THE FRANCISCAN STUDIES M.A. PROGRAM AT THE FRANCISCAN INSTITUTE ST. BONAVENTURE UNIVERSITY

COURSES OFFERED IN SUMMER, 1980

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

FI 500	Bibliography
	1 cr. hr., Fr. Conrad Harkins, O.F.M., Ph.D.: TTh 8:30-9:40, Room 108. This course is required of all new degree candidates. It must be taken in the first summer session attended.
FI 501	Sources for Franciscan Studies I
	3 cr. hrs., Fr. Regis Armstrong, O.F.M. Cap., Ph.D.: 9:45-10:55, Room 201.
FI 502	Sources for Franciscan Studies II
	3 cr. hrs., Fr. Wayne Hellmann, O.F.M. Conv., D.Th.: 11:00-12:10, Room 301. This course is a prerequisite for FI 504.
FI 504	Life of St. Francis
	3 cr. hrs., Fr. Conrad Harkins, O.F.M., Ph.D.: 11:00-12:10, Room 201. Prerequisite: FI 502
FI 506	Survey of Franciscan History
	3 cr. hrs., Fr. Lawrence Landini, O.F.M., H.E.D.: 8:30-9:40, Room 301.
FI 508	History of Franciscan Thought
	3 cr. hrs., Fr. Joechim Giermek, O.F.M. Conv., S.T.L., M.A.: 1:00-2:10, Room 300.
FI 511	Medieval Latin
	2 cr. hrs., Dr. Malcolm Wallace, Ph.D.: by special arrangement.
FI 531	Women and the Franciscan Ideal
	2 cr. hrs., Sr. Mary McCarrick, O.S.F., M.A.: MWThF 8:30-9:40, Room 201.
FI 533	Theology of History and the Franciscan Movement
	2 cr. hrs., Fr. George Marcil, O.F.M., Ph.D.: MTThF 1:00-2:10, Room 301.
FI 550	History of Franciscan Spirituality
	3 cr. hrs., Fr. Cyprian Lynch, O.F.M., M.A.: 9:45-10:55, Room 301.
FI 552	Franciscan Contribution to Justice and Peace
	2 cr. hrs., Fr. Sergius Wroblewski, O.F.M., S.T.L.: MTThF 9:45-10:55, Room 302.
FI 582	The Religious Community and the Healing Ministry
	2 cr. hrs., Fr. Maury Smith, O.F.M., D.Min.: MThF 1:00-2:30 (90-minute class time). Room 302. This course is limited to fifteen students.
FI 563	Theological Principles and Techniques of Spiritual Direction
	2 cr. hrs., Fr. Peter Damian Wilcox, O.F.M. Cap., S.T.L., S.T.D.: MTWF 11:00-12:10, Room 303.
FI 571	Practicum in Spiritual Direction
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PRE-REGISTRATION

1 cr. hr., Staff: by special arrangement.

A PRE-REGISTRATION procedure is in effect which will enable a student to indicate a choice of courses make dormitory reservation by mail. This will nable the student to accomplish registration on 33rd with a minumum of time.

re-ragistration forms are available from the Office Graduate Studies, St. Bonaventure University, Bonaventure, New York 14778.

CALENDAR

Registration Classes Begin Modern Language Exam Final Exams Monday, June 2 Tuesday, June 2 Friday, July 1 Friday, August

FEES

Tuition per graduate hour: \$85.6 Room and Board: \$330.6 Fees subject to change; individual courses subject to cancellation because of insufficient enrollment.



April, 1980

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"O Ye of Little Faith"

ASTER IS THE TIME of hope, for it reminds us that Jesus has overcome sin and death and gone to a glory the like of which awaits us. We need to let the victorious chants of Easter and its shouts of gladness penetrate to our inmost being. There is so much in our life, our community, our nation, our world, our Church, to make us gloomy and depressed. Sometimes keeping away from community and avoiding the news media seems the

only logical choice.

Grant that intelligent and benevolent neglect of some of the bad news that radio, TV, and newspapers send our way may be helpful at particular moments in our life. Yet Jesus teaches us bad news is a part of the plan. He told the disciples at Emmaus that the Son of Man had to suffer and be glorified. And if Jesus indicated that Saul was persecuting him when he persecuted Christians, then why are we surprised when we find that pain and suffering seem widespread? Even our loved ones must hurt that "they may enter into glory." For the believer, then, pain, suffering, even death are not the disasters, the unrelieved disasters they seem. They are real, and call for our compassion, but not for perpetual sadness.

One area of hurt for me and many of you. I am sure, has been the troubless in the Church over the years. We have read and heard so many non-Christian, sometimes non-human, views propounded under the quise of Catholic theology, that we sometimes wonder if there is any faith left in the Church. Jesus's Resurrection reminds us that "God is greater than our [any man's] heart," and this is the victory that has overcome the world, our faith. Concretely the continuing power of Jesus's Resurrection was evidenced to us all by the visits of John Paul II to Mexico, Ireland, and the United States last Fall. In a smaller way I have witnessed the faith response of students to the Secular Franciscan Movement, and the restoration of a catechumenate on campus.

Pessimism and cynicisms of a long-standing variety are out of place in a Christian. One lady I know sees each day as a resurrection. Such an eagerness for life is the outcome of a faith in the truly risen Lord who invites each of us to "new beginnings" more often than we care to admit.

De Julian Davia ofm

A Pattern of Franciscan Contemplation

SISTER MARGARET APPELL, O.S.F.

RANCIS OF ASSISI'S journey toward contemplation and total possession by Iesus Christ began with a question: "Francis, who can do more for you, a lord or a servant, a rich man or a poor man?" From his reflection on this question Francis was led to withdraw from the activity of Assisi to discover the will of the Father. He came to discover that the Spirit was present and active in solitary places and that only through the rhythm of silence could the message penetrate to his depths:

He had learned in prayer that the presence of the Holy Spirit for which he had longed was granted more intimately to those who invoke him, the more the Holy Spirit found them withdrawn from the noise of worldly affairs. Therefore, seeking out lonely places, he used to go to deserted areas and abandoned churches to pray.2

The Spirit directed Francis to Scripture to find his Way, his

Truth, and his Life—Jesus Christ. Here Francis found I esus's favorite places of prayer: the mountains, the desert, and the temple. Sometimes the Lord could be found in these places alone, late at night; while at other times he rose early to go apart to speak to the Father. Similarly, Francis spent much time in deserted churches, in the forest, and in lonely caves on the hillside. Solitude provided the space to surrender to the most high God. Silence hummed the rhythm of depth and union.

It wasn't enough for Francis to imitate Christ; he had to conform-to be one-with Christ. He continued his journey in the footprints of Jesus. To realize his burning desire and attain his goal of experience of oneness with God in contemplation, Francis used three aspects which combine to set the pattern of contemplation: dialogic prayer, reconciliation, and selfless service.

¹St. Bonaventure, The Soul's Journey into God • The Tree of Life • The Life of St. Francis, tr. & introd. Ewert Cousins (New York: Paulist Press, 1978), p. 188.

²Ibid., p. 274.

Sister Margaret Appell, O.S.F., A Sister of St. Francis of Philadelphia and Principal of Blessed Sacrament School in Trenton, NJ, is pursuing graduate studies during the summer at the Franciscan Institute.

Francis's response to God's question, "Who can do more for you?" ignited a wonder-filled relationship. Each encounter deepened the friendship as the Spirit of the Lord interwove the life of Francis with his God, and thus began the contemplative process in dialogue with the Father.

Francis "was drawn to Christ with such fervent love, and the Beloved returned such intimate love to him that God's servant always seemed to feel the presence of his Savior before his eves." The gospel calls us to pray unceasingly: Francis responded by living in the presence of the Lord. He was conscious of focusing on Jesus, sharing his Spirit, listening to his message, and continuing on in his presence. Francis witnessed Christ, the visible Image of the Father, entering fully into his consciousness through the Spirit and his holy operations.

Francis experienced the relationship of Jesus with his Father when Jesus spoke "Abba, Father," and so Francis too, when he withdrew to converse with the Father, spoke in accord with his own various moods. He ansered to his Judge, beseeched his Father, wooed his Lover, and shared his dreams with his Friend. The moods were deepen-

ed through symbols of tears, groans, songs, and gestures.⁴ Every such encounter increased the depth of oneness as Francis became more and more the person he loved.

The beauty of each creature lifted Francis's spirit to the Lord. Any fracture in creation diminished its ability to praise. This called Francis to proclaim the healing art of reconciliation as the second aspect on the road to contemplation. Success is followed by forgiveness, peace, and harmony. These qualities enable the hymn of praise to reach its peak and facilitate each creature's finding its identity in the Lord:

Aroused by all things to the love of God, he rejoiced in all the works of the Lord's hands and from these joy-producing manifestations he rose to their Life-giving principle and cause. In beautiful things he saw Beauty itself and through his vestiges imprinted on creation he followed his Beloved everywhere, making from all things a ladder by which he could climb up and embrace him who is utterly desirable.⁵

Francis directed his attention to the harmony of all creatures by singing his "Canticle of Brother Sun." He used the intimate relationship of brotherhood and sisterhood in that song, not for mere poetic effect, but because he really felt sun and earth, moon and wind, water and fire to be his brothers and sisters. He wanted all of them—all creatures under the sky—to praise the Lord, from Brother Sun in the heights to the "various fruits with colored flowers and herbs" on "Sister Earth, our Mother." Each creature spoke of God's love and invited Francis to be at one with its Creator.

As Francis struggled to follow in the footsteps of Jesus, he determined that selfless service was the logical outgrowth of prayer and reconciliation. "I have not come to be served but to serve" (Mt. 20:28). The proof of Francis's covenant was his life. Through his encounters with the Most High, Francis was forced to define a more sensitive value system and live a more radical Christian life. Each encounter prompted a radical self-stripping for him so that he could be filled with the Spirit. He clung to nothing; his heart was unattached, and his spirit thus transfigured in its depths.

When Francis had made his vow to be perfect, the Spirit gave him an opportunity to implement this commitment. One day near Assisi when he encountered a leper, he felt compelled to run in horror, but a greater force within

him helped him to conform to his new value. The image of the leper gradually faded as the process of self-surrender slowly began. His value system became the gospel, and he struggled to get into step with Jesus, his Lord.

Francis longed to remain totally in the Lord; indeed, he was driven by the same Force that had motivated Jesus before him:

... the only begotten Son of God, who is the highest Wisdom, came down from the bosom of the Father for the sake of souls in order to instruct the world with his example and to speak the word of salvation to men... holding back for himself absolutely nothing that he could freely give for our salvation.⁷



⁶ Canticle of Brother Sun," English Omnibus of the Sources for the Life of St. Francis, ed. Marion A. Habig, O.F.M. (Chicago: Franciscan Herald Press, 1973), p. 131.

⁷Bonaventure, op. cit., pp. 292-93.

³Ibid., p. 264.

⁴Cf. ibid., p. 275.

⁵Ibid., pp. 262-63.

To validate this message of the Lord, Francis sent two friars to Silvester and Clare contemplative friends, to ask what was the Lord's will for him. They sent the same message: "It was God's good pleasure that Francis should preach as the herald of Christ." Without delay Francis took to the road.

But even as Francis responded in service, he constantly embraced the contemplative state. Each person he touched was given much more than service in some minimal sense of what was required. His entire life witnessed to the presence of God in him.

The uniqueness of Francis lies in this ability he had always to live in the Lord's presence, especially as he ministered in word and deed. He was able to create the space of solitude even in crowds; the rhythm of silence in his life could block out the noise of any moment, no matter

The call initiated the ascent to the transcendent God in times of silence and solitude. An intimate relationship of love was formed.

A descent follows this mystical union which causes a radical self-stripping. This emptying of self allowed space to be filled with the Spirit of the Lord.

The dialogue between Francis and his Lord developed into the deepest

how tumultuous. Whenever the Spirit called, Francis descended to his center to be one with his Lord whether in the crowded hold of a ship, on the back of a donkey, or in the midst of a large group. One evening, as Bernard looked on, Francis spent the whole night lost in contemplation repeating the words, "My God and my All." Yes, always his focus and consciousness was totally in the Lord. Union with the Lord, and resting in the pleasure of his company, became a continuous state in Francis's life. He knew from experience the feasibility of what he exhorted his brothers to do: "We should make a dwelling-place within ourselves where he can stay, he who is the Lord God almighty, Father, Son, and Holy Spirit."9

Now we should be able to visualize the pattern of contemplation as experienced by Francis.

God ###

relationship. Jesus became his Way and gave measure to his authenticity.

Communion of all creatures is accomplished through forgiveness, mercy, and peace. Through this reconciliation, all of creation praises the Most High.

A radical self-stripping allowed Francis to develop a sensitive value system calling for a response of self-less service.

Francis experienced the Lord as his very core. He rested there with the Lord, aware of his love and deep relationship. He made an appropriate dwelling place where he could worship the Father in spirit and in truth.

Dialogic Prayer
Reconciliation
Selfless Service

(all creatures)
Others Francis

Dialogic Prayer
Reconciliation
Selfless Service
Indwelling

Romano Guardini says of Francis that he "allowed Jesus Christ to become transparent in his personality." This Francis accomplished by not only following Jesus but also identifying with, or conforming perfectly to, him. The Stigmata gave witness to his total transformation; his hands, feet, and heart bore the marks of his Lord. The same Holy Spirit that directed the life of Jesus directed the life of Francis.



COVER AND ILLUSTRATION CREDITS

Diane Rini, who drew the illustrations for this issue, is a member of the Secular Order of St. Francis at Old Mission, Santa Barbara, and teaches at San Roque Elementary School. She wishes to dedicate these drawings to Mother Amata Rose, P.C.C.

^{*}Ibid., p. 294.

⁹Habig (ed.), op. cit., p. 49.

Ne Permittas Me Separari a Te

MOTHER MARY FRANCIS, P.C.C.

W E ARRIVE now in our consideration "Anima Christi" prayer at the petition, "Do not allow me to be separated from you," "Ne permittas me separari a te." The passive form of the verb is very significant. We are not saying to God: "Do not separate me from you," but. "Do not permit me to be separated from you." We are the ones who do the separating. We have in this petition a return to that awesome basic of theology, that we are sovereignly free. An omnipotent God has thought well to circumscribe his omnipotence with our free will. We can say to this all powerful God, "Yes" or "No." We can respond to his call or we can choose not to do so. He has gifted us with an awesome, even terrifying liberty. We can choose to be mediocre, to lose our vocation, to go to hell. God gave us freedom. We can also elect to be holy, to persevere, to live with him forever in eternal bliss. Understanding something of the fearsome dimensions of

this freedom, the author of our prayer implores, "Do not allow me to do what I of myself will surely do, for then I shall be separated from you."

What we ask for in this prayer, dear sisters, is support. We ask God to take back his gift of freedom in the sense that we do not misuse it, that we "cannot." What I think we are asking for in this petition is structure, support, discipline. It seems clear to me that this is a prayer for the Sacraments and the power that they bring so that we do not misuse the gift of free will. It is a prayer for structure in which we ask God to give us laws so that we will not do what we of ourselves would do. I believe this petition of the "Anima Christi" is at the heart of the cry of the Israelite given us by the psalmist who says again and again: "Oh! how I love your law, O Lord!"

We ask for law to keep us using our great gift rightly. We ask for support. We petition in our own way of life for the support of

Mother Mary Francis, P.C.C., Abbess of the Poor Clare Monastery of Our Lady of Guadalupe in Roswell, NM, and Federal Abbess of the Poor Clare Federation of Mary Immaculate, is well known to our readers as the author of numerous books of spiritual conferences and poetry. This is the eighth in the current series on the prayer, "Anima Christi," originally given at chapter to the Poor Clare Nuns in Roswell. To preserve the spontaneity of the spoken conferences, the barest minimum of editing has been done in the transcriptions.

community which helps us, invites us, enables us to do what we know, of ourselves, we would often not do. For us again, I believe that we are asking here for the support of community which helps us, invites us. enables us to do what we know, of ourselves, we would often not do. For us again, I believe that we are asking here for the support of our vows, for a true giving of ourselves totally to God. Our yows are a receiving of the power to do what he asks us to do. When we make a vow of obedience. we receive in the vow the power to obey in a way that we otherwise could not. We make a total surrender of ourselves in the vow of chastity, and we receive the power of the vow to live in a chastity more perfect than we could attain in that measure or at that depth without the power of the vow. And so with our other vows.

When we are asking not to be separated from God, we are begging that he will not allow it. "Ne permittas!" So beautiful! Oh, do not permit this, do not let me waste and ruin the gift that you have given to me in my free will. Do not let me use it in the wrong way. Do not permit me to be separated from you because I have the terrible power to be so. I have my freedom. I have the means to separate myself from you. We are saying: "Do not allow this."

We want to look now and see what it is that would separate us from Christ. Jesus has told us what he is like. He has said, "I am meek, I am humble of heart" (Mt. 11:29). Therefore, we know at once that our pride will separate us from him because it is what he is not. We know immediately that our arrogance, our aggressiveness would separate us from him because he has said, "I am meek."

Then he has told us that he is the truth. And so we know at once that any dishonesty with ourselves before God or others separates us from Jesus because he is the Truth. And Saint John has revealed to us: "God is love" (1 In. 4:8). So we know that whatever is unloving in us separates us from Christ. All right, then, these are the things that he has very specifically told us that he is: meek, humble, all Love, Truth. But now let us look at what we might, with all possible reverence, call the way he functions. If this is the way he is, how does he function? How does he live? I think the first point for consideration is his mobility. And in that, of course, comes flexibility.

Jesus is always on the move. We see this as he goes forward in the Will of the Father. Now, we of ourselves are not on the move, except possibly in the wrong direction. We tend to be static. And remember that all sin

Never
Permit me
to be
Separated
from you,
O JORD!

is static. There is nothing mobile or flexible about sin. It is like the mule that digs its heels in the road and will not move. But Jesus is always on the move, always in via ad Patrem. We could linger on so many incidents in his life to observe this. Let us look at just a few.

We see him moving on toward Bethlehem in the womb of his Mother, from something comfortable and "right" to something more—always something more. And even before that, he had moved forward in the womb of his Mother in his first evangelizing, that of John in the womb of Elizabeth, his own mother. Iesus moved forward in the service of his Mother which he himself has inspired her to do. We see him notably on the move at twelve, going to the temple and allowing a new phase of his life to unfold there. And when his

parents find him and express their sadness that he has caused them such anxiety, he agrees to go back to Nazareth and remain subject to them. We discover him at Cana in the permanence of the divine Will speaking, "My hour has not yet come" (In. 2:4) and yet moving forward in the human decision to advance the hour. A human decision to fulfill a very simple human need. We see him, above all, in the Garden of Gethsemani going on when it was agonizing to go on. Always on the move into the Will of his Father. This is too much: how can I drink this cup? But on he goes. Or before the Garden of Olives, we see him moving forward in the Palm Sunday procession. He beholds that vista of Jerusalem before him from the hill. He sees the golden dome of the Temple. And he stops and sobs out loud. That cry is wrenched from his human heart: "Jerusalem, Jerusalem, you that kill the prophets" (Lk. 13:34). And the rest of that outcry of anguish: "How often have I longed to gather your children, as a hen gathers her brood under her .. wings, and you refused!" (ibid). Then, what does he do?

Does Jesus rest in his grief? No; the procession goes on. We need to remember that. Even as our prayer lingers lovingly and compassionately with him as he sobs aloud over Jerusalem, we remember that he goes on. This is a tremendous truth to reflect upon, that forward again, whereas we would likely have been completely static. The procession went on.

There are the many incidents in his life before that, how he acted when there was, humanly speaking, everything to stop him. A colloquial expression verging on slang does say a lot. "It stopped him cold," the saying goes. That is what often happens to us; we get stopped cold. Jesus did not. He was so mobile in the Will of his Father that when, for instance, the nine lepers did not even bother to thank him for their cure, he did not stop working miracles for lepers. He went on. There is Philip asking him strange questions for one who has lived so intimately with the Lord. But while we hear the tiredness in his voice as he replies, "So long a time have I been with you. Philip, and still you do not know me" (Jn. 14:9), we do not find him dissolving the apostolic college. He went on.

We tend to be static, obstinate, obdurate—all the things that separate us from Jesus who is always on the move. Whereas he was always fixed on the Will of his Father, our tendency is to be fixed upon ourselves. But if our eyes are fixed on the Father, we, too, will always be moving ad Patrem. We are always in via, always on the way. Vistas are

ever opening out before us. Every sacrifice made will open to our view other sacrifices to be made. Every suffering borne for God reveals to us more to be suffered and gives us strength to suffer more. When there is self-fixation, we become static. When our eyes are fixed on ourselves, we cease to move. So, this is a prayer for mobility.

Then I think there immediately evolves from that petition a prayer for faith. We must never allow ourselves to forget that Iesus acted and made his suffering human decisions as a Man, and that he did the Will of his Father in faith. It is a great mystery and we cannot fathom it: that this divine Will, this divine Intellect was always that of God, and yet Jesus functioned as a Man. When, for instance, he made that agonized decision in the Garden of Olives, he made it as a Man to whom it appeared that it really was not worth it. He foresaw that many would not respond to the love he was pouring out, to the Passion he would undergo. And he took, humanly speaking, a great risk. He took a risk on the will of the Father, in faith. I will do your Will although it does not seem that this will turn out well. Is it really worth it? He acted in faith. And so we are separated from him when we live on a merely natural plane.

A compass needle can attain a fixation in the wrong direction.

In the spiritual life, this happens too; and it comes of not resisting the impulse to make the merely natural response. Not doing wrong, but simply living on the natural plane so that the needle of our spiritual compass gets offtruth. It points and says, "This is north." And it is not north. The needle says, "This is the way to happiness." And it is not. The needle says, "This is the way to the fulfillment of your personhood." And it is not. When we live solely on the natural plane. we are separated from Jesus who was the most perfectly human of all men because he was the most perfect Man. But he did not live on the natural plane alone.

All these examples we have reviewed would have elicited a very different response from one living on the natural plane as we can so easily do. He would then have said in the Temple: "I am going to stay here now. I have a lot more to tell them. I have been asking questions; now I have answers." At Cana, he could have said: "They have had enough." Why should he have to call on his divine Power to give them more wine? And why had it run out so fast? They had probably drunk too much too quickly. He would never have gone on to cure more lepers if he had remained on the natural plane of thinking: "This is the thanks I get!" And certainly in the Garden of Gethsemani. on the natural plane alone he

would never have gone on. Dear sisters, none of the gospel paradoxes, either, make any sense on the natural plane. None of them.

So we are making our prayer for mobility in praying, "Ne permittas me separari a te." I do not want to be separated from Christ on the move. And we pray for faith, for we do not want to be separated from Jesus by just living on the natural plane. Out of this again comes a prayer for constancy. For it was not, dear sisters, that Jesus was on the move sometimes, that he responded in faith occasionally or even frequently. It was always. This is a prayer to be delivered from fickleness, from the languid attitude that I will do what at this moment seems comfortable to do, even though we have discovered often enough to our suffering shame and penance afterwards that what we were convinced was so good for us was really for our destruction. When we live by our fickleness instead of by constancy, we are separated from Jesus, the always-Person, the constant One.

Francis Thompson has a poignant and astute poem about a child who was petulant and fickle. He says, "I will be loved but now and then, and when it pleases me." The poem unfolds this way: "Why do you so clasp me and draw me to your knee?/ I will be loved but now and then and when it pleases me." The

poet comes to his climax: "So I heard a young child, a thwart child, a young child, rebellious against love's arms, make its foolish cry." And he ends with a plea for forgiveness: "Pardon, Love most high, for I think those arms were even Thine, and that child was even I."1 Is this not often enough true of us? We prefer to be given grace to see and grace to amend "Now and then, and when it pleases me." I will respond to the call to sacrifice when it suits me. I will love when I am in a mood to love. I will let you love me, God, in all these calls to be on the move, to live in faith, to be sacrificial, but only now and then and when it pleases me.

Jesus did the Will of the Father when it was not pleasing at all to his human nature. It was not pleasing, long before the Passion, to be treated with ingratitude, to be disappointed again and again, to receive such small returns for his love. But he did the Will of the Father always and not just when it was pleasing to his human nature.

Out of that again comes directly that persevering love absolutely characteristic of Jesus. Saint John says of him that, "Having loved his own who were in the world, he loved them to the end" (Jn. 13:1). Again, we see in our-

selves, flowing right out of the previous consideration, a sometimes-love, a self-centeredness. Christ was always Fathercentered and others-centered. It is when we are focused on ourselves that we have the sometimes-love. Dear sisters, when we look back on our own lives, we realize that we have experienced that feeling of, "What's the use?" In situations sometimes, particularly at times with persons; and vet there is that unquenchable love which God has put in our hearts which comes up like a tide and against all evidence to the contrary. It urges us to say: "No, I will try again." This is what we want to nurture in ourselves. This is of Christ. It is the always-love.

The persevering love in the real constancy, like the mobility and the faith response, comes out of suffering and pain. The love that is not persevering, the sometimes-love that separates us from Christ, is a matter of emotions. situations. persons. stances, surprises. But the persevering love of Jesus is the unquenchable love. So, this is what we are praying for in this phrase of the "Anima Christi" when we beg, "Do not allow me to be separated from you. Jesus, you are always on the move going toward your Father: deliver me from the

¹Poems of Francis Thompson, ed. Rev. Terrence Connolly, S.J. (New York: D. Appleton-Century Co., Inc., 1941), pp. 114-15.

bad choice of free will to sit down and be obstinate, obdurate. static." It is a prayer for faith: "Do not permit me to live on a merely natural plane." It is a plea for constancy: "Do not permit me to live on a merely natural plane." It is a plea for constancy: "Do not permit me to be separated from you by my own fickleness: do not allow me to say to you, 'I will be loved but now and then and when it pleases me." It is a prayer for persevering love against the sometimes-love. And encompassing all of these, returning to our prefatory remarks, this petition is a great cry for support. It is a plea for what many do not like, but for what God likes: structure. There is structure in all that he has made, including

This daring prayer says: "You have given me this tremendous, almost incomprehensible gift, almighty God, that I with my free will am also so powerful that I can say "Yes" or "No" to you. I will respond to you, or I will not. I will be on the move all the time, or I will sit down. I will live in faith, or I will live on the natural plane. I will be constant, or I will be fickle. I will persevere in unquenchable love, or I will settle for a sometimes-love. God offers us the power, the support needed to make right choices. This is what we beg when we pray: "Do not permit me to be separated from you."



Lady Mallard

(Sister Moon)

Smaller
Willing to follow behind
Her colors not as glamorous as his
Nothing to draw attention to herself
Yet reminding everyone
Of him

Susan Saint Sing

Fraternity: Human Reality and Gospel Sign

THADDEUS MATURA, O.F.M.

I. Basic Presuppositions

1. Central importance of love of the other.

THE GREAT Jewish religious L thinker Martin Buber, who is undoubtedly the man who most profoundly analyzes interpersonal relationships and life in dialogue, asserts in his study entitled I-Thou that man becomes himself through his relationship with the other: "In becoming I." I pronounce 'You' and "All authentic life is encounter." Here we have a kind of primary truth, an elemental fact, which is inscribed in the very structure of man, both psychic and physical. and which may be discovered in the best of humanity's reflection down the ages. It is impossible to exist, to reach the fullness of one's selfhood, without opening oneself to the other and accepting the other in mutual trust. And in order that such a mutual encounter be neither indifferent nor dominative, neither

exploitative nor manipulative, it must take place under the sign of love. Then it will be promotion and growth. Thus, on the ordinary human level, we encounter the growing conviction that love is the central power in existence.

When God intervenes in history and chooses for himself a people. he reveals himself to Israel as the One who loves her passionately, and he demands that man love his neighbor: 'You shall love your neighbor as yourself' (Lv. 19:18). This commandment is stated by Jesus to be the greatest, along with that of loving God, and he makes the entire Law, as well as the Prophets, hang upon it (Mt. 22:39). Moreover Paul (Rom. 13:8-10) and John regard it as the heart and kernel of the New Covenant. John in fact sums up the core of Christianity like this: "Now this is his commandment. that we believe in the name of his Son Jesus, and that we have love

¹Martin Buber, La Vie en dialogue (Paris: Aubier), p. 13.

Father Thaddeus Matura, a member of the Canadian Province ordained in 1948, delivered this paper at the Assisi Chapter of October 1976. This version appeared in the Plan for Franciscan Living "Resource" for June-July, 1977 and is reprinted with permission.

for one another" (1 Jn. 3:23). Having experienced in the Spirit the free and unconditional love God has shown him (Rom. 5:6-10), and rooted like a tree firmly in this love (Eph. 3:17), the believer can and must, in his own turn, love his brethren as Jesus has loved him (Jn. 13:34). The center of the Christian faith is indeed agape, that love which surges up from the very depth of God himself and pours itself out on all men (Mt. 5:45), enabling them by its very power to turn towards one another and love each other after God's own example.

It is therefore in no way strange that Francis, who was led by the Lord himself (Testament, 14) towards the discovery of the Holy Gospel, should have accorded a central place in his plan of life to love. The Rule of 1221 devotes all of Chapter 11 to it, as well as many other passages (4:3-4; 9:13-14), and the definitive Rule enthusiastically repeats the pithy phrase already used in the earlier one (9:14): "If a mother loves and nourishes the child of her flesh, how much more tenderly must one love and nourish his brother in the Spirit" (ch. 6). To have invented, as we believe he did, this image of maternal love, to have maintained it strenuously through the various redactions of the Rule: these facts indicate clearly, and Francis's biographers bear abundant witness to this.

the supreme importance accorded to love in this life of the friars. Is it not then astounding, as Father Kajetan Esser remarks, that all the reforms of the Order hinged on poverty and never on charity?

2. The three concentric circles of love.

Love is a dynamic force of universal scope. Since every man is my neighbor, my brother, it is towards humanity in its entirety, that my love, as a desire for openness and acceptance, will be directed. I must, as an ideal, be disposed to love, value, and cherish in good will every human being (1 Rule, 7:12).

But such a universal love, necessary as it is, remains a disposition, a general will. It must be concretized in real situations, or else condemn itself to being a daydream. The concrete situations are those few hundred people whom I encounter in the course of my life, and with whom I establish links of greater or lesser strength. They can run from the causal passerby on the road to whom I render a simple service, to the penitent whose face I do not know, to my relatives, friends, brothers, who are bound closely to me by thousands of exchanges of need or familiarity.

Finally, the strongest and most demanding love is that which is required of me with regard to

those to whom I have committed my life. This is true of natural groups: married couples, families, communities; all those who wish to form more than a chance juxtaposition of people gathered together for some common action or work. Those with whom, day after day, I share house and table, with whom I share my work and commitment, with whom I try to live a common evangelical option, those, in short, who are part of my very existence: these are the people who require my strongest and most self-denying love. It is in such situations that the genuiness of love is tested. The rest is mere ideology and empty claptrap. It is easy to love human-



ity in general. It is even easy to love those whom one meets seldom enough not to perceive their limitations. But the most authentic love is that which has borne, without flinching, the crucible of daily proximity and testing.

3. Brotherhood: A grace of our time.

We are always called to this kind of love, it is the burning heart of the revelation of God and of man. But we are called to it in a special way today. In a world of technology and socialization, where human relationships are threatened by impersonal organization and structures, it is more crucial than ever that the flame of love glow strongly. "By this will all men know that you are my followers: by the love you bear to one another" (In. 13:35).

In our Order, a sign of the rediscovery of this dimension (admittedly it is an exterior one!) is the renewed used of the word "Brother," "brotherhood," in our official texts. The word "frater" has replaced "religiosus" which appeared in the old General Constitutions. And more significant is the attempt to create everywhere genuine fraternities, whether they are large or small. We must not put aside this grace of Franciscan love and good will.

II. Concrete Demands of Fraternal Living

1. Our fundamental attitude.

HAVING recalled these principles,

we must now transfer our attention to real life situations and sketch rapidly and broadly what we mean by "living as brothers in unity" (Ps. 133:1).

The basis of any life in common is unconditional mutual acceptance without illusions and always begun afresh. Acceptance means the recognition of the other as a bearer of absolute value. Whether he pleases or annovs me, whether he is sick or healthy, useful or a nuisance, whether I can see his virtues or can discover only his faults. I am possessed of the deep sense of the worth and unique value of his existence, as a mysterious manifestation of the divine richness. With Clare of Assisi I thank God that he has created him, as he has created me, for eternity. Since God has loved me without conditions, even though I was and am a sinner, I shall strive to see in my brother whom God has given me one also beloved, for whom God did not spare his only Son (Rom. 8:32). Seeing him in this way will reveal to me gradually the human and divine richness of this brother for whom Christ died (Rom. 14:15). It will lead me to accept him as he is, to rejoice in what he is, to applaud what he is. Such is the love God has shown to me, the love he wishes me to have for this particular brother who crosses my path and sits at my table.

be without illusions. While I must recognize the blindness which prevents me from seeing very often the good side of my brother, I must not deny his limits either, or his faults, or even the evil which is in him. I shall know, in any case, that I myself am subject to the same evil tendencies, and that my acceptance must be taken up anew each

The miracle of the divine agape is precisely the capacity never to despair, always to begin again, to keep on forgiving, to know how to wait. This is mercy, the "entrails" of God which shudder and are renewed each morning (Lam. 3:22-23; Is. 63:15), the mercy which Paul, following the example of Jesus (Lk. 6:36), urges us to exercise without ceasing (Col. 3:12-13). Since my brother is weak and a sinner, I must avoid being troubled about his sin and concentrate only on loving him all the more (Letter to a Minister). And my accepting him is an obligation which must be undertaken afresh, as the Lord says, seventy times seven times (Mt. 18:22).

We should add that in a community of celibates such as ours. which is not that of a married couple or that of a family in the strict sense, a fundamental equality must reign. None of us is, or should be, a father, or a husband, or a son, in relation to other At the same time, this love will members of the group. We are.

according to the Gospel as well as our Rule, brothers (Mt. 23:9; 1 Rule, 6:3). This means we are equal as men, autonomous in our freedom. It places us in a relationship of brotherly tenderness towards one another, but without any hint of filial subordination or conjugal dependence. Even the one who, in other traditions, is called 'Father," "Prior," or "Superior" is among us simply as a brother and servant (2 Rule. 10).

This profound acceptance of the other without preconditions, realistic and merciful, and exercised in fraternal equality, is together with our love of God the central value of our Franciscan existence. It is not enough just to pay lip service to this as a theory. Our fraternal life must be the first of our interests, the center of gravity of our lives, the treasure which engages our hearts. We must believe in it. And we must ensure that we accord fraternity a priority over other relationships and other centers of interest.

2. Building fraternity every day.

If the absolute priority in our lives is given to this kind of love. and if we take care to rekindle it each time it grows feeble, then we are in a position to build our brotherhood every day in a concrete way. We will then be capable of sharing our entire existence, from the simplest details of our material needs to the most exalted spiritual quest.

It is striking that Francis puts his exhortation about maternal love among the friars in the context of the material necessity of eating and drinking (1 Rule, 9:13-15; 2 Rule, 6). One must forage for one's brother in this domain and thus show genuine love. which is made up of deeds, not words (1 Jn. 3:18; 1 Rule, 11:5). Material details, finance, accommodations, food, domestic tasks, festive occasions: these are the very tissue of common life. And this is where the concrete, incarnational rooting of our ideal of fraternity is realized. It is here that each one affirms his humble but precious worth, here that we really show acceptance or refusal of one another. To neglect this elementary foundation in the name of a false kind of spiritualism is to try to build a house on sand.

Fraternal sharing does indeed embrace every area of our life: our interests, our intellectual explorations, our work, commitments and plans, our prayer and spiritual itinerary, both as individuals and as a community. Sharing may take place between friar and friar, or in the context of the entire community. It may be spontaneous or organized (e.g., community chapters). It requires of all the brothers a spirit of good will, a desire for peace, benevolence. But it does not deny or

paper over the divergences of opinion, or opposition, or even conflict. For confrontation, conflict, even the wounds these may occasion, are part of life together, and the great victory of love is precisely that it accepts these things and goes beyond them, without the fraternity breaking up.

It is not always possible to have the same approach and ideas on everything ("communio mentium"), even though, as Christians and brothers, we must aim at that also. Diversity of opinion, even confrontation, can be an enriching factor. What is necessary above all else is a "communio cordium": the firm will to accept one another in our differences, to respect one another and to walk together in brotherhood.

Our availability to one another demands that each one be open with his brother and that he give himself to him. We need to surmount reserve and reticence here. Nevertheless, there is also a great imperative of respect, almost of modesty, involved here. The human person is a mystery which God alone fully knows. We must surround it with reverence, allow it an area of solitude, a certain possibility of distance. Excessive zeal in anticipating the other, a smothering proximity, or indiscreet curiosity: all these are an attack on the liberty of the person, and they smack of paternalism and possessiveness. Such qual-

ities may perhaps be envisaged in a family, but they have no place in a community of brothers where no individual belongs to any other. Solitude can often be a lack and a cause of suffering, but there is a kind of solitude which is an indispensable ambient for achieving depth and growth in our self-identity. It is the area, the desert, where our encounter with God takes place.

3. The ebb and flow of fraternal relations.

The real quality of my love is tested in the daily round of personal relations. The one I am invited to accept is the brother I meet every day, who is by my side, who perhaps gets in my way and irritates me. He is the one I must recognize for what he is and help along the way, just as I trust he will recognize and aid me. Since it is our intention to be neither an army barracks, nor a hotel, nor a group of complete strangers who rub shoulders politely without really encountering one another, it is necessary that our fraternities count among their very first priorities that of our brotherly life. And in the measure that this becomes a reality for us, it becomes necessary also that in the formation of our candidates and in the setting up of fraternities, the possibility of living in this kind of intimacy be a criterion of selection. A man who is completely

incapable of sharing and of encountering another just cannot undertake living in such a community. And it is possible—indeed, it is certain—that in the future this requirement will be more rather than less insisted on. In this same spirit we must judge the desire to set up smaller and more intimate groupings; and we must realize that their prospects for success and survival depend basically on the human and Christian capacity of the brothers involved for love and concern.

A small fraternity also requires a certain permanence. A shared life, if it is to have any depth. must have an apprenticeship, and, if it is to settle down on a solid base, plenty of time and patience. For this reason it must not be arbitrarily despoiled of its personnel. Having said that—and this is an area where there is still a great deal to be done—we can go on to point out that our fraternity can never confine itself myopically to the local group. Fraternity must be open beyond the local group: each brother must be available for forging new bonds with new brothers. It can be painful to be torn from the brothers and the places one loves dearly so as to begin afresh in some other context; it is also an opportunity affording the possibility of new beginnings.

We must even be prepared to look beyond provincial and national boundaries, which are still too restricted. We should be open and welcoming towards all our brothers and sisters who form the Franciscan family, scattered throughout the entire world. Listen to what Francis says and repeats in his Rules: "And wherever the friars are, and meet one another, let them act towards one another as members of one family [ostendant se domesticos inter se]" (2 Rule, 6); and, almost in the same words, "And wherever they are . . . they must eagerly show reverence and respect to one another, without complaining" (1 Rule, 7). A little more brotherliness at the interprovincial, international, even interfamilial levels (Observants, Conventuals, Capuchins, etc.) would show that the profession of one Rule makes us all, no matter how far apart we live, brothers of one family.

Conclusion

WE HAVE barely begun an examination of many questions, and left many more aside entirely. Have we dealt with the essential, central issue? When we speak of

brotherly love, we simply engage in rattling words about and listening to their noise. The essential remains to be done: that is, to recommence every day on a

patient, humble, merciful building up, with our brothers, of progressively authentic brotherhood.

If we are really brothers to one another, if we really have a maternal love for one another, we can be a sign in the midst of the Church and the world. Our fraternity will be, as it were, a small bridgehead of the Kingdom of God, of this New World where

man is accepted, understood, and considered as an equal, knowing that he is finally free to become his truest self. Even though it be frail, threatened, and completely provisional, such a sign is what the world needs most, and also what communicates most clearly. "We know that we have passed from death to life, because we love our brothers" (1 Jn. 3:14).

... dedicated to a woman who is, from a woman who is to be.

To be woman . . .

A touch by God's life-giving breath-And God breathed into the nostrils a breath of life.

A call by God's unfolding vision-

God said: This one shall be called woman.

An invitation to ponder the treasure—

She treasured all these things and pondered them in her heart.

To be woman . . .

To cherish the wholeness of person-

In her weakness, to allow another to be strong.

In her strength to give gentle stability.

To espouse the wound of too much tenderness.

To trust in the mystery of healing beyond self.

To cling to the consecrated water and blood from His side,

And birth new life with that same water and blood.

To caress one's heart with tender eyes.

To embrace with a glance.

To offer indwelling tranquillity with the touch of a hand.

To be woman . . .

To grasp the truth of the freedom to be-

Gentle in her spirit.

Sincere in her heart.

Reverent in her loving.

To be woman . . .

To be hallowed through inner wonderment.

To be humbled through a waiting heart.

To be stilled through the sacredness of the awesome gift "to be woman."

Clarissa Minocci, O.S.F.

An Allegory for Children of the Kingdom:

Francis in Waiting

SISTER DENISE MARIE AMATO, C.S.S.F.



Francis a man of waiting journey to choose risk to embrace He chose not the way of the world but poverty, simplicity, Gospel. He waited for the love within to pour forth the Message Jesus Christ.... And he waited through the establishing of stone as foundation waited through the discipline of building a

Brotherhood rising and falling He waited for the womb of the Earth to give birth each day to secrets each night to insights each moment awakenings. . . . Walking in faith touching in love soaking in the mystery discovering the folly and celebration of the Cross Francis waited even for death

Deep Joy Deeper Joy!

Sister Denise Marie Amato is a member of the Franciscan-Felician Family of the Sisters of St. Felix of Cantalice in Rio Rancho, New Mexico.

WO TRAVELERS set out to experience Deep Joy, a local mountain peak challenging the skillfulest climber. Waiting had wanted to attempt such a journey for many years but wanted the moment to be right, while Ouick-and-Easy got wind of the fame of those who had reached the top of Deep Joy and decided to prove how easy it really was. Both climbers had thought about the distance from the plains to the peak and what might be necessary for the jorney. Waiting took three supplies: faith, hope and love; but Ouick-and-Easy decided the whole trip would be a snap; so he brought nothing along. The local support came to see them off.

It was a fair day—a gentle breeze and the sun popping in and out of clouds. Waiting and Ouick-and-Easy began together up the winding road that led to the base of the mountain peak. Upon reaching the foot of Deep Joy both came to a stop. There was a fork in the road which no one told them would appear, nor did anyone give them a hint as to which path to take. This frustrated Ouick-and-Easy. He didn't have time to waste on decisions. Two paths were ahead—a hilly, overgrown path, and a smooth, decently cleared path. Quick-and-Easy wasted no time. He immediately, upon looks only, started up the smooth path, laughing at Waiting who was still trying to decide which path to attempt. Quick-and-Easy was very proud of his quick thinking and very content with the condition of the way he now had to climb.

Meanwhile, Waiting, trying not to be influenced by Quick-and-Easy's decision, continued to survey the possibilities. The smooth road looked too good to be true; the overgrown road wasn't very inviting but would at least offer some variety and adventure. It was decided. Waiting chose the road that looked difficult and not so inviting. Off Waiting went, pushing weeds aside and trying not to trip over rocks peeking out along the way.

Waiting and Ouick-and-Easy traveled for some time. Quickand Easy's path had become very dull, the same old thing over and over. Everything was trimmed back, leaving only miles of the same thing. But that was fine with Ouick-and-Easy because it was definitely easier than the road Waiting had taken. Waiting, on the other hand, was finding his road very interesting. There were dozens of weeds with precious . blossoms, tinted colors, and even some dancing with the breeze. It was almost as if they sang as Waiting kept climbing. Ever so often Waiting would come across something to hold or touch or smell, and that kept a kind of anticipation in Waiting's heart since the top of Deep Joy was

bound to be even more exciting. Obvious treasures are often missed simply because people don't take time to enjoy as they go. And the two climbers kept at it and climbed and climbed.

Quick-and-Easy began to get very tired since he had decided to run for the last hour or so, hoping to pick up quite a lead on Waiting. Now he was out of breath and needed to rest. He decided to keep walking anyway. It was hot and sticky, and he was frustrated at not knowing if his lead was good enough to beat Waiting.

Waiting, on the other hand. was definitely way behind. Quick-and-Easy because hour back he had come across a large stone in his path and just rested against it. The stone stretched almost from one end of the barely visible path to the other. Waiting thought it would be good to use the opportunity to practice. The stone was there; it was blocking any progress; Waiting could give up and go back to the fork to try the other way, or he could face the stone. Forward Waiting went. Pulling faith from his pocket and deciding to trust in what he could not see but what could be there, he began. He discovered the crevices and ledges of the stone could be used as foot holdings. Waiting never realized that stones had such marvelous textures. Soon he was on the other side.

It would have been easier to go off the road around the stone, but what would have been learned that way, except avoidance? This venture seemed challenging, and Waiting was grateful to faith for helping. Sometimes the difficult touched with the hands of faith can bring forth stepping stones.

Quick-and-Easy, still wanting to be first, kept trudging along almost to the peak. He was not excited that so much distance had been covered, only tired. Everything he passed he missed because his world was too fast for the unfolding.

Waiting had been so excited that the rock had been such a faith experience, that he now kept his eyes open even more for other lessons along the way. And others there were. Before long Waiting came across a section in the dirt road where it was very sandy (the kind like at the beach where your feet sink in). Little stones were all through it and that made it even worse to walk in. Waiting's feet sank with every step. This was very discouraging. It seemed as though the peak was further away than when he had started. So Waiting pulled hope out from his pocket and gave it a try. Feet kept sinking, rocks kept getting stuck in his shoes, his leg muscles ached, but Waiting went on. There had to be an end to this section soon. It paid not to give up. The sandy section did indeed become hard again, and the final

path to the peak was soon well in view. That sinking feeling now had given firmness to Waiting's dream. He thanked hope for sharing that vision.

Quick-and-Easy had reached the last lap to the peak before Waiting and was trying to catch his breath. Exhausted from the journey thus far, he was now angry and discouraged, and very intimidated that Waiting had made it on that overgrown path. Little did Quick-and-Easy realize that looks went deeper. Both began their route to Deep Joy's summit.

Waiting was focusing again on the beauty of the trees and grasses, springs and rocks that he passed as he climbed the mountain. He felt a strength in his legs that helped him up the sliding section of the hill—as though he had been there before and could handle that setback with calmness. And later the huge boulder that needed to be mastered in order to reach higher ground seemed to be his friend rather than enemy. Waiting remembered the beauty of its ledges and climbed comfortably. With every step now his heart anticipated Deep Iov's peak. Waiting pulled love out of his pocket and made a final effort to reach the top. There he finally stood with love upon the summit of Deep Joy. It was even more beautiful than he had imagined, and his heart just sighed with



praise. Even from that spot, though, Waiting could feel a calling to Deeper Joy, a mountain visible only from atop Deep Joy. Then Waiting knew that from then on he could remain the same or continue the journey deeper and deeper into Joy. It never ended; one peak, ne knew now, was going to lead to another. And each peak would then become a way to begin.

Quick-and-Easy's lungs were full of dust, his muscles sore and weak, his spirits down, his envy up. When he reached the section along the climb which was sandy, he didn't know how to handle it. As hard as Quick-and-Easy tried to make his way through the soil, even more did he slip back. He just couldn't make any progress. So close . . . and yet so inexperienced. Finally, giving up, he shouted to Waiting who was in awe over the beauty and peace of Deep Ioy.

"Waiting, what did I do wrong?"

Waiting was trying to think of an answer, but of course Quickand-Easy couldn't wait.

"Waiting, what did I forget?" Gently, Waiting answered, "Did you meet the stone? Did you listen to the songs the weeds sang? Did you. ..."

"What are you talking about?" replied Quick-and-Easy.

Waiting could see his friend needed to learn for himself the way to Deep Joy. He had to want to listen, to see, to hold along the way, to be there to enjoy. Waiting could tell him all about it, but Quick-and-Easy had to go out and meet it ALL.

"COME TO THE LORD, A LIVING STONE, REJECTED BY MEN BUT APPROVED, NONETHELESS, AND PRECIOUS IN GOD'S EYES" (1 (1 PT. 2:4).



Sing Praise to the Lord

Let everyone sing and dance:
Sing praise to the Lord,
for he is our God—
Yes, he is our almighty God.

Sun, shine your brightness; Clouds, sail along. Trees, shake your leaves; Wind, sing your song.

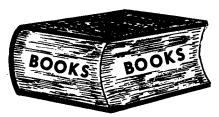
Hills, shout out loud;
Roads, run along.
Grass, stand up straight;
Rivers, sing your song.
Flowers, give your fragrance;
Geese, fly along.
Squirrels, hide your nuts;
Birds, sing your song.

Fire, share your warmth; Moon, shine on high. Stars, blink and stare; Frogs, croak your song.

People, clap your hands; Children, skip along. Old folks, bow your heads; All people, sing your song.

Let everyone sing and dance. Sing praise to the Lord, for he is our God; Yes, he is our almighty God.

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



A Christian View of History? Edited by George Marsden and Frank Roberts. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1975. Pp. 201. Paper, \$4.50.

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 is a superb book. Anyone interested in history in general, or the special relationship between Christianity and history, or in the problems that the Christian faces in relating his personal faith to history, ought to read it. In this small volume eight historians who share a common Christian understanding of human life examine sharply and seriously some of the Christian historian's problems. While they have examined every serious issue in the philosophy or theology of history, there are none that they have pronounced solved.

The first two essays, "Why Study History' Mused Clio," by Dick W. Jellema, and "A Christian Perspective for the Teaching of History," by George M. Marsden, approach the question of the relationship of Christianity to history in the most general way. Marsden's article is an excellent study on how the Christian perspective on ourselves depends substantially on learning certain historic-

al events revealed in Scripture. The prominence of historical events as the basis of our faith suggests that in the Christian world-view the past has profound significance.

In "The Ongoing Task of Christian Historiography,' C.T. McIntire affirms that one of the most crucial contributions of biblical and early Christian historiography was its understanding of human beings as the makers of history and creators of culture. He also underscores the legacy of Christian historiography and assumptions, however secularized they may have become, about historical time; periodization, the process character of history; the universality of history; historical contextuality; human beings as the makers and creators of history; and the coherence and meaningfulness of reality, including historical reality. It is unfortunate that some historians tend to identify Christian historiography with theology or Church history when many Christian historians have in fact written their histories in such a way that they reveal Christian insight beneficial to ongoing historical study.

Donald MacPhee asks the question: What has Clio to do with Christ? He declares that (1) history is a meaningful story characterized by linear direction, (2) there is an objective reality to past events, and yet (3) all human attempts at reconstruction are necessarily imperfect and distorted. This in turn means that men must live by faith in the God of the living—i.e., the God of those living in history; (4) the historian's task is the process of selection of material and the assigning of pattern and meaning to that material. He con-

cludes that our religious experience is an essential part of history and that to leave it out is reductionism, while to treat it unfairly or superficially is bad history.

To know what people have done in the past is an essential part of self-knowledge, declares Edwin Van Kley in "History as a Social Science: A Christian's Response." He, however, questions the ability of psychohistory to do its job responsibly. Whatever the case, telling the stories and getting them straight is exceedingly important to the Christian community.

In two articles William Speck examines Herbert Butterfield and Kenneth Scott Latourette. For over fifty years Sir Butterfield has been a leader in revitalizing the tradition of the Christian historian. He has worked out a procedure and a program of how to make effective use of familiar biblical concepts. Much of his thought has been shaped by a Christian personalism that gives ultimate significance and reality to individual personality. As a Christian historian Kenneth Latourette demonstrated the most difficult problem of reinterpreting history in the light of Christian revelation.

Dale Van Kley examines the difficult philosophy of Herman Dooyeweerd, who maintains that history should be written in a distinctively Christian way. He attempts a philosophy that steers clear of both the Scylla of the neutral, objective, or scientific conception of history and the Charybdis of thorough-going historical relativism. Dooyeweerd's history is the progressive realization of the kingdom of God, but its weakness will give it limited in-

fluence.

M. Howard Rienstra's "Christianity and History: A Bibliographical Essay," is an analytical bibliographical essay that makes this book particularly beneficial for every Christian teacher and scholar.

Man with a Song: Some Major and Minor Notes in the Life of Francis of Assisi. By Francis Raymond Line and Helen E. Line. Chicago: Franciscan Herald Press, 1979. Pp. 127, with illustrations. Cloth, \$8.95.

Reviewed by Father Roy M. Gasnick, O.F.M., Communications Director of Holy Name Province and author/editor of the forthcoming Francis Book (Macmillan).

Saint Francis was first and ever afterward a troubadour, a singer of songs. He sang about joy, love, nature, God, and even sorrow. He made life itself a song.

Now comes a book that makes his life a song. Man with a Song is probably the first book that continuously and light-heartedly strums the chords of the troubadour that was Francis. There is some prose here, lots of free verse and poems (prose in verse form) and some excellent original photos by Mrs. Line.

But the book is mostly music—not music as sound, but music as imagery—and what delightful, uplifting, inspiring, and illuminating music it is! There are "Arias from Assisi" which evoke the uniqueness of Francis's own town; there is a "New World Symphony" about Francis's influence across the American continent; there is "Song of the Earth," in which Francis is

proposed as patron saint for ecology; and there is 'Elegy," a melody for the departing of Saint Francis.

One cannot really review such a book. Saint Francis sang, and so do

Francis and Helen Line. In a Foreword to the book, Dr. Allan A. Hunter concludes that "it will start you singing." To that, this reviewer chants a hearty "Amen!"

Shorter Book Notices Julian A. Davies, O.F.M.

Kindly Light: The Spiritual Vision of John Henry Newman. By J. Murray Elwood. Notre Dame, IN: Ave Maria Press, 1979. Pp. 127. Paper, \$2.95.

Father Elwood makes Newman come to life with his brief, reflective biography. Especially pertinent for today's Church are his elaborations of Newman's stances on religion and emotion, conscience, and the place of suffering in Christian life. Spiced with generous quotations from Newman and photographs of places associated with Newman, Kindly Light is interesting as well as informative and inspirational.

Church and State: A Novel of Politics and Power. By Russell Shaw. Huntinggon, IN: Our Sunday Visitor Press, 1979. Pp. 384. Cloth, \$9.95; paper, \$4.95.

Church and State is a fascinating and well written book. It is about as much a novel as Uncle Tom's Cabin—any reader familiar with the post-conciliar Church in America can see it mirrored there. It is "The Battle for the American Church" (see our editorial for January of this year), only in fictional form. It is really a

warm story, and you can read it on a bus, train, or plane without being embarrassed.

Hearing His Voice. By John Patrick Grace. Notre Dame, IN: Ave Maria Press, 1979. Pp. 157. Paper, \$3.50.

It is the theme of this book that God is still directing in a personal way the carrying out of his will. The author has interviewed eight Christians of various faith commitments and narrates their stories of "hearing," sometimes literally, a voice they knew was God's. The final chapter is an account of ways of discernment which speaks to the problem of "how I know that it is God's voice that is speaking, or that of my own desires." Hearing His Voice has a message for all who will listen.

The Deacon's Murder Case: A True Story. By Andrew J. Betz and Anne d'Auray Tracy. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. 178. Paper, \$3.95.

The Restoration of the Order of permanent deacon in the Roman Rite is only beginning to make its impact.

How pastoral concern plunged Deacon Andrew Betz into the life situation of a woman accused of complicity in the murder of her husband is chronicled in a fascinating story. The "hand of God" is seen working through the outreach efforts of believers who took seriously Jesus's words in MT. 25: "I was in prison, and you visited me."

The Pilgrim Pope: A Man for All People. John Paul II's Visits to the U.S.A., Mexico, Poland, and Ireland. By Francis X. Murphy, C.Ss.R. Huntington, IN: Our Sunday Visitor Press, 1979. Pp. vi-106. Cloth, \$9.95. illustrated.

A picture-narrative of the Pope on the move is just what this book is. A short introduction, and an account of some of John Paul's travels in Italy after his election put the journeys in context. Excellently photographed and generally objectively reportorial, The Pilgrim Pope is a book worth reading and having. Readers are advised to complement their understanding of the American phase of the Pope's journey by reading his addresses (The Pope in America: The Addresses of Pope John Paul II During His Historic Visit to the United States, October 1-7, 1979 —The Wanderer Press, 1979) and to skip the final review which reveals an ambivalent commentator not exactly happy with the fresh air of firmness and decisiveness that John Paul II has brought to the papacy.

Where Time Becomes Space. By Judith Anthony. Chicago: Francis-

can Herald Press, 1979. Pp. 147. Cloth, no price given.

It is good to see the "convert" story returning to the Catholic scene. Born and raised in Brooklyn by Jewish parents. Judith spent her junior year in France—a year that turned out to be her moment of grace. Her own interest in music was one of the things the Lord used to draw her to himself. And conversion for her was not the end of a relation with God. but the beginning of one which grew deeper year by year and included an ever more profound experience of God's presence. This book is good reading for the converted as well as those about to be.

God and Atheism. By Bernardino M. Bonansea, O.F.M. Washington, DC: Catholic University of America Press, 1979. Pp. xiv-378, incl. index. Cloth, \$15.00.

This book is a valuable reference work, a textbook for a natural theology course, a supplement to a metaphysics course, an intellectual guide to atheism and to proofs for the existence of God. Part I distinguishes between and analyzes intellectual atheism (typified by dialectical materialism and scientism), emotional atheism (instanced in Camus), volitive atheism (illustrated by Sartre). Part II takes up respectively the argumentation for God's existence from eternal truths, the ontological argument, the five ways of Aquinas, Duns Scotus's original proof, and the approach to God of Maurice Blondel. After a recapitulation and two chapters on special theodicy problems, the author offers concluding remarks and a simplified and comprehensible version of a proof for God's

existence. Any rectory, friary, or convent library should have a copy of this book.

BOOKS RECEIVED

Breault, William, S.J., Under the Fig Tree: Stories of Prayer-filled Moments. Notre Dame, IN: Ave Maria Press, 1980. Pp. 95. Paper, \$2.75.

Crowe, Jerome, C.P., The Acts. New Testament Message Series #8. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xxviii-204. Cloth, \$9.95; paper, \$5.95.

Doherty, Catherine de Hueck, Fragments of My Life. Notre Dame, IN:

Ave Maria Press, 1979. Pp. 206. Paper, \$3.95.

Kelsey, Morton T., Afterlife: The Other Side of Dying. New York: Paulist Press, 1979. Pp. 314, incl. bibliography. Cloth, \$10.95.

Kramer, Geneal, O.P., Welcome to God's Family. A Baptism Book for Baby's Sisters, Brothers, Friends. Illus. Helene McGrath. Cincinnati: St. Anthony Messenger Press, 1980. Pp. 32. Paper, \$1.25.

Maly, Eugene H., Romans. New Testament Message Series #9. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xv-134. Cloth, \$8.95; paper, \$4.95.

Murphy-O'Connor, Jerome, O.P. 1 Corinthians. New Testament Message Series #10. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xiv-161. Cloth, \$8.95; paper, \$4.95.

Nouwen, Henri J.M. In Memoriam. Notre Dame, IN: Ave Maria Press,

1980. Pp. 62. Paper, \$2.50.

Perkins, Pheme, The Johannine Epistles. New Testament Message Series #21. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xxiii-109. Cloth, \$7.95; paper, \$4.95.

Reese, James M., O.S.F.S., 1 & 2 Thessalonians. New Testament Message Series #16. Wilmington, DE: Michael Glazier, Inc., 1980.

Pp. xvi-113. Cloth, \$7.95; paper, \$4.95.

Saint Sing, Susan (songs), and Murray Bodo, O.F.M. (text), The Song of Saint Francis. Cincinnati: St. Anthony Messenger Press, 1980. 2 Casettes, \$14.95 postpaid; progressive discounts on quantity orders. 1615 Republic St., Cincinnati, OH 45210.

Share the Word, vol. 1, #1 (Lent, 1980). Magazine of the Paulist Office for Evangelization, to be distributed monthly free of charge with the support of free will offerings and contributions. 3031 Fourth St., N.E., Washington, DC 20027.

Wintz, Jack, O.F.M., ED., Our Journey in Faith: From Baptism to Christian Maturity. Catholic Update Series #4. Cincinnati: St. Anthony Messenger Press, 1980. Pp. vi-122. Paper, \$2.25.

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