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### We Can't Go Back

S LOGANS HAVE a power of suasion, and metaphors often exert an undue influence on thought. "Quality not quantity," for instance, was the banner waved by those who argued reduction in the times for prayer would make us more prayerful communities. "Shared" responsibility and "shared" decision-making are metaphors which have promised more than they have delivered, perhaps because some of us thought that responsibilities and decisions could be partitioned like pies or built out of blocks all the same size. One of the expressions one hears today which seems to be working against religious life is that of the title above: "We can't go back." That metaphor means: A return to religious life as it was before Vatican II is an impossibility; anything that savors of such a return, such as longer periods of prayer, restrictions on personal travel or personal visiting or personal choice of apostolate, is anathema.

A couple of comments are in order. Behind the slogan "We can't go back" may be the same type of resistance to change that resented such good things as vernacular liturgy, greater lay participation in the Mass, and generally good things like community chapters and continuing education. The new ways of Considerable freedom and quite unstructured lives have become old ways now; and all of us, whatever our ideology, quard them instinctively.

Secondly, adopting a practice that fell out of use in recent years by no means signifies a return to a mentality which may have previously accompanied that practice. The rediscovery through experience that common meals, common recreation and common liturgy and prayer are community builders is a case in point. One can promote these without backing some of the stilted versions of them which are part of the experience of anyone over thirty. Again, the increased popularity of "houses of prayer," days of recollection, hermitages, is an outgrowth of felt personal need—a need structured into Franciscan legislation for centuries.

Thirdly, the summons and challenge of Vatican II that religious orders return to the charism of their founder really tells us in a way to "go back to our roots," to know better who we are and where we are

going. The heightened awareness of the import of the "brotherhood" concept of Franciscans is a fruit of such a going back, and legislative efforts to eliminate as far as possible distinctions in religious life between choir-sisters and lay-sisters, priests and brothers, are the result. The key word here is "legislative"; for values to receive more than a nominal acceptance must incarnate themselves in people, and to achieve that incarnation is a function of rules and regulations. The renewed interest in Secular Franciscans is another outcome of "going back."

"Going back," then, is not a bogey-man. Whatever enhances religious life ought to be implemented regardless of its similarity to something of a few years back. Neither triumphalistic complacency ("I knew they would come around to my way of thinking") nor blind adoration of the present (What is going on now is new—even if it is old—and therefore better)— is called for. Rather, with our Father Francis, let us begin again in sincerity and truth.

I Julian Davis ofm

## A Swaying Reed

Who is this one
So hungry?
Look, you should be ashamed
You embarrass us all
Hypocrite
Cast off your superstitions
And join the human race
Don't speak to us of love
You live like a fool
Empty
Change your own heart
Not ours
For the time comes soon
When the winter cold will crush
The swaying reed

Timothy James Fleming, O.F.M.Conv.

# Intra Vulnera Tua, Absconde Me

MOTHER MARY FRANCIS, P.C.C.

WE COME now in our reflecand demanding prayer, "Anima Christi," to another very mystical supplication. "Intra vulnera tua, absconde me": "Within your wounds, hide me."

Religious poets throughout the centuries have become ecstatic in their expressions of this idea. Anyone who has the least semblance of a poet's heart-and certainly anyone called to our way of life as a child of Francis of Assisi and a daughter of Clare, has poetry in her heart!—will respond to the sheer beauty of this mystical thought. But, dear sisters, as I have reminded you before, expressions of true mysticism are very real, very practical. The authentic mystics were the most realistic of persons; that is why they were mystics. They were not put off their path, so to speak, by what is passing and ephemeral, by what is superficial, by what is merely apparent. They saw through to the reality of things. If you would ask me for a definition of a mystic, I might say first

of all: a realist. And if you would question me as to who are the greatest realists, I would probably want to reply: the greatest mystics.

This is certainly manifest in our Father Saint Francis, to whom Holy Church gives a surprising adjectival denomination. "Seraphic." How can a human being be seraphic? But it is a very appropriate appellation Church has designated for him. For Francis is on fire as the seraphs are on fire with love. Again, when the inspired writers, the Fathers of the Church, loved to tell us of the Church issuing from the side of Christ, they were certainly presenting us with a very mystical expression and, therefore, a very true expression. When we are told that the Church comes forth from the side of Christ, we are being taught that the Church is born of his love, which from the beginning of mankind has been associated with the heart, the pulsing mid-organ of the body.

Lovers from time immemorial

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have poetized, dreamed, mused on the heart. "I give you my heart." "Your are in my heart." "With all the love of my heart." And, in more modern times, Jesus himself has given us the devotion to his Sacred Heart as the seat of his love. And so when we say that the Church issues forth from the side of Christ, we declare that she is born of his love. "I will be with you all days, even until the end of time" (Mt. 28:20). He said this, but then he ascended to his Father. He did not remain as the humanly visible incarnate Word of God, but abides with us in the Holy Eucharist and in the Church which had first come forth from his love.

Again, when we reflect on the Church coming forth from the side of Christ, we think, of course. of the blood of his heart. We speak of "my heart's blood" when we have given our all, our very last ounce of energy or attention, to a laborious and arduous work. We say, "My heart's blood is in it!" Very truly and with deepest reverence we can say of Holy Church, "His heart's blood is in her." So, dear sisters, in this very mystical flight in the midst of the "Anima Christi" prayer, "in your wounds hide me," we have indeed an expression of high mysticism—but one which is of its nature a burningly practical praver.

What is it that we would hide in a wound? If we ourselves have

an open wound, what we want to fold into it is something to heal it, something to soothe its rawness. True enough, part of healing is astringency; but this does not pertain to what is hidden in the wound. With this the wound is cleansed. What is hidden in the wound for its healing is something soothing. So, when we say, "In your wounds, hide me." we are presenting ourselves to Christ as a healing factor in the sufferings of his mystical body.

You know, dear sisters, as I was reflecting on this very deeply before giving this conference to you, I looked and looked at the great crucifix in the choir and then at the small crucifix in our cell. And I asked Him to explain to me more clearly what it means to be hidden in his wounds. There came this thought of the healing agent to be hidden in a wound. I hope I do not sound presumptuous when I say. "The Lord revealed it to me." Rather, I say it humbly that, as a matter of fact, he did, as he always reveals every true understanding we are given. Who else would reveal it? So, yes, it was revealed to me that this petition is a love song.

It is not a question, in this invocation, "Hide me within your wounds," of my safety in a superficial sense. It is by no means to say, "Fold me into this wound so that I do not need nor want to be concerned about anything. I

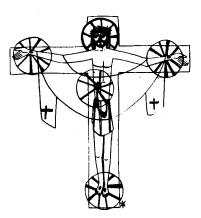
am safe! There is nothing that can trouble me now. I do not have to be involved; I am all enfolded in this wound." No, I do not think the ictus is on me, dear sisters; I believe it is clear that the ictus is on the wounded Christ and that this is indeed a love song. I look at that crucifix and I see him there with the open wounds in his nailed hands, in those bleeding feet, with that open side. And I say, "I have to do something. Hide me in those wounds. Bring me into them to soothe the wounds of your mystical body which is the Church. Let me be a healing, soothing agent. Make me small enough, a little poor one like Saint Francis who can be fitted into the wounds of Jesus. Let me be not angular with hauteur, pride, arrogance, selfishness, but let me be humbly round enough for insertion into the wounds of Christ. Let me not be astringent. Let me not have a caustic tongue, a sharp eye, a harsh word. But let me be the gentle, healing one who brings soothing to the wounds of Christ in his Church." The prayer, I am convinced, is a love song. It is a desire to comfort the Lord.

We can see this quite prominent in the lives of some of the saints, particularly the virgin saints. Remember, for instance, the example of Saint Gertrude the Great (great indeed she was!—great in love, great in giving, great in understanding). Recall

Gertrude's being unable to look at those nails, those wounds, without taking action. During one Holy Week we remember how she took the nails out of the crucifix and put in sweet spices. cloves, instead. Now, there are undoubtedly those, and particularly in our present day, who would throw up their hands and say, "That is just what one would expect of people who talk about brideship and bridal love; no reality! Just playing house in the world, living in a doll's world of fantasy."

This is not true. Saint Gertrude was in love! And love always has to do something; love never just sits by. And so she did what the worldly-minded of a superficially "practical" world would call nonsense, child's play, silliness. But our Lord revealed to Saint Gertrude that he was consoled by her love. Gertrude had inquired of him, you know! She wanted to know whether he had noticed what she had done and if he were pleased. He was.

We are taken back in history to the holy women who were, again by earthly standards, doing perfectly useless things. Christ was dead now; what use to bring spices and waste them? He was the outcast of men, and men had done away with him. But the women had to do something. And that something was certainly beyond the ordinary Jewish burial rites. It was the drive of



love. They wanted to sing him their love song. Only our Lady really understood, really believed, really knew that he would rise again. These women, although they considered that his death was finality and he would be a living being no more, still had to do something. Beyond death went this stretch of love to give human consolation. And we know that they had a great reward: Iesus appeared to them. They had looked after his needs in life. these holy women; they were not about to stop looking after them in death. And because they had set out to do this, they were prepared for an even greater impossibility. They were going to roll away the stone. The fact that it was impossible for women to do this just did not trouble them at all. Somebody they loved was behind the stone, and they were going to roll it away.

In the same way, Saint Mary Magdalene, a frail and battered woman, was to say: "Just tell me where you have laid him. I will take him away" (Jn. 20:15). She did not even stop at: "I'll get help to take him away." Just, "I will take him away." This is the language of love which worldlings and those who know not of love but only of self-satisfaction will never understand, though every true lover understands it readily enough. Love is always seeking to do the impossible. And one may say, dear sisters, that love is always capable of the impossible.

Thus we make, in the midst of the "Anima Christi," this quite impossible prayer which only a lover will understand. "I must soothe vou. I must heal vou. I must help you. Hide me in your wounds." Let us not stop, dear sisters, at a more superficial consideration of our safety, our supposed well-being. Indeed, all that will be so when we abide in the wounds of Christ. Indeed we are safe, but not in the sense that we are preserved from suffering: rather, that we sink down into the midst of suffering. We are hidden in Christ's raw wounds. We, dear sisters, as contemplative women in the Church, should be in all the raw wounds of the Church. in all the raw wounds of Christ's mystical body. We should be a healing agent in the raw wounds of Christ's vicar on earth: we should be a healing agent in the raw wounds of theological pride. of exegetical arrogance. We

should be in all the raw wounds of the Church's beautiful face, of the Church's stricken body.

When we sincerely sing this love song to Christ, "O hide me in your wounds," we shall achieve a deeper safety than we could have dreamed. It is, in a lover's sense, a very perilous safety. We are safe from delusion. We are always in peril of suffering. But what a felicitous peril this is: to be in the peril in which the Son of God always placed himself-in peril of misunderstanding, in peril of betrayal, in peril of denial, in peril of ingratitude, in peril of cavil and plotting, in peril of every human assault. When we are hidden in the wounds of Christ, we are safe from danger and only in the peril in which he chose to situate himself. We cannot ask to be hidden in the wounds of Christ as though sealed off from being wounded ourselves. Rather, hidden in those wounds of Christ, we are safe on a far profounder level: safe from self. Saved unto him, healing him, soothing him, loving him in his mystical body which is the Church.

So, dear sisters, in this prayer there is nothing of the desire to be aloof, nothing of the spineless wish to be released from pain and suffering and earthly reality, but rather agreement to a very suffering safety. Our blessed Savior was always safe in the love of the rather, always safe in the will of

the Father. At the same time, in obeying the Father, Jesus was always in peril of his very life. He was in "danger" of all those things we have just reviewed and many more besides. So, if we do not want to be in peril of misunderstanding, ingratitude, discouragement, perhaps even of denial and betrayal, of acute disappointment sometimes from those from whom we had expected so much, then we had better not make this prayer. This centerphrase of the 'Anima Christi" is going to lead us directly into the eternal finale of the prayer. Like all mystic flights, this petition is an arrow of truth. We achieve the safety we seek on a much deeper level than might appear. We are saved out of aloofness. We are placed directly at the heart of redemption. "Hide me within your wounds."

Like our seraphic Father Francis, who likewise bore those wounds upon his precious and frail body, let us have the courage to make this prayer together, to pray that we may be little poor ones who can be hidden in a wound, little kind ones who bring healing to wounds, little gracioustongued and sweet-visaged persons who bring soothing to the wounds of Christ's mystical body. And if you ask me, "But what shall we do when we see ourselves so angular, so astringent, so susceptible of selfish hardness?" I would be happy to reply

that you are not asking me a difficult question. The answer is. that we surrender all these unbeautiful facts about ourselves before the crucifix. For what we cannot rid ourselves of by our own puny efforts, we say to Christ, "Take it!" This is our good Jesus. And he is not there on that cross saying: "Bring me flowers, I will take them. Bring me fruit, I welcome that. Sing me a pretty song, I enjoy that." This is the good, wounded Jesus, who says: "Bring me that pride that you cannot grapple with. Give it up-to me. I shall take care of it." We give this gift. however, at the price it will entail: we shall be left with the responsibility to be humble. And if we say, "Take away this sharpness and astringency and ungraciousness in me because I am not able to cope with it myself," he will take it. But again we shall be left with the responsibility to be gracious, to be kind, to be

amiable, to be sweetly compassionate.

My dear sisters, let us bring Jesus all that which cannot be a healing agent in the wounds of Christ's mystical body, and afterward bring him what we are left with when he takes all the first away. Let us try to help one another learn by heart the cadence of this love song: "Within your wounds, hide me, Lord," Set me in every raw wound of my Mother the Church. I am your ecclesial woman. Hide me in all the raw wounds of your vicar on earth, in all the raw wounds of my Mother the Church. That is where we belong, hidden in the wounds of Christ, healing him, healing his Church, made all-effectual because we are firmly situated in him. Living in his wounded heart, we attain infinite power to be healing agents of his mystical body, for his own heart is infinite to heal the wound of the world.



## Bartimaeus in Synoptic Chorus

You there on the roadside, sitting in the dust! Blind Bartimaeus, blind son of Timaeus, idling your days away with cupped hand and pleading voice, "Alms, alms for the blind!" You there, little man with grizzled hair and dust clinging to your brow and mantle. Poor, blind Bartimaeus. "Here, a denarius"—lt's all you'll ever know of gleam and light.

Coin? a coin but so slimy with scorn and pity that slither down my arm and drip from my elbow to the hot dust, and what a stench they make in this relentless sun and milling crowd!

What's that? That rumbling down the road?

Who is it? Who's coming? The footfall—I feel it in the ground. Who is it? Who comes from Jericho? Jesus? Jesus, Son of David? The healer?

He comes this way? "Jesus, Jesus, Son of David!"

Can he hear rne? "Jesus, Jesus, Son of David!"

Listen to him, would you! "Quiet, we cannot hear!"

But I cannot see. "Jesus, Jesus, Son of David, have mercy on me, Son of David, Jesus!"

Look at him, would you! Hollering there in the dust and so loudly we cannot hear. "Silence, we cannot hear!" "Jesus, Jesus, Son of David, have mercy on me!" You say he calls? He calls me?

He calls him! "Confidence, Bartimaeus, confidence. He calls you. Leave your mantle, your dusty, dark mantle behind. He has heard your cry. Go with faith, little blind man."

What would I have you do? What do I seek? "That I may see, to see, Jesus, Son of David, to see! I would have you let me see."

"Go, your faith has saved you."

Go? But I see!

"He sees! Glory to God! He has made him see!"

He touched my eyes and I see. Go?
How can I go when I see, see him standing
on the road bent toward Jerusalem,
see the crimson hue and shadow crossing over him?

Look! He's following him. He has seen and he follows him. He has left his coins and mantle in the dust and he follows him.

Sister Lois Shelton, O.S.F.

## Work in the Writings of Saint Francis

SISTER JOAN SCHWACKE, O.S.F.

WE WOULD like, in the following names to 1 ing pages, to look at work with a fresh outlook.

Modern society seems to be so fragmented. There is little or no continuity running through the pieces, so that contemporary man often feels as though he is part of a gigantic jig-saw puzzle with the pieces all scattered. Sometimes a few pieces seem to fit together, and he mistakenly thinks that he has accomplished something. Often the whole focus is on himself and his own accomplishments.

Man has many idols, many of which are unconsciously prized. Work, in its various forms and for its various purposes, can be one of them. Through the ages man has had to deal with the question of work, just as he has, in each era, had more basically to determine who or what all his other idols would be. In Daniel 14:5 we hear the same question raised by the king: "Why do you not adore Bel? Daniel replied, "Because I worship not idols made with hands, but only the living God who made heaven and earth and has dominion over all mankind."

We hope to show, in this article, that neither work itself. nor the products produced through it, need take on this idolatrous character-that, on the contrary, Francis of Assisi has given us a quite different-a wholesome—perspective on labor which can be of substantive help to us today. Our plan is, first to examine the monastic concept of work and the influence it had on Saint Francis's outlook. Then we want to look carefully at Francis's life to determine whether it was consistent with his exstatements concerning plicit work. And finally, we intend to consider our modern concept of. work.

Many who are caught up in the rat-race of our modern society have made work simply a means to a very materialistic end. But

hoped that more and more of us will come to see work as fulfillment of the creativity and potentialities which have been given us by a very good God. And all gifts are to be returned to the Gift-Giver! Manual labor has been an integral part of monastic life from

> to forestall temptation and promote humility and monastic equality. Monastic work—especially agriculture, building, and copying-contributed much to the

hard work.

there are also those today, just

as there have been in every age,

who truly see the sacramental

facet of work and its real wit-

ness value. It is surely to be

earliest times. The Fathers of

the Church insisted on the

nobility of work, and its value was

clearly seen through the example

of men and women who fled the

world, gave up all their posses-

sions, and began to live lives of

concentrated prayer, fasting, and

theocentric perspective, in which

it served to consecrate time and to

direct human activity to divine

praise. Work was valued as spir-

itual exercise and discipline, seen

as a real penitential practice

(particularly when the task was

burdensome) that allayed con-

cupiscence. Work was supposed

The early monks saw work in a

establishment of Christian culture. It could possibly even be said that monasticism saved the social order of the Western world from inner decadence through the order of prayer and work.

> Medieval thought concerning the theology of work contributed to the development of the concept of earthly common good, the affirmation of order and purpose. and it asserted that the spiritual was higher than the temporal, and all thought and action is oriented to a supernatural final end.1

Anthony of Egypt was the first to represent monastic life as alternating prayer and manual work (ora et labora). Prayer, Psalms, and work were the basic occupations of the monks. The rule stated that no one was dispensed from work, and that all were to meditate in silence as they worked.

The rule of Pachomius provided not only for manual labor, but also for the reading of Scripture. No one was permitted to stay in the monastery unless he learned to read so as to retain something of the Scriptures, particularly the New Testament and the Psalms. The period from the first to the third hour was to be used for prayer, whereas the third to the ninth hours were for

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<sup>&</sup>lt;sup>1</sup>Edwin G. Kaiser, C.Pp.S., "Work, Theology of," New Catholic Encyclopedia, vol. 14 (New York: McGraw-Hill Book Co., 1967), p. 1016.

work.

The monks were formed into work groups, each of which had a distinct job. They worked every type of craft as well as agriculture. The traditional monastic ideal was to use the fruits of their labor for purposes of charity. Consequently, with their surplus they provided for the needs of the women's convents and the prisons, as well as helped the ever-present poor and needy.

The Rule of Saint Basil was the sole rule recognized in the East. It insisted on the dangers of absolute solitude for humility and charity, the necessity of minute obedience, the abnegation of all personal property, and most of all the perpetual duty of labor. Fasting was not permitted to be an obstacle to work. Labor was considered to be of prime importance for three reasons: (1) work was required to support oneself, (2) work was required to assist others, and (3) work was required to practice virtue. It was thought to be degrading to accept charity if one was able to earn his own living.

Benedict adopted the Rule of the East and adapted it to the needs of the West. Prayer, stability, and diligence were qualities that the Western world needed badly at that time. According to Benedict's Rule all work was to be done in humility and obedience. More importantly, all activity was directed to God—opus Dei. There was a well balanced life of manual labor, intellectual exercise, and prayer.

The Benedictine concept of work is that it frees man from the evil of idleness and thus enables him to develop his faculties and powers in a Christian order of life directed to the worship of God. The monk Christianizes human labor and the whole order of human existence.

In the case of arduous tasks, work is a fulfillment of the Christian vocation of expiation and sacrifice in the spirit of Christ and the Apostles. This expiation through work in the spirit of loving charity has a particular efficacy in the apostolate among the lowly.<sup>2</sup>

As has already been stated, the monk who worked not only sup ported himself, but he manifested proper love for himself and others He gave of the fruits of his labor with generosity and compassion In doing so, he was actually give ing of himself. Therefore, h had a positive outlook on life and he lived monastic poverty a truly joyful manner. He neede community insofar as he worked entirely for others and new simply to support himself. The he was always aware of mystical body of Christ-of ha the members need and suppl

one another. The idealism of the gospel was constantly before him.

Francis, too, had the ideals of the gospel constantly before him. He also enjoined work on his followers, and he himself performed many menial tasks. Within his Third Order were many people who lived in the world and submitted themselves to their daily duties in a spirit of prayer and devotion. This sanctification of daily life consisted largely in the sanctification of work.

Let us turn, now, to some of Francis's writings—primarily those addressed to the friars of his First Order—to attain a clearer conception of his attitude toward work.

The Order was founded not to undertake new external work in the Church, but to realize new life within it. In Francis's own mind. he had not even really founded an Order; it was a brotherhood. He thought more of a manner of life than of a Rule. This manner of life would foster a new inner attitude which would be the bond of unity for all the friars' external activities. Whoever was imbued with the new ideal and filled with the Spirit of the Lord would be able to do whatever was required of him for the building up of the Kingdom. And all the needs of the Kingdom were then, as they are now, included in the apostolate.

The goal of all Franciscans

should of course be to "follow in the footprints of Christ." If we truly do this we shall find ourselves involved in all types of humble tasks; any activity is proper as long as it strengthens the lives of the faithful and leads them to the Father. The needs of the Church must always be met in a spirit proper to the Order, moreover: the spirit of a frater minora lesser brother. The true Franciscan must act as loving follower of the God-man, imitating his earthly life, and as a brother or sister to all men—as one who is fully aware of his own nothingness. His strength lies in a love that grows more perfect as he seeks to serve. Nothing reveals more clearly the real spirit of the Order than this ideal of complete subjection of self to the needs of others.

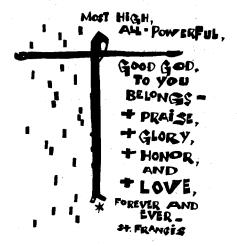
Celano says just this in the following words: "Since they despised all earthly things and did not love themselves with a selfish love, pouring out their whole affection on all the brothers, they strove to give themselves as the price of helping one another in their needs" (1 Celano, 39).

In the Rule of 1223 Francis himself states: "And they should have no hesitation in making known their needs to one another. For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the

<sup>&</sup>lt;sup>2</sup>Idem, Theology of Work (Westminster, Md.: Newman Press, 196, p. 146.

more tenderly (2 Rule, 6:8). The brothers only earthly security was to be in the certainty of their love for one another.

We have already looked at the monastic concept of labor and seen its recognition of the dignity and the ascetic value of work. By far, however, most of the people of the Middle Ages thought of work as degrading. In the past slaves and the poor had done all the manual work (which was the only type in existence at that time).



Francis broke with the feudal scale of values and instead exalted diligent effort and honest toil. He did not work just for the sake of working or for a reward. Work for him was a holy task, an apostolic duty. It was an important aspect of the apostolate to give Christian witness to the world while living and working among men. The "grace of

working" was, Francis said, a gift of God: "The friars to whom God has given the grace of working should work in a spirit of faith and devotion and avoid idleness, which is the enemy of the soul, without however extinguishing the spirit of prayer and devotion, to which every temporal consideration must be subordinate" (2 Rule 5:1-2). This spirit of faith and devotion was the non-verbal witness which was a real challenge to and incentive for the people among whom the friars worked.

In the Rule of Saint Clare we see practically the same words expressed to the Sisters: "The Sisters to whom the Lord has given the grace of working should labor faithfully and devoutly after the Hour of Tierce at work which pertains to honesty and the common good" (Rule, 8:1).

If we take a closer look at the citation given above from the Rule of 1223, we see that Francis also exhorted his brothers to avoid idleness. Clare again says the same: "... so that in banishing idleness, the enemy of the soul, they do not extinguish the spirit of prayer and devotion, which ally other things must foster" (8:2).

Bonaventure, in speaking of Francis, reiterates the same idea:

He taught the friars especially to avoid idleness, the root of all evil desires, and he set them an example by curbing his lower nature when it was given to revolt or laziness by practicing continual self-discipline or devoting himself to useful work [Leg. Maj., 5:6].

Celano tells of the story of the brother who never went out for alms and yet ate more than many of the others. Francis said to him, "Go your way, brother tly for you want to eat the sweat of your brothers and to do nothing in God's work. You are like brother drone who wants to be first to eat the honey, though he does not do the work of the bees" (2 Celano, 75).

Since the friar is to imitate the poor and humble Christ, he can penetrate all classes of society and show forth the spirit of the gospel. He should prefer the lower classes, however: the poor, the anawim. His spirituality should incline him to seek his real field of labor among common people. Above all, he should go out to those whom society scorns. These are truly Christ's poor little ones. The secret of the seraphic spirit—the Spirit of the Lord—is to leave all things for love of Christ and become like the poorest and most despised of men.

The evangelical life is made actual through a life of highest poverty. It is an integral part of gospel living. A life of common work and poverty is a clear witness to the fact that the Kingdom has come! Francis embraced this life of utter poverty with the fire

and zeal of a lover. His joy was to immerse himself in the words and teachings of the God-man, and he fashioned his own lite on the model of Jesus's. The words of one of Francis's own admonitions clearly illustrate this: "Blessed is that religious who finds his whole delight and joy in the most holy words and works of the Lord and by them leads men in all gladness and joy of heart to the love of God" (Adm. 20: 1-2).

Most of Francis's beliefs concerning work can be summed up in these lines from his Testament which he dictated not long before he died in 1226:

I worked with my own hands and I am still determined to work, and with all my heart I want all the other friars to be busy with some kind of work that can be carried on without scandal. Those who do not know how to work should learn, not because they want to get something for their efforts, but to give good example and to avoid idleness. When we receive no recompense for our work, we can turn to God's table and beg alms from door to door. God revealed a form of greeting to me, telling me that we should say, "God give you peace" [Testament, 20-25].

Francis makes it very clear that he worked and that he desires all the brothers to work. Manual labor was an ideal and a value to him. Francis never seemed to expect of others that which he himself did not do. "Whoever is truly earnest about reform begins with self and not with others." Francis seemed open to any kind of work, moreover, as long as it did not give scandal and would therefore fit in with poverty and humility. Celano tells of the brothers:

During the day those who knew how labored with their hands, staying in the houses of lepers, or in other decent places, serving all humbly and devotedly. They did not wish to exercise any position from which scandal might arise, but always doing what is holy and just, honest and useful, they led all with whom they came in contact to follow their example of humility and patience [1 Celano, 39].

Francis wished that all his friars would learn a trade. As he stated in the Rule of 1221, "Everyone should remain at the trade and in the position in which he was called," and moreover "they are allowed to have the tools which they need for their trade" (1 Rule, 7:3, 9).

The desire for money or a good salary is definitely not to be the motive for working. "As wages for their labor they may accept anything necessary for their temporal needs, for themselves or their brethren, except money in any form" (2 Rule, 5:3). Even more

emphatically: "I strictly forbid all the friars to accept money in any form, either personally or through an intermediary" (2 Rule 4:1). He indicates that their motive for working should be to give good example and to avoid idleness.

Through work, man participates in God's own creative act. As Esser puts it,

By working man administers the dominion of God in creation, and thus, in God's image and likeness, renders visible the hidden Creator.... Work as a participation in creation is the highest calling of man prior to original sin, and therefore idleness does not present a picture of God, but a caricature of God.<sup>4</sup>

As Franciscans we can claim no rights, not even the right of just pay. Francis tells us what to do if we "receive no recompense": "The friars are to appropriate nothing for themselves, neither a house, nor a place, nor anything else. As strangers and pilgrims in this world, who serve God in poverty and humility, they should beg alms trustingly" (2 Rule, 6:1-2). Then follows immediately his beautiful discourse on true poverty:

And there is no reason why they should be ashamed because God made himself poor for us in this world. This is the pinnacle of the most exalted poverty, and it is this, my dearest brothers, that has made you heirs and kings of the kingdom of heaven, poor in temporal things, but rich in virtue. This should be your portion, because it leads to the land of the living. And to this poverty, my beloved brothers, you must cling with all your heart, and wish never to have anything else under heaven for the sake of our Lord Jesus Christ [2 Rule, 6:3-6].

The last line cited in the excerpt from Francis's Testament given above may have seemed to the reader out of place—perhaps it was, as introductory to a new train of thought; included inadvertently. No. In that line, Francis urged his brothers and all of us to greet people with the words, "The Lord give you peace." We are to be peacemakers in a world torn with strife and envy. But our example of working, not for personal gain, but rather in a spirit of poverty and humility, is precisely one of the most fundamental and striking ways in which Francis intended us to touch men's hearts. Only we must be careful that we truly do bring the peace of the Lord Jesus, and not just ourselves, to others. To bring them his peace, we must first have it within ourselves and our communities. and thus will the peace of Christ convincingly permeate the Church of today.

Many people today still think

of work as pure drudgery, or as an ascetic discipline. Work is sometimes thought of as an atonement for sin and a preventive for future faults. The Christocentric viewpoint of Francis, however, places Christ, the Priest and Worker, at the center of human labor and of the whole universe. This doctrine stresses the totality of the Lord's redemptive work, his death and resurrection with the grace-giving actions of his glorified humanity. There is an intimate relation between work and worship through union with the mystical body, a redeemed people of God worshipping in spirit and truth.

Work is a fully human experience. It belongs to man as God's steward. It has a genuine sacramental character because through it man is able to develop his lay priesthood. He makes the world his own in order to offer it back to God. It is God's plan for man to share in perfecting the "unfinished" universe and to complete what is lacking.

Man rises above the rest of the world of creation through his work. He fulfills his being when he perfects things of creation through his labor. In bringing about these movements toward the universe's completion, the worker himself is brought to greater perfection. His own creativity is fulfilled, and his potentialities are more fully developed.

<sup>&</sup>lt;sup>3</sup>Cajetan Esser, O.F.M., The Rule and Testament of St. Francis (Chicago: Franciscan Herald Press, 1977), p. 138.

<sup>&</sup>lt;sup>4</sup>Ibid., p. 140.

Saint Augustine says that work is part of man's growth to maturity.

As human beings we are the link between God and things. All things have come from God and are to return to him. We, as religious workers, must realize that through our work we bring all things back to God. Inanimate objects may of themselves reflect God's splendor, but their mute testimony is given voice only when they are properly used by man to give praise to his Father in heaven.

Work takes on a new dimension if we have that attitude toward it. Even the most insignificant sort of work will assume a noble dignity. The boredom which often accompanies daily work can itself, in virtue of this attitude, contribute both to God's glory and to the Christian and human process of development.

Self-pity, frustration, fatigue are all results of looking at work too narrowly: seeing it as simply something to get through or to be done. We need to consider the full value of work, so as to broaden our own outlook. A sense of wonder toward labor is built only slowly, for it is difficult to grasp our part in Christ's redemptive plan of bringing all things to God.

"In addition to the various apostolic work in which they are engaged, religious are constantly giving testimony by their being to the fullness of the Christian life to come and to its intensity and meaning here on earth." The Second Vatican Council stressed the importance of the witness of religious life in chapter 6 of the Constitution on the Church:

The profession of the evangelical counsels appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation. The People of God has no lasting city here below, but looks forward to one which is to come. This being so, the religious state by giving its members greater freedom from earthly cares more adequately manifests to all believers the presence of heavenly goods already possessed here below. Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ: it foretells the resurrected state and the glory of the heavenly kingdom. ... The religious state reveals in a unique way that the kingdom of God and its overmastering necessities are superior to all earthly considerations. Fin ally, to all men it shows a wonderfully of the force of Christ the King and the boundless power of the Holy Spirit.

Eschatological witness is especially needed now, when

man so desperately tries to find happiness and fulfillment in earthly realities.

Living witness speaks loudly and more effectively than simple instruction and often courages man to respond to God. Such response is not easy because it requires man to die to himself and to live for and in Christ. This is painful, and so religious need truly to live their vocation. to exert a real effort, constantly acknowledging their need for "the force of Christ the King and the boundless power of the Holy Spirit," if their lives—and their work in particular—are to be fruitful for the building up of the Kingdom.

Today our most distinctive task as Franciscans is to maintain that inner spirit about which Francis speaks. We need to be true to our own inner self by representing the living figure of Christ. Each of us is to be brother (frater) to all men. We are to seek out especially those who have strayed from the Lord. We are to become the lesser(minores), or even the least, of all men so that we can draw all from every class and condition to the love of the Father. We, like Francis, must exemplify the emptying of Christ! Francis's own prayer captures all that has been said:

Almighty, eternal, just and merciful God, grant us in our misery that we may do for your sake alone what we know you want us to do, and always want what pleases you; so that, cleansed and enlightened interiorly and fired with the ardour of the Holy Spirit, we may be able to follow in the footprints of your Son, our Lord Jesus Christ, and so make our way to you, Most High, by your grace alone, you who live and reign in perfect Trinity and simple unity, and are glorified, God all-powerful, forever and ever. Amen [Letter to a General Chapter, 50-52].

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<sup>\*</sup>William Hogan, C.S.C., One and the Same Spirit (Dayton: Pflaum Press, 1967), p. 18.

## Who Are You, Lord, and What of Me?

I am the majesty of the mountains the beauty of the trees the fragrance of the flowers the music of valley streams

I am the laughter of children the singing of many people the sorrowing of mourners the pain of those who suffer.

I am the joy of the successful
the courage of those who fail
the peace of those at rest
the enthusiasm of those who strive to improve.

I am the love of husband for wife
the admiration of son for father
the twingle in the ey of a grandfather
holding one of his offspring
the pride of a grandmother watching
her grandchildren grow.

I am the silence of a monk at prayer
the reverence of a congregation at worship
the energy of a nun at work
the concentration of a soul listening to my voice.

I am the light of the sun and of a flickering candle
the gentle rain watering the dry land
the blowing snow of a blinding blizzard
the warmth and force that brings forth the buds
each spring.

I am the endless expanse of all space the minuteness of the smallest seed the depth of mighty oceans the order of the universe.

I am the One who had no beginning
the One who will never cease being
the One who brought you into being
the One v.'.o will engulf you in my glory.

I am the life giver of all things the loving Father the saving Son the Gift-giving Spirit.

Very simply, I am Who am.

And you? Just be.

Sister Eva M. Di Camillo, O.S.F.

#### COMMENTARY

### A Light Still Glows in the Garden

SISTER M. THADDEUS, O.S.C.

M URRAY Bodo's recent book, Clare, a Light in the Garden URRAY Bodo's recent book, (Cincinnati: St. Anthony Messenger Press, 1979), seems to be almost as controversial as his book on Francis, The Journey and the Dream freviewed in our February, 1974, issuel. Young people fall madly in love with the enchanting tale of these two people, attracted to each other but opting for God, while old people frown upon the "hint" of some form of love between their holy Francis and their saintly Clare but the in-betweeners, while having some historical reservations, are happy that someone is doing something about getting the lives of these two timeless saints into the hands of all age groups—especially today's vouth which badly needs this type of inspiration.

I do not, however, intend to review this book, o'er which Murray Bodo has poured long and tireless hours of labor, love, and much appreciated devotion. Instead, I wish to proffer something of a sequel to what he has created of the concept of Clare by looking at the Clares in the gardens of today. The light is still there, and the tiny plant which rooted over six hundred years ago has been perpetuated a thousand-fold over the world.

My first observation is that you mit to writings these observations on the variety of lights which have issued forth from that fabled land of Assisi.

First of all let us muse upon the

will say to me: How can you speak of the Clares of today—you who are not in reality a Clare?. True, I have lived for only a little more than a year in this Monastery; yet I have been basking in the sunshine of those lights which surround me as real reflections of the light in the garden of San Damiano. True, I have taught in elementary and high schools for over 25 years as a member of a Third Order teaching and nursing Sisterhood. But even there the light in the garden broke through and vividly there shone forth the unmistakable path of Clare as she was directed by Francis. And so, I dare to com-

Sister M. Thaddeus Thom. O.S.C., of the Poor Clare Community in Lowell. Massachusetts, and co-author of Two Prayers for Two Stones (Chicago: Franciscan Herald Press, 1976), began in last month's issue her biography of Mother M. Maddalena Bentivoglio. Her life of Mother Marianne of Molokai appeared in these pages in 1975.



type of light which fills a garden. There is the early morning light which gradually creeps through, inflames the sky, stealthily absorbing the fresh dew upon the awakening plants, and beneath the object of its creation. As always, though, it moves on, allowing shadows once more to cool the objects of its sauna bath. Most often its exit is more spectacular than its entrance: a burst of all its possessions, a finale never to be duplicated even by itself. How truly the life of Francis of Assisi is represented by the symbol of the sun!

Next, that which follows, often makes its appearance before the finale is completed, as if to watch the show: a softer light, a calm, penetrating, and cooling light, a light which has no desire to duplicate the spectacular array but wishes only to follow along the same path. This, too, produces shadows; but these shadows seem to blend in better with their surroundings at most times. The detail effected is not as vivid, and the journey itself is not as noticeable. Yes, the moon is indeed a symbol of Clare!

The bright day's sun is sufficient to light the whole area where it is present; but the moon is often accompanied by lesser lights—fireflies, who seem to attempt an imitation. At the risk of suffocating an analogy, I would venture to say that Francis and his brothers walked together boldly in the light where men could view them, whereas Clare and her Sisters unseen by the world, needed to penetrate the darkness by a prayer of quiet, contemplative love witnessed only by the Father.

In the present-day San Damiano—dubbed mostly as "the Monastery of St. Clare—the quiet, calm, almost passive light of Sister Moon still brilliantly enhances the garden where time-worn plants grow alongside green sprouts. There is little distinction except the human detection of a faster gait up the stairs and a stronger voice in the choir. All become one in the garden—all glow with the light of the moon, and all put forth their own lamps to await the bridegroom.

In a sense, the most private lives in the world are the lives of the individual Sisters in a Monastery. Aside from those exercises of communal nature: praying (all the hours of the Office and some special devotions at certain times of the year), eating, and recreating, the Sisters work alone or quietly with one other Sister. This enables each one to be totally recollected and to develop her own spirituality according to the Spirit of the Lord within her. Adequate time is incorporated in the schedule for periods of private meditation, adoration of the Blessed Sacrament, and eight full days for the type of retreat each one may desire. The high point of each day, however, is the morning Liturgy. Each day the theme of the Mass is freshly woven into song, bringing life and strength for the spirit.

How, then, can I compare such persons with a garden? First, if you have ever been in a garden—and if

you are at all appreciative of color, smell, texture, sound, and taste—you have observed various types of plants and been impressed by their wide diversity. Not all plants are green; not all plants smell the same; not all plants are healthy; not all plants are the same size, etc. Blossoming plants are more pleasant to have around (unless you have an allergy!); but even plants which put forth thorns often bear gorgeous flowers. Some plants tend to spread along the ground, and others shoot up to the sky. I think you understand what I am getting at here. Grace builds on nature: an old, but true and immensely profound, saying.

I have had the pleasure of living with many beautiful plants in the garden and have seen their lights shining forth, have seen their shadows beneath the concentration of the moon, and have experienced their glance and their encouragement.

From what source does each one's light spring? From the Light of the World, Whom they worship intensely daily and often nightly. This Light which nourishes them cannot be contained for oneself, and so I-as well as others-have been its happy recipient. It is a light unknown by many, unnoticed by the world, but a light which has pleaded for mankind, a light which has begged God for just one more chance for some poor sinner, a light which has learned to love even the unlovable, to accept the undeserving, to tolerate the intolerable, and to forgive what seems unforgivable.

The journey from the seed-bed to mature resiliency to dry and withered old age is manifest, surely, in the exterior shell, while the opposite process has taken place inside-in the real life—in the loving soul! To grow side by side, day by day, year by vear, is indeed to put forth one's light. To know the plant will not be uprooted until one is called by name is, indeed, a constancy the world needs to learn about. Such is the light I have witnessed; such is the constancy I have admired; such are the Sisters in the modern version of Clare's garden.

A bit of advice was given me by a good friend just as I entered upon this new life style: "You will learn what it is to be a Poor Clare only by living the life." Being a somewhat logical and practical person, I was a bit surprised; as a typical American, I had read a great deal about the life and considered there is a type of formula for everything. But the person who gave me the advice was

more learned than 1 about the Poor Clares' way of living, and so I accepted the statement and waited to understand it more fully. Now, more than a year later, I am beginning really to know the truth of that piece of rhetoric. Since the contemplative life of a Poor Clare is simply what it is—its own unique reality—there is nothing else in terms of which it can be defined. Not only can it not be defined (obviously) in terms of dollars and cents, of economy and fruitfulness; it cannot, either, be defined in terms of apostolate or lack of it. It can be defined only as a life of prayer in Clare's own free spirit: prayer of a very personal and yet fully communal type, prayer of a lofty yet common-sense existence, prayer which frees while enveloping, releases while binding, suffocates while refreshing! Such are the Clares I have encountered; such are the lights in the garden of today; such are the treasures hidden in a field.





Finding Jesus through the Gospels: History and Hermeneutics. By Rene Latourelle, S.J. Staten Island, NY: Alba House, 1979. Pp xviii-284, including bibliography. Paper, \$6.95.

Reviewed by Father William Meninger, O.C.S.O., St. Joseph's Abbey, Spencer, MA.

This book is written, first, for "the specialized public of professors and students of theology or of religious sciences, but also for the more numerous public of the faithful who

want to reflect on the basis of their faith." If Christianity is to be credible. it must have three approaches: (1) historical, to find the real Jesus through the Gospels; (2) philosophical, to determine whether or not Iesus's message actually responds to the human condition; and (3) theological, to identify Jesus as the Incarnate Word. This book, concerned with the historical approach, is needed, as "the studies of the first half of the 20th century are already outmoded." Father Latourelle (who is dean of the theology department at the Gregorian) promises other books to follow dealing with the second and third approaches.

He begins with "The Evolution of Criticism," which contains a brief but comprehensive (and comprehensible) review of the literary level of biblical criticism (form and redaction criticism), the theological level (the New Hermeneutic), the historical level (pre- and post-Bultmann and the New Search for the Historical Jesus-Käsemann, Jeremias, Cerfaux, etc.). The author maintains that "Christian faith implies a bond of continuity between the phenomenon of Jesus and the interpretation which the primitive Church gave of it (i.e., the Gospels)." The task of modern hermeneutics is "to determine the respective contribution (to the Gospels) of Jesus, of the primitive community, [and] of the evangelists." The author promises at best a qualified response to the problem of the relationship of the event (Iesus) and the interpretation of that event (Christ).

The chapters on form criticism and redaction criticism offer nothing especially revealing but are well done. There is also a section which deals with a convergence of the eight approaches and arguments intended to give assurance that the Christ of the primitive community corresponds authentically with the historical Jesus. Particularly helpful and convincing is the treatment on speech and attitudes of the primitive Church. A study of the basic vocabulary of Acts and the Pauline Epistles manifests the "instinctive" attitudes of the Church in regard to Iesus. The key words (e.g., witness, apostle, testimony, Gospel, teach, etc.) do indicate that the earliest ecclesial milieu wants to be faithful to Iesus as he was known even before the Resurrection.

To establish the historical authenticity of the Gospel contents, there must be shown the possibility of faithful transmission of the words and deeds of Jesus, the concern for his followers to do this, and the ultimate verification that this was actually done. This verification is the subject of Chapter 15, which is concerned with the criteria of historicity, a very important element in the author's approach. The explanations of the criteria seem unnecessarily obscure even though the examples given for each are numerous and well done. Possibly in the conclusions to this chapter (pp. 237-38). Father Latourelle is a bit optimistic. By reason of "the application of the criterion [sic] of authenticity... there are astonishing results. Almost the totality of the evangelical material is thus recovered."

At any rate, the systematic distrust toward the Gospels of the past century can no longer be maintained, "for it is counter to the very evidence of history. ... The burden of proof is no longer on those who accept the words and deeds of Jesus as preserved in the Gospels, but on those who consider them as interpolations or as inventions of the early Church. The presupposition that the Gospels merit trust is founded, while the prejudice that the Gospels are not worthy of trust, is not." Father Latourelle certainly does his share in this excellent study to substantiate this fact.

Unfortunately a word must be said about the translation of the book. It is simply atrocious—and gets worse and worse as the book progresses. At times it is so literal as to be nothing more than an incomprehensible "Frenchified English." It is replete with incomplete sentences, confusing and misleading punctuations, grammatical structures, and misspellings. Add to this the scores and scores of uncorrected typographical errors (of which Alba House should be ashamed!) and you have some very difficult reading. The Table of Contents itself is erroneous. There are 26 pages of bibliography, both for individual chapters and for general background.

Pastoral Practice and the Paranormal. By Bonaventure Kloppenburg, O.F.M. Trans. David Smith. Chicago: Franciscan Herald Press, 1979. Pp. vii-164. Cloth, \$8.95. Reviewed by Father Alphonsus Trabold, O.F.M., M.A. (St. Bonaventure University), Assistant Professor of Theology at St. Bonaventure University. Father Alphonsus, who has for years pursued intensively and lectured on the fields of demonology and psychical research (parapsychology), holds memberships in a number of related organizations, such as the American Society for Psychical Research and the Academy of Parapsychology and Medicine.

When asked by the editors of THE CORD to review Father Bonaventure Kloppenburg's latest book, I eagerly accepted the invitation. Having met the author in 1960. and being familiar with his work in the field of parapsychology and the occult, I anticipated a work of high quality; I was not disappointed. In my opinion, Father Bonaventure has produced an excellent book which fulfills a growing need among pastors and others involved in counseling persons about the occult and the paranormal. There can be no doubt that there has been a great resurgence of interest in all aspects of the occult: e.g., magic, witchcraft, Satanism, astrology, etc. For some, this has been merely a passing fad, but for others, it has been a serious undertaking and has led to many undesirable consequences. For this reason, those of us who are concerned with the welfare of souls cannot simply ignore the problem and hope that it will go away. We must meet the challenge head on with all the scientific, rational, and theological tools at our disposal. This, I believe. Father Bonaventure has done.

The book itself is divided into nine chapters. The first deals with certain factors such as deceit, illusion, hallucination, suggestion, etc., which may account for certain alleged paranormal phenomena. The second treats of the psychic powers in man: (extrasensory perception) and PK (psychokinesis). The author shows how ESP information in our subconscious mind can manifest itself to our conscious mind through such means as dreams, automatic movements, etc. The third chapter is concerned with spiritualism. Father Bonaventure gives us a penetrating view of the practices and principles of this religion as well as the dangers and deceits often found there. The fourth chapter deals with the superstitious use of certain objects, e.g., amulets, occult remedies, prayer formulas, etc. The author wisely warns that even holy objects can be misused and turned into objects of superstition. The fifth chapter treats of certain forms of divination, such as astrology, chiromancy (palm-reading), cartomancy (card-reading), etc. The sixth chapter is concerned with the unreality of supernatural magic, the invocation of spirits to do one's bidding. Father Bonaventure correctly shows that there is no real basis in the Bible or in theology for belief in pacts with the Devil, although many theologians erroneously held this view at one time. The seventh chapter deals with Pentecostal and Charismatic experiences. While admitting the positive value of these movements, the author points out that most of the paranormal phenomena associated with such experiences can be explained through natural causes. Moreover, he warns us of certain spiritual and psychological dangers that are present in these experiences. The eighth chapter treats of the Church's attitude towards paranormal phenomena, and the strict rules that must be followed in judging such cases, especially miraculous cures, such as those at Lourdes. The last chapter summarizes the principles and guidelines that should be followed in dealing with the paranormal.

As is usually the case with most books, even the best, there are some limitations and weaknesses in this one. To begin with, there is no index. This defect could have been mitigated by a more detailed table of contents. Instead, the table of contents is very brief, and at times the chapter headings are somewhat misleading. Furthermore, there is no bibliography. While there are some excellent references given in the footnotes, many of these are not in English—a fact which creates a problem for the English -speaking reader. Most of those that are in English were written several years ago and need to be updated. There is frequent use of technical terms. moreover, most of which would be unknown to the ordinary reader. At times, I found the sentence structure rather awkward, probably because of the difficulty involved in translating the book from Portuguese into English. There are also signs of poor proofreading. For example, there is a discrepancy about who the translator is. The cover refers to him as David Smith, but the title page calls him Paul Burns. Occasionally, some words are misspelled: e.g., "navinas"

for novenas (p. 81); the proper name "Wisner" for Wiesner. In the fourth paragraph on page 73, two sentences are out of place. Finally, there are grammatical errors.

When reading this book, we must keep in mind that it was written primarily as a pastoral guide for clergymen working in South America. Consequently, it is written from a cultural context different in many respects from our own. For example, magic and witchcraft are much more a part of daily life in Brazil, than they are in our own country. The same is true of spiritualism. Then, too, the psychological dangers associated with Pentecostalism. while they do at times arise in our culture, are far less common than they are in Brazil, where the culture is far more conducive to them. In spite of these differences, however, the basic principles that the author gives us are valid.

There are a few statements the author makes in chapters one and two which I feel I must comment on. On page 10, he refers to alp! a waves as "those waves characteristic of the waking state." Actuall, this is no longer held to be true As Barbara B. Brown, a leading brain researcher. states: "Although alpha waves are the most easily observed of the many varieties of brain waves, they are not, as is generally believed, either the most frequently occurring or largest wave in the brain wave pattern" (B. Brown, New Mind, New Body [New York: Harper & Row, 1974]. P. 312). On page 34, the author states that Semyon and Valentina, a Russian couple, are still experimenting with the photographic process named after them. As a matter of fact, Valentina died on December 29, 1971, and Semvon died on August 1, 1978. On pages 27 and 33, Father Bonaventure refers to the work of Samuel George Soal as one of the best proofs for the existence of ESP. However, a modern researcher. Betty Markwick, has proved beyond a reasonable doubt that Soal was guilty of fraud (Proceedings of the Society for Psychical Research 56 [May, 1978]. Consequently, as a leading English researcher, Robert Thouless, states: "We can no longer claim these experiments [of Soal] as part of the evidence for the reality of telepathy or any other form of psi cognition" (Journal of the Society for Psychical Research 49, n. 778, p. 967).

While treating the phenomena of ESP quite adequately, Father Bonaventure appears to me to dismiss certain other psychic phenomena too easily. For example, his doubts about the existence of PK are no longer shared by most parapsychologists today, although they were at one time. He rightly notes that Uri Geller is suspected of trickery; but Geller is a very poor example of a PK subject. He fails to mention other successful psychics, such as Ingo Swann, who has succeeded in influencing a thermistor in one experiment, and a magnetometer in another. Some subjects, such as Matthew Manning, have succeeded in bending and breaking objects, without touching them. A metallurgist in England. Dr. John Hasted, has shown that such a peculiar kind of break could not be caused by known forces. Finally, Dr. Helmut Schmidt, a noted physicist, has conducted successful experiments in which certain subjects were able to cause lamps to light more often than chance would allow.

Perhaps the greatest proof we have for PK is to be found in psychic healing, where there appears to be a transfer of energy from the healer to the sick person. For instance, Dr. Bernard Grad at McGill University in Montreal, has shown that surgically wounded mice healed much more quickly when treated by a healer. Col. Oskar Estebany, than those not so treated. He also demonstrated that plants so treated grew faster and were more robust than those that were not so treated. Sister Justa Smith at Rosary Hill College in Buffalo showed that enzymes damaged by ultraviolet light could be cured in a similar manner. In another experiment, conducted by Dr. John Kmetz, a psychic by the name of Dean Kraft succeeded in killing HeLa cells (pelvic cancer) by merely holding the flask which contained them. While the use of suggestion can account for many cures of psychosomatic or functional disorders in man, it cannot account for the above effects on plants. animals, enzymes, and cancer cells.

Finally, I would like to make a few comments on the phenomena associated with hauntings, especially poltergeist effects. It seems to me that the author dismisses such phenomena far too easily. While I fully agree with him that most such effects can be accounted for by such factors as fraud, illusion, and hallucination, there are some cases that cannot be. Since the investigation of hauntings and poltergeist effects has been my special field of research. I

can testify that such phenomena do take place. The work of other leading researchers in this field, e.g., William Roll, J. Gaither Pratt, A.R.G. Owen, and Raymond Bayless, confirm this opinion. It is commonly held by most para-psychologists today that these physical effects. e.g., noises, movement of objects, etc., are produced by the PK power of some subject, usually a teenager at the age of puberty, who seems to be, as it were, "letting off emotional steam" by unconsciously releasing psychic energy. Such phenomena often follow the person wherever he may go. In fact, the term "poltergeist phenomena" is rapidly being replaced by the term "recurrent spontaneous psychokinesis" (RSPK).

In spite of the above criticisms and differences of opinion, I believe Father Bonaventure has written an excellent book which I feel I can highly recommend to anyone interested in the paranormal and the Church's attitude toward such phenomena. I would suggest, however, that the reader consult some other more recent works in the field of parapsychology to keep abreast of the latest research. One such work is The Christian and the Supernatural, by Morton Kelsey, a \* professor in the Graduate School of Notre Dame University (Minneapolis: Augsburg Publishing House, 1976, 168 pp.). Dr. Kelsev covers much the same ground as Father Bonaventure, but in a less technical way.

#### COVER AND ILLUSTRATION CREDITS

I ne cover and illustrations for our February issue have been drawn by Brother John Francis Tyrrell, F.F.S.C., of St. Anthony's Novitiate, Riverton, Illinois.