

BOOKS RECEIVED

- Brown, Gabrielle, *The New Celibacy*. New York: McGraw-Hill, 1980. Pp. xii-220, including bibliography. Cloth, \$10.95.
- Del Vecchio, Anthony and Mary, *Preparing for the Sacrament of Marriage*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 141. Paper, \$3.95.
- Jackowski, Sister Karol, *Let the Good Times Roll: An Incredible Cookbook*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 96. Paper, \$3.95.
- Kenny, James and Mary, *Making the Family Matter: A New Vision of Expanded Family Living with Practical Ideas to Make It Work*. Cincinnati: St. Anthony Messenger Press, 1980. Pp. viii-152, illus., with appendices. Paper, \$2.95.
- Marciniak, Ed. et al., *Challenge to the Laity*, ed. Russell Barta. Huntington, IN: Our Sunday Visitor Press, 1980. Pp.viii-135. Paper, \$2.95.
- Nevins, Albert J., M.M., *A Saint for Your Name*. Huntington, IN: Our Sunday Visitor Press, 1980. 2 vols., each indexed; cloth, \$7.95; paper, \$4.95. *Saints for Boys*, 120 pages; *Saints for Girls*, 104 pages.
- O'Donnell, Desmond, O.M.I., *Meet Jesus in Luke*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 56. Paper, \$1.75.
- Pable, Martin W., O.F.M.Cap., *A Call for Me? A New Look at Vocations*. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 110 Paper, \$2.50.
- Palmer, Parker J., *The Promise of Paradox: A Celebration of Contradictions in the Christian Life*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 125. Paper, \$2.95.
- Salsini, Paul, *Second Start*. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 166. Paper \$4.95.
- Schmitz, Walter J., S.S. *Pocket Liturgikon: Pastoral Ministrations*. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 92. Leatherette, \$4.95.
- Siebert, Paul, O.M.I., *The Spirit of Jesus in Acts*. Notre Dame, IN: Ave Maria Press, 1980. Pp. 64. Paper, \$1.75.
- Snyder, Bernadette McCarver, *Hoorays and Hosannas*. Illustrated by Jim Corbett. Notre Dame, IN: Ave Maria Press, 1980. Unpaginated wall-calendar format, spiral bound. Paper, \$3.95.

Please notice:

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GUEST EDITORIAL



The Simple Life
and Inflation

OIL IS INCREASING its prices on oil again. Gas increases almost monthly. People have stopped borrowing money. Construction has slowed. Credit cards, once the symbol of American consumerism are discredited. The problem? Inflation. The answer? Paul A. Volker, Chairman of the Federal Reserve Board, said in *Newsweek* (Nov. 19, 1979) that if inflation is to be controlled, "the standard of living of the average American has to decline." The answer to inflation is the simple life. Many Americans don't want to accept the fact. The "good life" is still the American dream. The simple life seems too spartan as an alternative. Comfort is better than austerity.

Exactly in this confusion may be the call to all Franciscans to show that the simple life is possible, more human, and more Christian. Abundance is over; the future lies with simplicity.

Everett M. Rogers and Dorothy Leonard-Barton at the annual meeting of the Association for the Advancement of Science (Jan. 8, 1980), reported that they "sense that voluntary simplicity is a precursor of a future social movement in the U.S. The deepening energy crisis and the threat of economic depression are likely to hasten the diffusion of voluntary simplicity . . . if the age of abundance is over. As some warn, then the age of voluntary simplicity seems a logical consequence."

Father Raphael D. Bonanno, O.F.M., served in the Brazilian missions of Holy Name Province for several years before his new assignment to the Holy Land.

This means more people are eating less meat, changing oil in their cars themselves, recycling aluminum cans, riding bikes instead of cars, growing garden vegetables, supporting ecological movements, making some of their own clothers and furniture, and buying second-hand clothes. Some Franciscans have been living this way for years.

Father Albert J. Fritsch, S.J., of the Center for Science in the Public Interest, published a volume called *99 Ways to a Simple Lifestyle*, in which he covers such areas as energy conservation, food preparation, over-consumption, community and political problems. The book offers eight reasons for choosing a simple lifestyle: (1) spiritual—allows time for meditation and prayer and rejects materialistic values; (2) person-oriented—affords greater opportunities to work together and share resources with one's neighbor; (3) symbolic—promotes solidarity with the world's poor and reduces the hypocrisy of our current over-consumptive lifestyle; (4) naturalistic—helps us to appreciate the serenity of nature, its silence, the change of seasons, and its creatures; (5) social—induces frustration with the limited scope of individual action and incites one to move to social and political action levels; (6) ecological—reduces our use of resources, lessens pollution, and creates an awareness that we must live in harmony with our world; (7) health—lessens tension and anxiety, encourages more rest and relaxation, reduces use of harmful chemicals, and creates inner harmony; and (8) economic—saves money, reduces the need to work long hours, and increases both

number and quality of jobs. For Franciscans, the most important reason for a simple lifestyle is the primacy of God. Things just have to become secondary in your life when God himself is primary. "God, only God, God alone; take away all else." said Saint Teresa of Avila. And Saint Francis: "My God and my All!"

Over a hundred years ago, Henry David Thoreau already saw the future and exhorted his fellow Americans in *Walden* (1854): "Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion." "If you are restricted in your range by poverty, if you cannot buy books and newspapers, for instance, you are but confined to the most significant and vital experiences." To the living experience of God, Francis would remind us. In our own day, even Ernest Hemingway said: "When a man begins to live more deeply within, he begins to live more simply without." Somebody once visite a famous rabbi in Poland and was appalled by his abject surroundings. The rabbi asked the visitor: "Do you seek me? Or my property?" Do we franciscans seek God above all things? Or his world and its objects? Consumerism influences us as much as anyone. But we already have an answer, built into our Rule and state in life—poverty. Thoreau, a non-Franciscan, urges us on to the poor life: "Love your life, poor as it is. You may have some pleasant, thrilling, glorious hours, even in a poorhouse."

Other non-Franciscans urge us on too by their words and example. In March, 1980, eighty-five evangelical Christians from seventeen countries

signed this Evangelical Commitment to a 'simple' lifestyle:

§5. While some of us have been called to live among the poor and others to open our homes to the needy, all of us are determined to live a simpler lifestyle. We intend to re-examine our income and expenditure, in order to manage on less and give away more. We lay down no rules or regulations, for either ourselves or others. Yet we resolve to renounce waste and oppose extravagance in personal living, clothing and housing, travel, and church buildings. We also accept the distinction between necessities and luxuries, creative hobbies and empty status symbols, modesty and vanity, occasional celebrations and normal routine, and between the service of God and slavery to fashion. Where to draw the line requires conscientious thought and decision by us, together with members of our family. Those of us who belong to the West need the help of our Third World brothers and sisters in evaluating our standards of spending. Those of us who live in the Third World acknowledge that we too are exposed to the temptation to covetousness. So we need others' understanding, encouragement, and prayers.

So then, having been freed by the sacrifice of our Lord Jesus Christ, in obedience to his call, in heartfelt compassion for the poor, in concern for evangelism, development, and justice, and in solemn anticipation of the Day of Judgment, we humbly commit ourselves to develop a just and simple lifestyle, to support one another in it, and to encourage others to join us in this commitment.

The warnings and urgings come from all sides. Catherine Doherty, for example, in a letter to Franciscans throughout the world in January of

1979, asked us to bring back Saint Francis's spirit to the world:

There is a hunger in youth, as I can testify, because Madonna House has about four thousand to five thousand young people passing through it every year. They are so hungry for God and the things of God. . . . So many people want to pattern their lives according to Saint Francis but they don't know how. . . . You, his sons, are really the only ones that would be able to show us. . . . I want to call you and say, "Look! You have been ordained to preach the Gospel according to the Franciscan Spirituality. Where is it? What are you doing? Where are You? What happened to you? Let us know. Come to us. We need you."

Inflation needs an answer. We have it in the simple life. Living the simple life as Franciscans may very well be an imperative not only for our personal salvation but also for the salvation of the modern world.

They need us.

And we need them—to remind us of what we have sworn to live—as simple, poor people in the Lord.

Raphael D. Bonanno, O.F.M.

Stigmata

Love-bearing hands, pierced,
Bring sweet crucifixion's touch . . .
Walk hope's pilgrimage,
Bloodied feet! Wounded heart, show
Divinity's fire
Of pure white-hot affection . . .
Seraph-struck, Francis . . .

Guy Tillson, O.F.M. Cap.

A Comparison of the two Vitae:

Thomas of Celano on Poverty

MICHAEL WALSH, OFM.CAP.

IT IS most unusual for a man to write two separate and distinct biographies of the same person. But Thomas of Celano was one such man. Shortly after Francis's death, he wrote a Life of the saint at the request of Pope Gregory IX. Then, twenty years later, this time at the request of the Minister General of the Order, he wrote yet a second Life of Francis, based on additional information sent in by the friars who had known him personally. When you read these two Lives, you cannot but be impressed with the fact that there are many differences between them. And these differences are not due just to the fact that different stories and incidents are related in each. They are due also to the way Celano speaks of, treats, and theologizes concerning Saint Francis and the fundamental themes of his life and the way of life of the Order he founded.

To gain some insight into this problem of the differences be-

tween the two Lives of Celano, I believe it will be of value to examine one particular question of crucial importance to the life of Francis and his Order: the question of poverty. In this paper I would like to examine briefly how each Life treats and theologizes about poverty and its place in the life of Francis and his Order. In the process, I hope, some light will be shed on the differences between the two Lives and hence on the unique nature of each work.

There are three main parts to this paper. This month, I would like to examine the treatment and theology of poverty in Celano's *Vita Prima* (Part I). Next month, I intend to present the richer and fuller treatment of this same theme in the *Vita Secunda* (Part II) and then, in the final Part of the paper, I shall summarize the main differences between the two works in their treatment and theology of poverty and its place in the life of Francis and the

Father Michael Walsh, O.F.M.Cap., of the Buenaventura Center in San Francisco, wrote this paper in the course of research done at the Franciscan Institute during the summer of 1979.

Order and reflect on the reasons they tell us about the unique nature of the two Lives. for these differences and what

I. Poverty in the First Life of Celano

THOMAS OF CELANO wrote his *Vita Prima* sometime in 1228 or early in 1229, shortly after the Pope had canonized Saint Francis.¹ Celano himself tells us, in the Prologue to the work, his purpose: "to relate in an orderly manner, with pious devotion and with truth as my first consideration and guide, the acts and the life of our most blessed father Francis" (1 Cel. Prol.; p. 227). Note Celano wants to relate the deeds and the life of Saint Francis. How? In an orderly way, but note that the order need not be chronological. Note also he says that he will tell his story with pious devotion. Hence we can expect some theological reflection and spiritual insight into the deeds and life of Francis. Celano also tells us that he will relate these things with truth as his first consideration and guide. But we may wonder what he means by truth. Historical truth? Theological truth? Spiritual truth? For a medieval man who lived in a world much more conscious of the importance and reality of the world of the spirit,

truth comes to mean theological and spiritual much more than historical truth. Thus in this paper as I explore the question of poverty, I shall be much more interested in its spiritual and theological meaning than in what happened historically or how Francis and the early friars practiced poverty in the concrete.

Where does Thomas get his information concerning Francis? He tells us that he got it from two sources: the Saint himself, and trustworthy witnesses (1 Cel. Prol., 1; p. 227). But how much contact Thomas had with Saint Francis can be questioned. He probably joined the Order sometime after 1215. After that we don't know how much he saw of Francis. We do know, however, that he went to Germany in 1221 and stayed there until sometime after 1223 (cf. *Omnibus*, pp. 180-81). Further, he implies that he was not present with Francis during the last two years of his life (1 Cel. 88; p. 303). Thus it appears that much of what Celano writes of Francis is from those trustworthy witnesses he

¹For details concerning the date, see Placid Hermann, O.F.M., introd., *The First and Second Life of St. Francis in the Omnibus of Sources for the Life of St. Francis*, ed. Marion A. Habig, O.F.M. (Chicago: Franciscan Herald Press, 1973), p. 183. All further references to this work appear in the text.

speaks of. And indeed, almost all of them were still alive when he wrote his First Life.

Celano does not have a great deal to say about poverty in his *Vita Prima*. He sees it, first of all, as one of the concrete ways Francis and his early companions strove to follow the gospel. Although Francis had already divested himself of most of his possessions, Celano tells us that he,

hearing that the disciples should not possess gold or silver or money; nor carry along the way scrip, or wallet, or bread, or a staff; that they should preach the Kingdom of God and penance, immediately cried out exultingly: "This is what I seek, this is what I long to do with all my heart" [1 Cel. 22; pp. 246-47].

Celano tells us that Francis, overflowing with joy, hastened to do what he had heard in the gospel and immediately got rid of his shoes and his staff and exchanged his leather belt for a cord and was content with one tunic that was very poor and mean. Celano explains then why Francis did all this so quickly and eagerly: "For he was not a deaf hearer of the gospel, but committing all that he had heard to praiseworthy memory, he tried diligently to carry it out to the letter" (1 Cel. 22; p. 247). In this key passage, Celano sees Francis as practicing poverty because the gospel enjoines it. Francis does not just listen to the gospel, but he puts

it into practice immediately in his life and tries to carry it out to the letter.

Celano speaks in a similar way of the conversion of Bernard di Quintavalle. He tells us that through Bernard's selling his goods and giving the proceeds to the poor, "he carried out the counsel of the holy gospel" (1 Cel. 24; p. 248). Here again the practice of poverty is embraced because Bernard wants to follow the gospel.



In Celano's *Vita Prima* the practice of poverty is never explicitly connected with the imitation of Christ, although it is perhaps implied in one passage where Francis is quoted as saying, "Who curses a poor man does an

injury to Christ, whose noble image he wears, the image of him who made himself poor for us in this world" (1 Cel. 76; p. 293). Although this passage is really not about the practice of poverty as such, but about compassion for the poor, it does depict Francis as seeing Christ as poor and as imitated by anyone who is poor. The practice of poverty is, however, never seen as motivated by a desire to imitate Christ. I might add here also that in this First Life of Celano, Francis's death-bed scene contains no description of Francis removing his clothes nor any reference to his imitating Christ in this regard as does the Second Life (see 1 Cel. 109f; pp. 322-24).

Another way Celano sees the practice of poverty in his *Vita Prima* is as a kind of exchange by which Francis and his companions despise earthly things or lower things so as to possess heavenly things or the things of the Lord. For example, when at the beginning of his conversion Francis is about to go and sell his possessions at Foligno, Celano tells us that "he followed the blessed impulse of his soul, by which he would come to the highest things, trampling worldly things underfoot" (1 Cel. 8; p. 236). Again, when Francis strips himself naked before the Bishop and returns his clothes to his father, Celano describes what really happens in these words:

"Behold, now he wrestles naked with his naked adversary, and having put off everything that is of this world, he thinks only *about the things of the Lord*" (1 Cel. 15; p. 241). And when the man drove his ass into the hut at Rivo Torto, Celano explains Francis's sudden departure by saying: "He wanted to have nothing to do with ownership, in order that he might possess all things more fully in God" (1 Cel. 44; p. 266). Finally, when speaking of Francis's role as our intercessor in heaven at the beginning of the Third Book, Celano tells us of Francis that "indeed, while he lived in the flesh, that extraordinary lover of heavenly things accepted nothing of ownership in the world so that he might possess more fully and more joyfully the universal good" (1 Cel. 119; p. 334). What all these things seem to have in common is a kind of shrewd business deal by which Francis, the son of a middle class merchant, trades the fleeting happiness of earthly possessions for the abundant and lasting riches of the Lord. Who could resist such a bargain?

What are the effects of this poverty? First of all, as we have seen, poverty results in heavenly and spiritual riches. Celano refers to Francis as "this very rich poor man" (1 Cel. 76; p. 292). Another result of the practice of poverty is joy. We have already seen that Francis gave up ownership

in this world so that he might possess "more fully and more joyfully the universal good" (1 Cel. 119; p. 334). Further, when Francis and his first companions were returning from Rome, they stopped at a place where, Celano tells us, they began to have "commerce with holy poverty; and comforted exceedingly in the absence of all things that are of this world, they resolved to cling to poverty everywhere just as they were doing here. And because once they had put aside solicitude for earthly things, only the divine consolation gave them joy, they decreed and confirmed that they would not depart from its embraces no matter by what tribulations they might be shaken or by what temptations they might be led on" (1 Cel. 35; pp. 257-58). And at Rivo Torto, where Celano tells us they lacked everything, even deprived of the comfort of bread, having to be content with turnips and living in a place so cramped that they could hardly sit down or rest, still "no murmur was heard over these things but with a serene heart and a mind filled with joy they kept their patience" (1 Cel. 42; p. 264). Thus Celano sees joy as a very important effect of the practice of poverty.

Yet another effect of poverty was a sense of complete security. Celano explains this when he tells us: "Followers of most holy poverty, because they had

nothing, loved nothing, they feared in no way to lose anything" (1 Cel. 39; p. 261). Then he goes on to explain the little the friars had: a tunic, often patched, a cord, and trousers, and that they wanted nothing more. Finally he tells us, "They were, therefore, everywhere secure, kept in no suspense by fear; distracted by no care, they waited the next day without solicitude, nor were they in anxiety about the next night's lodging, though in their journeyings they were often placed in great danger" (1 Cel. 39; p. 261). Celano is obviously warming to his subject here, as he describes the security and lack of fear experienced by the early friars in the practice of poverty. Perhaps he is speaking from his own personal experience here.

Another effect of the practice of poverty Celano mentions is that it disciplined Francis and the early friars to perform difficult tasks. He tells us: "They despised all worldly things so keenly that they hardly permitted themselves to receive even the necessities of life; and they were separated from bodily comforts for so long a time that they did not shrink from anything difficult" (1 Cel. 41; p. 263). Thus their very poverty made them powerful in doing difficult works for the Lord. A final effect of poverty mentioned by Celano was that it leads to compassion for the poor. Celano tells us, "The father of the poor, the poor

Francis, conforming himself to the poor in all things, was grieved when he saw someone poorer than himself, not because he longed for vainglory, but only from a feeling of compassion" (1 Cel. 76; p. 292). Thus when one really tries to live poverty, he understands much better the sufferings of the poor and cannot but be moved to greater compassion for them than one who does not know what it is really like. These, then, are the effects of the practice of poverty according to Celano in his *Vita Prima*.

As far as I am concerned, the big question in the First Life is whether Celano sees poverty as something central and fundamental to the life of Francis and his friars or whether he sees it as essential and important indeed, but neither central nor fundamental. Reading through the work, I came away with the impression that poverty was just one of the many important virtues that Francis practiced. Perhaps it has a little more importance than, say, simplicity, but it does not come across as really central and fundamental to Francis's way of life. For example, when Celano describes the basic identity of the Order Francis founded, he puts it this way:

But our first concern here is with the order of which he was the founder and preserver both by charity and by profession. What shall we say? He himself first

planted the Order of Friars Minor and accordingly gave it this name. For he wrote in the rule, "And let them be lesser brothers," and when these words were spoken, indeed in that same hour, he said: "I wish that this fraternity should be called the Order of Friars Minor." And indeed they were lesser brothers, who being subject to all, always sought a place that was lowly and sought to perform a duty that seemed in some way to be burdensome to them so that they might merit to be founded solidly on true humility and that through their fruitful disposition a spiritual structure of all virtues might arise in them. Truly, upon the foundation of constancy a noble structure of charity arose, in which the living stones, gathered from all parts of the world, were erected into a dwelling place of the Holy Spirit [1 Cel. 38; p. 260].

In this passage there is mention of humility as a foundation, of constancy also as a foundation, and of charity as the structure itself. But nowhere is poverty mentioned in this passage that seems to be outlining the essential complexus of virtues that makes up the very identity of the Order of Friars Minor. It is only in the next section that Celano finally gets around to mentioning poverty, and even then only after speaking about fraternal charity and obedience. While one could object that Celano is really describing the basic hierarchy of virtues in the Christian life, it still

seems amazing that poverty would be placed even after obedience. At any rate, it appears to me from the above passage that poverty is not considered one of the central or fundamental virtues of a friar minor.

There is one passage, however, that does emphasize poverty somewhat, along with simplicity, as important to Francis. It occurs where Celano is explaining why Francis wanted Cardinal Hugolino to be the protector of his Order: "The blessed father Francis had chosen him, with the consent and will of the lord Pope Honorius, to be father and lord over the whole religion and order of his brothers in as much as blessed poverty was very pleasing to him and holy simplicity was held in great reverence by him" (1 Cel. 99; p. 313). Here, poverty is indeed made to appear important to Francis. However, the manner in which it is stated and the incident with which it is concerned do not give it sufficient strength, to my mind, to outweigh the preceding statement in which poverty is put so far down on the list of virtues—even after obedience.

Another indication that Celano does not consider poverty so central to the life of Francis and the friars can be seen in the story where he relates how Francis after receiving the stigmata wants to begin again. Celano tells us

that at this time Francis wanted "to return to the first beginnings of humility" and "to recall his body to its former subjection. . . . He removed from himself completely all the obstacles of all cares, and he fully silenced the clamorings of all anxieties" (1 Cel. 103; p. 318). But in all this there is no mention of the practice of poverty. Is it implicit? Possibly. But still, one would expect that if Francis is going to begin again, he would begin with the fundamental and central elements of his life. And the fact that Celano does not mention poverty leads me to believe that he does not consider it fundamental or central.

Another place where one might expect a mention of poverty if Celano really considered it important is in his account of Francis's death. But, here again, nothing. No mention of poverty nor of any desire on Francis's part to die naked. Mortification is mentioned in that Francis wants to die with a hair shirt on and to have ashes sprinkled on him, but nothing related to poverty (1 Cel. 110; p. 324). Again the impression: poverty was not that important to Francis or his life according to the *Vita Prima*.

A final indication that Celano does not consider poverty to be of crucial importance in Francis's life is found in the titles Celano applies to him. Of nineteen titles

occurring in the first Life, only one refers directly to Francis's practice of poverty: "lover of poverty" (1 Cel. 117; p. 331), while two others, "father of the poor" (1 Cel. 76, 117; pp. 292, 331) and "that true lover of the poor and the father of all needy people" (1 Cel. 135; p. 344), really refer to Francis's compassion for the poor.² Thus again we come to the same conclusion: in his First Life Celano does not see the practice of poverty as really central or fundamental to the life of Francis and the early friars.

To summarize: in the *Vita*

Prima Celano sees the practice of poverty as one of the ways Francis and his companions strove to follow the gospel and as an exchange by which they gave up earthly possessions in order to obtain heavenly riches. Its effects were those spiritual riches, joy, security, the ability to perform difficult tasks, and a tendency to be compassionate to the poor. Finally, we have seen that in his First Life Celano does not seem to regard poverty as something very central or fundamental to the way of life of Francis and his early friars. ▲

²For the nineteen titles applied to Francis in 1 Celano, see Duane Lapsanski, *Evangelical Perfection* (St. Bonaventure, NY: The Franciscan Institute, 1977), pp. 108-09, n. 98.

October Cloisters

Here, gray and cold and wind
atop this height,

Here, stone and herbs and glass
remind this soul:

Its journey and sorrows
Its smiles and strolls

Begin to reach land's end
Sights the sea and distance:

To know a loveseason
The everlasting time of love

A year of years.

This minute left behind.

At this autumntime of year and life
I'm at peace with God and man and me.

Justin Bickel, O.F.M.

Brothers and Sisters in the Lord Jesus:

Greetings and Peace

CY GALLAGHER, O.F.M. CAP.

THE TWO short letters, Paul's to Philemon and Francis's to Brother Leo, express an extremely delicate and human friendship between the respective writers and their addressees. Both Paul and Francis, accustomed to using secretaries, write these letters in their own handwriting: "I, Paul, write this in my own hand" (vs. 19a); Cajetan Esser notes that these words of Francis are preserved in his own simple penmanship. (... *ipso rudi manu conscriptum.. Opuscula*, 129).

In the few lines that the Saints used to express their love for their friends, the love of God and the constant desire to please only him is apparent above all else.

Both letters witness to the intimate relationship of those who have known and loved each other for a long time. Thus, of course, it does not seem that they were intended by the authors to be read by anyone else. It is quite impossible to reconstruct the nuances hidden deeply between the lines. The letter of Paul was conserved and made public only in the second century, and the letter of Francis was carried, folded and cherished, by Leo until the end of his

life, some forty years after the death of Francis.

Francis and Paul recognize troubled hearts and uncertainty in deciding what to do in Leo and in Philemon. And in both situations a direct appeal to the love of God, a promise of personal support, and perhaps most humanly important of all, an explicit trust, must have strongly encouraged their friends to a more peaceful reconciliation of the difficulties.

Both of these dramatic and short letters evince an austerity of style and brevity. In neither case does the Saint write "down" to his friend. In neither letter is there the atmosphere of spiritual direction or counseling. Rather these are letters between *friends*, men who honor and trust one another. Both are genuinely tender and personal; neither is romantic.

It is not surprising, then, that both letters were cherished and saved, Philemon's becoming a part of the great literary store of the Church in the Scriptures, Leo's becoming an intimate moment in Franciscan history. Both provide their inheritors a glimpse, fleeting but deep, into the heart of a great Saint.

Father Cy Gallagher, O.F.M. Cap., is Director of Post-Novitiate Formation for the Capuchin Province of Mid-America. This is the fifth in his current series comparing the Letters of Paul and Francis.

Search

I said one day—I'll dissect love
from Lover and Beloved
And I shall see just what love is
And what its lure for me.

So bravely went I far a-search
and soon found love bound close
Within a babe with outstretched arms
to grasp a mother's breast,
There I saw love
And captured it.

Then in the eyes of teen-age youth
Who touched a shy first love's
soft hand,
I saw the light of love therein,
And secretly
I captured it.

Once on a day
I heard the still-new bride
In whispered word
Tell of a life
Newborn through love,
When two are one
And felt the pride, the strength
(Creation's lot of bonded-tie)
In father's eye.
I captured it.

On, then, I went to seek
This treasure hid,
And found it there
Where, wedded, two had kept
Alive their tryst for years
'Mid Joy and tears
And trust and song,
(Which makes love strong).
I captured it.

But then, I saw a virgin-love
Embracing all in Christ.
Thought I, Ah! now
The quest is o'er
I folded up my net.
But there was more—
For in my Father's eyes
I learned of One,
His Son:
His Name is Love
Who gave His life upon a tree,
Ah! There I knew,! God's love contains it ALL:
Love was,
Love is,
Love is to be—in Him.

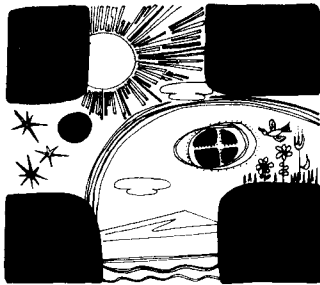
Sister M. Thaddine, O.S.F.

Seven Masses

HUGOLINE A. SABATINO, O.F.M.

I. Mass at Dawn

(Mt. 14:24-31)



Tripped in the water
where tides rise from the scraped sea bottom
leaving below as though something from my chest,
sunk.

At night there is no calling
for lifeguards—
only a fisherman
returning ghostly still from the storm
sees through the water:

Come, of infant faith,
black waters slide sea slime
salty from your mouth,
forget the fallen treasures
This is neither black nor water
but pure reflection,
my body translucent and life.
Take my hand
we are one.

II. Mass Inside

With stars and flowers to praise you
why enter this cramped box?
celebrate in the stadium,
picnic meals in the meadow—
from your realms of the scenic view
why let trouble your august eye
this little haven of ugly?
Forget my hovel
it would belittle your art
to paint stars on this ceiling
for you are Lord of Light—
This putrid privy
call not "altar, ark and hopechest"
be praised by skies
though I be ground like wheat
with my own hand
crushed like grape under my ego—
here creation stops.
This for you is not patent

And I
by the power given to me
gather up the fragments of your life
do not curse
what I have called
clean—
This is my body
open and love—flowing—
this patch of crimson hue
so wanted for our mosaic
is my blood

(to be continued)

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

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

Part V. A Rich Variety of Poverty

... scant food, meager clothing, lack of shelter and endless opportunities to accept humiliations from people in positions of authority. In spiritual areas they had found poverty, too—few friends who had any insight into the vocation of a contemplative, and most of all, the lack of concerned, consistent spiritual guidance. Much of the time Maddalena was forced to depend entirely upon her own instincts and upon guidance obtained through personal prayer.

.....
The mystifying quiet joy that radiated from her came from the inner confidence that God was with her.¹

UNTIL SOMETIME during the year of 1888, the choice to be poor had been totally voluntary, hence an exciting and most gratifying adventure—since for all of us there is a real sense of satisfaction when we can arrive at goals we have set, no matter how rigorous the goals may appear to be. Then, however, a new, unexpected, and rather devas-

tating type of poverty proved Mother Maddalena to be in the most profound way a spouse of the Poor Christ. The name of this intruder was ... Calumny.

Human problems arise in everyone's life from the greatest saint to the worst of sinners, rich and poor alike—and even among very close members of the same family. No doubt the Bentivoglio

¹Mary Alice Zarrella, *I Will ... God's Will* (Evansville, IN: Monastery Press, 1975), p. 50.

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

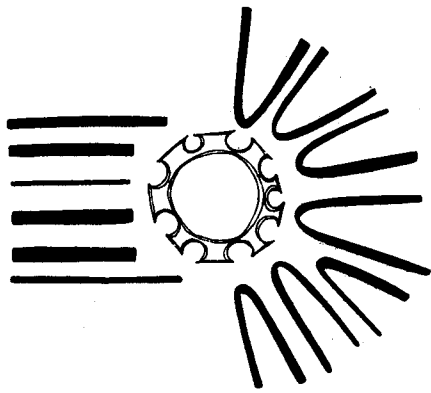
sisters had differences of opinion, but in spite of this, they continued to work and pray together for the cause which God had entrusted to them. They were able to live on a higher plane and to use their differences to understand one another better while discerning God's will for them in this strange country which was very alien to contemplative life. That their differences were resolved and that they more often agreed than disagreed on various matters is borne out by the fact that both of them shared in the accusation. It read as follows: "... irregular personal conduct, alcoholic intemperance, financial mismanagement, and acting without high regard to proper hierarchical procedures."

After a series of embarrassing investigations, dismissal for a time from their monastery, and much deep prayer to God who knows all truth, they were reinstated and could once more continue their life of poverty and prayer. Perhaps the most horrible thing about the whole trauma was the fact that it was inflicted by those whom they had taken under their roof—whom they trusted and upon whom they depended for their daily sustenance: the extern Sisters. The one in particular who played the greater role suffered, it was later discovered, from an unrecognized mental instability; but meanwhile, the damage was done. She had the ability to convince her

companion and a number of lay persons of the insidious accusations, and of course the shocking stories soon reached the ears of the Bishop, whose duty it was to investigate the rumors. According to Mother M. Francis Moran events took the following course:

It was in this year [1888] that happenings took place which tore to pieces the heart of Rev. Mother M. Magdalen and that of Mother M. Constance. Our Lady of Mercy, however, brought them safely through all during those perilous days and even made them come out victorious in the combat... three natural sisters had been received as External Sisters and... one of them had been dismissed from the community... the other two sisters brought about all the trouble, especially, whom I had seen on two occasions, at least, during my stay in Omaha, under the influence of liquor or other intoxicating drink and caught telling lies.

On such stuff and affairs holy souls thrive and are nourished. Thus, while evidently relieved when their good name was restored, both sisters realized God's hand in all the disrupting forces caused by human intrigue. Certainly the woman who improvised the use of a knife for a badly needed hatchet so as to kindle a fire for the Sisters was not about to let false tales disturb her relationship with God:



For some time we had no hatchet and she [Mother Maddalena] used to cut with a knife the kindling for the fire, herself fixing the stove at night. She bade the Sisters save the ashes which very often took the place of soap for cleaning purposes.²

There are also passages in this same letter where Mother Maddalena is compared to Saint Francis of Assisi. She is said, e.g., to have eaten, "like our holy Father Saint Francis, the hard bits of bread rather than cut a loaf. She did her best to instill a great love of holy poverty into the spiritual children that she had gathered around her."

We are further informed that, in the beginning of the foundation in Omaha, milk and food had to be carried from some distance and very often provisions were

the left-overs from the table of the wealthy:

... the snooty Mrs.---- and her coffee grounds, we had seen her bring to Mother Madalen... and which horrified our souls and when we indignantly commented on it to Mother... "Hush," said Rev. Mother, "we must be meek and humble." I can still hear Mrs. ----'s voice saying, "We have just used the coffee grounds once, at breakfast and am sure you can use it for yours tomorrow!"³

These poor times, so well accepted by and so necessary for the foundation, were used by Mother Maddalena so well that when the crisis point had come and the unexpected poverty arose, she was ready.

Other comments made by this same lay person give us a greater insight into the life and personality of Mother Maddalena. Rather than having her portrayed for us as the so called valiant woman, it is good to see her as one of us—plodding along with great openness to the Holy Spirit, whom she together with all Poor Clares acknowledges as her Spouse. She may at times have missed the message, but she relied consistently on the Lord to continue to "write straight with crooked lines."

²From a letter of Sister Mary Francis Moran, P.C., to Rev. Mother M. Charitas, P.C., Abbess, June, 1911).

³Letter to Mother Mary Francis in 1953, from a person who knew Mother Maddalena in Omaha.

We could mention here Mother Maddalena's faithfulness to the use of the discipline, which all took every Friday between the hours of 3:00 and 4:00 as well as the humility she showed as she prostrated herself, cord around her neck, accusing herself of her faults and begging pardon for any disedification she might have given. Indeed, all the exercises related to holiness were hers. But the present generation no longer looks on these as heroic; times have changed, and the more extreme forms of exterior penance are not so well accepted as the key to great virtue. Still, we continue to look at Mother Maddalena, woman of her times though she was, for the exemplary inner sanctity manifested by the manner in which she handled even the most unexpected situations, in which she dealt with persons of every sort, all the while maintaining her peace with God.

In sorrow and disappointment, she was patient, resigned, and sometimes even joyful:

Reverend Mother's first postulant and the first Poor Clare [to do so] in America... made profession on her death-bed. This dear child had been ailing for a long time; though she bore her illness with sweetness, humility and patience, it was nevertheless a great trial for... Mother in the

midst of such poverty and hardships to have such a sick child on her hands, as in order to spare her she had to sacrifice herself in many ways. This she did most lovingly. Any little delicacy she could procure such as a slice of cake or the like, she would bring home to her poor sick child whose gratitude, love and devotedness for her cherished Mother can never be expressed.⁴

How reminiscent of Saint Francis and Saint Clare! Francis, who rose to feed an ailing brother in the night and to eat with him so as to prevent him from being embarrassed, and Clare, who we are told walked around the dormitory at night to be sure each sister was warm enough—often tenderly covering one of them with her own blanket.

Another form of "unexpected poverty" occurred when, at the time of erection of a new monastery, a terrific storm arose, devastating the completed structure—a structure wherein the nuns hoped at last to be able to observe the Rule fully. It was because of this incident, which prevented strict enclosure, that we have such cherished letters from a lay person who met Mother Maddalena and the other sisters and whose devotion to them did not cease once they were inside and concealed by the grille. One

⁴Letter of Sister Mary Francis Moran to Rev. Mother Charitas, Abbess, June, 1911.

letter, dated March 28, 1953, begins thus:

May I introduce myself as perhaps the only person that remembers the establishment of the "Order of Poor Clare" in America, and that, of course, means in Omaha; my parents owned the home next to the John Lee residence where the nuns made their home till the convent was built, which I believe took about two years, as when the building was well-advanced in construction, a wind storm caused damage that delayed construction for a short period. I was a child of eight when this wonderful experience came to us. . . .

This little child of eight was deeply impressed with the sisters and most especially with Mother Maddalena, for she writes: "Mother Mary Magdalen was so gentle in manner, and as I remember her seventy or more years ago, rather on the small side in stature with a rather slender face and wonderfully expressive dark brown eyes. . . ."

In those days, the neighbors saw, spoke to, and even played with the sisters, for this same correspondent mentions going into the refectory with Mother Constance, where the child could pick a number and then read the corresponding saint's name, whereupon the saint would become one's patron for the day. Even though this was a non-Catholic family, the religious

element was important to them and they kept the sisters supplied with garden flowers for the altar: "... on holy days [we] let the nuns have all the potted plants to decorate with."

Another game, which the writer of the letter mentioned, was one she considered very dangerous. She and her sister were taught this game by two of the younger sisters:

And Sister Francis and Sister Deloris [sic] taught my little sister and me a game, to me a very dangerous one, of jumping rope, a nice long one with red handles on it. Annie was a fearless little girl two years my junior and bravely dashed into that dreadful flying arch of rope while I hesitated and, of course, generally got a flip of the rope for my late start. But the thrill of it all was when Sister Clara and Sister Agnes 'turned' the rope and our fairy princess, Sister Frances, demonstrated to the timid Claire Agnes how to time her entrance into that awesome flying rope and—wonder of wonders!—courage came and the operation was a success!

The writer is quick to explain that their back yards were well hidden by lilacs and lattice work trellis so that no one outside could observe the lessons. That she herself remained deeply impressed by this incident is borne out in her words: "I do not think anywhere in the world was any one privileged to a like ex-

perience."

Mother Maddalena's love for this family was also manifested in a personal way. A time of tragedy for the family came during one winter when a little one-year-old child became very ill. Mother Maddalena went to the house and recited the Rosary, after which she realized the child would not live; so she requested permission to baptize the baby. With the consent of the mother, the child died as a new heir to heaven. The other two children (the rope jumpers) were also in bed with congestion of the lungs and whooping cough. "Two doctors had given no hope of recovery, and I could dimly remember Mother Mary Magdalen and Sister Mary Frances standing at the bedside baptizing Annie and me. The next day we were recovering. The baby died and the nuns dressed her and placed a half blown rose bud on each little foot. The nuns were like angels."

Thus we see, while patiently awaiting the time when the commission for which they were sent could be accomplished, Mother Maddalena and the others were inspired by the spirit of the gospel to works of charity: a charity, surely, which would make their enclosed lives even more of a puzzle to those who had known them in this way. The correspondent mentions an invitation to visit

the completed cloister which would end the free contact and "buried our friends from our sight in this world." She further comments:

... our hearts were broken when we went visiting, climbed that long, steep hill, and when we entered the reception room there was that long and wide lattice and behind it the black drapery and never again could we see the beloved faces, but we, of course, heard their gentle and happy voices, and were reconciled, and we were introduced to the mysteries of the dumb waiter with its shelf and the pleasure of turning it to the sisters.

In her final letter to Mother Mary Francis, Claire Agnes tells how happy she is to be once more reunited with such a wonderful Order:

I think of all of you with the deepest affection and feel the miracle of being again reunited with the members of the order that brings back the happy memories of a happy child and a happy young woman and the wonderful and intimate life with Mother Magdalen and Mother Constance and the four other sisters who are now in heaven.

Mother Mary Francis comments in her reminiscences to Mother Charitas regarding the final step to living the fullness of the enclosed life, that no one else but mother Maddalena could have "passed through so many

trying ordeals and remained thus firm and faithful." She mentions the physical suffering Mother Maddalena endured from the most violent headaches which

lasted three or four days and which nothing seemed to relieve. *Poverty in health* was beginning to be a great affliction and would continue to the end of her life.

Prayer at Dawn

Just for these moments now
here in this morning hour
before the day spills over me and
leans its weight upon me
I can rest.

Here in Your Arms
Your peace encloses me,
the warm strength of Your love
enfolds my heart
and bears me up.

Here I am one with You.
Soon day's busy-ness
will surge around me and
the noise of things to do
and needs to tend
will ebb and flow and
crash against my silence.

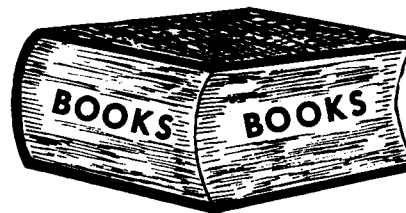
Then I must open out,
must speak and smile
and be attentive.

I must let the
joy of You stream out from me
on everyone who comes.
(For that is why they come, though
they may know it not.)

They stretch their hands to me
that I may give them You.

Abide within me then, lest
I should give them me.

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



The Song of Saint Francis. Text by Murray Bodo. Songs by Susan Saint Sing. Cincinnati: St. Anthony Messenger Press, 1980. Two-cassette set, CAS 950, \$13.45.

Reviewed by Robert Zappulla, a student for the priesthood in Holy Name Province and director of liturgical music at Siena College.

Murray Bodo has skillfully adapted texts from his 1972 book, *Francis: The Journey and the Dream*, and presents them as a meditation—indeed, a private retreat for the listener.

In Bodo's beautiful way of sharing the spirit of Francis of Assisi, the two cassette tapes bring us through Francis's journey to the achievement of the dream.

He does this in such a way that his reflections on Francis's life make us look at ourselves in light of a man who took the words of the gospel to heart. Like Francis, we are called

to be "instruments of [the Lord's] peace." Throughout the story, original music by lay Franciscan Susan Saint Sing has been included. These musical settings express the simplicity and directedness of Francis's prayers to the Lord. The melodies will be fixed in one's memory; the words will ring in his mind: "Mary, O Mother, watch over me., Walk me through day and through night."

It is for good reason that music is part of the narration by Bodo. The songs highlight some of the important times during Francis's journey, just as music is important at special events in our own lives—e.g., when alone with our spouse, at family gatherings, at the celebration of the Holy Eucharist, and at the Hours praising God.

This "celebration of Saint Francis of Assisi" would be beautiful gift for

any lover of Francis, of Christ, of music, of life itself! It is ideal for the confirmed teen-ager or adult who is called faithfully to witness to the risen Lord.

Indeed, Francis's whole life is a song to the faith community and to the Lord. He lived what he preached and challenges all Christians today—Catholics and protestants alike—to look to Jesus, "the New Song: Beautiful Music," and calls the listener to become, with Jesus, a new song to the Father, as he himself did.

We too are journeying. The dream is there for us, too. "For it is in dying that we are born to eternal life."

The Franciscan Book of Saints: Lives of the Saints and of Sainly Persons of the Three Orders of St. Francis for Every Day of the Year with Meditations and Liturgical Prayers. By Marion A. Habig, O.F.M. Revised ed. Chicago: Franciscan Herald Press, 1979, illustrated. Pp. xlv-1059, including appendices and index. Cloth, \$18.95.

Reviewed by Sister Mary Regina, P.C.P.A., a member of the community in Canton, Ohio, and a staff artist for this periodical.

An account of the lives of many holy men and women of our Franciscan tradition is an encouraging book to read. It is the kind of reading that goes with celebration. In the face of so much evidence no one can say sanctity and holiness of life are impossible, or too difficult for ordinary flesh and blood. We are not really all that different. Within the basic story of each individual is the

story and struggle of the whole human race, the story and struggle of all of Israel going home to the promised land.

If I may paraphrase Pope Pius XII, in reading my Order's history I am astounded by the number and variety of the blossoms of holiness. The crisis of the present world situation and the disconnectedness of some of our days are held aloft as signs of hope. Every age suffered its own particular type of darkness, and God through the Franciscan family gave each age many lights.

I know this new revised edition fits our own needs here at Santa Clara Monastery. We have been studying our roots and the continuity of Franciscanism down through the centuries. Now we can leaf through a book that presents this in lived actuality, an incarnated Franciscan spirituality—as if there could be an abstract type. Also, those holy persons who are our contemporaries: Blessed Maximilian Kolbe, Padre Pio, the Mexican martyrs, Father Joseph Perez and Anacleto Flores, are of very great interest to us.

The active presence of God is reflected on each page and with each new name. I cannot help recalling the time Saint Francis was walking down the road, very dejected at how things were going in the Order. God granted him a vision of the future of his Order, and this looking toward the future uplifted his spirit. If I may stretch the imagination a bit, may I not say he had a preview of the Franciscan Book of Saints, perhaps with many additions and revisions? Such a celebration of witnesses lifts the heart.

Father Habig fulfilled the purpose

of revision, which was to correct, rearrange according to the present liturgical calendar (a definite improvement), and augment. He has added more illustrations—some excellent and a few falling short of Kelly Freas's work, but creating a keen visual spark over all.

Dante Alighieri: The Poet Who Loved Francis So Much. By Alexandre Masseron. Translated by Richard Arandez, F.S.C. Chicago: Franciscan Herald Press, 1979. Pp. vii-96. Cloth, \$5.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (English, University of London), Associate Professor of English at Siena College.

This slender book by Alexandre Masseron, one of France's outstanding literary figures and a well-known Franciscanist, provides the general reader with a splendid introduction to a great subject. In it the author not only gives a sketch of Dante's life and times but also provides insights into how the poet's masterpiece, *The Divine Comedy*, came to be written, the circumstances leading to its composition, and sources whereby Dante derived his imagery. At the same time, Masseron is at pains to indicate the strong influence of Saint Francis in Dante's life and thought. Dante is Franciscan, according to Masseron, because of his burning love for the Seraphic Founder, evidenced in the immortally beautiful passage devoted to him in the "Paradiso" based upon the life written by the Seraphic Doctor, Saint Bonaventure. Moreover, Dante unflatteringly maintained that a return

to the ideal of poverty and apostolic simplicity preached by Francis was the surest path of salvation available to the Church, and consequently to mankind itself, misled as it had been by shepherds who themselves had lost their sense of direction in the Dark Wood of error. "Not in vain had the 'master of anger' heard the words full of sweetness and goodness that fell from the lips of the Poverello. He too had become Francis' disciple; and following his example he too had labored to reestablish on earth the reign of peace through justice, in individuals as well as among nations" (p. 96).

Although not directed to the Dante scholar, this book nevertheless may serve as a useful reminder to him as well as a serviceable introduction to the non-specialist of an often neglected aspect of the great Italian poet's rich and complex thought.

The People's Church: A Defense of My Church. By Bonaventure Kloppenburg, O.F.M. Translated by Matthew J. O'Connell. Chicago: Franciscan Herald Press, 1978. Pp. x-184. Cloth, \$8.95.

Reviewed by Father Raphael D. Bonanno, O.F.M., who recently completed 16 years in Brazil and is now preparing for mission work in the Holy Land.

Liberation theology is a hot potato in the Latin American soup-pot nowadays. That is why Father Bonaventure Kloppenburg's "report" on it, rather than a theological study of it, as he says (p. 171), is so very relevant, although we need the latter

too. The author's main interest is to document and refute the Latin-American group called Christians for Socialism (CfS) and all allied movements.

His first chapter dwells on "Generalities" that focus on the Church of the People according to CfS in Latin America and internationally through allied movements, and has a note on the "Church Born of the People" in Brazil. By the way, Father Kloppenburg is a Brazilian and I know and respect him, although I don't always agree with him.

His second chapter hits "Specifics," especially the concept "People," the serious accusations against the Church, the liberation of consciences, the reinterpretation of the faith, the rereading of the Bible, the reappropriation of the liturgy and the option for Marxist Socialism.

His third chapter draws "Conclusions": viz., that the "Church of the People" is a new sect, creates division within the Church, cultivates a false concept of evangelization, and centers on liberation theology and the Marxist problem of praxis. He has an important appendix on the Bishops' Synod of 1974, exactly on the point of evangelization and liberation. His access to the right source material is phenomenal, whether it be for the Christians, for Socialism, or for the Synod.

We cannot expect to find Puebla in this book, published a year before the Conference held there. But what is here raises enough serious questions for Latin America and the Church today that this review would have to be much longer than space allows to do justice to them all. The book's subtitle reveals its thrust: *A Defense of My Church*. It seems

strange to have to insist on "my" Church and not "our" Church. But it most certainly is a defense—sometimes even passionate defense—that also has the following characteristics. It is well documented, citing prime works of CfS and direct speeches from the 1974 Synod. It is very orthodox, citing liberally from popes and bishops. It is very logical and polemical, setting up the enemy in classical style and shooting down his arguments one by one. But in the end, does the problem go away so easily? I think not. In fact, the problem is so vast in its ramifications that we can treat only three major points here.

First, what about liberation theology? When Gustavo Gutierrez coined the phrase, it was Latin America theologizing in its own backyard for the first time. It simply addressed Christ's salvific work to poor masses oppressed by neocolonialism or economic imperialism or, in plain terms, multi-nationals. But then other theologians and thinkers wrote other liberation theologies, more Marxist than not and more Socialist than not. Father Bonaventure puts Gutierrez in the CfS camp and seems to document this claim, although I doubt its accuracy somewhat. The Synod of 1974 and the Puebla Conference of 1979 talked a great deal about evangelization and liberation, made some important nuances on the terms, and accepted a liberation theology shorn of its Marxist trappings.

Secondly, what about the Marxist-Catholic dialogue? The Marxists may be taking over in Afghanistan, parts of Africa, and Cambodia; but they certainly have not forgotten Latin

Fallen Leaves

Piles of leaves
On the ground,
Beneath each tree
Fallen leaves,
(To each tree)
Unique.
What has fallen
Not as sweet
As how freely
Bequeathed
Each leaf.

Susan Saint Sing

America. They still appeal to the masses of the poor and oppressed. After Medellin, so do we. Can we talk about this mutual concern? Can we learn from Marx and Engels on praxis, on how religion can opiate the people into somnolence, on how to hold out hope to the poor for a better, more human, more just world? We *must* dialogue with the Marxists, if not personally, at least with their writings. It is an evangelical imperative of our times. Can you imagine Saint Justin refusing to dialogue with Trypho? Justin did not ignore paganism but met it head on. Can you imagine Saint Francis of Assisi refusing to dialogue with the Sultan of the Saracens? These men recognized the evangelical imperative of their times. We must do so in our day with Marxism in all its forms. Of course such a dialogue should make us more Christian, not less.

And that is Father Bonaventure's point: that the Christians for Socialism have gone so far into socialism that they have strayed from the Church. I'm afraid he is right. And yet when I see the "insensitivity of the Christians to situations of injustice" (Paul VI), I can't help congratulating some of those intrepid souls who have the guts to confront the problem. The CfS have fallen into a "naive symbiosis with Marxism," as one bishop from Venezuela put it. Reinterpreting our faith in different situations, always and everywhere, seems the basic Christian task to me. But reinterpreting it is one thing; losing it is quite another.

That brings us to our third major point: what about the class struggle? To me it is where we part ways from the Marxists, besides the area of atheism, of course. Should we have Love? Yes! Justice? Yes! Hate? No!

Class struggle? No! And why not?

Because Christ taught: Love your enemies. And he meant it.

Neutrality, then? No! Non-violent resistance? That could very well be it.

Raul Vidales has a perturbing consideration: "We now see clearly that to leave the Gospel above and outside the class struggle is to reduce it to an ideology that in the last analysis legitimizes the established order" (p. 179). Strange, when the Gospel preaches that new heaven and the new earth. The difficulty is not with the Gospel but with those who are supposed to live it out. The Synod of 1971 called justice "a constitutive dimension of the Gospel." Therefore in our world it must be lived out within the class struggle without hate, without bloodshed, without violence—but not without the struggle. Gutierrez recognizes the problem: "The class struggle is a fact, and neutrality in this matter is impossible"; and "the class struggle poses problems to the universality of Christian love... one loves the oppressors by liberating them from their inhuman condition as oppressors." It sounds very idealistic. But how do you struggle with only love and no hate? Can we even be really human, let alone Christian, if we don't participate in the struggle of our brothers in Christ?

At the end of his book, Father Kloppenburg admits more serious reflection is necessary in theology to clarify the meaning of this liberation. For example, "being more" rather than "having more" as a sign of progress must be studied; what does this mean to the Latin American; what major factors prevent growth in humanness; what is to be done, with

special attention to the diversification of responsibilities in the Church between laity, religious, priests and bishops? I think Father Bonaventure himself is very capable of clarifying this necessary step in the growth of liberation theology. After all, he cannot stay simply "in defense of my Church." He and all of us must take the great offensive of our Church, in love and justice—or lose the struggle.

Fragments of My Life. By Catherine de Hueck Doherty. Notre Dame, IN: Ave Maria Press, 1979. Pp. 206. Paper, \$3.95.

Reviewed by Father Wilfrid A. Hept, O.F.M., Spiritual Assistant of the Secular Franciscans at Providence, Rhode Island, and a member of the staff at St. Francis Chapel there.

If you have been helped on your journey to God by reading Catherine Doherty's *Gospel without Compromise* or the Trilogy, beginning with *Poustinia*, you no doubt want to know more about this woman of God. In a new book titled *Fragments of My Life*, Catherine writes down little vignettes or essays on the many faces and facets of her life that not only make it possible for her to write about the gospel without compromise, but to live the gospel without compromise.

For one who has listened to and read Catherine Doherty over a span of some forty years, I often wonder where and how she obtained such a love of God's poor and St. Francis. On page 93 of this book she writes, "Long ago and far away, when I was a child, I wanted to be poor. Perhaps

it began in Our Lady of Zion Convent in Ramleh, Alexandria, Egypt, where a little nun used to take us first graders during recreation to a statue of St. Francis and tell us story after story about him. He was rich and became poor!" Catherine never lost this dream of poverty. One can easily understand why in the last chapter of this book the author writes concerning the needs of the Church: "The first need was that of poverty... the next need within the Church was for some people to identify with the poor" (p. 201).

Fragments of My Life is not, however, a book about religious poverty; it is about a lay woman who knows more about poverty and poor people than most of her contemporaries of equal education, cultural and social background in or out of religious life.

Even when her experiences are not extraordinary, Catherine Doherty has the ability of a natural story teller and can make even ordinary things seem like magic, wonderful and mysterious. There is no attempt to be chronological, so we could easily take any one of a variety of chapters to illustrate this. In Chapter 7, Job Hunting in New York, she relates events not too different from the experiences of other young women who go to New York to seek their fortune. At the advice of Father McCabe, she left her son in Toronto and goes to New York City. She obtained a job as a laundress on 14th Street, roomed at Ma Murphy's, felt the pinch of poverty, was tempted to sell sex like other hungry girls, became a waitress, etc. Like many, too, she was tempted to suicide and looked down at the inviting water

from the Brooklyn Bridge. But Catherine did not jump, because she saw Christ mirrored in the water. It is not lack of determination, but imagination that saved her life. She herself writes, "I was running away from the vision, which probably was no vision at all. But at that moment it was very real to me and it saved my life."

In a similar way she makes each incident seem special and momentous. She ends the Chapter: "So, yes, the fact of New York was rough and tough for me at my first encounter, just as it was for so many others, but it was also very kind, very kind" (p. 79).

She does follow somewhat of a pattern about life, but by no means does she intend the book to be an autobiography. She takes up and devotes a chapter to such topics as Earliest Memories, Growing up in Egypt, Marriage and War, Beginnings of the Apostolate, Toronto, Harlem Experience, and finally, the early days of Madonna House in Combermere, Ontario with her husband, Eddie Doherty.

Perhaps she is at her best in the concluding chapters about "The Age of Vatican II" and "The Church and I." These could well be mandated reading for every priest and nun in the United States. Surely, anyone looking for gospel living in a concrete way will find it in these pages of *Fragments of My Life*, by an author who definitely lives by what she calls "the Little Mandate." This simple formula, which appears in several of her other books, is reprinted on page 95 and in part reads:

Arise—go! Sell all you possess... give it directly, personally to the poor.

Take up My cross (their cross) and follow Me... Preach the Gospel WITH YOUR LIFE—WITHOUT COMPROMISE — listen to the Spirit—He will lead you....

The Rosary: Papal Teachings. Selected and arranged by the Benedictine Monks of Solesmes. Translated by Paul J. Oligny, O.F.M. Boston: Daughters of St. Paul, 1980. Pp. 346. Cloth, \$5.50; paper, \$4.50.

Reviewed by Father Ewan Roche, O.F.M., Ph.D. (St. Bonaventure University), Professor of Philosophy at Siena College.

This lengthy book on the Rosary can be likened to the Rosary itself, especially the long Rosary of fifteen decades. Those who love the Rosary will love this book. It has the Rosary-like characteristic of devout and loving repetition, so attractive to those already devoted to the Rosary. This very repetitiousness should also win over those who have come to doubt the value of the Rosary, if only they be willing to examine patiently the teachings of so many of the Popes.

Herein lies the distinctive benefit of this book. It is perhaps the only book in existence in which are gathered *all* the available written statements of twelve different Popes on the subject of the Rosary. The monks of Solesmes have painstakingly selected, from encyclicals and other papal documents, the portions that dealt directly with the Rosary. In so doing they have not distorted or done violence to other matters treated in the original documents.

Also, at a time when the value and relevance of the Rosary have been called into question, it is consoling to hear the clear and unanimous call of so many recent Popes and to have at hand in one tidy volume their teaching concerning the Queen of the Rosary.

But this book is more than a mine of information and a definitive source for arguments in defense of Marian doctrine and practice. It provides us also with beautiful meditations upon the Rosary. Pope John XXIII, for instance, devotes about a page to each of the fifteen decades in a form that any of us can well use. In many places the various Popes teach us how to *pray* the Rosary, and they refer us quite simply to their own example. The same Pope John XXIII, in two different places, says that he, the Pope, prays the entire Rosary, that is, the fifteen decades, every single day. Our present Holy Father, John Paul II, also states quite simply: "The Rosary is my favorite prayer. A marvellous prayer!"

This book will also serve as a ready source of information for sermons and articles on the Rosary. It contains four different indexes and a very handy system of cross-references and references to source material.

The translation into English is a faithful, rather literal, rendition of the French. Father Oligny has told me that he consulted the original texts, as found in the *Acta Apostolicae Sedis*.

Portions of the book make rather dry reading (dare I say that such is the case with most Encyclicals?). We may often become weary and lay this book aside—only to return to it as to a spring of living water.



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