim Giermek, O.F.M. Conv., S.T.L., M.A.: 9:10-10:15, Room 300.

FI 517 Introduction to Paleography

2 cr. hrs., Dr. Girard Etzkorn, Ph.D., MWF, 1:30-3:05, Lower Seminar Room, Friedsam Library.

FI 521 Rule of St. Francis

2 cr. hrs., Fr. Maurice Sheehan, O.F.M. Cap., D. Phil., Oxon.: 11:30-12:35, Room 206.

FI 524 Theology of Christ According to Franciscan Masters

2 cr. hrs., Fr. George Marcell, O.F.M., Ph.D.: 11:30-12:35, Room 303.

FI 534 Franciscan Reforms and Renewal Today

2 cr. hrs., Fr. Sergius Wroblewski, O.F.M., S.T.L.: 8:00-9:05, Room 206.

FI 539 Spiritual Direction and the Franciscan Tradition

2 cr. hrs., Fr. Maury Smith, O.F.M., D. Min.: MWTh 7:00-9:00 p.m., Room 100.

FI 561 Development of the Franciscan Person

2 cr. hrs., Fr. Peter Damian Wilcox, O.F.M. Cap., S.T.L., S.T.D. Cand.: 11:30-12:35, Room 302.

FI 599 Independent Research

1-2 cr. hrs., for advanced students by special arrangement.

FI 699 Master's Thesis

6 cr. hrs., for advanced students by special arrangement.

Students planning to pursue the program through the year should begin their studies in Summer Session.

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778.

the CORD

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Evangelical Mariology

AS A FRIAR long accustomed to reading and writing on our Lady in the tradition of John Duns Scotus ("Where our Lady is concerned, I prefer to err by excess rather than defect"), I found it a novel and moving experience to read this earnest plea for a restoration of Mary's rightful place in both the theology and the spirituality of evangelical Protestantism. I guess it's one thing to know abstractly and second-hand the Evangelical outlook, and something else to see it "close up" and in operation

The book is framed, as it were, between an introduction tracing recent convergent trends on the part of Catholicism and Protestantism, and a conclusion drawing together the threads of its argument and exhorting Evangelicals to enter this "neglected dimension" of their inheritance. The argument itself is, as one must expect, essentially biblical, based largely on Luke's account of the Annunciation and the Ascension and John's depiction of Calvary and the Resurrection-Ascension. Entering into frank and fruitful dialogue with a good number of contemporary theologians both Catholic and Protestant (among whom Pope Paul VI figures remarkably prominently), the author builds his case for the acceptance of the Blessed Virgin's roles as (1) Mother of God, (2) her Son's most faithful disciple, and (3) Mother of the Church. In the process he furnishes forceful vindications and enlightening explanations of many Marian titles—particularly that of "New Eve."

Catholic readers will be unable to agree, of course, that belief in the Assumption is merely reasonable but not required for salvation. They will feel somewhat uneasy with the rather frequent references to the "deformation" of the faith in the middle ages. And they will consider "offensive to pious ears" the twofold reference to Mary as a sinner (pp. 51 and 74), even though the author clearly shows he understands and accepts in a totally orthodox sense our Lady's pre-redemption as explained by Duns Scotus and later defined by Pius IX.

But there is much in which Catholics will delight. The discussion of the Incarnation itself and of our Lady as the point of *emergence* for the

Down to Earth: The New Protestant Vision of the Virgin Mary. By John de Satgé. Wilmington, NC: Consortium Books, 1976. Pp. x-162, including indices. Paper, \$4.95.

divine, rather than of *intrusion* from outside is superb. The way in which the author draws upon iconography and Eastern theology, particularly with regard to the Communion of Saints, is another example.

Though expressly addressed to an Evangelical audience, the book should prove of real interest and profit to all readers who seek a deeper, more balanced understanding of the role played by the Blessed Virgin Mary in the history of salvation and in their own lives.

Fr. Michael D. Heilach, OFM



Resurrection

You have chosen this earthen vessel,
So dull and scarred
With its pitiful offering
Of egotistical weeds.

Come, lift it in Your sacred hands;
Take it, break it—
Let the trembling bits of clay
Cry to be born anew.

Then say but the word—
Heal it, transform it
Into a dwelling
Worthy of Yourself.

Let the radiance of Your countenance
Fill it, change it
Into a likeness
of Your image.

Still will it be an earthen vessel—
But risen, radiant—
Containing the finest wheat,
the tender grape.

Sister Barbara Marie, O.S.F.

Chapters in the Writings of Saint Francis

BILL BURNSIDE, O.F.M.

USE OF THE WORD *chapter* to designate a coming together of members of a religious community can be traced to the monastic practice of gathering each day to hear a chapter of the rule read. In time the gathering place came to be known as the chapterhouse, and the meeting itself came to be called the "chapter." The term *chapter* was probably not used before the eighth century and was quite common in the ninth.¹

While the rule (530-540) of Saint Benedict provides the first definite prescriptions for the conventual (local) chapter,² "the institution of general chapters among religious really begins with the *Carta Caritatis*, a set of constitutions determining the Cistercian system."³ The *Carta Caritatis* was approved by Pope Calixtus II in 1119 and prescribed that a general chapter,

one representative of the whole Order, be held every year with all the abbots present. As the Order grew, the prescription to come every year was relaxed.⁴

This Cistercian idea of a general chapter was adopted by other Orders, and the spread of the chapter was due principally to Pope Innocent III.

Seeing the great good that came to the religious life from these chapters and perhaps realizing that it would be much easier to bring these federated groups under the control of the Holy See, he encouraged and promoted them. His program finally culminated in the 12th canon of the IV Council of the Lateran (1215) which made these chapters obligatory upon all independent religious houses and with this canon the provincial chapter was introduced into ecclesiastical legislation.⁵

This chapter was a regional chapter based upon the boundaries of some province or kingdom.⁶ It was in the Order of Preachers that the chapter first reached full development. The earliest constitutions of the Dominicans (1228) contain the local, provincial, and general chapters.⁷

This brief historical overview of the early development of religious chapters sets the stage for a study of chapters in the writings of Francis. He speaks explicitly of chapters in four of his writings: The Rule of 1221, the Letter to a Minister (before the chapter of 1221), the Rule of 1223, and his Testament (1226).

In chapter 18 of the Rule of 1221 Francis has written:

Each year, on the feast of St. Michael the Archangel, the ministers and their friars may hold a chapter wherever they wish, to treat of the things of God. All the ministers are bound to attend the chapter at St. Mary's of the Porziuncola at Pentecost, those from overseas or beyond the Alps once every three years, and the others once each year, unless the Minister General, who is the servant of the whole Order, has made some other arrangements.

Here Francis indicates that the

friars of a particular province could hold a chapter once a year. He indicates the purpose for such a gathering: when the friars of a province come together they are "to treat of the things of God." This provincial chapter was to focus on the spiritual life of the community.

Cajetan Esser indicates that this was the original form of chapter in the Franciscan Community: a gathering of all the brothers with their ministers. By the time Francis wrote this rule, however, the Order had become too large for all to gather with him, so the friars of a particular province gather only with their provincial minister who takes the place of Francis.⁸

In his First Life of St. Francis, Thomas of Celano indicates that the friars held such gatherings very early, as early as 1209. The idea for such a gathering can be attributed to a movement of the Spirit in Francis's life, and to his love for and longing to see his brothers whom he has sent out to herald the good news. To have a chapter seems to flow naturally from his vision of a brotherhood. He has a desire to gather his family together. Also, the chapter seems to be a significant event in light of the friars'

¹Gordian Lewis, *Chapters in Religious Institutes* (Dissertation—Washington, DC: Catholic University of America Press, 1943), p. 1.

²Ibid., p. 13.

³Ibid., p. 18.

⁴Ibid., pp. 20, 48.

⁵Ibid., p. 20.

⁶Ibid., pp. 48-49.

⁷Ibid., p. 31.

⁸Cajetan Esser, "Ordo Fratrum Minorum: Über seine Anfänge und ursprünglichen Zielsetzungen," *Franziskanische Studien* 42 (1960), 319.

Brother Bill Burnside, O.F.M., a member of the Province of St. John the Baptist, is currently pursuing graduate studies at the Franciscan Institute.

deep commitment to poverty. For any friar his brothers and the Lord are his only riches (2 Rule 6:1-8; 1 Rule 8; 9:1). Such gatherings, then, are surely treasured moments of fraternity.

Esser summarizes this passage from Celano (I Celano 30) and comments:

When the number of brothers had reached only 8, Francis sent them out two by two in the four directions to preach penance. However, he soon longed to see them all again, and prayed to God to lead them back. So they soon found themselves all together again. The Brothers told Francis about all they had experienced, admitted their failings, and asked for corrections and penance. Francis however explained to them more thoroughly the purpose of his way of life. These three elements—reporting, acknowledging faults, and instruction—seem to have become the lasting content of these “coming together” of all the brothers with St. Francis. Celano emphatically remarks: “Thus they always strove to do when they came to him.”⁹

It seems, then, that the earliest chapters were very much centered on the lives of the brothers. Francis called these chapters

because he had a deep sense of responsibility for his brothers. “When the Lord gave me some brothers . . .” (Testament, 14). The fraternal spirit of these gatherings comes through in the earliest testimony we have of these chapters. There is an eyewitness report contained in *The Passion of St. Verecondo, Soldier and Martyr*.¹⁰ Near the monastery of St. Verecondo, “Francis assembled his first three hundred Friars Minor in a chapter.”¹¹ The abbot and his monks procured food and lodging for the friars. The fine food that was served and the warm hospitality of the monks indicates that there was a festive, fraternal spirit about this chapter. The friars gathered to enjoy one another’s company.¹² According to Esser, “this chapter belongs to the earliest times of the Order, when the number of brothers was still insignificant.”¹³

To this original vision of the chapter as a loving, coming-home celebration for all the friars, Francis now adds here in chapter 18 of the Rule of 1221 two other types of chapters. One is for all the ministers in Italy. They are to gather each year on Pentecost at

St. Mary’s of the Porziuncola, unless something else has been directed by the Minister General. Under the same arrangements all provincial ministers, even those from across the mountains and from overseas, were to assemble every three years. These two types of chapter are specifically for superiors in the community in the sense of the 12th canon of the IV Council of the Lateran, which reads in part:

In every ecclesiastical province there shall be held every three years, saving the right of the diocesan ordinaries, a general chapter of abbots, and of priors having no abbots. . . . Such a chapter shall be celebrated for several consecutive days according to the custom of the Cistercian Order. During its deliberations careful attention is to be given to the reform of the Order and to regular observance, and what has been enacted . . . shall be observed inviolably. In each of these chapters the place for the holding of the following one is to be determined.¹⁴

Chapter 18 of the Rule of 1221 (§2) indicates that Franciscan superiors do not convene in separate provinces or kingdoms as the IV Council of the Lateran says, but with a common superior, the servant and minister of the brotherhood.¹⁵ Yet this section clearly indicates that Francis is

responding to the wishes of the Church. He wants to implement the decree of the IV Council of the Lateran. He greatly desires to be a faithful son of the Church: “Brother Francis and his successors as head of this Order must promise obedience and reverence to his holiness Pope Innocent and his successors (1 Rule, Pro., 3; see also 2 Rule, I, 2). While adding these two new types of chapter in response to the Council, Francis at the same time retained his original vision of a chapter: all the brothers gather “to treat of the things of God” (1 Rule, 18:1)—a spiritual and fraternal event. There is one change. Instead of the worldwide fraternity meeting with Francis, each provincial fraternity meets with its minister provincial.

Concerning changes in the chapter, Esser comments:

As the friars became firmly established and lived in “settlements” in which the monastic life became stronger and stronger, the chapter had to lose its original sense. Similar to the chapters of the other Orders, they became increasingly more elective bodies, which helped the ministers in the direction of the Order. One must, however, always observe that with the growing number of friars the chapter in its original sense was no longer feasible, and because of

⁹Ibid., p. 316.

¹⁰Ibid.

¹¹“Miracles at the Friary of San Verecondo,” in the *Omnibus* (Chicago: Franciscan Herald Press, 1973), p. 1602.

¹²Ibid.

¹³Esser, p. 317.

¹⁴Lewis, p. 27.

¹⁵Esser, p. 319.

the settling of the brothers, it no longer seemed a necessity.¹⁶

In chapter 5 of the Rule of 1221 Francis has written: "Then, if he [a minister] has failed to amend, they [the friars] must denounce him to the Minister General, who is the servant of the whole Order, at the Chapter of Pentecost, notwithstanding any opposition" (1 Rule, 5:4). From this it seems that the Chapter of Pentecost was also a time for the ministers to deal with difficult friars. In this Francis indicates that efforts are to be made to resolve such problems on the local level, within the province. However, if no headway is being made, the matter is to be brought to the attention of the Minister General at chapter.

The Pentecost Chapter of or 1221 was a significant one not only because of Francis's work on the Rule of that year, but also because it was the last one in which all the friars were together. It surely must have been a moving experience for the brothers. It is interesting to read Jordan of Giano's description of this chapter in his chronicle.¹⁷ He was present at this chapter and paints a joyous picture of

spiritual and fraternal festivity. "Both professed and novices came to this chapter."¹⁸ The people of the neighborhood brought "bread and wine in abundance."¹⁹ Francis preached and "taught them virtues and exhorted them to patience and to give a good example to the world."²⁰

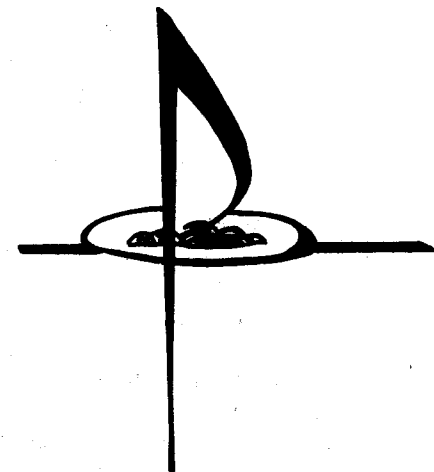
In the third paragraph of Francis's Letter to a Minister we read: "At the Pentecost Chapter, with God's help and the advice of the friars, we shall make one chapter out of all the chapters in the Rule that speak of mortal sin (§13). It is evident that the upcoming chapter was going to be doing some work on the Rule. Chapter for Francis was a time to make necessary changes in the life of the community. While this reflects a faithful response to the call of the IV Council of the Lateran to reform, there is more to be said for the Spirit of the Lord at work in Francis. For here is a man who feels called to preach penance, to urge others to reform their lives and follow in the footprints of Jesus Christ crucified (1 Rule, 1:2-5; 21:1-6; Testament, 1-3). For Francis, religious life and all of life is a

journey, to be filled with change of heart, an inner conversion that brings us closer to the Lord and to which we must re-dedicate ourselves every day. "Let us begin again" (1 Celano 103).

It seems that discussions on renewal and reform in the community were to involve both the ministers and the friars from their respective provinces. In this letter Francis also writes: "You will attend the chapter with your friars" (Letter to a Minister, 21). I feel it is important to note here that Francis humbly requests the advice of his ministers and friars. He wants all to have an opportunity to speak up, to contribute to the renewal of the community. Each brother is an instrument of God's grace. He says: "We shall make one chapter" (ibid., 13). Together "we will do the work that needs to be done," he continues, and it will be done "with God's help."

In chapter 8 of the Rule of 1223, Francis has written:

At his [the Minister General's] death the provincial ministers and the custodes are to elect a successor at the Pentecost Chapter, at which the provincial ministers are bound to assemble in the place designated by the Minister General. This Chapter should be held once every three years, or at a longer or shorter interval, if the



Minister General has so ordained [2 Rule, 8:2-3].

Here Francis indicates that the general chapter is the time for the provincial ministers to hold an election for Minister General. Francis says, as a rule, there is to be a general chapter every three years, reflecting the Rule of 1221 (18:2) and the intentions of the IV Council of the Lateran. Esser comments:

The agenda for these Chapters, when no election is held, is not specified. Evidently this was well "regulated" in practice. Therefore Francis felt no need to say anything about the matter, just as he is equally silent about the manner of election and all other related questions. Because there were as yet no acute problems in this area, he simply passes over the whole question in silence and leaves it to the future.²¹

²¹Cajetan Esser, *The Definitive Rule of the Friars Minor—Round Table of Franciscan Research* 34 (1969), p. 33.

¹⁶Ibid., p. 326.

¹⁷Jordan of Giano, *Chronicle*, trans. Placid Hermann, in *XIII Century Chronicles* (Chicago: Franciscan Herald Press, 1961), pp. 30-32.

¹⁸Ibid., p. 31.

¹⁹Ibid., p. 32.

²⁰Ibid.

Again in chapter 8 of the Rule of 1223 it is written: "After the Pentecost Chapter, the provincial ministers and custodes may summon their subjects to a chapter in their own territory once in the same year, if they wish and it seems worthwhile" (8:5). After the general chapter, a provincial minister may, if it seems advisable to him, bring together all the friars in his own province for a chapter. "The provincial Chapter, therefore, like the preceding genuinely 'general' Chapter in the Order, ought to be an assembly of all the friars together with their minister."²² These provincial chapters were to take place after the Chapter of Pentecost so that a provincial would have an opportunity "to inform his friars about everything that was considered and decided at the general chapter."²³ That all be brought into the dialogue process seems to be a special quality in Francis's vision of the chapter. It was two years since the Pentecost Chapter of 1221, the last in which all the friars were present. There now existed a new need: to ensure that all the brothers are made aware of the events of the general chapter. Francis seems here to be expressing a concern that all the friars be

informed, that all have an awareness of the directions in which the brotherhood was moving.

Esser offers one further significant comment on this section of the Rule of 1223:

This sentence adequately describes the purpose and significance of the provincial Chapters for the practical life of those days. They were to facilitate a unity of outlook between the "whole fraternity" and the "fraternity in each province." These Chapters served as the spiritual framework for both the internal and external life of the Order.²⁴

Finally, in his Testament, Francis makes the following reference to chapters: "They should always have this writing with them as well as the Rule and at the chapters they hold, when the Rule is read, they should read these words also" (36-37). Francis has picked up on the monastic tradition of reading a chapter of the rule at chapter. He assumes that this custom is self explanatory when he here enlarges it to include in the future a reading of his Testament as well.²⁵ This section speaks about the spiritual and fraternal flavor of the chapter. Francis asks that the friars have the Rule and Testament nearby. These are holy writings, full of

the Spirit and the life of the brotherhood. They are the center of our brother, Francis. To hear, prayerfully reflect on, and discuss these words at chapter is to give us a sense of the vision of Francis and a taste of his very presence.

In Celano's first Life of Saint Francis there is a reference to a provincial chapter held at Arles in 1224 (1 Celano 48). Brother John, the provincial, at this chapter "was preaching very fervently and devoutly to the brothers on this topic, 'Jesus of Nazareth, King of the Jews.' " While he was preaching Brother Monaldo had a vision of Francis, and "all were seen to be filled with the consolation of the Holy Spirit." Esser comments on this passage, pointing to both the spiritual and the fraternal importance of such chapters:

Apparently the brothers were still so accustomed to assemble in Chapter with Francis that they could not imagine one without at least the spiritual presence of their father. Therefore this incident gives us a valuable witness of the inner bond of the friars with Francis as well as the prominent significance that the Chapter had in the first Franciscan generation.²⁶

On the surface, then, a study of chapters in the writings of Francis reveals the following conclusions.

First, with regard to the devel-

ment of the General Chapter: in the early days of the Order, as early as 1209, a general chapter was a meeting of all the friars with Francis at the Porziuncola. In 1221 a general chapter was a gathering of all the Italian provincials once a year, and of all the provincials every three years, both being held at the Porziuncola on Pentecost. In 1223 a general chapter was for all provincials on Pentecost at a place designated by the Minister General, and was to be held every three years "or at a longer or shorter interval if the Minister General has so ordained" (2 Rule, 3).

Secondly, with regard to the development of the Provincial Chapter: in 1221 a provincial chapter is a meeting of a provincial minister with all his friars in whatever place they decide on the feast of St. Michael the Archangel "to treat of the things of God" (1 Rule, 18:1). In 1223 a provincial chapter is one held after the general chapter of Pentecost at which the provincial informs his friars of the events of the general chapter.

In the third place, we see the following three influences in the development of the chapter: (1) the IV Council of the Lateran, which decreed chapters every three years for superiors (2 Rule 8:3; 1 Rule 18:2); (2) the growth

²²Ibid., p. 34.

²³Ibid.

²⁴Ibid.

²⁵Esser, "Ordo Fratrum Minorum," p. 321.

²⁶Ibid., p. 322.

of the brotherhood, which at the Pentecost Chapter of 1217 occasioned the division of the community into provinces and the institution of the office of minister provincial (1 Rule, 4:2); and (3) the movement of the friars into houses in which their life style became more monastic (Testament, 24).

This is what is first seen about chapters in Francis's writings, but on a deeper level one finds that Francis envisaged chapters as spiritual and fraternal events. Esser says that at the beginning of the Order

they were not so much elective bodies, but more means to the common life. The days of the chapter were yearly days for renewing and strengthening life in the fraternity. If one wants to use the modern term, they were a type of annual "retreat." They caused the brothers to once again experience their unity and thus promoted a greater experience of community and the growth of a sense of solidarity.²⁷

Other Franciscan sources confirm a spiritual and fraternal focus for these early chapters. In chapter 18 of the Fioretti we read that the friars at chapter were

occupied only in talking about God or in praying, weeping, or doing deeds of charity. . . . Whenever a group of friars gathered either they prayed or recited the

office, or they wept over their own sins or those of their benefactors, or they talked about the salvation of souls. Francis . . . stood up and with fervor of spirit explained the word of God and of life . . . and . . . preached to them whatever the Holy Spirit made him utter. . . . And when St. Francis ended his sermon, they all ran and gave themselves to prayer. Francis . . . sent them all back to their provinces comforted and filled with spiritual joy, with God's blessing and his own.

The Legend of the Three Companions says that

at the Pentecost meeting the brothers discussed how to observe the rule more perfectly; and some of them were appointed as preachers and others were assigned to different posts in the various provinces. . . . None of the friars assembled at the chapter ever dared to recount any worldly events: they spoke together of the lives of the holy fathers of old, and how they might best live in God's grace [L3C, 59].

In his letter of 1216 Jacques de Vitry describes the chapter as a time of celebration. The friars gather in the name of the Lord to be encouraged and strengthened. The simple coming together, the fraternity, is the focus:

Once a year, in a place on which they agree the men of this Order assemble to rejoice in the Lord and eat together; and they profit

greatly from these gatherings. They seek the counsel of upright and virtuous men. They draw up and promulgate holy laws and submit them for approval to the Holy Father; then they disband again for a year and go about through Lombardy, Tuscany, Apulia, and Sicily.²⁸

On this passage Esser comments: "The yearly chapters are accordingly the reunion feasts of the brothers who are otherwise living scattered throughout Italy; at these reunions which included a common meal they experienced their togetherness in holy friendship."²⁹ Together they would reflect on the experiences of the past year. From these discussions flowed the holy laws to guide their fraternal living in the year ahead.³⁰

For Francis, then, the chapter was a spiritual and fraternal event.

A spiritual event: At chapter the friars are "to treat of the things of God" (1 Rule 18:1). Chapter was a time for each friar to look at his spiritual life, and for the fraternity as a whole to evaluate its spiritual growth (2 Rule 10:8-9). It was a time for reform, a time to change what needed to be changed in the brotherhood. It was an opportunity for the friars to realign their lives more closely to the gospel of

Jesus Christ (2 Rule, 12:4). The brothers gathered in the presence of the Lord to pray together and to confess their sins and failings (Ep. Ord., 38-39; 1 Rule, 7:12; 11:11-13). They retreated for a few days from their various apostolates to reflect on their work (2 Rule, 5:1-2) and to discern further the will of the Lord (2 Rule 9:2; 12:1-2). Renewed in their commitment to following in the footprints of Jesus Christ (2 Rule, 1:1), Francis blessed them and sent them on their way "filled with spiritual joy" (Fioretti, 18).

A fraternal event: Chapter was a time for the friars to be reunited with one another (Ep. Ord., 9). It was an occasion to celebrate their friendship and to rejoice in being called to this family of brothers (2 Rule, 6:7). The friars shared with one another about the deeds of God in their lives. Through encouraging one another they were strengthened in their commitment to this brotherhood (2 Rule, 6:8). Unity was deepened through sharing the Body and Blood of the Lord and through festive meals. The brothers departed from chapter one in mind and heart (Ep. Ord., 41; 1 Rule 7:15-16; 9:10; 11:5-10).

²⁸"Jacques de Vitry's Letter, 1216," in the *Omnibus*, p. 1608.

²⁹Esser, "Ordo Fratrum Minorum," p. 317.

³⁰*Ibid.*, p. 318.

²⁷*Ibid.*, p. 326.

The writings of Francis and other Franciscan sources bear witness that this was indeed Francis's vision of a chapter for his brotherhood: a coming together that focuses on spiritual life and fraternity. While this vision, from his own day to ours, has been tempered by numerous

historical developments in the Church and in the Order, it nevertheless speaks to the heart of what Francis was about (1 Rule 22 and 23), and it serves as a challenge to Franciscans today who gather in chapter to draw ever closer to his spirit. Let us then begin again (1 Celano 103).

Communion Suite

i

An old nun
shuffles quickly
from the table of the Lord
and clutches my hands
that ease her down the step.

She is annunciation to me
of the Word for Whom I thirst.

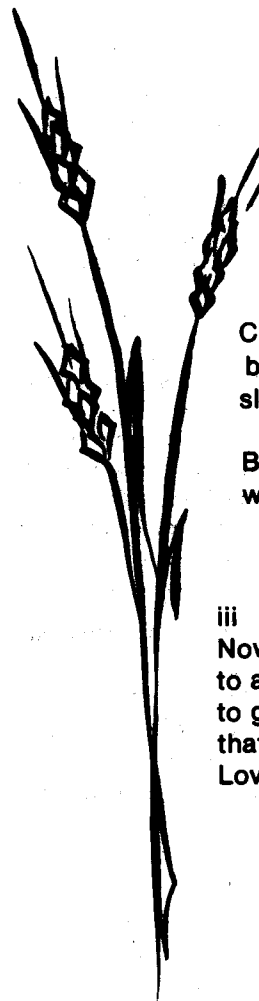
He comes toward me again,
slowly now, in this gnomed frame
hunched over a heart that harbors His whole Church.

The Burden is light to my lift.

ii

I move forward to
the Christ-filled cup
as He passes by,
whole God in each Sister.

Then I, too,
with Bread am fed,
carry my Savior
past the pulsing throng
of the young
with their shining eyes and eager feet,
their innocent demands
that will not let me flag.



Christ,
bless each ardent heart that kindles anew
slow fires in mine for You.

Be all in all to these aged in their stall
who show me still
how to wait, listen,
follow when You call.

iii

Now I kneel beside my Sisters
to adore,
to gather Strength
that daily bears us up;
Love that binds us into one.

Christ
Christ
Christ.

Sister Mary Agnes, P.C.C.

The Friary (Conventual) Chapter

JOACHIM A. GIERMEK, O.F.M.CONV.

Readers will have noticed, in recent issues, a "documentation" feature. We hope to use this from time to time to supply documentation on official statements, addresses, etc., from Rome and other authoritative centers on Franciscan themes. We think this set of practical guidelines for House Chapters forms a fitting instance of this documentation, as well as a fitting sequel to the preceding article on the importance of Chapters for Franciscan life. The guidelines were drawn up by Father Joachim for a Spiritual Leadership Workshop attended by the Guardians of the St. Anthony of Padua Province and appended to the text of a report delivered by Father Ambrose Sanna, O.F.M. Conv., to the General Chapter in Assisi, May, 1978. Although they were drawn up with Franciscan men in mind, they are equally applicable to chapters and house meetings of Franciscan women.

THE FOLLOWING paragraphs comprise a set of (A) principles governing the friary or conventual chapter, and (B) concrete practices which, if observed, should enhance the conduct and the value of the chapter.

A. Principles

1. The friary chapter is not solely, nor primarily, a business meeting. It is, rather, the means by which "the common life is effectively expressed and pro-

moted and . . . questions are treated concerning the life and the activities of the community in such wise that all might proceed in fraternal harmony and collaboration" (*Constitutions*, §87, ¶1).

2. Like any other gathering, however, a friary chapter requires planning. Generally, the larger the community, the greater the amount of planning which is necessary.

3. The date and the time for

the friary chapter should be set far in advance of the proposed meeting, keeping in mind the schedules of the individual friars and the demands of the apostolates. Generally, a set day (or date) and time every month, established at the beginning of the year (calendar or apostolic), allows everyone to keep those dates in mind when scheduling other activities. Because of the friary chapter's importance to the life of the community, its scheduling should receive every priority in the friary.

4. Once the date and the time for the friary chapter have been chosen, it should not be changed or cancelled arbitrarily or without serious reason. Such a casual treatment of what should be an important focal point of the month creates an attitude of disregard for the value of the friary chapter.

5. While some communities (especially smaller ones) may hold frequent "mini-chapters" at table or at a moment's notice, a formal monthly meeting in chapter is desirable for discussing more serious matters of attitude or of growth that develop over a longer period of time.

6. Every effort should be made to view the friary chapter as an occasion to participate in sharing insights relevant to the

life of the fraternity, offered for the common good. It should even be viewed as a *celebration* of community life. Attitudes that tend to put down the friary chapter or to belittle it should be discouraged. Attention should be drawn to creating an atmosphere in which spiritual as well as temporal concerns may be exchanged in freedom.

7. The agenda for the friary chapter should be posted well in advance of the meeting to allow the friars to prepare for the topics and to ask pertinent questions for their information.

8. New items that arise in the course of the friary chapter should, after initial discussion, be decided in the next chapter, unless they are of such a nature and importance that they cannot be postponed.

9. The Guardian is required by our Constitutions to preside over the friary chapter, but he need not necessarily chair the particular sessions. His position and authority is known and preserved regardless of his actual chairing. At times, especially in larger communities, it may be of benefit to rotate the chairmanship of the friary chapter among appointed or elected leaders.

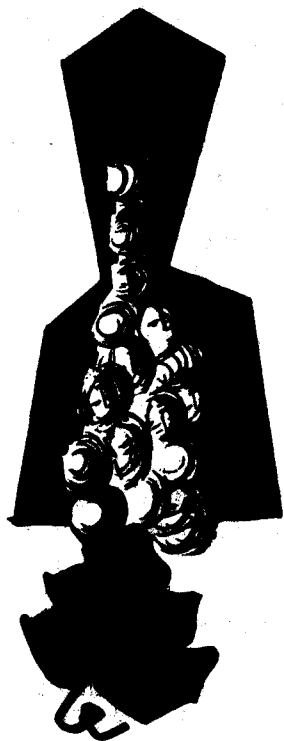
10. Because of the topics to be discussed in the friary chap-

Father Joachim A. Giermek, O.F.M.Conv., a member of St. Anthony's Province, has taught at the Franciscan Institute and is currently pursuing a doctorate in philosophy at Georgetown University.

ter, it is highly recommended that the meeting be divided into two separate parts, one dealing with things of a spiritual nature and the other with temporal affairs. These two parts may be held in the same meeting or may be divided by separate times, or even separate days.

B. Practice

1. The friary chapter should be called to order by the Guardian at the appointed time and place. It is fitting that the meeting open with a prayer or song invoking the guidance of the Holy Spirit. A few moments



of silent prayer may give all the friars the opportunity to recollect themselves and to place themselves in the proper disposition for the chapter to follow.

2. The "spiritual" aspect of the friary chapter should be celebrated first. The secretary of the chapter should begin by reading the report of the last "spiritual" gathering.

3. Next, some friary member, previously appointed and suitably prepared, should read a selection from Sacred Scripture, the Rule of Saint Francis, the Constitutions of the Order, or the Provincial Statutes. The Guardian or chairman should lead a discussion in which the friars share the impressions of the impact of the Word of God or the other document on the life of the local fraternity: how does it affect us, what are we doing to put it into practice, what is our attitude toward it, etc.? Everyone should be made to feel comfortable to share his insights with the rest of the community. This aspect of the meeting should be a true spiritual dialogue among spiritual brothers for whom the things of the Spirit are the most important factors in their lives, both personally and communally.

4. The chapter should turn to a discussion of the spiritual welfare of the friary, its

prayer life, its liturgical life, the sick members of the community, the needs of the suffering and the dying, the spiritual aspects of the common or individual apostolates, personal and community problems of a spiritual nature which are offered for common compassion and healing, etc. (Obviously, such discussions both require and manifest the faith, trust, and love of the friars for one another. The more honest and sincere they are with one another, the more open and unself-conscious will the friars' discussions become.)

5. The friars should discuss their spiritual future and that of the apostolates, their participation in the ongoing liturgical year, the spiritual goals of their fraternity, the foreseeable threats to community peace and harmony, etc.

6. To prevent the discussions from wandering aimlessly or from dissolving altogether, the friary chapter should attempt to make some specific resolutions to which the members will pledge themselves. Here the Guardian should be visible as the focal point of unity, spiritual leadership, and vision, exercising as much personal authority as he judges necessary to carry out the spiritual development of all the friars. Sometimes, particularly in friaries where the mem-

bers of the community are in true fraternal communication and are united in a common desire to seek perfection in the things of the Spirit, the necessity for the Guardian to exercise his personal authority will be reduced. Such a situation is a tribute to God's Spirit having found a receptive community.

7. New issues and proposals should be offered or requested from the friars for the good of the community. New proposals that are not pressing for decision but which need more study and prayer, should be placed on the agenda for the next friary chapter.

8. If the spiritual meeting is to be separated from the temporal, it should conclude with a prayer or song of thanksgiving.

9. The second part of the friary chapter, if separated from the first by time and place, should be called to order by the Guardian with a prayer, a song, or a few moments of reflective silence.

10. The minutes of the last similar meeting should be read by the secretary of the chapter. He should be followed by the treasurer of the friary, who reads his financial report for the examination and acceptance of the friars.

11. Matters of temporal concern to the friary and to the apostolates attached to the friars' care should be discussed

clearly and openly—both business of a standing order from the last friary chapter and new business.

12. In the case of the material welfare of the apostolates entrusted to the care of the friars, it should be recalled that, while each apostolate has its leader and director (at times responsible to an authority outside the Order, e.g., the local Ordinary, board of education, etc.), the apostolates *as such* are entrusted to the entire province or custody, which is represented by the local community. Thus all the friars have the right and the responsibility to raise questions pertinent to the temporal (as well as the spiritual) administration of the apostolates connected to the friary.

13. To avoid the impression of totally divorcing the spiritual from the temporal in the friary chapter, the friars should all remember that their Christian and religious vocations call them to examine all aspects of their lives together in the light of faith and under the guidance of the Spirit of the Lord.

14. The friars should be encouraged to speak freely and openly on all matters of concern to the friary and to its apostolates, contributing their particular gifts and talents for the common good. Those friars

who are shy or hesitant to speak should be made to feel that their opinions are both desired and valued.

15. When new business is proposed that is not on the agenda for the meeting, it should generally, be moved to the next chapter for decision lest hasty or uninformed decisions be made to the detriment of all. In the meantime, the friars should be encouraged to pray for enlightenment concerning the matter, to seek advice or information, and to discuss its merits among themselves in the spirit of concern for the common good. If necessary, a group of individuals may be appointed to act as a task force to present expert information for the next friary chapter.



16. If a matter is of pressing concern to the community and cannot be delayed, it should be discussed to the point where the best possible decision under the circumstances can be reached. Rushed or uninformed decisions, however, are to be avoided whenever possible.

17. Guardians or other friars entrusted with administrative decisions should not habitually

present the community with a decision that is an accomplished fact, for which the community is asked its approval as a "pro forma" or "rubber stamp" authorization after the fact. Sometimes such decisions must be made by the administrator, on the spot, when the community cannot be consulted. But it would be a violation of the spirit of our community and fraternity, a usurpation of the prerogatives of personal authority, and the destruction of the fraternity's respect and openness to act in this manner habitually.

18. The leadership of a Guardian emerges in the way and in the number of times that he chooses to exercise his personal authority. Prudence, confidence, and a loving concern for the friars and for their apostolic works cannot be legislated in any man.

19. After all the business on the agenda has been considered, each friar should be asked to propose anything that he considers for the good and the advantage of all concerned. Everyone should be made to feel and to know that his opinion will be heard and will be treated with the respect that it deserves.

20. The friary chapter should conclude with an appropriate prayer or song of thanksgiving.

21. The secretary of the friary chapter should make his

book of minutes available for the examination and the signature of the friars who had participated in the previous month's chapter. The friars' signatures in the chapter book are records of their presence and are testimony to the fact that the chapter was indeed held.

C. Some Concluding Observations

1. In a very real sense, the monthly friary chapter formalizes and guarantees the existence of a fraternal exchange which, ideally, should characterize our daily life together. The spirit of free and open exchange and discussion which is necessary for its success can come about only in a community which is consciously striving to create such an environment on a daily basis. A key person in the establishment of such an environment is, of course, the local Guardian as spiritual leader.

2. The office and ministry of the Guardian derives from the appointment of the Provincial Chapter with reference first and foremost toward serving the friars' needs. One does not bear the title and the responsibility of Franciscan Guardian for the apostolate (parish, school, hospital, co-ordination, etc.), but for the Franciscan community. The

primary responsibility of the Guardian's office is the ministry of spiritual leadership to his friars.

3. Thus the relationship of the Guardian to his confreres is important. The way in which he regards ("sees") his fellow friars will determine how he

ministers to them or doesn't minister to them. Does he see them for what they really are: brothers, God's gifts, necessary associates in working out his own personal sanctification and salvation? Are they spiritual brothers or merely business associates?

Opuscula S. Francisci Assisiensis

A new Latin critical edition of the Writings of Saint Francis, edited by Kajetan Esser, O.F.M., has been published by the Collegio S. Bonaventura this year. The 436-page volume is available in paperback for \$11.00 and in clothbound form for \$13.00 when ordered from the Franciscan Institute. This is the all-Latin Minor edition of the original *Die Opuscula des hl. Franziskus von Assisi* (1976), in which the studies of the Latin works were in German. Order from

Franciscan Institute Publications
St. Bonaventure, NY 14778

1982 Celebration:

National or Nationwide?

VINCENT ROHR, O.F.M.CAP.

"THE IMAGINATION and dreams of Franciscans of every sort, shape, and color have been captured by the suggestion to hold a national celebration of the birth of Saint Francis." Thus does Father Wayne Hellmann begin his plea for such a celebration, and for the formation of a National Franciscan Conference for the United States.¹ While supporting his call for such a national leadership group, I wish to raise some questions about the desirability of a national celebration in 1982, or even about its usefulness. The basic question I raise is this: will the needs of

Franciscanism in our age—and the ideals of the Franciscan message—be better served by a *national* celebration, or by many local and regional celebrations held *nationwide*? I submit in these pages that (1) we should indeed plan public observances of the anniversary of Francis's birth in 1982, (2) the emphasis ought to be on local and regional observances rather than on a national celebration, and (3) the observances ought to be planned by and participated in by all Franciscan groups, and not only by the branches of the First Order.

Why a Celebration?

DOES THE Franciscan message have any validity today? In what precise way? For whom is the message intended? What is the purpose of celebrating an anniversary of Francis of Assisi?

What do we want to say through such a celebration, and to whom? Are we Franciscans perhaps taking advantage of a date in order to pat ourselves on the back? Are we looking for an op-

¹See the February, 1979, issue of THE CORD, p. 44.

Father Vincent Rohr, O.F.M.Cap., Minister Provincial of the Capuchin Province of Mid-America (Kansas City), is President of the North American Capuchin Conference. This article is a development of the views he presented at the February meeting, in Maryland, of Presidents and Secretaries of the American Franciscan Federations.

portunity to stand up and be counted? Are we trying to reassure ourselves that we are on the right track, asking all of us to hold up our hands in support of our values, when many of us might be too shy or too insecure to do it alone? Obviously we need to determine just *why* we want to celebrate the 800th anniversary of Francis's birth. Having established that, we will readily see the whos, whats, and wheres of such a celebration.

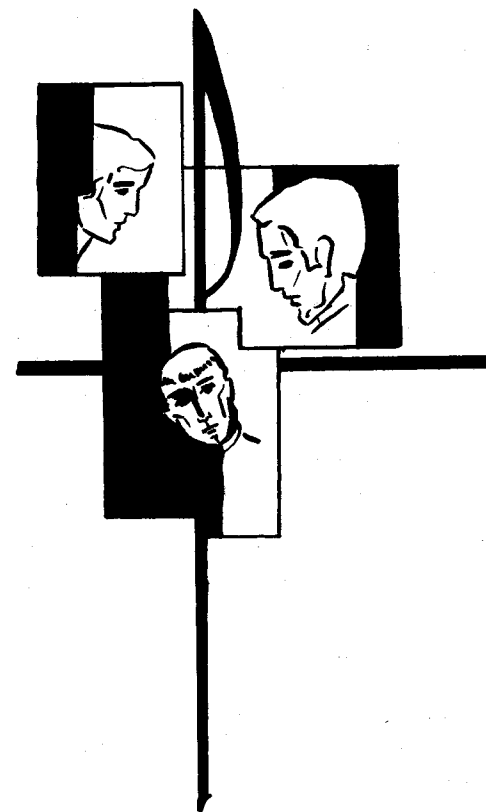
Whatever other reasons there might be, it seems to me that there can be only one reason ultimately justifying a celebration in 1982: our conviction that the message of Francis of Assisi is both pertinent to and needed by our age. If we Franciscans honestly have that conviction, then we ought to express it, again and again, in word and letter, to everyone within reach. The anniversary in 1982 provides us a marvelous opportunity to do just that! Can any Franciscan worthy

Not National, but Nationwide, Celebrations

NOW, HOW will we best accomplish our purpose? There is something to be said for a national celebration. It would almost surely be in the national spotlight. It would bring together Franciscans of every sort on perhaps a grand scale. It would likely draw on the talents of the best Franciscan scholars and resources. But, we need to ask,

of the name doubt the importance of Francis's simplicity, faith, poverty, peace-making, straightforwardness, detachment, and mortification to a world (and an American culture) so beset with secularism, materialism, greed, injustice, competitiveness, and sensuality? Is it not time for us again to be reminded that Franciscanism is not our private affair, but is a call to the gospel life which has relevance for all? Oh, yes, we do indeed need to stand up and be counted—not for any self-aggrandizement or triumphalism, but to reassure all those many of all faiths who have always seen something special in this man from the Umbrian valley, and who continue to look in his direction for hope and inspiration. There is no question but that we ought to take advantage of the anniversary year 1982 to reassert the vitality of that gospel life which Francis espoused, and which we Franciscans have professed as our life.

what will be the lasting effects of such an extravaganza? How many people's lives will we touch by it? Really, what meaning will such a celebration have for the ordinary American, aside from what might appear in a news story or a three-minute film clip on national television? Will a national celebration really do much to accomplish our objective? I



would argue that it will not, and that, therefore, a national celebration should not be held, or, at any rate, should certainly not be the main thrust of our efforts in 1982. I submit that many celebrations held nationwide will receive far more publicity and touch many more people. Local and regional observances can repeat our message again and again for an entire year, rather than proclaim them once, in a single event. They can reach people from one end of our nation to the other, millions of people who would

very likely be oblivious to or unimpressed by a national celebration. Local celebrations can involve the participation of many more Franciscans. And, perhaps most intriguing of all, local celebrations present realistic possibilities of continued efforts and follow-up on what has been begun.

To these considerations we need to add another question: how credibly will we be witnessing to the Poor Man of Assisi by a celebration that would obviously cost many thousands of dollars

if held on a national scale? Can we really justify the enormous outlays for travel, accommodations, and meals that would be required? How ironic, to plan a celebration honoring the Poverello in a way that will surely exclude many, many people from participating because it will cost too much! Are we professed Franciscans too quick and too casual in planning such extravaganzas because we have become so accustomed to knowing that the provincial office or the motherhouse can and will cover our bills? I have the deep fear that a national celebration would be more a cause for scandal than for edification. Is this what we are dreaming up, to "honor" our Seraphic Father?

A word needs to be said also about the suggestion made by the 800th anniversary committee

(and repeated by Father Wayne in his article) that the majority of friars in the United States have expressed a strong desire for a national celebration. The actual statistics of the questionnaire show something quite different. Only 54% of the friars contacted actually responded to the questionnaire. Of that 54%, 21% called for one major national celebration, and 41% favored a combination of a national celebration and also smaller regional ones. Obviously, 46% of the friars contacted did not feel strongly enough about a celebration even to respond, and of those who did respond, 38% did not express any interest at all in any national celebration. And of all the friars who were consulted, only 11% actually expressed support for one major national celebration.

★

Witnessing to Franciscan Unity of Purpose

MY THIRD point is that the observance of the anniversary of Francis's birth should draw on and involve as many Franciscans as possible, of all Orders, federations, and groupings whatever. What Father Wayne says about the lack of communication and cooperation among the various Franciscan bodies is sadly true. But rather than just lament that situation, we ought to do something about it, and 1982 offers us an opportunity. And how much

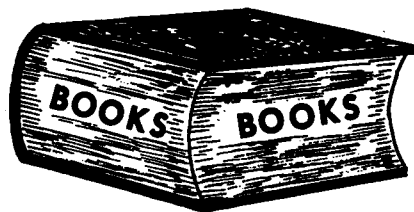
more promising this can be if the observances are on the local and regional scene, rather than nationally! Why cannot all the Franciscans in the Kansas City area where I live, for instance, plan and produce a celebration for that area? How much we have to say to the people there, and how forcefully we could say it to the people there in our parishes and neighborhoods and schools and hospitals! And how much we have to say to one another! If we

Franciscans would serve the Church, we must serve the local Church first of all. And this "we" is so extensive, so beautifully diverse, so graced and gifted—and all just there, waiting for an opportunity to speak. Now, is the same not true also of Boston, Chicago, and Washington, and Los Angeles, and St. Louis, and Dallas, and Miami, and . . . ? All Franciscans, whether friars or sisters, cleric or lay, have a message to speak to one another and to the people we live with and minister to. Is it not time we raised our voices in unison, and spoke our message loudly and clearly from city to city and from one corner of our nation to the other?

Obviously there is a need for direction if anything is to happen at all, whether nationally or locally. It does seem that the motions have begun to create the leadership necessary for this. My own

reflections here are meant to urge that the efforts for 1982 be made in the right direction, that we concentrate our time and energy on local and regional observances rather than on a national celebration. To be sure, local celebrations too require leadership and planning. And perhaps all the more so, because they seem to have so much more to offer. They assure that the message is received by many more people. They provide more realistic opportunities for follow-up. They facilitate the involvement of all Franciscan groups in every area. They can be planned and conducted in a way that is more in keeping with Franciscan poverty and simplicity. And finally, they offer more concrete possibilities for all of us Franciscans to serve the local Church. Now, isn't this what this celebration should be all about?





Bonaventure and the Coincidence of Opposites: The Theology of Bonaventure. By Ewert H. Cousins. Chicago: Franciscan Herald Press, 1978. Pp. xx-316, including index. Cloth, \$12.95.

Reviewed by Father George Marcil, O.F.M., Ph.D., a member of the faculty of the Franciscan Institute of St. Bonaventure University and Editor of the Institute Series Publications.

Since a meeting of the American Catholic Philosophical Association in 1974, at which Dr. Cousins spoke, this reviewer has been studying rather closely the many articles that writer has published on St. Bonaventure. Dr. Cousins has a particular knack for making Bonaventure relevant to the twentieth century. To do this, he makes comparisons between Bonaventure and significant thinkers of our age, in particular process thinkers like Teilhard de Chardin, Whitehead, and Hartshorne. We noted also Dr. Cousins's renewed insistence on the theme of the coincidence of opposites. He has long felt that this theme, so explicit in the thought of Nicholas of Cusa, is a key to the thought of Bonaventure as well.

The book happily put out by the Franciscan Herald Press brings together a great many of the essays that Dr. Cousins has published in the

last decade or so. Most of these essays were, in fact, printed or reprinted by THE CORD between 1966 and 1975. Of course, there is more in the book than a mere reprinting of good essays. Dr. Cousins has arranged the materials in a logical order and composed some transitional passages to create the continuity that any book needs.

As it is the book can be divided into four unequal parts: (1) the introduction, which tells the reader about the theme and how it fits into the Trinitarian and Christological thought of Bonaventure—and also gives the latest biographical data on Bonaventure; (2) the major part, including chapters 3-6, in which Dr. Cousins describes Bonaventure's thought as expressed principally in the *Itinerarium Mentis in Deum*—in reverse order, starting from the final chapter; (3) an in-depth study of the coincidence of opposites in all its varieties; and (4) a synthesis of the author's views on the relevance of Bonaventure, relating his thought to process thinking, existentialism, and ecumenism.

We are thankful to Dr. Cousins for having brought his many articles together. We are thankful as well for the new material he wrote to help make more explicit how he thinks the coincidence of opposites fits into the intellectual scheme of Bonaventure. Indeed, the whole of chapter 7, on the kinds of coincidences, is new, at least to this reader.

As to the success of Dr. Cousins's thematization, I have some reservations. As I study Professor Cousins, I naturally compare his work to that of the very best students and com-

mentators of Bonaventure: Etienne Gilson, Ephrem Longpré, John Quinn, Guy Bougerol. It is not to say, then, that he is taken lightly; I do appreciate his efforts to make Bonaventure understandable by making explicit his special Dionysian dialectic. I am, however, left with the impression that after Dr. Cousins's work is done there is a very significant remainder. Dr. Cousins strives so hard to unify the thought of Bonaventure and to make it relevant to our age, that he leaves behind, as it were, what is typically medieval and what does not lend itself to unification. Surely Dr. Cousins spends little time with the historical trivia of the circumstances of Bonaventure's writings; yet that is part of the whole Bonaventure. Surely, as a very narrow instance, Dr. Cousins spends little time looking at Bonaventure's use of numbers—the artificial Bonaventure, if you will; yet that is part of the whole Bonaventure too. What I am trying to say is that, although I regard highly the insights and understanding that Dr. Cousins gives us into some of the key concepts and texts of Bonaventure, I do appreciate too getting back to the Bonaventure of the *De Triplici Via* and the *Apologia*, and getting back to the simple and forthright enthusiasm of the man, and getting back to his interest in, and medieval use of, the Scriptures. In these areas I don't find the dialectic of the coincidence operating.

Perhaps what has been said here in the negative could be better said in the positive. A new reader will no longer have to scurry about to read the thoughts of Dr. Cousins. They are gathered here neatly and suc-

cinctly. And what the new reader will be getting is a series of reflections on the dialectic that Dr. Cousins has discovered to be operating in the most difficult theological passages of the Bonaventurian corpus. And as the reader is introduced to the play of opposites in Bonaventure's thought, he will be made to feel that Bonaventure is in fact a theologian fit for our times.

God and America's Future. By Frederick Sontag and John K. Roth. Wilmington, NC: McGrath Publishing Co., Consortium Books, 1977. Pp. xi-224. Cloth, \$11.00; paper, \$5.95.

Reviewed by Dr. Robert E. Donovan, Assistant Professor of Theology at St. Bonaventure University.

Sontag and Roth have masterfully presented a "Liberation Theology" for America and for today. Although this is the first of their books that I have read, it won't be the last. They are obviously well versed in American studies, especially the philosophical and theological. Simply put, this book is a challenge to religion in America "to assume its responsibilities for stimulating a new American Revolution" (p. 13).

Why a new American Revolution? Well, because, according to Sontag and Roth, "we have made little progress in the areas of achieving individual freedom and human liberation" (p. 9). Oh, yes! America has done wonderfully. "Our record of achieving a good life for vast numbers at least matches that of any other culture" (p. 10). Yet there is need for more. Indeed, the real revolu-

tion, and the revolution of today, must be a spiritual and internal one. In the age of internality "our struggle must be directed more at ourselves than at outsiders" (p. 32).

Who or what is the enemy? What are we revolting against? Quite simply, we are to be in revolt against any force that oppresses or restricts, i.e., evil. We must admit, Sontag and Roth agree, that "evil's trademark now includes the label 'Made in USA'" (p. 74). It well may be that America has made great strides in extending freedom to all its people, but such progress is not automatic. The children of America do not automatically inherit the desire for freedom; it must be inculcated, renewed, strengthened, and made to look important to each new generation.

Freedom, however, is not unambiguous. As desirable as it may be, it is also threatening. "Freedom makes it possible for us to tyrannize others..." (p. 95). So we must be involved in a constant effort to be free ourselves and never in the process to enslave another. If we must work like that, so must God. Because God created us free, he must constantly be on guard lest we turn his creation into chaos. Man's task—indeed, our task—is to care for others, to touch them with a liberating spirit of equality just as God cares for and touches us.

This God of revolution, this God of the future, is a God whose freedom is reflected in every man and woman struggling to be free. This "image" of God is not paring his nails in some far-off Heaven, but a partner and model for the never-ending revolution. He is God-with-us, Emmanuel.

And this revolution to be fought, with God on our side, is to be fought nonviolently.

Our model for revolution must be Jesus, and, as Sontag and Roth point out, "Jesus is indeed a strange liberator" (p. 112). By his death he brought us freedom; not by the death of any "other." So the liberation theology put forward by Sontag and Roth—or by Jesus, if you will—is not the waste of "liberation-through-violence" but the hope of "liberation-through-love" (p. 114). The God of this type of revolution is involved. He cares. He suffers.

Obviously any revolution must be concerned with "power," political, economic, social. Yet the real fight is not to Christianize the power, but to move all men to love selflessly. This, more than all the power of human accomplishments or "liberating movements," is the sign of salvation. So our emphasis today as yesterday in America must be on individual freedom and the indeterminacy of the future. The God of this revolution must be seen as cooperating while demanding "neither necessity in the world's course nor complete control over man's decisions" (p. 124).

It is this sort of concerned, involved, God-with-man/woman that must be witnessed today. Only a constant vigil will make God the countercultural sign we find ever anew in Jesus. Bodying forth this image of God, we can make revolution. "It all depends on whether we discover that God alone is the ultimate source of human liberation and learn to detect how he sets to produce a revolutionary spirit among his suffering—but chosen—people" (p. 216).

As the reader has doubtless perceived, I found this book "important." It is well written and well thought out. It shows the depth of the authors' awareness of history, reli-

gion, and philosophy. At times it is a bit repetitive and a bit too philosophical for my taste, but it is important and challenging. I recommend it highly.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

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

This delightful little book describes in diary form the daily routine of a small-town pastor. The diary form also allows Father Doty to raise and answer old and new difficulties with the Church—her teaching on sexual morality, private Confession, Mass obligation. All priests will be able to relate to the "quarreling couple," the "convert," the "scrupulous young lady." Friends and relatives of priests will enjoy the book too, and may feel inclined to try some Charismatic prayer meetings, which receive quite favorable attention throughout the book.

Sacred Signs. By Romano Guardini. Introd. by Melissa Kay. Rev. ed., Wilmington, DE: Michael Glazier, Inc., 1979. Pp. 106. Paper, \$2.95.

Humans are body and spirit, and hence the physical and spiritual are always entwined. In Liturgy we make use of many symbols—pointers to God: not only bread and wine, but candles, gestures (of hands, of feet, of standing, kneeling), places, time and space, objects such as chalices, patens, linen cloths, etc.

The aptness and import of these "sacred signs" are reflectively and personally suggested in an "old" book which is just what is needed to ground liturgical experience. Everyone can profit from this work.

The Age of Miracles: Seven Journeys to Faith. By Morton Kelsey. Notre Dame, IN: Ave Maria Press, 1979. Pp. 77. Paper, \$2.45.

The story of the Passion of Jesus is powerful, and God's grace is ever at work. Episcopal Father Kelsey tells the story of the impact of both on seven people who happened to be part of the worshipping congregation one Good Friday. All were healed in their hearts and began new lives. The stories of these seven—seven who had been down on themselves, the world, and God—give evidence that miracles are still happening, and that, as Bonaventure said many years ago, "The Crucifix is still the best book on religion."

Normal Modes of Madness: Hurdles in the Path to Growth. By William F. Kraft, Ph.D. Staten Island, NY: Alba House, 1978. Pp. x-177, incl. bibliography. Paper, \$4.95.

All of us at some time or another have admitted to being a little crazy. Dr. Kraft shows how some of our madcap techniques—over-working, over-playing, over-feeling, over-religiosity—are harmful both to others and to ourselves. He lays bare the all too common fallacy of lying to oneself, and he points the way out of the coping techniques that we dig ourselves into. That way is love: giving, receiving, listening, caring, honest love. Dr. Kraft also reminds us that neurotic and psychotic people can grow spiritually and insists on the need and fruitfulness of treating the latter with dignity. *Normal Modes of Madness* is a balanced, well written work that can be of value to all in the helping professions, as well as to anyone with a modicum of life experience enabling him to reflect on himself with some equanimity.

Called to Teach: A Spiritual Guide for Teachers and Aides. By Walter J. Tulley. Staten Island, NY: Alba House, 1978. Pp. viii-121. Paper, \$3.95.

Special about this short treatise on spirituality, religious education, and human psychology, is the concept of the religious education teacher as one who is called by God for that purpose. Recognizing that the task of communicating Christ seems awesome, the author stresses that fears can and must be overcome by confidence in Christ. Besides speaking of prayer and the sacraments, Father

Tulley has some advice for directors of religious education with regard to their relationships to the teacher and to the pastor. Community receives its rightful emphasis, as does the role of the teacher. *Called to Teach* is a helpful book, useful for preparation both of volunteer religious educators who form the backbone of parish CCD programs, and of their professional directors.

Christ Who Lives in Me: Rosary Meditations. By Ronald Walls. Huntington, IN: Our Sunday Visitor Press, 1978. Pp. 144. Leatherette, \$4.95.

These meditations on the fifteen Mysteries of the Rosary form a treatise on the spiritual life. Thinking about the Joyful Mysteries leads to lessons on prayer, humility, the sacraments, Christ in the Church. Consideration of the Sorrowful Mysteries highlights God's redemptive love and the obstacles to that love raised by man's sinfulness and tendencies to sin. Reflection on the Glorious Mysteries reveals the connection of thought and life in Christian living, points to our hope of eternal life, places in perspective the Holy Spirit and his charismatic Gifts, and calls our attention to Mary, our Mother. A strong sense of commitment to the Magisterium is evident throughout all the reflections. These meditations are solid food and are recommended for all who want to make the Rosary the meaningful prayer it can be.



BOOKS RECEIVED

- Annese, Lucius, *The Purpose of Authority? A Recent Emphasis*. Andover, MA: Charisma Press, 1978. Pp. vi-120, including index & bibliography. Paper, n.p.
- Catoir, John T., *Catholics and Broken Marriage: Pastoral Possibilities of Annulment, Dissolution, the Internal Forum*. Notre Dame, IN: Ave Maria Press, 1979. Pp. 69. Paper, \$1.95.
- Clark, Keith, O.F.M.Cap., *Make Space, Make Symbols: A Personal Journey into Prayer*. Notre Dame, IN: Ave Maria Press, 1979. Pp. 112. Paper \$2.45.
- Cussiánovich, Alejandro, S.D.B., *Religious Life and the Poor: Liberation Theology Perspectives*. Maryknoll, NY: Orbis Books, 1979. Pp. viii-168, including index. Paper, \$6.95.
- Endo, Shusaku, *A Life of Jesus*. Trans. Richard A. Schuchert. New York: Paulist Press, 1978. Pp. vi-179. Cloth, \$9.95.
- Every, George, *The Mass: Meaning, Mystery, and Ritual*. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 200, including index and color illus. (8 1/2" x 9 3/4"). Cloth, \$14.95.
- Lawrence of the Resurrection, *The Practice of the Presence of God: The Complete Works of Brother Lawrence of the Resurrection*. Trans. Sister Mary David, S.S.N.D. New York: Paulist Press, 1978. Pp. 127. Paper, \$2.25.
- Scupoli, Lawrence, *The Spiritual Combat*. Trans. William Lester & Robert Moran, New York: Paulist Press, 1978. Pp. xvi-240. Paper, \$3.45.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our May issue were drawn by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, OH, except for the "Franciscan Unity" series symbol, on page 155, by Brother Ronald A. Chretien, O.F.M.