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COVER AND ILLUSTRATION CREDITS

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When the Lord Gave Me Brothers . . .

Minister General
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"Peace and All Good Things"

TO PRESENT the problem of vocations to you fully, it seems to me worthwhile to build upon that fundamental foundation which our Seraphic Father himself in his concise and basic style gave in Chapter II of the Rule of 1221:

I. "Anyone, through Divine Inspiration . . ."

EVERYONE IS convinced that all vocations, just as all gifts and charisms, "come from Christ and lead to him," as the Second Vatican Council clearly reaffirms (*Unitatis Redintegratio*, n. 3, 504).

The source of every vocation is Christ; but every call, when it develops into "mission," is mediated to each individual through the Church.

The foundation of every vocation is Baptism, which also underlies particular vocations.

These simple doctrinal truths about a vocation constitute the divine element of a vocation and

If anyone, through divine inspiration . . .

Wishing to choose this life comes to our friars,

Let him be received by them kindly.

are not denied today, but they often fall into second place in favor of the human element. Perhaps it is also true that in the past we tended to develop only the theological basis of a vocation, giving more weight to the divine element, to the detriment of the human element. But today we run the risk of accentuating the human element at the expense of the divine.

To speak only and continually of human maturity, of perfect psychological conditions, of special physical, psychic, moral, and spiritual qualities, in order to be

able to make an authentic choice automatically places the reality of grace and of the divine call in second place. Undoubtedly the psychological sciences can be useful for the development of a vocation, but they ought only be an aid in a field in which, from the beginning and in its development, the action is principally divine. Such divine action must not be understood in a static way as an already complete gift given by God to certain privileged persons, only to be answered and protected, but in a dynamic way because "it underlies the very becoming of a man and guides him to finding himself and in growing up, by realizing the plan of life which appears to him as a faithful response to the continual call of God."²

There is so much creativity in the plans of God and in the Bible. Both in the Old and in the New Testament we find the most disparate experiences concerning the ways of the calling, its preparation, and the sending of the Prophets and the Apostles.

For every man, and with greater reason for one called to a special vocation, the problem arises: how does one know his own vocation with certitude? The Second Vatican Council helps us to give an answer to this fundamental question: "This voice of the Lord in summons, however, is never to

be looked for as something which will be heard by the ears of future priests in any extraordinary manner. It is rather to be detected and weighed in the signs by which the will of God is customarily made known to prudent Christians. These indications should be carefully noted by priests" (*Presbyterorum Ordinis*, n. 11, 1280).

Moreover, it is to be remembered that God does not speak only through external events, but he speaks also and above all in the inmost depths of a Christian. "That hearing in the depths of one's own soul of a singular and unmistakable voice inviting: come!" (Paul VI, Discourse to the Conventuals, July 12, 1968).

Through the intimate voice of God in the conscience and in so many external signs of its action, an initiative on the part of God develops which establishes a dialogue between the Creator and man. "In other words, we can conceive of a vocation as a history: a history in miniature of one individual, an integral part, however, of the history of salvation which is planned by God" (M. Panciera, p. 20).

To know the history of one's own vocation, to study the ways by which God makes himself heard is an important task to strengthen the bonds of this

²Introductory and concluding material has been omitted from this version of the Circular Letter of Father Vitale M. Bommarco, Minister General of the Order of Friars Minor Conventual, dated September 17, 1978.

²M. Panciera, *Le Vocazioni nella Comunità Cristiana*, p. 24.

privileged divine human relationship and to contribute to the full realization of one's plan of life.

I am convinced that many vocational crises could be overcome if, in the midst of storms, one could anchor one's self to this one certain truth: God has called me! In our lives, we men often tend to change plans, opinions, and attitudes, while God does not change, even if he is disposed to accept human inconstancy.

At every age, after giving one's full consent, it is useful and good often to go back again in thought and memory to reconstruct the small and great stages of the history of one's own vocation and to regain the strength to continue. It can also be very useful, in fraternal gatherings, to be disposed to reveal to others how God worked out our choice from its beginnings to our complete commitment to his plan by solemn profession. All of this can be a valid help to regain or to consolidate the conviction of having been called. Numerous vocation crises of our time arise when we begin to doubt that we have been "called."

Today's world is in full crisis because we lack certitudes, because it is as if we do not want to cling to certain truth, because we seem always to want to throw everything into discussion and live in a perpetual state of problems. When insecurity touches our very personality,

then it becomes difficult to go to a clear course, while, more easily, through the so-called new experiences, we veer off our course.

In the various phases of personal crisis, we tend much more to consider our own change of heart to continue on the path formerly undertaken, rather than to meditate on the original invitation and divine stimuli to accept and realize the plan of life proposed by Christ. Saint Paul, who lived this experience, synthesizes it this way: "And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then shall we say to this? If God is for us, who is against us?" (Rom. 8:30-31).

To know well, to meditate often upon, and to live the history of one's own vocation constitutes a most valid element for the full development of one's own personality.

Many souls have written the story of their own vocation to profess their gratitude and joy and to help their brothers. For us Franciscans the story of the conversion of our Seraphic Father and of his first relationships with God left to us by him in his Testament is of unsurpassable depth and beauty. And these continual and precise statements: "The Lord granted to me

... led me ... said to me ... gave me ... revealed to me ... told me to say and to write" are none other than the most profound ex-

pression of the soul of Francis, of his radical conviction that his marvelous story was begun, developed, and completed by God.

II. "Wishing to Choose This Life Comes to Our Friars ..."

A VOCATION is the result of a divine and human action which must unite together in the reality of a person. The action of God proceeds surely, even if it shows itself gradually and through many signs. The action of man recognizes an evolution in various phases through successive ages, characterized by positive and negative dispositions: readiness, courage, insecurity, enthusiasm, and confusion. If this human evolution through the mediation of the Church strives to know and join itself to the divine action, then we have an apostle, a consecrated person. The vigorous cry of Jeremiah is always real: "O Lord, you have deceived me, and I was deceived; you are stronger than I, and you have prevailed" (Jer. 20:7).

The authors who treat of the evolution of a vocation distinguish different phases on the psychological level.

At the foundation, we should place a spirit of openness to the will of the Father: a disposition not understood in a passive sense, but active, dynamic, prompt. At the same time, because there is an instinctive tendency in each person to realize himself, the

individual places himself in a state of search: the knowledge of self, attention to "signs," reflection on the whole range of possible choices. The state of search implies also an attitude of promptness to commit oneself there where the Lord calls. This attachment is called "a state of offering" which, among all the attitudes sought in a vocation, is the most paradoxical because it is at the same time certainty and expectation, possession and more search. After the phases of search and self-offering, there follows that of realization, a fulfillment which is a continual process and which is never finished. Indeed, these phases: disposition, search, self-offering, fulfillment, are not chronological, one following the other, but simultaneous and distinct [M. Panciera, p. 26].

The individual disposed to listen to the voice of the Father places himself in a state of search to learn his life project, the surroundings, the place, and the way in which he will be able to realize it.

Our Seraphic Father, respecting the gradual development of a vocation after divine inspiration, recognizes the value of the human will in the moment of the determination: "*to leave the world*," and the choice of the kind of

life: "*this life*."

A life project must be presented to the candidate, which he must know, choose, and embrace.

We know with what insistence Saint Francis repeats in his writings the words: *to observe this life and this Rule* . . . as the Lord told me to speak and to write" (Testament).

The concern to present a life project was joined in Saint Francis with that of conserving in this model the purity, originality, and integrity with which he had received it from the Lord.

Those who are moved "by divine inspiration" to consecrate themselves to God look for and choose even today a very clear Rule of life which demands sacrifice and gives witness.

Analyzing today's vocational scarcity, one can too easily ascribe the fault only to the change in the structures of secular society with the process of secularization and materialization of life, forgetting, unfortunately, that many times we insert into our lifestyle those values of modern society so far from and contrary to "*this life and this Rule*."

The reflection which Pope Paul VI of revered memory made in his testament is profoundly true today: "Concerning this world: do not think you can help it by assuming its customs and its tastes, but by studying it, loving it, and serving it."

From the honest verification of the excessive adaptation of our life and Rule to the changing standards of modern society, there arises the conviction that vocations are lacking today, not because the "divine inspiration" is less frequent, but because we do not witness to a life and rule which conserve the fundamental values of its origins.

In examining, in 1973, the actuality of the Franciscan Rule, I wrote: "After 750 years, we want to accept from the hands of our Father a Rule ever new, alive, and original, to rediscover that above all else it is a spiritual document. The former prevailing juridical mentality might for some have been able to impede the joy of following the Rule, while with the rediscovery of its gospel reality, everyone can with great joy accept and live it fully" (Circular Letter, October 4, 1973).

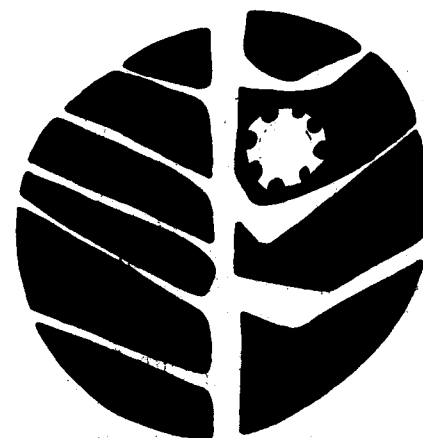
In the discussions and reports on this point by the various language groups at the General Chapter there was a unanimous feeling of urgency to examine the way in which we live our Rule and the influence of our witness on new vocations.

It is beyond discussion that only zealous, happy friars, completely dedicated to Christ and their brothers, can attract the youth of today. Only he who proclaims Christ through the way he lives can merit the others

"wishing to chose this life and come to our friars."

We are often under the illusion that the problem of new vocations is a problem of organization, of publicity, and of undertakings of which we will speak in the third part of this letter. In these first two parts we have paused to meditate and reflect on the value of our vocation and our witness, convinced that the first and most effective promoters of vocations are we ourselves when we are convinced, certain, and happy about our call and when we constantly strive to live "*this life and this Rule*."

Even in the adaptation to the changed needs of our times, the form of life to which we witness and which we propose must give evidence to certain inspirational principles emerging in the religious life of today, and we must permeate these with our Franciscan charism. We indicate three of these: (a) the rediscovery of the value of *prayer*, as a personal and irreplaceable encounter with Christ; (b) the urgency of creating authentic *communities*, and consequently of rediscovering the communitarian value of obedience, and (c) a more adequate explanation of the friar's *social obligation*. Here we ought to study more deeply the vow of poverty, even on the institutional level (our activity) and the significance of witness which our work (profession), understood as



service, assumes in such a context.

Our Seraphic Father insists in his writings on, and proposes his Rule and his words with, "*simplicity and purity; and so you must understand them with simplicity and without comment and observe them in a holy manner until the end*" (Testament).

Today's climate leads us to neglect the knowledge and the study of the Rule and the Constitutions, whereas, amid today's abundance of printed words and new theories on the religious life, these texts of ours can give us a secure and open plan for the many qualities and dispositions of every individual.

Just as the Rule is for us today a profound spiritual path, so moreover do the Constitutions give ample space to personal qualities; but, to be able to use these means for the formation of a Franciscan religious personality, it is necessary that the Rule and Constitutions be better

known, studied, and loved.

It is evident that the values proposed in the period of initial formation of the friar must necessarily be continually interiorized, giving attention to the exigencies and the difficulties which the various age groups

present. Only with a constant stimulus to rediscover the certainty of one's own vocation and with an effort to give witness to it in an ever better way will we be able to communicate this privilege of God to many more of our fellow men.

III. "Let Him Be Received by Them Kindly."

THE COUNCIL of Trent, with its wise norms for seminaries, wished "to place a check on the unrestrained multitude of clerics." Today we find ourselves in an opposite situation in which we may more easily "receive kindly" those who desire to enter. Let us always remember, however, that the "kindly" of Saint Francis is bound up with the preceding precise dispositions: "divine inspiration" and "the will to choose this life."

In the first two parts of this letter we tried to see the vocational problem primarily in reference to our call, while now we wish to look at the means necessary to aid and develop the growth of the religious and priestly vocation among the men of our time.

The pressing gospel command, "Pray therefore the Lord of the harvest to send out laborers into his harvest" (Mt. 9:38) is not to be understood in the restricted sense of simply offering a prayer, but in its wider meaning of feeling co-responsible and dedicated

to the support of the divine action of choice and formation of vocation with all our human means. The preoccupation of having candidates to the priestly and religious life has always existed in the Church and has been expressed in different forms through the ages, adapting itself from time to time to the exigencies of times and places.

"From the simple acceptance of candidates, to the various forms of recruitment, until the final awareness of an organic and scientific approach to the apostolate of vocations, the way is long and troubled" (M. Panciera, p. 7).

It will be useful and interesting to fix our attention for a moment on the evolution of the vocational apostolate. From the "kind reception" of those who presented themselves spontaneously at the time of Saint Francis and of the entire Middle Ages, there was a move in the past century to the founding of various groups and confraternities which had as their primary purpose "to pray for

vocations" according to the command of the Lord. At the beginning of our present century, action began to be joined to prayer with the diffusion of leaflets and pamphlets of information and promotion. In our days, there is a felt need to organize programs of all the initiatives on behalf of vocations. The Second Vatican Council, with the foundation of a clear and coherent ecclesiological doctrine, also makes a great contribution to a new doctrinal and organizational foundation for the vocational problem.

A good twelve passages in the conciliar documents treat directly of the vocation of consecration, the principal references of which can be found in the conciliar decrees *Christus Dominus* (n. 15), *Perfectae Caritatis* (n. 24), *Optatam Totius* (n. 2), *Apostolicam Actuositatem* (n. 11), *Ad Presbyterorum Ordinem* (nn. 16, 18, 19, 38, 39, 41), and *Presbyterorum Ordinis* (n. 6, 11).

The Second Vatican Council insists on the function and obligation of the Christian community in the apostolate of vocations: "The task of fostering vocations devolves on the whole Christian community" (*Optatam Totius* n. 2).

Reminded of this co-responsibility of the whole people of God about so grave and urgent a problem, how do we friars, individually and as a community, conduct ourselves?

I think that before speaking of

action and organization it is necessary to heighten and increase in each friar the joy of his vocation, the desire for the salvation of his brothers, and the zeal for his own perfection.

Celano, in relating the vision of our blessed Father Francis on the future of the Order—"I saw a large number of men coming to us"—describes the dispositions of that first Franciscan community in this way: "The brothers were filled with a salutary joy . . . because they were ardently thirsting for the advantage to be gained by their neighbors whom they wished to grow daily in numbers and to be saved thereby" (1 Celano, 27).

The General Chapter has examined and discussed, and urges research and discussion on, the following points:

- We need to conquer discouragement and indifference by an effort to live our Franciscan vocation ever more authentically. From a renewed zeal for our life, there will arise a greater availability on the part of all for the work of vocations, a work which should have priority and which requires study and effective programs on the provincial and national levels.

- Vocational animation and promotion, developed in different ways, should not be the duty of only one or more assigned friars or of a commission for vocations,

but also the concern and obligation of the entire Province.

- According to the possibilities and the different situations, vocational promotion is directed to boys, adolescents, and young men. The General Chapter insists that pastoral work among the young should have priority as compared with other duties of the apostolate, with the willingness, if necessary, to close houses and works in order to develop the vocational apostolate.

- Title I of chapter II of the Constitutions is dedicated to "Fostering Vocations" with a call for prayer and action. There is the explicit request for a "vocation program" in each Province which should organize days of prayer and prayer experiences, doctrinal and methodological renewal, and the preparation of teaching methods for vocational promotion.

- Provinces which work in the same country should also recognize the need to coordinate their efforts by means of a Secretariat for Vocations on the national level.

- Vocation promoters should be free from other duties, collaborate with diocesan vocation centers, and possibly give

impetus to "vocational communities" in which vocations can more easily make first contact with our family. All initiatives at this level are destined to increase and have greater binding force as long as the problem of vocations continues to be one of the pressing problems of the Christian community.

- In many Provinces the first contact with candidates occurs in the minor seminary. There are today many objections and difficulties concerning the minor seminary, but various psychopedagogical studies have ascertained the existence and the validity of a vocation from childhood. "An inquiry made in France among some thousands of seminarians, young priests, and adult vocations had this result: 63.8% thought about becoming priests before the age of twelve" (M. Panciera, p. 25).

Because the dynamism of vocations can be present at different ages, even in the early years, it is necessary to use all means, even the minor seminary in countries where it has been tried, in order that, under the influence of grace, the seed of a vocation can grow and mature

until the definitive choice of a state of life.

Besides the care of minor seminaries, the Provinces should give special attention to the search for the formation of adult

vocations; they should work out a program for admission and discernment and give new value to the vocational promotion for religious brothers, their formation, and their role in the community.

Your Minister, most affectionately
in our Seraphic Father,

Fr. Vitale M. Bommarco

Rome, September 17, 1978

Feast of the Stigmata of our Holy Father Francis



Dialogue with "the Little Man"

Me: You, little man of Assisi, are
little in every tangible quality of human living—
Little you are in stature, little in a little town in a
little shop in a little room.
Little you are in learning, known to make grammatical errors
in your little instructions for your friars minor.
Little you have of possessions: one tunic, a cord, a pair
of sandals, and a staff. An inspiration from the Gospel.
Little understanding do people have of you. You left your
father's big business; you laughed and drank in taverns
no more; you disowned your horse, armour, and sword,
and became a little little.
Why? You, little man of Assisi, why?

Francis: A little sharing, my dear son.
It is when you become little in yourself
that He becomes big in you.

Frank Chooi, O.F.M.

The Martyrdom of Saint Peter Baptist

DIDACUS CASANAVE, O.F.M.

FRAY MARCELO DE Ribadeneyra was Saint Peter Baptist's companion and confidant during the two years in which he was stationed at the Franciscan mission at Miaco (Kyoto, the then capital of Japan). He remained the Saint's subject for another year, while stationed at Usaca (Osaka) and Nangasaqui (Nagasaki). Fray Marcelo and the three other friars stationed at Nagasaki were ordered expelled from the country by a local magistrate. They were placed in a Macao bound Portuguese ship, and since the ship was not yet ready to depart guards were posted to prevent their debarking.

When the edict condemning all those who tried to proselytize Japanese citizens was promulgated, the six friars stationed at Kyoto and Osaka were imprisoned and then brought to Nagasaki for their execution. The Portuguese ship, however, was so slow in transacting its business that the Nagasaki friars were still detained at the harbor when the friars from the north were crucified. The guards could keep the friars from debarking, but they could not hold them incommunicado. With so many merchants and stevedores coming and going, the friars knew everything that was going on in the city.

The persecution of 1597 was directed only against those who were very actively engaged in the work of Christianization. Many Christians, including several Portuguese merchants, witnessed the crucifixion of the protomartyrs. Fray Marcelo received his information from firsthand sources.

Brother Didacus Casanave plans to publish a complete biography of St. Peter Baptist in translation from Fray Marcelo de Ribadeneyra's book, as well as a paper based on another section of the same book, written to commemorate the 400th anniversary of the first Franciscans' arrival in the Philippines. Brother Didacus, a member of the Province of St. John the Baptist, who holds a degree in civil engineering, is now semi-retired and serving as refectorian at Duns Scotus College, Southfield, MI.

Few men could have written as accurate an account of Saint Peter's martyrdom as he, therefore; and no one could have written a more accurate biography.

AS FRAY PEDRO Bautista approached Calvary, he asked which of the crosses was his, and when it was pointed out to him he ran to embrace it and woo it with sweet words. When they tied him to the cross, he asked his executioners to nail him to it so that his death might be as close to that of Christ as possible. Then, with his eyes directed toward heaven, he became so enraptured in his approaching glory that he could not listen to any of the inopportune voices pleading for his blessings and prayers. After a while, he sang the psalm *Laudate Pueri Dominum*, and as he finished he heard the voice of a child asking, "What are you singing, Father?" Though the least movement of his head was extremely painful—because of the iron collar, a feature peculiar to the Japanese method of crucifixion—he looked down beneath his left arm where he saw the holy child Antonio. In spite of the excruciating pain, he managed to smile lovingly at the young boy who had actually been his teacher.

As he hung on the cross, Fray Pedro Bautista reminisced about his earliest days and months in Japan. He was forty-eight years

old when he arrived, and what seemed relatively easy to the younger friars, he found extremely hard to learn. The fear crossed his mind that he could be the Commissary of the Franciscan Order in Japan, the prelate of the friars and their spiritual director, but... never a real missionary unless.... For, how could he be a missionary to the Japanese when he could not communicate with them? And how could he communicate with them when he found it impossible to learn their language?

This was the situation at the Franciscan mission in Miaco (Kyoto) until two little acolytes, aged eight or nine, took the commissary under their tutelage. Antonio and Luis, the youngest acolytes in the mission, taught him how to pronounce the Japanese syllables the way little children are taught to pronounce them. It was thus that our holy martyr became so proficient that he developed into a great missionary, in a language learned from the mouths of little children.

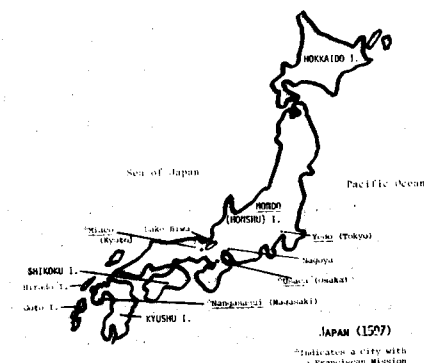
Little Antonio and little Luis had grown very much in the four years that had passed. They had grown into very mature twelve-year-olds who took their Faith so

seriously that when given a chance to free themselves, they chose martyrdom with the friars.

But tied there to his little cross, Antonio still looked like a child, at least to this middle-aged friar who had been his student. At this moment in his recollections, one of the executioners approached the boy and plunged a spear through his heart!

Fray Pedro Bautista returned to earth in an instant. Any selfish idea that he had harbored of dying alone with his God, disappeared with the execution of the child. It was only then that he looked around him and realized that he was in the middle of all the crosses. Since our Lord had chosen him to be the valiant captain of such an illustrious company of soldiers of the Cross, He ordered that he should be crucified in their midst. His five sons and subjects were stretched out to his right. They were Fray Martin de la Ascensión and Fray Francisco Blanco, priests; Fray Felipe de Jesús, an ordained deacon; and Fray Francisco de San Miguel and Fray Gonzalo García, lay brothers.

One row of ten crucified Japanese stretched out to the left and another of the same number to the right of this group of six friars. These twenty Japanese included three Jesuits, Brothers Paul Miqui, João Goto, and Diego Qulsay, the last two invested with the habit in prison



just a few days before their martyrdom. The other Japanese included, besides the holy children mentioned earlier, fifteen heroic laymen, some of them almost as young as the holy children. They ranged from a thirteen-year-old to a grandfather, from middle-class professional men to ordinary laborers. All of them were Franciscan tertiaries, and all of them very active in catechetical work.

To adorn his crown with still another merit, our Lord allowed Fray Pedro Bautista to be the last one to die. He had to die for each and every one of them and felt a lance pierce his heart every time a spear penetrated the heart of one of his beloved children. He blessed each and every one of them as he breathed his last. Then, as he saw two of the executioners approaching him, he intoned Christ's last words: "In manus tuas, Domine, commendo spiritum meum." Two lances pierced his heart simultaneously,

as the last word left his lips. As his soul departed to rejoice in its eternal inheritance, the blood flowed from his sides as from a forge of divine Love. His blood, like flaming metal, ignited the hearts of those who were present in a great love and devotion toward our Lord. At the sight of the glory of God shining so brightly in the triumph of his glorious Saint, those who were present praised him and his works.

The events described in this account took place on a hill overlooking the city of Nagasaki, on a Friday, February 5, 1597.¹

¹(Trans. note) St. Peter Baptist and his companions, the witnesses of Christ, the Twenty-Six Protomartyrs of Japan, were beatified September 14, 1627, by Pope Urban II. They were canonized by Pope Pius IX, on June 8, 1862.

The main theme of the episode that appears here, the crucifixion of St. Peter Baptist, is an almost literal translation of pp. 549-50 of Fray Marcelo de Ribadeneyra's *Historia* of the Franciscan Order in the Far East, the first edition of which was printed in Barcelona in 1601. Adaptation for this version includes a flash-back and a few explanations taken from elsewhere in the 650-page book.

Only the effects of the iron collar are described in the crucifixion of St. Peter Baptist. For a more detailed explanation of its use, see the account of St. Philip of Jesus's crucifixion, p. 571. For a complete description of the causes of the persecution and the manner in which it was carried out, cf. pp. 321-537. For the names of the protomartyrs and their individual biographies, cf. pp. 539-650. Finally, for a biography of Fray Marcelo, cf. pp. xii-xxviii, xxviii, 343-44, 434, and 454. The dates of beatification and canonization come from the *New Catholic Encyclopedia*, 1967 edition, vol. 7, p. 835.

Congratulations to Father John Vaughn Elected Minister General June 1979

We would like to extend our heartiest congratulations to Father John Vaughn, O.F.M., upon his recent election to the post of Minister General of the Order of Friars Minor. Before becoming Minister Provincial of the Santa Barbara (California) Province, Father John had served in Guadalajara, Mexico, taught at St. Anthony's Seminary, Santa Barbara, and been Assistant Novice Master and Novice Master for his Province. He studied at the Gregorian University in Rome, where he received a Licentiate degree. He is the second American to be elected to the office of Minister General of the Order of Friars Minor.

Sharing Franciscan Life

CONSTANTINE POHLMANN, O.F.M.

FRANCIS LEFT the attractive inclination to withdraw completely into solitude to lead a contemplative life. The Spirit of God revealed to him through Sister Clare and Brother Sylvester: "I want you to go out and preach, because God has not called you to live for your own sake alone, but also for the salvation of your fellowmen." And the Saint's answer to this message was: "Let us go in the name of the Lord."

Thus it happened that he created something wholly new, and in fact not so much according to a well laid plan, but in answer to a charismatic impulse. His was a community which distinguished itself from the customary monastic communities of the day in practically every direction. Thereby it also pointed the way for future communities. This religious brotherhood, according to the standards of its day, introduced something new and revolutionary, because whatever had been linked with the notion of an Order was now turned upside down.

- The religious communities of the day had stability. The Franciscans were mobile, and not attached to just one convent.

- The former communities had the principle of hierarchy, with the abbot at the top for life. This group was supposed to be a community of brothers, conscious indeed of the office of superior, but an office limited to short terms.

- The old orders had common property and were completely self-supporting. These brethren wanted to own nothing and lived from hand to mouth, depending on the kind gifts of others.

- The former sealed themselves off from the world with high walls and almost absolute enclosure. This new community wanted to open itself to the world.

We see the direction expressed in the early writings of some strong allegorical stories under the title of "The Pact of Francis with Lady Poverty." The brethren lead poverty personified up a hill, show her the whole world, and say: "That is our convent." The whole wide world becomes the

stage of the brothers: they do not bind themselves to one place, but conceive of their role in life as that of wandering pilgrims and guests. Thus as they pass through new regions, they gain new horizons. Accordingly, their grasp of newness and of being on the way, as found in the writings of the New Testament and early Christendom, are likewise central for Saint Francis. For him and his brothers, a life of cramped and stuck-in-the-mud regimented order is an impossible task.

Thus Saint Francis and his brothers reach out to the people, in city and village, in the squares and on the streets. They work with the farmers to earn their bread. Or they preach the word of God, encourage, admonish, comfort, and help the sick and the poor, who are their favorite people—the object of their special care and solicitude. Francis entered into solidarity particularly with these. The kiss of the leper is a sign, which goes much deeper than a fleeting kiss would let you surmise. In his meeting with men in need, Francis meets God. This was his basic experience in the beginning. It brought about the result that from then on Francis saw his vocation, for the sake of God, in being close to men, helping them. He became an instrument of peace for the world because he stood in the midst of the world, even though his life was not of this

world.

As regards to means of serving the world by being in the world, Francis did not engage in any theological or pastoral considerations. A minimum of laws and "institutionalization" was to leave room for a maximum of Gospel and spirituality. Francis hardly thought of the what; his great concern was the *how* of his way of life. He knew how to animate himself and his brothers, by the example of his totally Christian life to help build the kingdom of God. Through the witness of their lives, they were to serve the Church and the world. For his reason he wrote to the Chapter: "Honor and praise him with your works. For he has sent you into the world to bear witness to his voice by your word and work."

There existed among the brethren a type of human solidarity that the Second Vatican Council later described in these words: "*Gaudium et spes*, the joy and hope, the sadness and anxiety of people today, especially of the poor and distressed, are also the joy and hope, the sadness and anxiety of the followers of Christ. And there is nothing truly human which does not find an echo in their hearts." Our General Constitutions say:

Wherever they are and whatever they do, the friars minor are to be a sign pointing to the coming of the kingdom of God. They should proclaim it, as they call men to

Father Constantine Pohlmann, O.F.M., is a member of the Saxony Province ordained in 1949. He delivered this paper at the Assist Chapter of the Order of Friars Minor in October of 1976. The present translation is reprinted with permission from the PFL Resource for October-November, 1977.

conversion by their example and their words, as they invite them to love God and their fellow man. In this way they contribute to the growing transformation of human society into one family, bound together by brotherly love [Spiritual document, Art. 61].

This is a hazardous goal for which the lesser brothers of all the centuries have worked in their own unique way. They preach at home and in the mission and administer the sacraments. They found hospitals, homes for the aged and for orphans, boarding schools, universities, language institutes, and even banks like the "montes pietatis" to help financially poor people to escape usury and get short term interest free loans. They mediate between warring parties and cities. They have been a living example of brotherly communion among men. We can't omit, either, the warehouses of foodstuffs friars have established in areas of hunger and drought, aid for moral outcasts, aid for development coupled with missionary presence, homes for students, schools for the poor, adult education centers. Over and above all this come the many visits and conversations which serve as a chance to listen to people, to make them happy, to give them solace and encouragement, to help them become more human. In many countries this is done by small communities of the

brethren plainly and simply living and working with the people. If these communities are inwardly strong, such an apostolate can have a real witness value.

This turning to the world and to men should be carried on with imagination today and guided into new paths. We must often go further and make these social outcasts our primary concern. A one-sided hobnobbing with the rich and the learned, with the rulers and the powerful, is not Franciscan, even though these groups should not be excluded from our care, and not just because we need them to help us help the poor.

Francis looks upon himself in the perspective of Jesus, who gave his life for men, living completely for the Father and completely for men. "He hung on the cross for souls." This little word, *for*, is crucial. We speak of Jesus as "the man for others," as "being for others." Well, Francis adopted this ideal of "being for others" as his own identifying hallmark in living according to the Gospel.

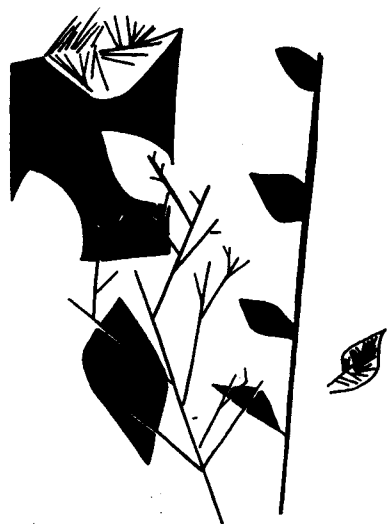
But here comes the big problem: How is this "being for others" going to happen in us? From the beginning until today, the Franciscan religious community has lived more or less in a state of tension between community and mission, between living in their own convent

groups and turning toward other people in a caring and brotherly fashion. In the earliest days, however, there were no convents. The brothers lived and worked together wherever they happened to be, whether in a shed or a church. Soon there developed at least some rudiments of stable convents: Rivo Torto and the early Portiuncula, even if these were still so primitive that they had to mark off their sleeping areas on the floor with chalk. Still, with the growing number of the brothers, it became necessary to have communities bound to a certain place. This was so already in the last years of Francis's life, so that we can say community living played an important role from the Order's very beginning. Francis, moreover, sent his followers out two by two, never alone. Even the hermitages provided a minimum of communal living: a common place of habitation, obedience to superior, common praying of the hours. Above all this, however, there is something which cannot be contained in the statutes but is still most meaningful: brotherly love. The First Rule says, simply and forcefully: "Let each one love and care for his brother, as a mother loves and nourishes her child: for this is how the Lord will show him his favor [grace]."

In the course of the centuries, convent life developed many monastic features: high walls,

very strict enclosure, detailed order of the day. Now we sense that much of this contradicts the earliest ideals of Saint Francis, and we are trying to dig out the things of timeless value from under the crust that circumstances have accumulated. We are trying to restore the original picture of Franciscan living. On the one hand, we realize that we cannot start over from scratch, just as we know that Christian life today cannot simply impose on everyone the ideal of common life depicted in Acts 2. Still, this somehow remains our ideal. Whatever name we give it, we feel a nostalgia for the primitive Franciscan life, which was led more by charismatic impulse than by rules, more by creativity than by statutes, more by fraternal deeds than by words, more by openness than by cloisters, more by Gospel simplicity than by planned strategy, more by imaginative action than by foot-dragging reaction. We know that precisely this Franciscan way of life so fascinated and attracted the men of that time that whole crowds of followers entered the Order. People looked less to the individual works and activities of the friars than to this wholly new model of brotherly living that they manifested.

What does this model look like? One of its facets looks to men in the world, while the other is turned toward the community



within the convent. Francis compares this community to a family: the brothers, he says, should show one another that they are members of the same family (2 Rule, 6). Here again Francis reads something from the Gospel and lives it. He observes how Jesus is present for men and how he motivates his disciples to live in the same fashion. At the same time he observes how Jesus ever and again gathers his little family of Apostles, how they live together, pray with one another, have a common fund, and how he occasionally leads them to a "solitary place" so that they can be with each other to rest and gather new strength.

Franciscan community embraces the following: looking after the young and the old in a brotherly manner; love, under-

standing, and careful attention to the "otherness" of others; sharing of meals and domestic duties; conversation which aids not only in work but also in recreation, resolution of conflicts, and common prayer. Above all this, there has to be brotherly sharing. And only a true sense of poverty makes a real brotherly community possible.

Life in community provides us lesser brothers with new strength, encouragement, and an on-going opportunity for refining our motives. It is indispensable, therefore, that we live and work in community, even though the very best community will harbor problems and tensions arising from the differences of its individual members.

Our apostolate has a certain priority in that we live not for ourselves but for others. But we can sustain this presence for others only if we carry out a constant renewal of our motives through our common conversation, prayer, meditation, and recreation with our brothers in the community. Otherwise we get deflated, lose our inspiration, and allow our spirituality to atrophy.

So there will always remain the tension between outwardness and inwardness, between life in Franciscan brotherhood and its radiation outward. This is only to be expected; we just have to recognize this tension, bear with

it, and work through it, keeping in mind our life together as brothers and our fraternity with others. We become more conscious of the tension when we note that objectively the communication with others has priority, while subjectively the fraternal life within holds first place. But perhaps the question of "priority" between the two is just as futile as the question, "Which is more important: breathing in, or breathing out?" The main thing is that we look at these two sides of our life, not as mutually exclusive, but rather as two sides of the same coin.

We are not free to question whether our communities have to be open to the outside. On the contrary, we must nowadays look for new directions in our apostolates and in our openness to the outside. Questions arise about the *what* and the *when*, about the *how much* and the *how*. And we should be constantly able to render a responsible account of ourselves. To facilitate this process, I would like to offer a few suggestions and stimulating passages from the Gospel, the Rule, and the General Constitutions.

1. Apostolic work in and for the world is our task; i.e., we should live, not for ourselves, but for others. We must find new ways to do this today, new ways to attain new goals, but without neglecting

yesterday's proven forms (CCGG, Art. 8, 100, 1).

2. If our work toward the outside is to have a real power to radiate into the world, it demands real fraternal, communal living. Otherwise it isn't genuine. The ideal of our own community could well be that of the primitive Christian community of Jerusalem as portrayed in Acts 2:44-47:

Those who believed, shared all things in common; they would sell their property and goods, dividing everything on the basis of each one's need. They went to the temple area together every day, while in their homes they broke bread. With exultant and sincere hearts they took their meals in common, praising God and winning the approval of all the people.

3. Only if we have become "men of God" can we be wholly and entirely "men for others." Our personal prayer and common prayer, meditation and worship, are the sources of our apostolate. These sources are particularly fruitful when the whole community is nourished by them and renews them through new forms and frequent participation. In this fashion, common prayer can become the expression of common belief and of life in common.

4. Franciscan brotherly communal life has to keep its priority. It must not be weakened or called into question because of our

interaction with others. Burdened as we may be with work outside our convents (in parish, school, research center, hospital, etc.), we dare not neglect our primary commitment to our community. Whoever fails to heed this caution and lets a task on the outside take priority over his community duties, is going the wrong way and is actually endangering the community. He should have his motives renewed in a friendly but emphatic way.

Communal living consists of a community house and table, common goals of life and human interaction/exchange, and communal prayer. Only if these factors are solicitously provided for can the brothers "build the common life as a family united in Christ" (CCGG, Art. 40).

If a certain good work is hard to reconcile with the practice of common life, this is not sufficient reason to exclude it completely on a short-term basis. But the major condition for taking on such a mission remains that it cannot last too long—or at least, that the possibility of participating in communal life still exist (CCGG, Art. 97, 2). "Superiors should be watchful that the brothers not be bound to commitments that are incompatible with their life according to the Rule" (CCGG, Art. 91, 1).

The enclosure receives new motivation in the General Constitutions. Its role is not so much to

ward off danger, as to safeguard solitude and privacy. Each community with all its freedom and openness to the world needs an area of privacy, which should normally not be disturbed. Otherwise we become physically and psychologically overtaxed. And this should hold for all convents without exception.

According to the freedom our Rule gives us in the choice of work, our Order is very adaptable and allows room for charismatic impulses and for new movements. Our fraternal community with others will develop different characteristics in various countries. Eventually the local statutes should contain different expressions of this variety.

Very often the brothers in one convent carry on various labors within or outside the convent, while for the rest they live their life in common. An ideal situation seems to be that found in team ministry, which has special sign value for human integration as well as for the union of all men among one another and with God.

The Nicaraguan poet Ernest Cardenal wrote a volume called the "Book of Love," a book worth reading despite its independent tone. In it he says, "All religious living is simply a question of love." So our living for others, flowing from the spirit and power of Jesus's "existence for others," has love as its essence—love with

two dimensions: one toward people in the world, the other toward the brothers in the community. And these two dimensions create a fruitful tension. Although such tension can, if misunderstood, cause great difficulties (to which each of us can witness), it can also be seen as a dynamism reinforcing both dimensions—facilitating mutual support of the two.

It may be that an "absolute" balance between the dimensions is not the ideal, not even desirable; for each of us lives in a world of his own to some extent, with his own patterns and laws. One leans more toward the outside, while the other favors the inside; and each one bears a wound here and there. But I am convinced that if we just make the initial effort to live both dimensions and to unite them in the one universal dimension of love, the weaknesses of one will be healed again and again by the

strength of the other.

We should let ourselves be spurred on by outstanding example:

- The community of the Apostles, who lived with the Lord and became his messengers to the world;

- The primitive community of Jerusalem, who were "one heart and one soul," and who shone so brightly that they were beloved of all and won many new disciples for the Lord;

- The first Franciscan communities, whose members lived with one another and for one another, and who carried the Gospel from the Portiuncula into the world, making their lives an unmistakable witness to the love of Jesus Christ.

The love of the Lord will also strengthen us to give this witness. To paraphrase Cardenal: Just as all religious living, so also is the brotherly sharing with others "simply a question of love."

God's Will

Better
to sing
The harmony scored
Than
To be sharp or flat
But
Who can really
Read

Susan Saint Sing

Infirmary Escort

*Dedicated to the memory of
Reverend Mother Mary Im-
maculate, P.C.C., Foundress of
the Poor Clare Monastery of
Our Lady of Guadalupe,
Roswell, New Mexico*

The Mass is ended.
We take up bell, candles, and psalm
to meet the priest
bringing the King to the one
who cannot come to Him.

The tinkling sound is more music
than alert
as the small procession moves
through hushed hosannas—
bell-chime, candle-flame, praise
to the Lord of heaven and earth—
down the cloisters, up the stairs,
past cells that stage the lonely
drama of sacrifice,
to the Immaculate room,
the sick-bed
where our worn Mother
barely stirs, but waits.

We find our knees in the bright silence.

II

Her eyes open to the lifted Lamb,
in that sea of whiteness—
sudden pools of blue,
deep with memories,
where welcome gleams like sunrise
in vast Southwestern skies.
One thinks of fountains
springing up to eternal life.

Body of Christ.

Amen.

Lids close over the waters.
There is no need of prayer;
One greater than our hearts is there.

III

The air is charged with mystery of faith
as we retrace the hallowed path
through rows of nuns
leaning on edge of worship.

The enclosure lock clicks.
Candle-flame catches breath still fragrant
with the kiss of Christ
and dies of it.

The silver tongue falls mute until—tomorrow.

Sister Mary Agnes, P.C.C.

Faith of Our Fathers:

Religion in American History

JAMES S. DALTON, PH.D.

The *Faith of Our Fathers* series of books reviewed in this article was published in 1977 by Consortium Books (Box 9001, Wilmington, NC) and includes the following volumes (cloth, \$9.50; paper, \$5.95):

1. *Jesus Christ*, by E. Glenn Hinson. Pp. xvi-187.
2. *Reform and Renewal*, by John P. Donnelly, S.J. — Pp. viii-177.
3. *The Pilgrims*, by Dewey D. Wallace, Jr. Pp. xviii-240.
4. *Religion, Awakening, and Revolution*, by Martin E. Marty. Pp. xiii-178.
5. *A New Christian Nation*, by Louis B. Weeks. Pp. vi-134.
6. *The Church Goes West*, by Myron J. Fogde. Pp. viii-231.
7. *Destiny and Disappointment*, by Raymond H. Bailey. Pp. x-140.
8. *Change and Challenge*, by Jonathan A. Lindsey. Pp. viii-144.

Over the past fifteen or twenty years a virtual explosion of new knowledge about the history of religion in the United States of America has occurred. Spurred on by the celebration of the bicentennial this explosion brought with it a number of new approaches to the study of this religious history based on the methods of social sciences such as

sociology, anthropology and computerized quantitative studies. Disciplines such as the History of Religions and Literary Criticism have also contributed to new and exciting insights into the story of American religion and religions. This situation has created a dilemma for the non-specialist reader of American history facing a maze of new scholar-

ly studies appearing on the current market. The time has come for a thorough review of the large body of literature in American religious history to make it accessible to the ordinary reader.

In response to this situation Consortium Books has come up with an excellent set of eight books under the general title of *Faith Of Our Fathers*. This new series begins to fill the gap between the specialist in American religious history and the interested general reader. Taking into account the most recent research and methodologies, *Faith Of Our Fathers* is written for a public not acquainted with the technical problems and sometimes impenetrable jargon of the specialist. This should not be taken to mean that specialists in religious history would not also benefit from a reading of those volumes exhibiting as they do a good deal of careful research and some penetrating insights. However, this series is primarily intended to aid the non-specialist in developing a basic knowledge of recent developments in the study of religion in American history.

Faith Of Our Fathers would also be useful for the classroom on the advanced high school or introductory college level. Several of the volumes could be utilized as well in short courses for adult education programs.

Perhaps the most efficient way to introduce the present reader to *Faith Of Our Fathers* is by briefly surveying the eight individual volumes. In this way one could select the particular volumes of special interest or commence a systematic reading of the entire series.

The first volume *Jesus Christ* does not begin with the American religious situation. Concerned rather with the development of the early Christian community, it seeks to examine the origins of that religious tradition which has most profoundly shaped the American scene. Although written by a Southern Baptist, religious faith enriches rather than detracts from historical scholarship. Professor E. Glenn Hinson (Southern Baptist Theological Seminary, Louisville, Kentucky) exhibits a firm grasp on important recent developments in biblical scholarship and how these have affected the understanding of early Christianity. He provides an excellent summary for anyone who does not have the time or technical expertise to wade through contemporary scholarly and methodological disputes. A rather sketchy survey of the period from 200-400 A.D. appears to be the single flaw in the volume. The sections analyzing development of the New Testament are excellent.

The second volume *Reform and Renewal* by John Patrick Donnelly, S.J. (associate professor of History at Marquette University), concerns itself with the Middle Ages and Reformation. Although not as strong as the first volume, it is nonetheless a clearly presented summary of the period with careful attention paid to the social, economic and political contexts of religious events. A rare treat for the reader is provided by the attention which this study pays to the literary side of the Middle Ages. Professor Donnelly draws a surprising number of insights from medieval poets such as Sidney and Spencer. In addition, a clearly writ-

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ten exposition of the Reformation period is without polemical biases. This section, however, suffers from a lack of attention to Catholic reform in Spain and a sketchy analysis of the role of the Jesuits in the Catholic Counterreformation.

Volume three is entitled *The Pilgrims* and begins the series' treatment of American religious history. In his contribution Professor Dewey D. Wallace, Jr. (George Washington University), attempts to argue a two-pronged thesis: 1) settlement of New England was intended to duplicate the religious forms of the old world, e.g., religious uniformity and 2) the experience of the Puritans in their new American environment made this impossible and necessitated new religious patterns, e.g., religious pluralism. The Puritan attempt to continue the ways of the old world and the breakdown of this attempt followed by creation of new religious, social and political forms are closely examined. Puritan theology is placed firmly in its historical setting. Many readers will also be interested in Professor Wallace's excellent summary of recent studies of the Salem Witchcraft trials. Although the final chapter concerning Indians and slavery appears to be an afterthought it does take seriously the dilemma which their tragic history raises for the history of religion in America.

Religion, Awakening and Revolution, the fourth volume of the series, is another careful and readable study from the pen of one of the most prolific scholars of American religion, Professor Martin E. Marty of the University of Chicago. Intriguingly, he begins with a historical sketch of Indians and Blacks and the

challenge which they present to the theme of "equality" in American religious history, a theme he previously emphasized in his National-Book-Award winning *Righteous Empire*. The major concern of the present volume is the period spanning the First Great Awakening of 1735-1750 to the American Revolution of a generation later. Professor Marty analyzes the First Great Awakening as what one social anthropologist, Ernest Gellner, has called a "hump of transition." Here the old symbols of Puritan America were transformed by a new set of American institutions and values. This transformation is then linked into the political transformation of the American Revolution. These two events of revival and revolution in the eighteenth century decisively shaped the new American nation which emerged at the end of this period.

The next volume of the series, entitled *A New Christian Nation* is, perhaps, the weakest volume of *Faith Of Our Fathers*. Although adequate, the treatment appears overly textbookish. Simply retelling the familiar story of the early nineteenth century, Professor Louis B. Weeks does not attempt any significant analysis of the importance of inter-relationships of these events. In chapter six, for example, the topics of temperance, women and slavery are not related to the revivalism, theology or social changes occurring at the same time.

The Church Goes West by Professor Myron J. Fogde (Augustana College) is a striking analysis of the period of American history referred to as the "Gilded Age" extending from after the Civil War until the opening of the

twentieth century. Although the title is slightly deceptive (one chapter deals with the mid- and far West only briefly), the book delves deeply into the religiously earthshaking changes of a catastrophic civil war, rapidly developing urban industrial centers, Catholic and Jewish immigration, the rise of evolutionary science and biblical criticism, and the appearance of new religious movements. Religious responses to Reconstruction, the Spanish-American War are also included in Professor Fogde's analysis. Liberalism and the Fundamentalist movement, missionary enterprises, Sunday School and Temperance, and the new Holiness movement are seen as only a few of the Protestant responses to a rapidly changing American society. This was a crucial period for the shaping of many of the religious patterns of twentieth century America.

Volume seven, *Destiny and Disappointment*, by Reverend Raymond H. Bailey (pastor of the First Baptist Church in Newport, Kentucky), draws its inspiration from a recently popular "civil religion" theory which, in the author's own words, asserts that "The history of Christianity in the United States can't be found in denominational statistics and creeds; it is revealed in the foreign policy, economic structures, social relations and moral values of the society." (p. 11) In this volume Reverend Bailey ranges widely in these areas covering the period from the First World War, through the Depression of the 1930's and the years of World War II, up to the early 1950's. Touching on various aspects of American life and letters (his analysis of the 1920's and 1930's is especially enlivened

with literary allusions), he examines liberal and fundamentalist responses to the "roaring twenties" and the depression; the role of religion in the "just war" against Hitler; the "coming of age" of the American Catholic Church after the second war; and the significance of post-war Catholic figures such as John Courtney Murray, Cardinal Francis Spellman, Dorothy Day and Bishop Fulton J. Sheen.

The final volume of the series is entitled *Change and Challenge*. Jonathan A. Lindsey, a professional librarian (Meredith College, Raleigh, North Carolina), concerns himself with an overview of the confusing and complex religious developments from 1950 until 1975. Most intriguing about Mr. Lindsey's treatment is the way in which he organizes his rather diffuse materials. After an initial general chapter he divides the book into units on theology (especially that



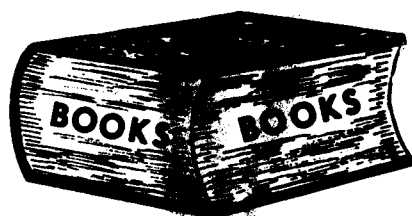
of Paul Tillich and Reinhold Niebuhr), ritual, social action, religious movements and the responses of established churches to the changing situation. One feels a need for more extensive interpretation but, perhaps, the events described in this volume are too close to us for such in depth analysis. Mr. Lindsey's study will be especially valuable to those seeking a way to organize the confusing religious situation in America over the last twenty-five years.

In conclusion, the *Faith Of Our Fathers* series is an excellent way of reading oneself through the history of religion in America, although those who wish to pursue this reading further will not find too much help in most of the volumes (only five have lists of suggested readings or footnotes; none include indices). Volumes one, three, four and six are excellent while two, seven and

eight are very good. Only volume five can be classified as weak.

Faith Of Our Fathers is not only a set worth reading for the information and approaches which the series represents. It is also a sign that the age of denominational polemics and providential history in descriptions of American religion are drawing to a close. Scholars from various religious communities have succeeded here in giving balanced and fair assessments of the impact of religion on the United States. It can be recommended for believing Christians and Jews seeking to examine their religious roots. It would also satisfy the critical non-believer who seeks to understand the enormous impact that religion has had on the development of American history and culture. Consortium Books is to be congratulated for this impressive contribution to the spread of the knowledge of religion in America.

★



Communion with God: The Pathways of Prayer. By Sister Immaculata, O.C.D. Huntington, IN: Our Sunday Visitor Press, 1978. Pp. xii-147. Paper, \$2.50.

Reviewed by Mother Mary Francis, P.C.C., well known author and Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, NM.

Communion with God is rather a large treasure for so small a chest. This unpretentious looking little paperback would have value if only for its gentle refutation of the all too widely accepted premise that prayer is extremely difficult—an abstruse art for the spiritual elite and sheer rock-splitting for the rest of mankind.

Sister Immaculata, O.C.D., a Carmelite nun from a monastery unidentified here, gently slips this premise away like a rug from under one's feet and leaves her readers very happily on their backs looking up at a new sun of warming simplicity and engaging light.

So many dour treatises have been

written on the difficulties of prayer. Without denying that prayer calls for effort, for self-discipline, for the perseverance which comes hard to a fallen and fickle race, the author presents prayer as the natural idiom of man. If it is difficult, it is usually we who make it so. It cannot be all that agonizing to communicate with a dearly loved Person.

Much of this small volume is the author's commentary on the works of Saint Teresa of Avila, notably her *Way of Perfection*, and gives a good sampling of the teaching of St. John of the Cross, quite a number of excerpts from the writings of Father Garrigou-Lagrange, Brother Lawrence, *The Imitation of Christ*, and the *Spiritual Legacy* of Sister Mary of the Trinity, a Poor Clare nun of modern times. It is a lively commentary with its own witness of experience to add to the classics. Sister Immaculata's insights on the subject of faith with which she begins her work are fresh and penetrating. "The man who believes sees; and the more he believes the more he sees" (p. 8). This cuts straight across both languor and the aggressiveness of some modern approaches which agree to believe when they have seen.

The same straightforwardness pre-

vails throughout. Witness this incisive comment: "...we see that in our prosperity we were walking in darkness, and if not in serious sin, at least we were living for ourselves, with that dullness to Divine realities which can never be cleared away without the cleansing power of suffering" (p. 17).

Sister Immaculata is not afraid to offer some signposts with the surety of one who knows where she is going because she has already often been there. "God is very disappointed if we do not want what he wants to give" (p. 23). Nor to declare that "Perhaps not all at once, but sooner or later all the personal disorders will appear and have to be removed before there can be any progress" (p. 38).

There is a simplicity about this whole book which gives unmistakable evidence that the author is herself a woman of prayer. She does not need to be clever. There is no ostentatiousness of style. Only, throughout, the ring of simple truth. Directors of novices should find this little volume very helpful in outlining their own instructions on prayer to beginners. Then the directors could use it themselves. As could all of us who sincerely wish to grow in a life of prayer.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Make Space, Make Symbols: A Personal Journey into Prayer. By Keith Clark, O.F.M. Cap. Notre Dame, IN: Ave Maria Press, 1979. Pp. 112. Paper, \$2.45.

This eminently readable book is a theological and experiential treatise on the perennial problem of the serious Christian and/or religious: prayer. Well aware that prayer

consists in making us available to answer the knock of the Lord (Rev. 3:20). Father Clark highlights the important and illustrates ways of creating opportunities for prayer. Included in his approach is the selection of *your* places for prayer, *your* times for prayer, *your* words (or lack of words) for prayer. Brief chapters on faithfulness in prayer, return to prayer, self-knowledge in prayer complete a personal account of life with God that many people of prayer will be able to identify with.

Separated Brethren: A Survey of Protestant, Anglican, Eastern Orthodox, and Other Denominations in the United States. By William J. Whalen. Huntington, IN: Our Sunday Visitor Press, 1979. 3rd rev. ed. Pp. 252, including bibliography and index. Paper, \$5.95.

After an introductory essay on the American religious scene and a chapter delineating the major differences between Protestantism and Catholicism, the author proceeds to give historical and doctrinal accounts of the major world religions with adherents in the United States. Not only are main-line Protestants like Lutherans, Methodists, Presbyterians, and Episcopalians surveyed, but also smaller groups like Mennonites, Moravians, and

Coventers. Unitarian-universalists, Eastern Orthodox, Jehovah's Witnesses, and Christian Scientists are described. A section on cults gives background on Hare Krishna, Moonies, and Scientology. Judaism, Islam, and Buddhism are also treated, in so far as they are found in the United States. Popularly and interestingly written, *Separated Brethren* is a valuable reference book for any library, public or private.

The Purpose of Authority? A Recent Emphasis. By Lucius Annese. Andover, MA: Charisma Press (459 River Road, 01810), 1978. Pp. vi-120, including index and bibliography. Paper, no price given.

This book has as its goal the analysis of thinking on authority in both Church and state, during the sixties. It begins with a definition of authority and goes on to examine its threefold purposes: existential (why it exists and where it is located), instrumental (means and manner of its exercise), and terminal (its goal, bases of legitimacy and underpinning in values). Chapters three and four respectively examine political and religious thought on authority from a broad historical perspective that furnishes background to the description of it in the sixties. Chapter five is a concluding summary.

BOOKS RECEIVED

Champlin, Joseph M., *Together by Your Side: A Book for Comforting the Sick and dying*. Notre Dame, IN: Ave Maria Press, 1979. Pp. 80. Paper, \$1.50.

Holmgren, Virginia C., *The Adventures of Brother Cat*. Illustrated by James McIlrath. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 48. Cloth, \$3.95. (A Children's Book)