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Love the Church as Francis Loved It

EAR SONS, members of the General Chapter of Friars Minor,

It gives us great pleasure to grant you this special audience, and we greet you wholeheartedly. At the same time we extend fatherly congratulations to the new Minister General John Vaughn and also a friendly greeting to Father Constantine Koser, who after a long term of office has relinquished this heavy responsibility.

We thank you because of the joy you bring us through this encounter with you. Your presence calls to mind contacts we have had with the members of the Franciscan Order, and it renews for us mentally the remembrance of those steps which we took, as it were, while following the paths on which Saint Francis left his noble footprints: footprints, we say, of a man who was particularly on fire with love for Christ, of a faithful servant of the Church and of a brotherly friend of men and of all creatures.

In this respect we are pleased to recell that when we were Cardinal Archbishop of Krakow, twice on the anniversary day of our priestly ordination we went on pilgrimage to Mount Alvernia where your Seraphic Father received the Stigmata.

Then, when we were elected to the office of Supreme Roman Pontiff, who is, as it were, the vicar of the love of Christ (cf. St. Ambrose, Expos. Evang. sec. Luc., X, 175; PL 15:1848), at the very beginning of that Pontificate and indeed on the fifth day of November, 1978, we went to Assisi to the tomb of Saint Francis to ask him to help us to understand the men of our times in accordance with the concern of the Saviour's heart.

Recall "Redemptor Hominis"

HAVING RECALLED these events in our life, we ask you to let sink deeply into your minds and hearts the words with which our first encyclical letter begins: "The Redeemer of man, Jesus Christ, is the centre of the universe and of history." The implication of these words must be made known to you: namely, your Order must regain the vitality it had at the beginning to make it suitable to make Christ known to the world, and following the example of your Seraphic Father to give that witness of love for the Church which he gave in an outstanding way.

This address was given by Pope John Paul II to the General Chapter of the Order of Friars Minor on June 21, 1979, in reply to the address of homage given by the newly elected Minister General, Father John Vaughn, O.F.M.

To discover that former vitality, you are led—we think rightly—to the very place where the General Chapter is being held. We are speaking of the "convent" of Saint Mary of the Angels, where, as Saint Bonaventure relates, your illustrious father "began in a humble way, made progress in virtue, and died happily" (LM II, 8). For it was there that he carried out in a remarkable way that penance he had planned for himself from the beginning of his life of dedication to God. But to achieve any kind of spiritual renewal it is necessary to begin with penance, which is the same as metanoia, that is, a change of heart. Certainly on this condition the sons of Saint Francis will fulfill their vocation.

On this fidelity to your original way of life depends also the effectiveness of the role you will play in the salvific work of the Church in so far as you devote yourselves and your works to the ministry of the gospels while adhering strictly to the magisterium of the Church.

Therefore accept the fatherly exhortation which the Roman Pontiff gives you today. Love the Church as Saint Francis loved it. Love it more than yourselves. Give up, if necessary, the ways of thinking and living which if suited to the past, are now less appropriate to promote the vitality of the Church and to extend the horizons of its charity.

Preach Peace and Penance

WHILE RENEWING this ecclesial vocation of yours you must comply with the will of the Seraphic Father who sent his brethren to all parts of the world to preach peace and penance to men for the remission of sins (1 Celano 29). Make contact with men in the very conditions of their daily lives. Assist and cultivate that divine seed which is in them (cf. 1 Jn. 3:9), so that they may come to know the incarnate Son of God and accept him and become children of God.

No one, as is well known, understood the sacredness of creation as did Saint Francis, who—to use the words of our venerated Predecessor Paul VI—after he had left all things for Christ, through "lady poverty" experienced, so to say, something of that initial joy when the whole world came forth from the hands of the Creator. In this complete renunciation of things, when he was already almost blind, he was able to sing the immortal Canticle of the Creatures, and likewise the praises of our brother Sun: the praises of the things in the whole of nature which had become for him a clear and pure reflection of the divine glory (Gaudete in Domino, IV—AAS 67 1975, 307). Therefore it is also part of your vocation to teach men to relate the things of this world to the work of salvation, and while led by a certain natural inclination they dwell on these things, to lead them at the same time to a hope which transcends all created things.

Dear Franciscans! Since you have been constituted as religious in the very depth of your Christian conscience (cf. Paul VI, Evangelica restificatio, 19—AAS 63 1971, 508), we have addressed these words to you to

strengthen you, to stimulate you, and to invite you to a daily greater keenness such as is proper that you may be co-operators of the successor of Blessed Peter "upon whom was imposed in a special way the greater duty of spreading the Christian name" (Lumen Gentium, 23).

May the holy Mother of God guard and protect you! For she has a special place in your theological tradition, especially regarding the mystery of the Immaculate Conception. Through this mystery she became the most perfect human type of the Church, which Christ, its founder, wanted to be "having no spot or wrinkle, but holy and without blemish" (cf. Eph. 5:27). Imitate Mary, who was entirely devoted to the will of God. Listen to her who gives you this exhortation concerning her Son: "Whatsoever he shall say to you, do it" (Jn. 2:5).

Finally, to strengthen you always to respond zealously to your noble Franciscan vocation, with the loving sentiments of a father we impart to you here present and to your entire religious family the Apostolic Blessing.



What Are These Wounds?

"What are these wounds, my Lord, upon Your breast?" asked one among the household of His own.

"Those wounds are made by those I favor best."

He who replied, the King upon His throne, bore wounds as well in hands and feet and side. With light resplendent all the bruises shone,

and as He held their mirror to His bride, a sadness infinite was in His eyes. Yet love and lasting pity flowed full tide

and broke upon the shores of her disguise to wash her gently back against His breast. "Am I not more to you than self's vain prize?"

Then she through whom the sword of shame had passed asked not, "What are these wounds upon Your breast?"

Sister Mary Agnes, P.C.C.

All of Creation Mirrors God

ROBERT E. DONOVAN

E VEN AT the outset of Genesis we are told of God's own pleasure and joy over what he had created. "And God saw everything that he had made, and behold, it was very good" (Gen. 1:31).

Continuing this theme Paul explains that all men should be enthusiastic about the creation because God can be found therein. "Ever since the creation of the world... God's eternal power and deity has been clearly perceived in the things that have been made" (Rom. 1:20). This, too, was the vision of Saint Francis. The world he had revelled in as a youth took on a new beauty after his conversion because it now revealed God to him.

So taken was he by the beauty and interrelatedness of all creation that Francis sung its praises in his renowned "Canticle of Brother Sun." In this hymn he praises all of creation, both because each creature by its very being praises God and also because each creature allows man to experience the joy of God present in his creation.

"Be praised, my Lord," Francis chants, "with all your creatures/

especially Sir Brother Sun/ By whom you give us the light of day!/ And he is beautiful and radiant with great spelndor./ Of you, Most High, he is a symbol!"

Following this lead we should today intone with John Denver our praises of the sun. "Sunshine on my shoulder makes me happy.... Sunshine on the water looks so lovely./ Sunshine almost always makes me high." In addition, being aware that this sun which gives us a "high" is a fellow creation of God's can only enhance our overall "high."

Saint Bonaventure, the more intellectual half of the seraphic duo, casts the Franciscan joy in the world into a more rational mold. Firmly rooted in the Augustinian tradition, with its concomitant traces of Pythagoras and Plato, Bonaventure held that creation reflects God because all things were made according to the divine Ideas. The most important of these Ideas are those of harmony, proportion. and number. As those creatures participate more or less in these Ideas, they are more or less beautiful and enjoyable. As Saint Bonaventure puts it, "Since,

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therefore, all things are beautiful and in some ways delightful, and beauty and delight do not exist apart from proportion, and proportion is primarily in number, it must be that all things are rhythmical (i. e., harmonious" (Itinerarium)

For Bonaventure, then "the world of creatures is like a book in which the triune God is reflected and made present to us." Each creature is like a stepping stone by which the human mind ascends to the eternal God. "For they are," Bonaventure maintains, "shadows, echoes, and pictures, the traces, simulacra, and reflection of that First Principle...." For the rational mind this is, of course, only the first step leading to a complete and mystical contemplation of God. To complete the "journey of the mind to God" an awareness of Jesus Christ our Lord, is needed.

For Saint Francis, too, the death and resurrection of Jesus has added to the joy to be gotten from all God's creatures, even the most unlikely—death. "Be praised, my Lord," Francis says, "for our Sister Bodily Death. Blessed are those whom she will find in your most holy will, for the Second Death will not harm them." All of creation, then, if seen through Christ the Light of the World, gives praise to God and is a never ending source of joy.

To remain in Christ's light was seen by some others in the Church as difficult. They suggested that Christians should discriminate between those of God's creatures which would be helpful in leading man to the end for which he was created and those that would not. These latter creatures, which would make up "the world" understood pejoratively, must be shunned. To achieve Christian perfection one was called upon to "leave the world." This understanding of creation, it seems to me, was and is misleading and is not consistent with the teachings of Saint Francis and Saint Bonaventure.

This vision of "the world" as bad, as giving pleasures that are not good for believers in Christ, was heightened by the rise of secularism. Feeling itself under attack, the Church lashed out at those who claimed that man's highest good was to be found in "the world." Without discriminating as clearly as they should have, churchmen condemned many scientists and scientific theories, leading people to think that the Church was opposed to everything in "the world."

In an attempt to correct the balance and, as it were, bring the Church back to the vision of Saint Francis and Saint Bonaventure, Pierre Teilhard de Chardin developed a theology that once more exalted and exulted in creation. Teilhard claimed that both

the secularist and anti-secularist suffered from a lack of vision. Neither could see the effects upon the world of God's creating hand and (even more) of his redemptive death and resurrection. As Teilhard states it, "To repeat: by virtue of the creation and still more, of the Incarnation, nothing here below is profane for those who know how to see" (The Divine Milieu).

Overlaying his vision of Christ on his scientific and philosophical picture of the "World-ingenesis," Teilhard presents to the modern mind the same way of enjoying the world as Francis and Bonaventure detailed. To achieve the purpose of creation (i.e., the unification of the world with God), God would have, in Teilhard's view, to partially immerse "himself in things, by becoming 'element' and then, from this vantage in the heart of matter, assume control and leadership of what we now call evolution" (The Phenomenon of Man). This partial immersion of God into the world was accomplished by Christ in the "moment" of his incarnation. As Teilhard sees it, "by his Incarnation he is inserted not only into humanity, but into the Universe which supports humanity, not only with the title of an associated element, but with the dignity and the function of principal director, the center towards which all love and affinity converges" (La Vie cosmique).

Teilhard goes on to point out that the Incarnation must itself be seen as an ongoing process that is still continuing. "The Incarnation will be complete only when the chosen substance contained in every object, given spiritual import once in our souls and a second time without our souls in Jesus shall have rejoined the final center of its completion" (The Divine Milieu).

All men, especially Catholics, must therefore cooperate in moving the "World-in-genesis" which for Teilhard is nothing other than "Christ-in-genesis" (i.e., the Incarnation being completed) forward. To do this, we must utilize the spiritual energy radiating from Christthat of uniting the "forward" faith of humanity in the immanent perfectibility of a world in evolution, with the "upward" faith of the Christian in the transcendent acts of a personal God (The Future of Man).

This implies that to be a true Christian one must be a pioneer in Love (Charity). For "charity urges us to build a better world here on earth and to be in the first ranks of every campaign for the full development of mankind" (Science and Christ). Thus we must today sing the praises, it seems to me, not only of Brother Sun and Sister Moon but also of Brother Peace Demonstrations. Brother No Nukes, Sister Ecology, and Sister Old-Age-Care Programs, to give only a few examples. We must sing the praises of and become actively involved with the world, for we are thereby doing no less than joyfully and lovingly building up the Body of Christ by extending his total love to everwider circles. No longer, then, is the "World-in-genesis" to be viewed as opposed to "Christin-genesis." Rather, as Teilhard shows us, we must come to realize that "the unique work of the World is the physical incorporation of the faithful into Christ, which is to say into God" (La Vie cosmique).

To work to make the world better and more human is, then, for the Christian a joy-filled labor of love.

Thus we can see, today, the reasons for experiencing the joy and beauty of the world. While lamenting over the times and places where it seems to be splitting apart, we can rejoice over the ever more obvious convergences. Aware that all those who are manifesting an ever growing love toward others are somehow moving nearer to Christ and to that "moment" when Christ, having gathered together and transformed everything, "will close in upon himself and his conquests, thereby rejoining in a final gesture the divine focus he never left." Then, as Saint Paul tells us, "God shall be all in all."

The vision of Saint Francis and Saint Bonaventure about the essential goodness of the world has once again entered centerstage. Sharing this vision, should we not thank God for his creation by promising to serve him joyfully by serving the world?



Joy in the Writings of Saint Francis SISTER MARGARET CARNEY, O.S.F.

HE INVITATION to trace the **1** theme of joy through the words of Francis of Assisi appears, at least inicially, to be a simple and appealing task. Francis is inevitably linked with a joyful spirit in popular imagination. From the touching vignettes of the Fioretti to the romantic extravagance of Brother Sun. Sister Moon, the joy of Francis is celebrated. As it is in dealing with Francis's love of creatures. so it is in dealing with his joyful attitude. Those who approach Francis enamored of his charm from a totally humanistic perspective often fall into the trap of misunderstanding and trivializing crucial aspects of his spirituality. It is only too easy to reduce our

notion of Francis's joy to a magnetic combination of medieval legend and a sunny Italian psyche. Such reduction is a disservice to Francis and to his followers who hope to trace the footprints of his pilgrimage. This paper will address three questions. How does Francis express his own spiritual joy? What does he teach his followers about joy? What are the implications of his words for our own life of prayer and mission?¹

References to joy in the writings of Francis can be divided into two major categories. Th first is that of instruction or exhortation. In such instances the references occur in the context of directives about behavior and

A word about mehodology is in order here. Two texts were used to determine the specific references to joy in Francis's words: Die Opuscula des Hl. Franziskus von Assisi by Kajetan Esser, O.F.M., and the Corpus des sources franciscaines, vol. 5, edited by Jean-François Mailleux. Using these sources, it was possible to identify 68 occurrences of the word in one of its Latin forms, including exsultatio, exsulto, delecto, festivus, gaudeo, gaudium, hilaris, jucundus, jucunditas, and laetitia. Five uses of tristis were also examined in the hope that some clue might also be found where the antonym is used. Any citations found within the Fragmenta Alterius Regulae non Bullata (Variants on the Rule of 1221) were examined but subsequently set aside. Of the nine uses in this text, seven were incorporated into the Regula non Bullata (First Rule), and the two remaining add no new light to the subject.

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life-style and directives intended to lead the friars to the graceful integration of their life of prayer and their apostolic mission. The second category is that of personal or liturgical prayer. In these cases the references have no other purpose than to express Francis's desire to praise God. We shall also see the emergence of a certain pedagogy of joy wherein Francis leads his friends to see that joy is a component of every stage of the spiritual life. Joy should be present in the ascetical struggle for selfmastery, in the growth of loving knowledge of Jesus Christ, and, finally, in oneness with the Father rooted in spiritual poverty.

This identification of joy with poverty is not however, a culminating point but a constant frame of reference. In one of his simplest statements Francis shows clearly that joy is not an isolated value or phenomenon for the disciple. In Admonition 27 we read: "Where there is Poverty and Joy/ There is neither Cupid-

ity nor Avarice."² Over and over we will find this binary identification: joy is always experienced and developed in relationship to poverty. An examination of the texts available to us shows that this combination is much more than the juxtaposition of words. The immediate task, then, is to read, to ponder, and, if possible, to see.

In the Paraphrase of the Our Father, Francis calls for a joyful obedience to the Great Commandment: "And may we love our neighbors as ourselves, encouraging them all to love you as best we can, rejoicing at the good fortune of others, just as if it were our own, and sympathizing with their misfortunes, while giving offense to no one" (ExpPat 5). He begs a grace that takes him beyond mere compliance with the mandate to love others as himself. He asks that he may identify in his affective experience with the joys and sorrows of others and thus ensure that the Father's will be more perfectly

But unlike the rich young man who has already kept the commandments and wants to know what more he can do (Mt. 19:16-22). Francis moves from mutual love of neighbor to a self-emptying love for the poor. Wherever joy appears in relationship to the apostolate, it is seen as the fruit of identification with the anawim. It is the trait that will lend appeal to the Gospel witness of the friars, who "should be glad to live among social outcasts, among the poor and helpless, the sick and the lepers, and those who beg by the wayside" (RegNB ix. 2). This excerpt from Chapter IX is found in an appeal to follow the poverty of Christ and to be delighted in doing so. The friar minor is not to fear insult or begging for the poor.

A penitential life among the outcasts can be sanctifying, but it can also be depressing and produce harsh, vindictive men. Francis recognizes this dange and warns the friars not to appear sad because of their fasts (RegNB iii. 2). Furthermore, he states, "They should let it be seen that they are happy in God, cheerful and courteous, as is expected of them, and be careful not to appear gloomy or depressed like hypocrites" (RegNB vii, 16). This warning not to mimic the gloom of the hypocrites is repeated in this Rule. Why is this? Francis had surely observed the conduct of the other penitential groups

of his day, including the Cathari. Is this his indirect critique of their joyless behavior which contradicts the good news of salvation in Christ?

Towards the close of the First Rule, Francis calls upon the friars to persevere. He offers the parable of the scattered seed as a lesson, taking up the words of Iesus to describe those who fail to reach their goal: "Now those upon the rock are they who. when they have heard, receive the word with joy, and these have no root, but believe for awhile, and in time of temptation fall away (Lk. 8:11-15)" (RegNB xxii, 14). How is this initial joy of response to the Lord to be preserved? For Francis the answer is simple: joy will be rooted in union with the Lord. "Blessed is that religious who finds all his iov and happiness in the words and deeds of our Lord and uses them to make people love God gladly" (Adm xx, 1-2). Nowhere should this joy be more evident than at the celebration of the Eucharist. The Poverello exclaims: "... the whole world should tremble and heaven rejoice, when Christ the Son of the living God is present on the altar . . ." (EpOrd 26).

The deed of our Lord that called forth the most piercing sorrow and joy in Francis was his Passion and Death. It is not surprising, then, that in the Office he composed to honor this

²Adm. xxvii, 3; Marion A. Habig, O.F.M., ed., St. Francis of Assisi: Writings and Early Biographies—Omnibus of Sources (Chicago: Franciscan Herald Press, 1973). Further references to this work appear in the text. Identification of source, chapter, and verse are based on those given by Kajetan Esser, O.F.M., Die Opuscula des Hl. Franziskus von Assisi, Neue Textkritische Edition (Roma: Ed. ad Claras Aquas, 1978). The Latin abbreviations used by Esser have been retained in citations. ExpPat=The Paraphrase of the Our Father; RegNB=First Rule (1221); EpOrd=Letter to a General Chapter; OffPass=Office of the Passion; ExhlD=Exhortation to Praise; VPLaet=Dictate of Perfect Joy; LaudDei=Praises of God; Test=Testament.

mystery we find many invitations to express our joy. "May we shout for joy at your victory and raise the standards in the name of our God" (OffPass xi, 5). "See you lowly ones, and be glad; you who seek God, may your hearts be merry!" (OffPass xiv, 5). And the exclamation is also repeated in the Exhortation to Praise: "This is the day the Lord has made; let us be glad and rejoice in it" (OffPass xv, 6; ExhLD 8).

Varieties of thorns can choke the seed of the Word, can hinder the desire of the Sower to make us part of his harvest. The friars are warned of the false joy of the religious for whom gaiety is simply a social talent. "Woe to the religious who amuses himself with silly gossip, trying to make people laugh" (Adm. xx, 3). In the second chapter of the First Rule a Lucan text is cited to warn of the seduction of fine clothing and dwellings. "Those who wear fine clothes and live in luxury are in the houses of kings (Lk. 7:25)" (RegNB ii, 14). The most somber note is reserved for the stern admonition to those who rejoice in their vices: "Even the devils were not solely responsible for crucifying him: it was you who crucified him with them and you continue to crucify him by taking pleasure in your vices and sins" (Adm. v. 3).

The apostle gradually comes to understand his own weakness because the "spirit of God...



inspires us to mortify and despise our lower nature" (RegNB xvii, 14). He strives for intense union with the Lord and is thereby strengthened for difficult misionary undertakings. The mature apostle progresses to the point of abandonment to the Will of the Father and fears no task or hazard. In his carefully constructed missiology for the Order in Chapter XVI if the First Rule, Francis underscores the connection between total commitment to the Lord and the grace of being able to rejoice in the midst of persecution. A summary statement cannot do justice to the luminous intensity of his thought:

No matter where they are, the friars must always remember that they have given themselves up completely, and handed over their whole selves to our Lord Jesus Christ, and so they should be prepared to expose themselves to every enemy, visible or invisible, for love of him [RegNB xvi, 10-11].

Francis then collates thirteen Scripture passages in which Jesus warns his disciples of persecution to come and comforts them with a promise of beatitude (RegNB xvi, 12-17). The disciple is to "rejoice on that day and exult" because a heavenly reward is promised to those who endure to the end (RegNB xvi, 16).

While a special chapter is devoted to those friars who will risk the dangers of foreign missions, Francis does not neglect an equally careful instruction for the friars whose work or preaching will be done in home territory. The knightly zeal of Francis to be part of the crusade of preaching to the Saracens glows in Chapter XVI, but the prudence of Francis, itinerant preacher to the towns of Italy, glows in Chapter XVII. Full of discerning cautions about the subtle temptations that can vitiate the most successful apostolates, the chapter moves the disciple to a new level of appreciation of the connection between the spirit of poverty and the fruit of joy. Here the sine proprio theme comes to the fore in all its richness:

I entreat all my friars, whether they are given to preaching, praying, or manual labor, to do their best to humble themselves at every opportunity; not to boast or be self-satisfied, or take pride in any good which God says or does or accomplishes in them or by them; as our Lord himself put it, "Do not rejoice in this, that the spirits are subject to you" (Lk. 10:20). We must be firmly convinced that we have nothing of our own, except our vices and sins. And so we should be glad when we fall into

various trials (Jas. 1:2) and when we suffer anguish of soul or body, or affliction of any kind in this world, for the sake of life eternal [RegNB xvii, 6-8].

The follower of Francis is invited to a chastened joy in this instruction. It is no longer simply a matter of "becoming cheerfulness," but of profound awareness that all good belongs to the Lord and he alone is to be praised. Achievement, no matter how holy or rewarding for the Church, is not a source for rejoicing. Without harshness. Francis warns the status-seekers of the fraternity that the only real joy for the apostle is the affliction that the world metes out to those who are urged on by the Spirit of the Lord.

No text of Franciscan origin is more cited in testimony of this conviction than the Dictate of Perfect Joy. In parable fashion Francis relates to Brother Leo the criteria for ascertaining true and perfect joy (VPLaet 1-15). The capitulation of leading theologians to the Order, the mass conversion of crowned heads, the conversion of the Saracens by the friars, the performance of miracles by Francis—none of these constitutes real joy. Real joy is found in the experience of rejection borne in patience. Note that the rejection when Francis comes at last to the place of the brotherhood is not simply rudeness. "This is not a decent time to be going about. You can't

come in" (VPLaet 10-11). It is compounded by an act of deliberate exclusion. "From now on don't stay with us any more. We are so many and so important that we don't need you" (VPLaet 11). Now, without hope of being given ordinary courtesy, an certainly without hope of being offered any honor or reverence, Francis depicts himself as thrown back upon the last human hope left to him: he stands as simply a man in need who wants to return to his home. "For the love of God, let me come in tonight" (VPLaet 12-13). The final humiliation and abandonment is his answer. "I won't. Go to the Crosiers' place and ask there' (VPLaet 14).

In our own century Robert Frost was to describe this elemental human desire and its fulfillment with memorable and tender insight in his poem, "The Death of the Hired Man."3 Silas, the hired man, has returned to the farm where he once worked. He is old, near death. Warren, his former employer, resents the imposition. Then Mary, his wife, gently reminds him: "Home is the place where, when you have to go there,/ They have to take you in." Francis strikes the pathos of that same primitive chord in the hearts of his hearers when he says, "I

tell you that if I kept patience and was not upset [upon finding my home among my brothers denied me]—that is true joy and true virtue and the salvation of the soul" (VPLaet 15). The deep sorrow of the experience described and the utter faith of the response of "vera laetitia" takes on even more significance in light of the suggestion that this dictate reveals Francis's perception of his rejection by the Order in the last years of his life.4

The path traced by Francis for the development of spiritual joy is nearly complete. He has instructed his disciples to choose the joy of identification with the poor, of witnessing to the gladness of God in their hearts, of deep knowledge of Jesus crucified. He has pointed out the counterfeits of joy. He has invited his followers to embrace persecution and abandonment in order to merit this grace. Nothing is left but to step beyond the "wall of flesh" and become immersed in the Fountainhead of joy-God himself. "We should wish for nothing else and have no other desire; we should find no pleasure or delight in anything except our Creator, Redeemer, and Savior ..." (RegNB xxiii, 9). These words found within the culminating hymn of praise and thanksgiving of the First Rule,

evoke in the breathless superlatives so characteristic of Francis, the final ground for joy.

But it is to the Praises of God, written following the reception of the Stigmata, that we turn for the "final" word from Francis. Here we find no instruction, no urging for faint hearts, no description of sorrows to be borne. We find, instead, the rapt praises of a man lost in contemplation of the Beloved: "You are wisdom... vou are beauty...you are security; you are rest, you are joy, you are our hope and joy . . ." (LaudDei 4).5 In these penultimate praises we see Francis caught between the speechless intensity of the lover and the happv murmuring of a child with few words of syllables to match his soaring feelings.

A glance back over the multiple texts cited reveals a pattern. It is the pattern of what Fleming refers to as the double movement of Franciscanism, the capacity within Franciscan spirituality to support both a world full of apostolic works and a tradition of rich contemplative and mystical achievement.6 Perhaps a single illustration of this approach to joy can best be seen in the First Rule. We are looking for confirmation of the belief that Francis invariably linked poverty and joy and that he further taught the approach to both virtues in developmental stages. A close examination of the First Rule will show. I believe, an orchestration of these themes—a summation within a brief schema of this development:

- ii 14 Do not seek enjoyments like the rich.
- i 2 Do not look gloomy when fasting.
- vii 16 Be seen as happy in God.
- ix 2 Be glad to live among outcasts.
- xvi 6 Missionaries: rejoice in trials.
- xvii 6-8 Preachers, laborers: take no joy in what God does through you; you cannot claim his goods; accept trials.
- xxii 14 Remember that the seed received in joy withered.
- xxii 46 May Christ's own joy be in us.
- xxiii 9 Seek no joy but union in God.

Middle Ages (Chicago: Franciscan Herald Press, 1977), 9-11.

⁵Esser, p. 125—alternate rendering of text in *Omnibus*, p. 125.

⁶John V. Fleming, An Introduction to the Franciscan Literature of the

No citation of joy within this Rule stands apart from a lesson on poverty. This poverty begins with material emptiness, deprivation. There follows a poverty that

places one at the disposal of others and even calls the disciple to share radically the lot of the leper, the oppressed. In fact, the apostolate may bring the

^{*}Robert Frost, North of Boston (New York: Henry Holt & Co., 1915), 20.

^{*}Omnibus, p. 1502.

ultimate poverty of laying down one's life. Another depth that must be sounded by the true apostle is in the poverty that sees that all good comes from God. No personal egoism can be mistaken for holy joy. Christ's own paschal joy supplants the tendency to pride and propriety instincts. Finally, contemplative unity with the Father guarantees a wellspring of joy to the heart.

At this point a liberty is requested in order to complete this attempt to understand Francis's pedagogy of joy. That liberty is the invitation to go beyond the words of Francis to one additional primitive text, the Sacrum Commercium.7 Written within a year of Francis's death, this dramatic allegory lays powerful claim to being one of the most accurate and insightful commentaries on the meaning of poverty for Francis. As a prism allows us to see the colorful components of a ray of light, the Sacrum Commercium takes the single-hearted devotion of Francis to Lady Poverty and transforms it into a spectrum of attendant virtues and inhibiting vices.

One of the central texts cited earlier was the excerpt from the First Rule in which the friars are warned not to "delight in anything except in our Creator..." (RegNB xxiii, 9). Recall that this

Omnibus, 1531-96.

Chapter opens with a prayer of thanksgiving that includes these words: "Of your own holy will you created all things spiritual and physical, made us in your own image and likeness, and gave us a place in paradise, through your only son, in the Holy Spirit. And it was through our own fault that we fell" (Reg NB xxiii, 1). And how does Lady Poverty describe her genesis?

I was at one time in the paradise of my God, where man went naked; in fact I walked in man and with man in his nakedness through the whole of that most splendid paradise, fearing nothing, doubting nothing, and suspecting no evil. ... I was rejoicing exceedingly and playing before him all the while, for, possessing nothing, he belonged entirely to God [§25, emphasis added].

Later the Lady recounts he trials after the Fall. Her enemy is Avarice (§39). When Avarice and Sloth combine to wean Poverty's children away from her the result is an unholy sorrow.

They were sad in walking in the way of the commandments of God, and they were arid of heart in following his injunctions. ... Their thoughts were carnal, their joys dissolute. Their sorrow was feigned, their speech unguarded; their laughter came too easitly. Gaiety filled their countenance; their gait was without modesty;



their garments were soft and delicate.... They filled the air with trifling things, silly jokes and idle words [§47].8

It is now apparent why Francis in Admonition 27 placed Avarice and Cupidity in contradistinction to Poverty and Joy instead of, as one might expect, Sorrow. Lady Poverty defines Avarice as "the immoderate desire to obtain and retain riches" (§39). Joy will not survive in a heart that covets spiritual or material wealth.

In the final address of Lady Poverty, the friars are encouraged with a veritable litany of those members of the Church Triumphant who will "dance with joy" because they have restored the covenant with Poverty (§68).

Not all who look to Francis are guilty of misinterpreting the cause of his joy. In his Apostolic Exhortation, On Christian Joy, Pope Paul VI offers Francis as a model of Christian joy and defines his joy in the following words:

Having left everything for the Lord, Saint Francis rediscovers through holy poverty something so to speak of the original blessedness, when the world came forth intact from the hands of the Creator. In the most extreme abnegation, half blind, he was able to chant the unforgettable Canticle of the Creatures, the praise of our brother the sun, of all nature, which had become transparent for him and like a pure mirror of God's glory. He could even express joy at the arrival of "our sister bodily death...."

For those of us who hope to earn "the blessing of the most high Father" (Test, 40), the lessons of "perfect joy" invite discerning study. We cannot escape the influences of our culture that militate against joy and serenity. We know that the number of our brothers and sisters who suffer from crippling depression and neuroses is legion. We recognize the comlex and stressful situations in which many contemporary religious live. For all of that, we are still hard pressed to account for the persons and communities in our midst where the lack of joy is so painfully obvious and enervating.

It is, perhaps, ironic that our

Cf. also RegNB ii, 14 and vii, 16; Adm xx, 1-3.

Pope Paul VI, On Christian Joy (Washington: USCC, 1975), 21.

current search for authentic poverty often leads to division even of a juridical nature. A search for joy as a value in itself will result in bitter frustration. Poverty that is an ideology of social reform and not identified with Christ, poor and crucified.

is likewise sterile.

In the midst of this dilemma we can turn to the words of Francis. The words alone. The words themselves. The words-"without gloss." They will show us the path to life and fullness of joys in God's presence (Ps. 16:11).

Annunciation

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

Andrew Lewandowski, O.F.M.

Mother Maddalena Bentivoglio, O.S.C. Foundress of the Poor Clares in the United States

SISTERS FRANCES ANN, O.S.C., AND M. ELLEN, O.S.C.

Part II: "God and My Soul"

NOTICEABLE precision and A orderliness had replaced the vivacious and almost reckless behavior of the vounger Annetta Bentivoglio. From her fourteenth year, she began a new style of life fed more by the spirit of God than the spirit of her surroundings. The reckless courage became the

strength of a woman.

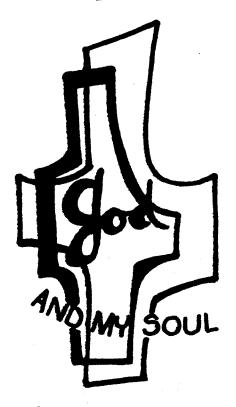
During her last years at the boarding school at Turin, Annetta received her first Holy Communion, and it seems that the events of these years must have been moments of great graces for her—graces which she tangibly experienced, though we have no written records of such. However, to her dying day she always kept the white veil which she wore when she received the Sacrament of Confirmation as evidence of the great meaning it had for her.

A quiet strength now seemed to dominate her life, and, despite

an occasional manifestation of self-will. Annetta was growing into an interior person. She began to use her strong will to conquer self for the love of God. whom she now sought to know better. An incident in which her self-conquest is most evident occurred when she had to undergo minor surgery for a growth on her breast. Without the aid of anaesthesia. Annetta stood calmly and fearlessly while the doctor cur away. Her sister, who had accompanied her, wept out of sympathy while Annetta consoled her.

Often in her childhood Annetta had heard her mother tell stories of the early martyrs who had shed their blood for Christ in the nearby Coliseum. By frequent visits to the actual place of execution and with a lively imagination to relive the experiences of martyrdom, the Spirit of God roused her to sympathy, quiet

Sisters Frances Ann, O.S.C., and Mary Ellen, O.S.C., are members of the Poor Clare Community at Lowell, Massachusetts.



meditation as she wandered through the ancient ruins; and she began to develop the attitude of a contemplative silence.

The theological virtues of faith, hope, and charity became more evident in her daily life as she more willingly helped her mother and sisters with the household duties. The delight which she now found in her new spiritual outlook pervaded her actions as well as her thoughts, so that she often deprived herself for others. The importance of living her faith became more clear. She manifested this belief by giving herself to the teaching of Christian doctrine to

poor children who might otherwise never learn of Christ. Her zeal even led her to reprove a captain of the army—telling him that he could not and indeed may not belong to the Church while supporting the revolution.

The political situation in Italy at this time involved both the papacy and her father (Count Bentivoglio was the commander of the papal army) and must have been a cause of great concern for her. Throughout her life, Annetta had great devotion and filial love for her father, whose strong classical cut of features and disposition of soul she also possessed. It was the latter characteristic which helped her through the sorrow of his death on December 26, 1851.

The family circle was growing much smaller. Some of the children had married, while others had entered various religious orders. Annetta herself had grown to an attractive maturity and was sought in marriage by Count Lucio Turrini Rossi. God, however, had captivated the love of her heart, and the offer of this earthly suitor was rejected immediately. While she continued to live at home, God alone was her love.

In 1860, a new and heavy burden was placed upon Annetta as God called her beloved mother to himself. The three sisters: Annetta, Constance, and Matilda, were now really alone. Their appointed guardian, Cardinal Borromeo, had them placed with the Dominican Sisters at St.

Catherine's. The thought of having to live within a cloister was, at first, most repugnant to Annetta, but her obedience to those placed in charge of her enabled her to conquer her feelings. Indeed, the stay at St. Catherine's would prove to be a spiritual retreat and a time of added grace. God used this period of solitude and estrangement to fashion and mold Annetta for his work. Much of her time was spent in prayer; in fact, she would even seclude herself from others by remaining in a small room which opened into the chapel. While there she would kneel for hours communing with her God, often using only the words "God and my soul" as her meditation and adoration. A nun of this convent later wrote, "She was of lofty mind and of exceedingly deep and energetic character. Very much given to piety, she spent hours and hours in the presence of the sacramental Iesus and, drawn by the highest charity, used to come to keep me company and wait on me, since I was very ill."

Constance would soon respond to the call of God and enter the Poor Clare monastery at San Lorenzo. Annetta would also respond, but her naturally active temperament inclined her more toward an active mission work, even though she had acquired a great love for solitude which caused her to desire to enter one of the strictest Orders in the Church. The tension of soul, like that of Francis and Clare before her, caused her much suffering and indecision. Matilda did shortly follow Constance, but after a time, her poor health caused her departure from San Lorenzo. Annetta, seeing that Matilda was happy in her decision, in obedience to her spiritual director, now sought admittance there also.

As a young woman, Annetta was known for the stark simplicity of her attire. She conscientiously avoided all that would be peak the vanity of the world. Thus, it is not surprising that, upon her reception of the Poor Clare habit, she expressed the desire that the ceremony be as simple as possible and private. On October 4, 1865, Annetta Bentivoglio donned the Poor Clare habit and was given the name of Sister Mary Maddalena of the Sacred Heart of Jesusa name she had requested. Yes, this little "big sinner" had longed to identify herself with that great penitent whose humility had won the love of the Savior and who had been her childhood heroine.

Facing reality and being under no illusion about herself, Sister Maddalena wrote to her sister, Matilda, at the beginning of her novitiate: "To work, to work, Maddalena! Already 31 years are no more; nor will they return. How much remains? God alone knows! Whatever it be, crosses, penances, mortifications and the like will be your life companions. Blessed life! Would I had known thee sooner!" These words seem to re-echo those of Saint Francis, who admonishes his brothers: "My brothers, we must begin to serve our Lord and God. Until now we have done very little" (Bonaventure, Leg. maj., ch. 14).

With great strength of will and generosity, Sister Maddalena lovingly embraced the crosses and privations of her life as a follower of Saint Clare. The daily schedule, the hard work, and the simple, sparse diet of a Poor Clare would make its demands felt. The midnight rising for the Divine Office would always be difficult for her as she found it impossible to sleep again upon returning to her room. Dspite all these: poor health and a daily struggle to live her life to the full, she constantly prayed to share in the cross of her Lord. God was her one preoccupation. Her only desire was to please him and to submit her will to his in total surrender. Her zealous spiritual director would challenge her to ever greater generosity,

and she responded well; for she could have no half-way measures with God. God would, in time, permit her to drink of his cup of humiliation, abandonment, and suffering. Like Saint Paul before her, she too would learn by experience "what great things she must suffer for God's sake."

The nine years spent at San Lorenzo would school her soul for the arena: an arena not too unlike that of the Coliseum. But what lay ahead was still hidden in the inscrutable plan of God.

God had placed a special mission in the heart of Sister Maddalena: the desire to be a missionary and a martyr. Yet what an unseemly place was a cloister for such an accomplishment! There it was, however, that he spoke to her heart of a hidden martyrdom until the day when, indeed, she would be called from her cloister haven to embark on a missionary journey would call for a martyr's courage and a missionary's zeal. On that day, Maddalena would be able truly to say that all things remained only with "God and my soul!"



A Franciscan Reflection:

On Fraternal Love

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

I was late in the evening of the first day of the week when one of the eleven stood forth to address the others:

"My brothers, there is something on my mind that I feel a need to talk out with you now, something which I think has set this mood among us of rejoicing in our Risen Lord beneath a cloak of fear. Yes, the Lord is risen. Yes, he has come and breathed his Spirit upon us. But look at us still huddled in fear. No wonder our brother Thomas doubts that the Lord was among us just a few hours ago!

"Rattled and emotionally drained from the events of the last few days, we are like men stupefied and confused. The Teacher has told us: 'Receive the Holy Spirit, tell the sinner he is forgiven, and the wounded heart that he is healed.' Yet my heart and my soul ache. The events we have been through. brothers, have shaken my confidence in all I had previously taken for granted. My on remaining hope and confidence is in the Teacher, in the Lord alone.

"What has become of us, my beloved friends? Thirteen men who were so close for so long. Thirteen men who shared the joy of being sons of the Father and brothers to one another. Thirteen men who could withstand almost any rebuff by the Pharisees because our God was with us and was present in our midst.

"There is a real pain, my brothers, festering among us even now-yet we have been afraid to put it into words. How could such a community of love as ours fall into fear, hatred, and betraval? What happened to the love which was our binding force? Yes, we must face the fact that one of our own relinquished all hope of the Father's love. My heart weeps openly and with such a deep sense of sorrow and of loss because in the end this brother of ours rejected all that the Master taught—and took his own life.

"Judas, our brother, ate with us, drank with us, laughed with us, cried with us, walked with us—as we followed the Teacher never being quite sure what was

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in store for us. We called Judas 'friend.' We called him 'brother.' Now he is with us no longer.

"My brothers, I mourn for Judas; my whole being cries at his loss. He was one of us. He betrayed the Lord—but so did I. Didn't each of us who usually speak so boldly deny that we even knew the Master, doubt his power to endure the hatred that brings death, and flee and abandon him of whom we once said, 'You are my life, you are my all that matters to me!'? Is that how he mattered to us?

"And what great undeserved gift of God permits me to yet stand here and speak with you, trembling as I am? I who just little while ago abandoned the Teacher in his need, stand here forgiven by him and am told that his very Spirit is to embrace me, to bring life to my ever fearful heart.

"There's no way around it, brothers; when Judas died, a man very dear to my heart died. What hurts me more than anything else, though, is that I was so blind in responding to the pain he suffered. I can honestly say I had a heartfelt love for him, but was terribly lax in expressing it. I always left it for Jesus to show him an unabashed love—an how he did! But it found little support from me. I remember on one occasion how he had made a contribution to the poor from our-common purse, and how I had sarcastically told him that such fine works of charity would surely earn him a province to govern once the Lofd came into his kingdom! No, this servant was quick to judge Judas as thief and liar incapable of goodness, while the Master passed no judgments on him but treated him with love.

"I cannot begin to imagine what sort of existence our friend now has. I do know that Jesus never stopped loving him, and that he experienced an agony to the core of his being because Judas would not let go of his fears enough to respond with love. For three years we traveled together. For three years the Master taught us of our all-loving Father. Do you know the longing of a heart that intensely desires to accept himself as lovable? Do you know how much Judas sought to overcome those horrible fears and pains enough to embrace our Lord with his heart? Did each of us really extend our hearts to him in genuine love? I know the pain of Judas. the pain of unbelief, for it was once my own. I know what it means to listen to the Liar, and how his words about my hateful condition can take deep and stubborn roots resistant to God's healing love and antagonistic to his loving embrace. The Master of Lies perverts Truth into lies and presents lies as our most hateful truths. Yes, what an eternal abomination it is to exist so cut



off from love that my only belief is that our all-loving Father created a universe full of goodness—but in the midst of all that goodness was born me, the only unlovable, only unwanted son—a mistake. And finally I believe this so thoroughly that, in order for me to meet my most deserved damnation, I set out to destroy the one person in this world that I ever desired to love more than anyone else—the Master—just to

prove how hateful I really am. Judas succeeded in constructing his own hell of isolation and utter hopelessness. He succeeded in deeply wounding the heart of the only person who mattered to him. And very nearly, so did I.

"Don't be surprised! The Lord has stretched his healing hand over me. I have been cradled like an infant in his love. Does this really amaze you, my brothers? Then tell me, who of you at the supper when the Teacher made it known that someone would betray him, suspected Judas? Did not many of you instead fear that you too might believe the Liar and love faith? Did we not have to put John up to pressing the Teacher for an answer?

"My dear brothers, this is how little we really know each other. This is how little we even begin to suspect the hurt and the pain of the brother among us. In this community of love one of us despaired and is gone. Others, I offer myself as an example, have been saved from a similar fate only by a great outpouring of healing love from the Lord Jesus.

"I find myself almost tempted to say: "Would that Judas were still here and saw the wonders that we saw! If only we had another chance to let him know (to let him feel, if he would) how much we really love him!" Open your eyes, brothers; look around you—you have the chance now to let each other

know. You have the prime opportunity to minister to the unknown Judas now in your midst, and to allow yourself to be ministered unto. I'm not saying that because of it there will never be another Judas. You may certainly be, however, that one moment of God's grace your brother is longing for.

"This evening the Master came among us. He told us that no longer will he live among us in the physical body which so much hatred saw fit to horribly torture and crucify. But he gives us the gift of his peace, and he gives us the gift of his Spirit. From now on he chooses to look with compassion on others through our eyes. He chooses to love with our hearts. And he chooses to lay his healing hand on the broken-hearted with our hands.

"My dear brothers, harden not your hearts toward Judas. He is a brother the Teacher loved so dearly. And I, for my part, confess to you in all my human weakness that if Jesus does not minister unto me through your hearts, if he does not embrace me with your arms, I will in time surely give way to the Evil One who is always desirous of implanting lies in my heart. I do earnestly desire to let the Spirit of our risen Lord reign in my heart. I desire to judge no man or woman, but to be Christ to each one, and to love each one as person.

"Do not be deceived into thinking that another Judas will never arise within this community; do not believe that there is any among us impervious to hurt or incapable of believing the Liar. It is by the grace of God alone that we survive. It is by his power that we are healed, that the grace of healing might be a grace for others too. But before we can minister to others in the world. we must be able to minister to him with whom we live, we eat, we pray, we work. Dear friends, if I do not see the compassion of Christ for me in your eyes, if I do not hear the confidence of his words on your lips, if I do not feel his loving embrace in your arms where am I to turn?"





Visions of the End: Apocalyptic Traditions in the Middle Ages. By Bernard McGinn. New York: Columbia University Press, 1979. Pp. xix-377, including bibliography and indices. Cloth, \$25.00.

Reviewed by Father George Marcil, O.F.M., a member of the Province of St. Joseph in Canada and Associate Professor at the Franciscan Institute of St. Bonaventure University.

Professor McGinn of the University of Chicago has produced a book to which this review will scarcely be able to do justice. The book extends over the whole range of apocalyptic thinking from the year 200 B.C. to 1500 A.D. It speaks tr such issues as millenarianism, messianism, and the periodization of history. Though this reviewer admires the book very much, his view of it is that of one interested almost exclusively in the Franciscan aspects of the apocalyptic tradition.

In the last two decades or so, an armful of truly important books have been produced concerning the Joachimistic outlook and its effects on succeeding generations of thinkers, in particular the Franciscans. Among them, Marjorie Reeves's The Influence of Prophecy in the Later Middle Ages (Clarendon, 1969), her Joachim of Fiore and the Prophet ic Future (Harper, 1976), Joseph

Ratzinger's The Theology of History in St. Bonaventure (Franciscan Herald, 1971), David Burr's The Persecution of Peter Olivi (American Philosophical Society, 1976), and the essays collected by Delno West in Joachim of Fiore in Christian Thought (Burt Franklin & Co., 1975) are of first rate importance. Unhesitatingly, this reviewer joins Bernard McGinn's Visions of the End to that list. One who has a deep interest in the discussions of the first centuries of the Franciscan tradition will not want to ignore this book.

Visions of the End has an extensive introduction and two parts of about equal length. And wittily enough, it has no conclusion.

The introduction reaches back into Scripture to scan briefly the Book of Daniel, the Apocalypse, and the apocryphal literature. After touching the tradition at its inception, the introduction goes on to review the thoughts of the early Fathers, including St. Augustine, who is judged to be anti-apocalyptic. All of this could not be aptly concluded without making some attempt at defining apocalypse and the elements that constitute it. This is done with suitable references to the best contemporary studies on the matter.

Part one climbs like a ladder up to the expansive chapter 17, which deals with the multifaceted views of Joachim of Fiore. Each of the chapters, economically structured, begins with a historical narration setting the topic into its geographical and historical milieu. The writers treated are all significant enough: the pagan sybils, the Greek Fathers, or someone like Gregory the Great, Bede, Rupert of Deutz, or Anselm of

Havelberg. Each chapter ends with a translation quotation from the author in question.

The chapter on Joachim of Fiore is particularly well thought out. All the basic information is there. The footnotes mention the literature of greatest importance. The selection of translated readings is also apt, though they might have been more extensive. Joachim's leading ideas are there, both in the historical part and in the readings. One cannot help thinking that the whole project that this book represents started as a study on Joachim: his thoughts, his antecedents, his influence.

Part one covered the years 400 to 1200; part two extends from 1200 to 1500. The Franciscans, to whom a good deal of space is devoted in this second part, saw their movement and their experience prophesied in the writings of Joachim. Some of them took those prophecies to heart—indeed, more, some even understood the theology of prophecy which Joachim advocated and built upon it.

Bernard McGinn tells the story thoroughly and quite sympathetically. There is the scandal of the "Eternal Gospel," then the concern over Frederick II and the angelic Pope. A full chapter is dedicated to St. Bonaventure's views. And the rather adequate chapter 24 opens up the story of the Franciscan spirituals: Olivi, Ubertino, and Angelus Clarenus. Even after the spiritual movement had been crushed, some friars continued to have apocalyptic visions of questionable orthodoxy. And Mc Ginn's story goes on with a lot of foreign material being introduced until the final chapter on the visions of Christopher Columbus.

One cannot but have a great deal of respect for a book like this one. It almost seems like the book of a lifetime. The select bibliography is very thorough; all the important literature is there. The historical narratives. the selections, and the footnotes show a true mastery of the sources. Besides, the book is to be respected for other reasons. The translations show a kind of team effort. We assume that the author had a number of graduate students helping in the preparation of the texts. So in the end we are facing a vast effort over a long period of time under the control of a true master.

Of course, this may not be just everybody's book. Some may be able to read only a few of the thirty-five chapters with comprehension. That does not detract from the book's quality and importance as a survey. Indeed, this reviewer could get deeply interested in only a fraction of the book. Nonetheless, it became clear that those areas he was familiar with were treated knowledgeably and with good taste.

The high praise here offered for Visions of the End is marred by one misgiving—relating to completeness. In his introduction Bernard McGinn mentions St. Augustine and speaks of him as an anti-apocalyptic figure. But didn't St. Augustine have a following? We know there were a lot of Augustinians. But weren't there some who followed his lead precisely in his antiapocalypticism? Where are the classical scholastics in all this, an in particular those called Augustinians? Is it enough to let the reader suppose that they were opposed to the apocalyptic trend in general? They must have a position on the

nature of antic hrist, on the millenium, and on the time of the final coming.

This reservation, far from being mentioned to undermine the book. may help stimulate the reader to get interested in a book that surely offers a lot of new insight and a real challenge. The fairly recent reappraisal of the significance of Joachim's thought has thrown new light on the development of 13th and 14th century thought in general. There were debates going on that affected the very way in which religious life was to be lived. Franciscans today should really be able to get interested in the material that Bernard McGinn has made so laudably accessible in English for them. His book may unlock for them the meaning of some of the debates at the beginning of the Order's history.

Sobornost: Eastern Unity of Mind and Heart for Western Man. By Catherine de Hueck Doherty. Notre Dame, IN: Ave Maria Press, 1977. Pp. 110. Paper. \$2.45.

Reviewed by Edmund R. Padvaiskas, M.A. (Fordham), Associate Professor of History at Siena College, Loudonville, N.Y.

The recent visit of Pope John Paul II to Patriarch Demitrios I has suggested again both the similarities and the differences between the Catholic and Orthodox Churches. Mrs. Catherine de Hueck Doherty, a Russian and founder of Madonna House Apostolate, has written a useful and inspiring little book which attempts to explain to Western readers the Russian idea of sobornost. As con-

ceived by the 19th-century Slavophile thinker and the not so orthodox lay theologian Khomiakov, sobornost was meant to assert a superior spiritual dimension to Russian Orthodoxy as compared to Roman Catholicism. Sobornost, for Khomiakov, was a mystical charism of the Holy Spirit which united the Russians in brotherhood and love. Truth and authority resided not in external authority, not in Pope or Patriarch or even General Council, but in the community of the Russian Christians united by sobornost.

Mrs. de Hueck Doherty tells us nothing of this, however. It is her purpose simply to try to suggest to Western readers the Russian and Eastern way to attain Christian perfection. In sixteen brief chapters she explains that sobornost means unity, an absolute unity of Christians which is "soul-shaking, mind-blowing, and earth-shaking" (p. 11). It is a gathering of like minds, a reflection of the Trinity itself. It is a dimension of God's grace. The most perfect expression of sobornost is the Holy Trinity. Man, before the fall, possessed it. Then, although man destroyed that unity with God, he hungered for it, and through God's incarnation and the resurrection of Christ came the "immense gift of reunion and friendship with God again. The sobornost was again established through Baptism and enlarged by the Eucharist" (p. 20).

Mrs. De Hueck Doherty indicates the concept of sobornost is difficult for the Western mind to understand. It is in fact a mystery to be understood more with the heart than with the mind. Sobornost is a "oneness in seeing the face of Christ reflecting my face" as in an icon. Sobornost is a "bending, a surrender to God and to his will, leading to the exchange of hearts with Him and with my brothers and sisters in Him" (p. 29). The ultimate exemplar of sobornost is the Mother of God. The attainment of sobornost, this unity with God, impels the Christian to become an ambassador of Christ, to help men reconcile themselves with one another.

Sobornost, then, is a unity, total, complete, of mind and of heart, of soul, an inner unity. We create sobornost in our hearts through the grace of the Trinity. This unity transcends our emotions, our individualism, everything that is not itself. It is especially important to attain sobornost, the author reminds us, in this modern, technological age with its loneliness, alienation, and fragmentation of all unity. Disobedience, selfishness, arrogance, and pride—in nations as well as individuals—these are the obstacles to sobornost. More than ever therefore, the unity of the Christian with God and with his fellows is necessary.

Mrs. de Hueck Doherty in inspired and often moving language has offered an insight into the subtle and elusive concept of sobarnost. She has given us a little book well worth reading and contemplating.

The Spirituality of Western Christendom. Introduction by Jean Leclercq; edited by E. Rozanne Elder. Kalamazoo, MI: Cistercian Publications, 1976. Pp. viii-217. Paper, \$7.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College and Adjunct Associate Professor at St. Peter's College.

This collection of ten articles on The Spirituality of Western Christendom is the result of a workshop for the Medieval Institute and the Institute of Cistercian Studies at Western Michigan University. The introduction by Jean Leclercq is a good analysis of our understanding of spirituality and of the proper study of this book. Vernon Bourke's article. "Augustine of Hippo: The Approach of the Soul to God," examines chronologically a series of texts illustrating Augustine's view on the spiritual growth of man in terms of the soul's movement toward union with God.

Guntram G. Bischoff defines spirituality to mean religious man's personal experience of bridging the gulf between sacred and profane through participation in the really Real. It therefore refers to the dialectic of transcending the profane state while yet remaining in it.

In two lengthy articles, "Dionysius the Pseudo-Areopagite: The Gnostic Myth" and "Early Premonstratension Eschatology: The Apocalyptic Myth," Professor Bischoff affirms a Christian dialectic as old as the New Testament, although the two medieval exponents are separated by six centuries. Its first technical expression is found in the great Christological dogma of the fifth century: "Fully God and fully man," as also "Fully present and fully future" (p. 15).

In the gnostic myth restated in the

work of the Areopagite, "man sees the heavens open and he enters spiritually, leaving behind nothing but the husk of the body" (p. 14). The apocalyptic myth, which was rediscovered in the Latin Church around 1100 A.D., holds, on the other hand, that God will come to man. This profane world of factual experience and history must be destroyed to make way for the new creation. Man may live in hope and employ his energies to hasten the advent of this future.

In the gnostic myth, the symbolism is spatial and the key word is "above." Hence participation means ascent and merging. In the apocalyptic myth, the symbolism is temporal and the key word is "then." Hence participation means anticipation. One road leads to mysticism, the other to eschatology and revolution. It should be added that Professor Bischoff does explain his understanding of the word "myth" [about which much has been said in these pages—ed].

John R. Sommerfeldt discusses "Bernard of Clairvaux: The Mystic and Society." Humility was, for Bernard, the first step in the mystical life, the fundamental virtue on which all else spiritual was based. Humility for Bernard was knowing the truth about oneself and one's relation to God. The man who is truly aware of his own human condition can have empathy for others. "One's happiness, moreover, consisted in the long run not in what one did, but whether one did it out of love and in humility" (p. 84).

In an interesting article E. Rozanne Elder examines another Cistercian, William of Saint Thierry, whose

rational and affective spirituality conveys the growth and development of the human soul. Keith I. Egan studies the theology of the contemplative life by the Carthusian Guido II. Guido's four steps in Scala Claustralium (The Ladder of the Monks): lectio, meditatio, oratio, and contemplatio, became a favorite of the late Middle Ages. Guido strongly asserts the interrelatedness of the four steps. Reading without meditation is arid, meditation without reading is erroneous, prayer without meditation is tepid, and meditation without prayer is fruitless. Contemplation without prayer is rare or miraculous.

Duane V. Lapsanski's study of Saint Francis seeks to create in us an empathy for a man who was so human and yet so penetrated by the divine. Spirituality can be the object of a theory but with Francis as with the great witnesses previously discussed, it is first and remains fundamentally an experience. Lapsanski shows Francis as a man to whom "something happened."

In "Northern Spirituality and the Late Medieval Drama of York," Clifford Davidson demonstrates an understanding of the spirituality of the citizens of York through art and drama. In anticipation of what is today the mass media, the medieval theater gave the crowds a psychological vision, a participation through sight in the invisible and ultimate presence of Christ in man's heart.

The special interest of Darrell E. Reinke was to reconstitute what was common to Luther's experience and the preceding monastic tradition. Modern scholarship has forced an artificial separation between the con-

templative and active elements of monastic culture. "The core of the monastic tradition, however, even in its contemplative aspects, remains a behavioral, affective tradition" (p. 158). For Luther the Christian life was an imitation, one which conforms to the Christological model both in external behavior and in interior attitudes and self-consciousness. After 1518 new themes are evident in Luther. Reinke contends that in the notion of faith for Luther, the monastic fusion of knower and known, believer and believed-the foundation of the spirituality of imitatio Christi-has been broken and the workings of monastic culture transformed into an ideology.

Otto Gründler's final synthesis takes on importance as he clarifies the distinctions between the religious man, the Christian man, the spiritual man, and the mystical man. GruTœ ler's study of Calvin's spirituality emphasizes his Christology. Since Christ is the thrust of God's revelation. Christ is, therefore, the true object of faith. The Christian's growth in the likeness of Christ sanctifies and transforms his life. Homo Christianus is he who, being conformed to the image and exemplar of Christ, lives not according to the flesh but according to the spirit.

The Masses of Lent: A Helpful Guide to the Scripture Readings for the Sundays and Weekdays.. By Cassian A. Miles, O.F.M. Cincinnati: St. Anthony Messenger Press, 1979. Pp. iv-36. Paper, \$0.95.

This handy little pamphlet, uniform with the same author's *The Masses of Advent*, highlights the

themes of each of the Lenten Masses from Ash Wednesday to Holy Thursday (exclusive, unfortunately). It will be a boon not only for those who attend daily Mass during Lent, but also for concerned Christians who want to make the Sunday Liturgy of the Word an occasion of real growth toward God. The author's own instructions on how to use the pamphlet are well worked out. You don't have to be a book worm to use and profit from this work.

-Julian A. Davies, O.F.M.

Lumen Christi

Rise up, Flame. in darkness which is I. **Light of Christ!** Shine! Flame of You, enkindle . . . warm . . . consume . . . Be Brightness not mine. Be Life in my living. Be Radiance of dull me. Rise up. Flame! Be risen, Christ, where darkness waits to die . . . darkness which is I.

Mother Mary Clare of Jesus, P.C.C.

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