#### The CORD

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- Champlin, Joseph M., The Proper Balance: A Practical Look at Liturgical Renewal. Notre Dame, IN: Ave Maria Press, 1981. Pp. 144. Paper, \$3.95.
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# The Medium Is the Message: Franciscan Witness

There is a story famous among the Franciscan legendae in which a brother asks Francis to teach him how to preach. The story has it that Francis tells the brother to get ready and together they walk through the town without saying a word. The young friar is puzzled and upon their return home he questions Francis about teaching him to preach. Francis's answer is simple: we preach best not by word, but by example.

This story illustrates Francis's constant concern about integrity in the lives of the members of his community. He knew intuitively what Marshall McLuhan was to discover centuries later: the medium is the message. His concern that his followers be a community of witness is demonstrated in the sixteenth chapter of the Rule of 1221. There he instructs the friars about how they are to conduct themselves as a community living among the people. In fact, it is in this sixteenth chapter that he singles out being a prophetic community as the primary way of giving witness of their identity as Christians. "One way [of living among people] is to avoid quarrels or disputes, so bearing witness to the fact that they are Christians." Francis does not delineate any other way his community is to be of service, except that of giving Christian witness. In short, he is saying that whatever else they do their primary service is being a community showing people how "to follow in the footsteps of Jesus."

Francis and the early community were intent upon behaving the way Jesus behaved, living the way Jesus lived. Their concern about living the Gospel was not an intellectual adventure or exercise; they were not given to theorizing. The early Franciscans were men and women who, moved by the Gospel, were impelled toward action, the one action of "following in the footsteps of Jesus." This is what gave their lives integrity and their words meaning. They lived what they preached, and their lives were their most persuasive words.

Many of us today are fascinated by the Word of God, excited by what biblical scholarship has uncovered. We meet in discussion groups to talk

about the Word of God, or plan programs to help others to examine the Word. Still others of us willingly make applications of the Word for political leaders, the super powers, nation-states, the Church, the hierarchy, congregational leadership, people down the block, or our next door neighbor. But few of us have allowed the Word of God to seize us, to move us to make a radical response to its demands. Yet this seems to be of the essence of the Franciscan way of ''following in the footsteps of Jesus.''

... whatever else [Franciscans] do their primary service is being a community showing people how "to follow in the footsteps of Jesus."

None of us can be absolutely consistent about living as Jesus lived, but we cannot rationalize away our responsibility for trying to follow him according to our Franciscan tradition. In fact, we need more readily to encourage one another to make decisions about our lives that are steps in faith, steps that reflect a radical response to the Gospel. Then our service of education will be more than teaching skills, facts, techniques, or methods; our teaching will be by way of example—the only really lasting way to convey a message.

So let's not get too comfortable in our ways of giving service, too self-satisfied. Let's be about the one service that Francis had in mind for his followers, the one that will continually challenge us to take just one more step in faith each day of our lives: being a community whose members not only talk about Jesus, but more importantly live like Jesus.  $\Omega$ 

Madge Karecki, SSJ-TOSF

#### Correction

In Table 2 of Father Jonathan Foster's article, p. 200 of our July-August issue, the figure of 37% in the center column should read 55%. We deeply regret this typesetting error which, of course, has a serious effect upon the article's thesis.

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# Obedience: The Fraternal Bond of Charity

MICHAEL CROSBY, O.F.M.

Some of the Earliest complaints against the brotherhood Francis founded were occasioned by its apparent lack of structure. For example, Jacques de Vitry's admiration for the early friars was tempered, on at least one occasion, by his worry that especially the younger men needed more strict conventual discipline. His suggested remedy implies regularly founded houses and a master-subject relationship. Both these features of traditional monasticism were deliberately avoided by the early friars, attentive to their founder's view of religious life. For them, it was not being attached to a house that effected the bond of stability among the friars, but their relationship to each other in obedience; and this relationship to each other relied on an obedience of mutual service. These are the hallmarks of Franciscan structure. To miss them, as perhaps de Vitry did, is to overlook the genius of Francis and one of the more endearing traits of his "ordo sine ordine."

To begin with, Francis considered a candidate really belonged to the Order once he had professed obedience; this is what gave the new friar all the identity and stability required.<sup>3</sup> Since Francis was a poet rather than a canonist, he was more adept with metaphor than with legal definition. His feeling for obedience is communicated in his Rule mainly by two images. One is spatial: a friar is "accepted into obedience" and must avoid "wandering outside" it.<sup>4</sup> The decision of a friar to enter religion therefore involves not an attachment to a canonical place (a monastery), but a commitment to firm obedience.

The second image favored by Francis to present his understanding of obedience is based on family relationship: the friars are "members of one household," whose bond surpasses the proverbial intensity of a mother's love. Furthermore, this relationship of obedience is between the friar and his minister, a peculiar word which develops another dimension of Franciscan obedience. For the same reason that he preferred the fraternal implication of "friar" in reference to the members of his Order, Francis avoid-

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... the core of Francis's theology of obedience... is the bond of mutual fraternal love, which is the means of achieving the highest Christian charity.

Basically this relationship is between equals; but its demands are certainly not undifferentiated, and certainly not lacking in obedience. In fact, Francis saw the relationship between friars and ministers as a mortification that enabled them to assent to God by denying their own will in the context of fraternal association: "Obedience should be given, first, to the words of Christ, and then to superiors . . . and so we must renounce self and bring our lower nature into subjection under the yoke of obedience." Total and unchallenged obedience is required by Francis in all things not contrary to conscience or the Rule, and he shunned as an excommunicate any friar who abandoned the relationship of obedience.

How he resolved the paradox of fraternal submission is as ingenious as it is simple. In Admonition III, Francis recognizes clearly the total self-giving involved in submitting absolutely to obedience, and he recognizes also the conflict of wills that may be involved; but his graceful insistence is that "this is true and loving obedience which is pleasing to God and one's neighbor."<sup>10</sup> True obedience then is inevitably loving obedience, " which makes the friarminister relationship ennobling and a joy to God and man, not merely a canonical duty.

This resolution of authority and fraternity is rather intuitive, and Francis aptly proclaims it in poetic rhapsody:

Lady Holy Love, God keep you, with your sister, holy Obedience. 12

The successful coexistence of these paradoxical elements is effectively exemplified in Francis's own charismatic leadership of his brethren, notably in the account of the interplay between him and his first eight friars on the oc-

casion of their being sent on a mission:

But they, accepting the command of holy obedience with joy and great gladness, cast themselves upon the ground before St. Francis. But he embraced them and said to each one with sweetness and affection: "Cast thy thoughts upon the Lord. . . .

And, when they return to report to him and receive correction:

. . . the blessed father, embracing his sons with exceeding great love, began to make known to them his purpose and to show them what the Lord had revealed to him.<sup>13</sup>

Here fraternal obedience and fraternal love elicit reciprocal responses, and direct both minister and friars to God's revelation. It is a mutual (though differentiated) service relationship, the success of which relies on a deliberate and delicate sensitivity to each other's attitude.<sup>14</sup> In the words of the "Salutation to the Virtues":

Obedience subjects a man to everyone on earth,
And not only to men,
But to all the beasts as well
and to all the wild animals,
So that they can do what they like with him,
as far as God allows them.<sup>15</sup>

We come then to the core of Francis's theology of obedience: it is the bond of mutual fraternal love, which is the means of achieving the highest Christian charity. This is the grace which informs Franciscan obedience, a liberating ideal that communicates the freedom of the sons of God, since "Any good that he [the friar] says or does which he knows is not against the will of his superior is true obedience."

Still, according to Francis, the friars serve and obey one another—indeed, all men and creatures—after the example of the Lord. <sup>18</sup> The authority of the minister is as humble and loving as the submission of the friar; and even when, in conscience, either must challenge the other, charity is the mode and motivation governing such controversy. Thus friars are not to spurs a minister's authority even when they cannot obey him, <sup>19</sup> and ministers are to accept such challenges charitably<sup>20</sup> and correct even wayward friars with patience and love so that the fraternal relationship perdures. <sup>21</sup>

One would expect a fraternity united by such generous ideals to be a perfect community, and so it is satisfying to read Celano's ecstatic description of an early friar community, in which the connection between obedience and charity is explicit:

Truly, upon the foundation of constancy a noble structure of charity

arose.... O with what ardor of charity the new disciples of Christ burned! How great was the love that flourished in the members of this pious society...! What more shall I say? Chaste embraces, gentle feelings,... oneness of purpose, ready obedience, unwearied hand, all these were found in them.<sup>22</sup>

And Celano elsewhere suggests that if obedience is what held the friars together, obedience alone might separate them.<sup>23</sup>

What I find convincing about the success of this ideal obedience in forming a fraternal bond among the early friars is the report of an exceptional breakdown due to a lapse on the part of Francis himself. For although Francis wisely admonished ministers against carelessly invoking obedience on a friar,24 he himself is reported to have imprudently imposed and accepted a charge in obedience; and the result was to make the practice of fraternal association relatively uncomfortable between himself and his belowed disciple, Bernard of Assisi. According to the account, Bernard was rapt in prayer and therefore unaware that Francis



had called out for his companionship. Francis was hurt by this seeming neglect; but the Lord revealed to him the actual situation, which caused him great remorse. So after Francis confessed to Bernard his impatience, he commanded in obedience that his companion do whatever he asked. Bernard, sensing Francis's intention, exacted a reciprocal commitment from Francis: that Francis do whatever Bernard commanded. Francis then required Bernard to revile him for his pride, and Bernard countered with the demand that Francis scold him for his faults whenever they would meet. The narrative continues poignantly:

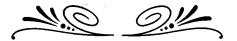
And henceforth Francis avoided staying very long with him, so that on account of that obedience he should not have to speak a word of correction to him whom he

knew to be saintly. . . . And it was wonderful to see . . . especially how the obedience and charity and the patience and humility of each came into conflict. 25

Wonderful indeed; but a bittersweet reminder that the mutual service of obedience challenges even the ingenuity of saints to preserve the bond of charity that is the goal of religious discipline in the early Franciscan tradition.

EVENTUALLY, WITH THE GROWTH of the Order in numbers and its spread through many territories, the original concept of Franciscan obedience (which apparently relied heavily on Francis's personal influence for its success) was modified, usually by accepting the more conventional administrative wisdom represented by de Vitry: authority became more structured; precepts multiplied; duties, obligations, and dispensations were codified. And still the original intention of Francis has remained in the Franciscan tradition to emphasize the personal, fraternal, complacent (in the root sense of "mutually fufilling") practice of obedience. Moreover, this approach has gained renewed currency in the "new Church." At least I detect a Franciscan echo in this passage from Vatican II's Decree on the Appropriate Renewal of Religious Life:

Governing his subjects as God's own sons, and with regard for their human personality, a superior will make it easier for them to obey gladly. . . . Let him give the kind of leadership which will encourage religious to bring an active and responsible obedience to the offices they shoulder and the activities they undertake.  $^{26}$ 



#### **Notes**

<sup>1</sup>One instance: the curial biographer of Gregory IX praised him for giving form to the formless ("informavit informen") order of Francis. Cf. Cajetan Esser, Origins of the Franciscan Order (Chicago: Franciscan Herald Press, 1970), 139.

<sup>a</sup>Omnibus, 1609. Perhaps this is merely the choleric interpolation of a copyist (cf. Omnibus, 1616-17, n. 21). But subsequently, in a sermon, de Vitry proposed to the friars the monitum St. Benedict included in the first chapter of his Rule concerning wandering monks, and he urged the friars not to leave their friary without the explicit command of obedience. Cf. Esser, 139.

"When the year fixed for the novitiate is over, he [the postulant] should be allowed to profess obedience; and once that has been done, he may not change to another Order. . . ." RegNB 2; Omnibus, 32.

\*RegB 2; Omnibus, 58. Cajetan Esser is willing to conclude that the relationship of obedience to the superior is, in fact, the "cloister of Friars Minor" (120, n. 101). Cf. ibid., 70: "This promise of fealty and obedience was the first and most significant tie that held together the community of Friars Minor, however loose knit it might appear from the outside."

s"All the friars without exception are forbidden to wield power or authority, particularly over one another." RegNB 5; Omnibus, 36. I think argument can be made that part of the motivation behind the prohibition: "The friars are absolutely forbidden to allow any woman to profess obedience to them" (RegNB 12; Omnibus, 42), is the experience that obedience indeed creates and requires a communal bond.

<sup>6</sup>RegNB 5 and 8 (Omnibus, 36 and 63). Cf. also p. 62, where the Minister General is referred to as "the servant of the whole fraternity."

'EpFid I; Omnibus, 95. Cf. also Test; Omnibus, 69, where Francis uses the intensive expression, "I want to be a captive in his [the minister general's] hands so that I cannot travel about or do anything against his command or desire."

"A friar is not bound to obey if a minister commands anything that is contrary to our life or his own conscience, because there can be no obligation to obey if it means committing sin." RegNB 5 (Omnibus, 35); cf. also RegB 10 (p. 63), and Adm III (p. 80).

"If a friar refuses to do this [observe the Rule] I will not regard him as a Catholic or as one of my friars and I even refuse to see or speak with him until he repents." EpOrd (Omnibus, 107-08.)

"The friars who withdraw from obedience and disobey God's commandments, wandering about from place to place, can be sure they are under a curse as long as they remain obstinately in their sin." RegNB 5 (Omnibus, 36-37).

Note the frequent association between "wandering about" and "withdrawal from obedience," which is a kind of negative image of the obedience-fraternity bond.

<sup>10</sup>Adm III (Omnibus, 79). In the same Admonition, Francis calls those who withdraw from obedience "murderers," a vivid expression of the dichotomy between obedience-charity and lack of obedience-lack of charity.

<sup>11</sup>Cf. 2Cel 151 (Omnibus, 484) for an expressive suggestion of the attitude of Francis for the friar-minister relationship: "... for the sake of greater obedience, he [Francis] requested a special guardian for himself whom he would cherish as his superior (emphasis mine).

12SalVirt (Omnibus, 133).

131Cel 29 (Omnibus, 252-53).

<sup>14</sup>Note the delicacy of concern in the following injunction of Francis as quoted by Celano: ". . . for if a brother, subject to a brother superior, not only hears his voice, but even understands his will, he must immediately give himself entirely to obedience and do what he understands him to will by some sign or other." 1Cel 45 (Omnibus, 266).

15 SalVirt (Omnibus, 133-34).

<sup>16</sup>Francis accounted for the dimension of charity in faithful obedience from the viewpoint of both superior and subject. In his Letter to a Minister, he advises a superior who apparently suffered hardship in office and therefore desired to resign and withdraw from his community: "I am convinced this is true obedience. You must love those who behave like this towards you and you should want nothing else from them, except what God permits to happen to you. [And in this] you can show your love for them by [not merely] wishing that they should be better Christians. This should be of greater benefit to you than the solitude of a hermitage" (Omnibus, 110). And in Admonition III, Francis praises the charity of a friar who bears with a misunderstanding superior: "A religious who prefers to suffer persecution rather than be separated from his confreres certainly perseveres in true obedience, because he lays down his life for his brethren" (Omnibus, 80).

"Adm III (Omnibus, 79). Gemelli comments that Francis gave "a rule so simple that they had free choice with regards to prayer, mortification, type of work, and kind of apostolate. It was made for free men . . . it is a manifestation of love. It is precisely the bond of love that should unite superiors and subjects, in such a way as to make commands superfluous. . . . The ideal of St. Francis was to form such perfect disciples that they could command their own liberty, or, to use religious terminology, give their liberty the virtue of obedience. That is what he wrote to Brother Leo, the lamb of God: 'Whatever way you think in the eyes of God, is the best way to follow His example and practice His poverty, adopt it with the blessing of the Lord and in obedience to my command.' "Agostino Gemelli, The Message of Saint Francis, trans. Paul Oligny (Chicago: Franciscan Herald Press, 1963), 97.

<sup>18</sup>Cf. RegNB 5 (Omnibus, 36). In ch. 9 of that same Rule Francis directs his brethren "to love and care for one another as brothers . . . just as a mother loves and cares for her sons." The two texts, taken together, give the balanced view of Franciscan obedience-love. Cf. also RegNB 7, in which the brethren, "like spiritually minded men, [should] diligently show reverence and honor to one another . . ." (Omnibus, 38). Also, in chapter 16 of that Rule, Francis instructs missionaries in the words of 1 Pt. 2:13 to "be subject to every creature for God's sake, so bearing witness to the fact that they are Christians." And, reflecting on his early companions, Francis recalls, "we were submissive to everyone" (Test; Omnibus, 68).

19 Adm III (Omnibus, 80); RegB 10 (63).

<sup>20</sup>RegB 10 (Omnibus, 63).

<sup>21</sup>Ministers "must be careful not to be angry or upset because a friar has fallen into sin, because anger or annoyance in themselves or in others make it difficult to be charitable" (RegB 7; Omnibus, 62). Thomas of Celano reports that when Francis resigned as minister general he warned: "Let them [the ministers] be obliged to render an account to you, Lord, on judgment day, if any brother of them perished because of their negligence, or example, or harsh correction" (2Cel 143; Omnibus, 477-78). Cf. also RegNB 4 (35).

<sup>22</sup>1Cel 38 (Omnibus, 260-61).

<sup>23</sup>Cf. 1Cel 39 (Omnibus, 261): "They came together with great desire; they remained together with joy; but separation from one another was sad for both sides, a bitter divorce, a cruel estrangement. But these most obedient knights dared put nothing before holy obedience . . . they put aside every objection and hastened to fulfill what was commanded."

<sup>24</sup>Cf. 2Cel 153 (Omnibus, 485). On the other hand, he thought that commands under obedience should be fulfilled expeditiously (ibid.).

<sup>25</sup>Cf. Fior 3 (Omnibus, 1306-08).

<sup>26</sup>The Documents of Vatican II, ed. Walter M. Abbot (New York: Guild Press, 1966), 477. This is just one of many passages which breathe forth a Franciscan aroma.

## "This Is the Time to Show Mercy"

psalm 102

When truth becomes less pain than preference And God-burn opted over the cool perhaps, Could this be time?

When stifling way is willed More than accepted, Would possibly this be time?

If I could learn to smile at pretty plans Swirled off in dust, Might that be time for mercy?

God of my first option and my last And of every painful in-between, if this is time for mercy, Be attentive, God of my heart.

Oh! do not miss Your cue.

Mother Mary Francis, P.C.C.

# The Lay Ministry Explosion and the Presbyteral Mission of the Friars Minor

LAWRENCE LANDINI, O.F.M.

WITHOUT DENYING AN ESSENTIAL distinction between the priesthood of all baptized and the ordained priesthood, Vatican II located the source of all ministry in baptism. Membership in the Church identifies the Christian with the Church's mission. Thus we read:

The faithful are by baptism made one body with Christ and are established among the People of God. They are, in their own way, made sharers in the priestly, prophetic, and kingly functions of Christ. They carry out their own part in the mission of the whole Christian people with respect to the Church and the world [Lumen Gentium, 31].

The affirmation of our incorporation into Christ as the basis of all ministry in the Church will undoubtedly do much not only to restore the laity to their rightful role in ecclesial life, but also to help the Roman Church come to grips with one of its great issues, unresolved at least since the 12th century: viz., the relationship between its clergy and laity in the apostolate. This affirmation of the laity's role in ministry is also most significant for the Friars Minor.

The image of the Lay Brother in the Franciscan movement has for the most part been that of a domestic servant whose tasks free his clerical confreres for priestly ministry. While portering and questing did much to enhance the presence of the friars among the people, most Brothers were given menial tasks. Too often the Brothers were not given an adequate spiritual training to help them cope with their lot.

Since Vatican II the possibilities of other ministries have opened up for our Lay Brothers. While there have been tremendous quantum leaps to actualize the ministerial opportunities for our Brothers, much more yet needs

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to be done to enhance their image and realize their aspirations. The effects of such a renewed understanding of the source of all ministry is bound to bring about profound changes in the life of the Church and among the Friars Minor.

While we are savoring the positive implications of Vatican II with regard to the laity, we must also ask some sobering questions. First of all, with regard to the lay ministry itself, we must ask: is the phrase lay ministry specific enough? Secondly, with regard to the presbyteral ministry, we might ask: is our view of the presbyteral ministry too narrowly filtered through the stereotype of the parochial apostolate? Thirdly, is there a positive appreciation of the relationship of all ministry with the coordinating, leading role of the presbyteral apostolate?

While there have been tremendous quantum leaps to actualize the ministerial opportunities for our brothers, much more yet needs to be done to enhance their image and realize their aspirations.

Only when these and similar questions are adequately dealt with should we go on to ask whether or not the Friars Minor collectively should preeminently opt for lay ministry rather than a presbyteral mission within the Church. Too often we get sidetracked in our intramural discussions with issues like clerical triumphalism and the inequalities and virtual caste system it has produced in the past. Father Antonine DeGuglielmo, O.F.M., has rightly focused the issue we are discussing. I agree with Father Antonine that the Order should not strive to abandon or inhibit its presbyteral character in its efforts to insure equality among all the Brothers. My opinion flows from the following reflections.

## 1. Lay and Presbyteral Ministry within the Church

MANY OF US are old enough to remember the definition of the lay apostolate as the share of the laity in the work of the hierarchy. Such an apostolate is viewed today as pertaining "to absolutely every Christian." Further,

the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the hierarchy. . . . Consequently, let every op-

portunity be given them so that, according to their abilities and the needs of the times, they may zealously participate in the saving work of the Church [Lumen Gentium, 33].

These and similar statements indicate a thrust that the Church is slowly and painfully realizing.

There is something fundamentally ministerial about the Christian vocation. Yet other ministerial tasks may be accorded the laity. And all ministry is to be exercised in conjunction with the hierarchy. Obviously, only by such hierarchical coordination do the variety of ministries "work for the good of the whole body" (Lumen Gentium, 18).

More pressing than the issue of the interdependence of the hierarchy and laity is the meaning of lay ministry itself. Is there something distinct here from the already designated ministries open to the laity—e.g., the ministries of reader and acolyte—or are we hunting the hobbit? In talking about lay ministry, are we talking about something specific other than the laity's general vocation to work for the transformation of society in whatever work they may find themselves? Do we inflate the expression lay ministry to include tailoring, cooking, portering, and maintenance as well as catechizing, ministering to the sick, directing liturgical music, and other activities for which some ritual of installation has been prescribed?

I do not purport to have more wisdom in addressing these questions than the agencies associated with the United States Bishops. The reader may experience for himself or herself the complexity of the issue by reading "The Thrust of Lay Ministry," by the U.S. Bishops' Advisory Council (Origins 9 [1980], 622-26) and then contrasting it with the U.S. Bishops' reflection entitled "Called and Gifted: Catholic Laity, 1980" (Origins 10 [1980], 369ff). I can understand the Bishops' confusion regarding the meaning of lay ministry and sympathize with them for those laity led down primrose paths of ministerial training programs only to find at the end hostile, threatened clergy and/or no opportunities to minister.

Some concern needs also to be expressed for those laity who are inappropriately trained or who are caught up in the resolution of yet other issues, such as women's ordination. I am thinking of lay pastoral ministry programs that differ only slightly from seminary programs. It seems to me that training for lay ministry would be essentially different from training for presbyteral ministry if an essential distinction does in fact exist between the two ministries.

## 2. Lay Ministry within the Order of Friars Minor

THE POSSIBILITIES FOR Lay Brothers engaging in pluriform ministries in the post-Vatican II era are exciting. Despite the opportunities, we read that

since 1968, the number of candidates aspiring to the Brotherhood has decreased at double the rate for candidates aspiring to the priesthood. . . . It seems that the Order does not present an adequate image and possibilities for the non-clerics in their vocational aspiration; and, consequently, it has become unattractive to them.<sup>2</sup>

In wrestling with just what is behind the decline of Lay Brothers within the Order, I think the Report is closer to the real issue in addressing the question of image and vocational aspiration among the Lay Brothers. I heard this message loud and clear at a workshop for Lay Brothers in Clerical Communities held at Bergamo Center, Dayton, Ohio, February 9-11, 1979. A wide sampling of Brothers from many communities emphasized the issues of equal formation, education, and ministerial opportunities. Much feeling surfaced with regard to the acceptance by their priest confreres of the Brothers' rightful ministerial roles within the provincial apostolates. Something more was being asked for here than sanctuary apparel and functions formerly reserved to priests.

If we have located one of the major causes for the decline of Lay Brothers within the arena of ministry, we have indeed opened a can of worms. The issue of lay ministry is broader than the Friars Minor. No matter what ministries our Brothers may venture into, this needs to be said. There is no reason to fear the increase of theological studies within the Order. Such studies can only help enhance the image of our Brothers and prepare them to realize the promise held out to them as laymen by Vatican II. I might further observe that nothing seems to be gained by upgrading the vocation of the Lay Brother at the expense of de-emphasizing the vocation of the Franciscan priest. All lay ministries sooner or later come into contact with a faith assumption that there is an essential distinction between the priesthood of believers and the ordained ministry. No amount of fraternal equality can dispense with ministerial differentiation and the reality of episcopalpresbyteral coordinating leadership within the Church.



With regard to the Friars Minor, it seems that equality of formational and ministerial opportunities is needed, but opportunities that respect the essential differences between lay and ordained ministry. Admittedly, patience is needed as we work out just what those differences entail. After all, we limp in our attempts to train for lay pastoral ministry when we are not sure just what lay ministry is all about.

## 3. The Presbyteral Mission of the Friars Minor

IN AN ESSAY HONORING Father Ignatius Charles Brady, I argued for the fundamental compatibility of the Franciscan vocation with the presbyteral ministry of the Church. In the priestly ministry, the preaching of the word—so characteristic of the thirteenth-century Mendicant movements—reaches a new level of intensity and authority, and in the eucharistic celebration, that word takes flesh, thereby becoming the summit and source of all the Church's ministry. The inherent collegial character of the presbyterate finds expression in Franciscan fraternity, and the charismatic (or "grace for others") dimension of our religious life finds expression in the priestly ministry.<sup>3</sup>

In the same article, I presented ideas of contemporary theologians who affirm that the priesthood is not just a ministerial function but also an existential state of being. Thus the Franciscan priest is not the same as another friar who bakes or works in K-Mart or even exercises another designated ministry of the Church. Even with this profound personal effect on the friar rooted in the theology of the character of Holy Orders, I tried to show, not only that the presbyterate is connatural with the Franciscan vocation but that the vocation of the Franciscan priest should be grasped holistically.

Father Eric Doyle, O.F.M., argued cogently for a stronger diaconal expression within the Order.<sup>4</sup> Without denying the compatibility of such a ministry with Franciscan life, I must admit to some difficulties with either promoting the permanent diaconate within the Order or seeking to make the diaconate the pre-eminent ministerial expression among the Friars Minor. My concerns are pastoral and practical.

With many, I wonder why missionaries at the General Chapter of the Friars Minor in 1979 opposed the introduction of the permanent diaconate within the Order, particularly in view of the fact that the permanent diaconate was restored at Vatican II precisely because of missionary concerns. What does it mean that more than two-thirds of the world's permanent deacons are to be found in the United States and West Germany? Perhaps the needs of the Church, the development of lay ministries, for example, and the lack of priests have something to do with what seems to be a

"from the top" reintroduction of an unappreciated diaconal ministry.

My option would be for an Order that is identified with all the ministries of the Church. Ministerially, there would be the same differentiation among the friars as one finds in the Church at large. But from the perspective of Gospel life among ourselves, there would be equality.

## 4. Superiorship within the Friars Minor

IN MY RECENT article on "The Clerical Character of the Friars Minor," I presented the opinion in these pages that at the local level we should have qualified friars, whether clerics or lay, for our ministers. In view of the ministerial concerns I have raised, I believe that the office of Minister Provincial and Minister General should be carried out by presbyters. Since all ministry within the Church is subject to episcopal-presbyteral coordination and leadership, I would rather see this ministry come from within the Order than from without.

At present, the Order is gifted with presbyteral and collegial leadership. Such leadership shares in the apostolic office of the Church and witnesses to the ancient collegial, episcopal-presbyteral model of Church government. The Provincial and General Ministers function as presbyters presiding over their particular ecclesial communities (i.e., the Order and the provinces) and direct the ministerial activities of all the brothers in conjunction with the Universal Bishop and the local presiding Bishops.

To de-presbyteralize the ministerial offices at the level of General and Provincial Minister seems to involve much more than a change of canonical status and the altering of a long tradition. At stake is the Order's personal share in the apostolic ordering ministry of the Church. The Church itself would lose the Friar Minor's witness to the continuation of the wandering apostle empowered to call the Church into existence in new and challenging situations.

In my opinion, such concerns go beyond the canonical and do not jeopardize concern for fraternal equality at the local level. These concerns touch on assumptions operative within the whole Church. While all ministry comes from one source, Jesus Christ, it is mediated in differentiated ways within an ordered faith community. The Order of Friars Minor must ask itself how best it can minister to the People of God in today's world within the assumptions and working procedures of the Catholic faith community.  $\Omega$ 

#### Notes

'See Antonine DeGuglielmo, O.F.M., "Equality and Clericalism," The CORD 31 (1981), 36-39.

<sup>3</sup>See the Evaluative Research on Formation in the Order Prepared for the Chapter of 1979 as quoted in the Second Redaction of the Working Paper on Formation for the 1981 Plenary Council, ¶10, 3.1.

<sup>3</sup>Cf. Lawrence Landini, O.F.M., "The Franciscan Priest in the Midst of Renewal," Studies Honoring Ignatius Charles Brady, Friar Minor (St. Bonaventure, NY: The Franciscan Institute, 1976).

\*See Eric Doyle, O.F.M., "The Franciscan Order and the Permanent Diaconate," The CORD 31 (1981), 101-07; 133-35.

## Standard Abbreviations used in The CORD for Early Franciscan Sources

#### I. Writings of Saint Francis

Adm: Admonitions

BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God

ExpPat: Exposition on the Our Father

FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221 LaudDei: Praises of the Most High God LaudHor: Praises at All the Hours OffPass: Office of the Passion OrCruc: Prayer before the Crucifix

RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UItVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy

1, II refer to First and Second Editions.

#### II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis 2Cel: Celano, Second Life of Francis 3Cel: Celano, Treatise on Miracles Flor: Little Flowers of St. Francis LM: Bonaventure, Major Life of Francis

LMin: Bonaventure, Minor Life of Francis

LP: Legend of Perugia

L3S: Legend of the Three Companions

SC: Sacrum Commercium SP: Mirror of Perfection

Omnibus: Marion A. Habig, ed., St. Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

## Synthesis of Psalm 8 and Saint Francis's Canticle of Brother Sun

O Lord, our Lord, how glorious is your name over all the earth.

Most High, all powerful, all good Lord!

All praise is yours, all glory, all honor and all blessing.

To you alone, Most High, do they belong.

No mortal lips are worthy to pronounce your name, but out of the mouths of babes and sucklings you have fashioned praise.

All praise be yours, my Lord, through all that you have made; You have exalted your majesty in the heavens.

When I behold your heavens, the work of your fingers,

Brother Sun who brings the day, and the light you give to us through him.

How radiant in all his splendor!

Of you, Most High, he bears the likeness.

Sister Moon and Stars, in the heavens you have made them, bright and precious and fair.

All praise be yours, my Lord, through all that you have made; You have exalted your majesty under the heavens.

All praise be yours, my Lord, through Brothers Wind and Air, and fair and stormy, all the weather's moods,

By which you cherish all that you have made.

All praise be yours, my Lord, through Sister Water, so useful, precious and pure.

All praise be yours, my Lord, through Brother Fire, through whom you brighten up the night. How beautiful is he, how gay! Full of power and strength.

What is man that you should be mindful of him or the son of man that you should care for him?

You have made him little less than the angels and crowned him with glory and honor.

All praise be yours, my Lord, through those who endure sickness and trial, through those who grant pardon for love of you.

Even the hostile and vengeful will be silenced because of the praise of babes and sucklings.

Happy those who endure in peace. By you, Most High, they will be crowned.

You have made man little less than the angels—
All praise be yours, my Lord, through Sister Death,
from whose embrace no mortal can escape.

And crowned him with glory and honor— Happy those she finds doing your will!

All praise be yours, my Lord, through Sister Earth, our mother, who feeds us in her sovereignty and produces various fruits with colored flowers and herbs.

You have given man rule over the works of your hands, putting all things under his feet: All the sheep and oxen, yes, and the beasts of the field.

The birds of the air, the fishes of the sea, and whatever swims the paths of the seas.

O Lord, our God, how glorious is your name over all the earth!

Praise and bless my Lord and give him thanks, and serve him
with great humility.

Sister Eileen Valerie Kulacz, O.S.F.

# Reflections on a Middle-Aged Francis

THOMAS MURTAGH, O.F.M.

THE BEST BROTHERS are put to confusion by the works of the bad brothers," Francis used to say, "and where they themselves have not sinned, they must bear judgment because of the example of the wicked. They therefore transfix me with a sharp sword and plunge it through my bowels all the day long" (2Cel 157). Why was Francis so deeply affected by the bad example of some friars? Was it just their bad example, or was there in addition something about his own life that made him feel so personally attacked?

In recent years a lot has been written about the mid-life crisis, that time in our lives when we are called on to reassess our lives, to face up to our successes and our failures, and possibly to give our lives a new direction. This article is a look at the last years of Francis's life in the light of what developmental psychologists say about the mid-life crisis.

When Francis left Italy to go to the East as a missionary, eager to preach the faith to the Moslems, and anticipating martyrdom, there was no sign of dissatisfaction with the Order he had founded a decade before. He had seen the Order grow from twelve to around a thousand, and he rejoiced in the success of this movement; he was happy that God's work was being carried out so well. There was also a personal satisfaction in work well done, a certainty that his life was worthwhile, that he would leave something valuable to later generations.

However, it was troubles in this same Order that brought Francis back to Italy in a rush, to years of trials and difficulties, of bodily and spiritual suffering. The early tradition of itinerant preaching among the friars had been perverted by some to wandering in general, outside the limits and safety of obedience. The efforts by his vicars to control laxity had introduced

Father Thomas Murtagh, O.F.M., a Consulting Editor of this Review, is Master of Students for friars studying at Yarra Theological Union in Australia. This is the third in our series of conferences in commemoration of the eighth centennial of the birth of Saint Francis.

elements of monasticism which were foreign to Francis's ideal. The learned men who had joined the Order wanted to use their learning within the Order, even though this did not fit well with Francis's vision of Gospel poverty.

Sickness was the reason [Francis] gave for resigning as minister general, but in later years he gave the lukewarmness and lack of generosity of some friars as the basic reason for his resignation.

No wonder Francis was distressed by what was happening. How much simpler it had been in the early days! No wonder Francis used to say, "Oh, if it were possible, my wish would be that the world would see the Friars Minor but rarely and be filled with wonder at the smallness of their number!" (2Cel 70).

It is the degree of Francis's reaction to these problems and difficulties that concerns us here. He saw himself as being personally attacked when changes were introduced into the Order; he suffered personally when individual friars lapsed; he mourned the lost simplicity of earlier years. Above all, he could not find peace. This is not the picture of Francis we have from earlier years, but rather the picture of a man who is facing a crisis in his personal life.

What have I done with my life?' That is the basic question that comes to all of us in middle age. Usually our answer to this question brings at least dissatisfaction as we acknowledge the gap between our youthful ideals and what we have actually achieved.

How did Francis see his life's work? His achievement was the Order he had founded. Its members were those who sought to live the Gospel according to Francis's vision, and their membership in the Order was a human proof that his life was worthwhile. Now the Order was under threat, and at a time in his life when Francis was most vulnerable, he saw himself as threatened. The legacy he had thought he would hand on at the end of his life was in danger of disappearing.

At the same time Francis was a sick man. He was troubled regularly with bouts of malaria, and had contracted a disease of the eyes in the East.

Sickness was the reason he gave for resigning as minister general, but in later years he gave the lukewarmness and lack of generosity of some friars as the basic reason for his resignation. "If the brothers had walked and were still walking according to my will, I would prefer that they have no other minister but myself until the day of my death" (LP 76).



Even before he resigned as minister general, he was caught in a conflict between two of his long-held values, Gospel poverty and submission to the Church. If he emphasized poverty, simple houses, and lack of study, he would be moving against the advice of the Pope and the Roman Curia, transmitted through Cardinal Hugolino. If he accepted this advice, many friars would no longer be in a position where they could follow the simple Gospel poverty that obtained in the early days of the Order. Francis chose submission to the Church and handed the Order back to God and the Church by resigning as minister general. Yet this decision did not bring him peace: "Who are these who have

snatched my order and that of my brothers out of my hands?" was his vehement complaint about those who were changing the nature of the Order (2Cel 188).

He was tormented by the bad example of certain friars. He feared that the Order, his Order, would be ill regarded because of their conduct and the bad influence they had on others. So deeply did this concern him that he lamented, "They transfix me with a sharp sword and plunge it through my bowels" (2Cel 157).

When he was threatened in this way Francis sought consolation in prayer. Eventually his distress was relieved, but only when he realized and accepted that the Order was not his, but God's. "Why are you disturbed, little man?" was the rebuke he received. "Did I not place you over my order as its shepherd, and now you do not know that I am its chief protector?" (2Cel 158). Once Francis had accepted that the Order was not his, but God's, he was consoled. He still strove to give good example to the other friars; and although he was still concerned about bad example, he was no longer desolated by it.

His greatest consolation did not come till 1224, when he was fasting on Mount Alverna. It was there that he sought to complete the evaluation of his life by finding where he stood in God's sight. Leo saw Francis on his knees, repeating the same words over and over, "Who are You, my dearest God? And what am I, your vilest little worm and useless little servant?" (3rd Cons.).

At first he was still tormented, but once he received the stigmata his soul was filled with consolation, and for the rest of his life he was never to feel separated from God. His last concern about the Order was resolved. "Lord God, after my death what will happen to Your poor little family which in your kindness You entrusted to this sinner? Who will console them? Who will correct them? Who will pray to You for them?" An angel appeared to assure Francis that his Order would last till Judgment Day (2nd Cons.).

It is not surprising that we find evidence of Francis's internal struggle in his writings. Especially in some of his Admonitions we find the final product of his thinking and prayer. From his personal suffering he learned: "We can never tell how patient or humble a person is when everything is going well with him. But when those who should cooperate with him do the exact opposite, then we can tell" (Adm 13). From his worries about the bad example given by some of the friars he learned: "No matter what kind of sin has been committed, if he is upset or angry for any other reason except charity, he is only drawing blame upon himself" (Adm 11).

These admonitions (and others) help us to appreciate the personal struggle Francis went through. With some understanding of that struggle we gain a better appreciation of Francis as a man and of the dedication that helped him to sanctity. In addition to this better understanding, we have Francis's example to encourage us when we are going through difficult periods in our own lives. To know that we are not alone, that others have similar problems, can be a real help; to know that even saints have had similar problems can be a greater help for us in working out our difficulties.



## **Book Reviews**

Mary Immaculate in the Divine Plan. By Michael D. Meilach, O.F.M. Wilmington, DE: Michael Glazier, Inc., 1981. Pp. viii-96. Paper, \$3.95.

Reviewed by Father Peter D. Fehlner, O.F.M.Conv., Professor of Theology at St. Anthony-on-Hudson, Rensselaer, NY, and a Consulting Editor of this Review.

This is the first volume in a new series, The Mary Library, edited by Father Eamon Carroll, O.Carm., whose general aim is to explore important aspects of the mystery of Mary at a time when "many dynamic movements in present-day Christianity have a Marian dimension, for example, charismatic interest in the bond between Mary and the Holy Spirit, and the ecumenical concern for Mary's role in Church unity." From the perspective of the Franciscan theological tradition a better choice of theme for the volume intended to "set the stage" for the entire series could not have been made. The Immaculate Conception, as M. notes, sets not only the Marian but the entire Christian theological stage. Our Lady's absolute predestination as Immaculate with the Word Incarnate in the divine plan provides the key to the Christocentrism not only of our theology, or of our lives as Christians, but of the entire cosmos, and about which predestination is articulated the history of the human family. Although not always recognized as such,

the Immaculate Conception is in fact the radical basis for that growing interest in her whom Saint Francis first called explicitly Spouse of the Holy Spirit, and whose relation qua Immaculate to the Holy Spirit has so ably been underscored by a well known contemporary son of the Poverello, Blessed Maximilian Kolbe. M's purpose then is to give an exposition, not only of the traditional arguments for the Immaculate Conception, but rather of its roots in the divine plan, so as to make clear how the dogma defined in 1854 is the key to the mysterious designs hidden in God and of our participation therein.

M. begins his explanation of Mary's place in the divine plan with a discussion of creation and predestination in general, and only after setting forth the genuine Catholic notion of predestination does he discuss the specific "predestination" of the Word Incarnate as the primary end of all the divine acts "ad extra," and with Him the absolute predestination of Mary Immaculate to be His Mother. Once the unique place of Mary vis-à-vis her Son in the plan of God has been made clear, the fifth and final chapter returns to a discussion of the mystery of the Immaculate Conception, and succeeds admirably in elucidating the far-reaching significance of the traditional exposition for the whole of theology.

Of particular note is M's insistence on

the perennial relevance of the traditional vocabulary of Catholic theology, especially such terms as person, substance, nature, for any profound understanding of the basic truths about life and existence; equally noteworthy is his successful illustration that the use of such language hardly represents an insuperable obstacle to contemporary discussion. Quite commendable is his handling of the well known and centuries-old objections to the absolute predestination of our Lady as a case of alleged "downgrading" of the atoning work of her Son, found today it is claimed in the denial of the so-called "debitum peccati" and in the "maximalization" of Mary vis-à-vis the other members of the Church. Such thought patterns in the past lay at the root of denials of the Immaculate Conception; conversely the truth of this great mystery will ultimately lead to a complete vindication of a Christian metaphysic based on the absolute predestination of Christ.

In view of the general thrust of M.'s presentation it might have been helpful to draw out a bit more the trinitarian aspects of the mystery, particularly in view of Mary Immaculate's relation to the Holy Spirit, a relation first formulated explicitly by the great patriarch of all Franciscan theologians, Saint Francis, and recently developed by Blessed Maximilian Kolbe. So too some indication of the ecclesiological dimensions might have been sketched. The practical importance of the Immaculate Conception in contemporary reflection on the Church becomes immediately apparent, once it is recalled that what has already been accomplished in Mary Immaculate qua Immaculate by the Holy Spirit, is being accomplished in the Church by the same Spirit through the intercession of Mary Immaculate, Mother of the Church. The Church is spouse of the Spirit and mother of the faithful, precisely because in the first instance Mary Im-

maculate is that. The recent critical edition of Saint Francis's Salute to the Virgin expresses the essential neatly: Mary is the "Virgin made Church." Thus, the Fiat of the Virgin in the achievement of the divine plan is the exact and efficacious complement of the Creator's Fiat, and far from detracting from Christ, or the Church, or the believer, it makes possible His presence in our midst and our participation in His incomparable and unique work of atonement.

Only one secondary "caveat" need be considered. M. quite rightly rejects the process theology so widespread even among Catholics as compatible with Catholic thought about creation, predestination, the Incarnation, and the Immaculate Conception. Hence, he quite firmly rejects it as a valid instrument for the exposition of the mysteries of faith. From this assessment, however, M. exempts the speculation of P. Teilhard de Chardin, which he thinks (pp. 27-30, with pertinent notes) could be helpful, if not for doctrinal expositions, at least for the resolution of intellectual problems in the case of persons sympathetic to various forms of evolutionary thought. To illustrate this in little more than four pages M. has had to dismiss as obiter dicta innumerable statements of Teilhard whose objective import is pantheistic and therefore essentially no different from the position of a process thinker such as Whitehead. This procedure sharply contrasts with M.'s more rigorously critical assessment of Saint Augustine's apparently conflicting views on Mary's freedom from sin. Whatever the final judgment on Teilhard's views, it seems unfortunate that the discussion of very questionable speculation was attempted in so limited space, without any real need for introducing such in respect to the main thesis of this book. The truth of the Immaculate Conception, as it is so clearly apparent

from the whole of M.'s study, is quite independent of any theory of evolution. The suggestion that Teilhard might be useful in rendering intelligible this mystery of faith may lead many to interpret the Immaculate Conception in a pelagian manner; and may tend to confirm in others a deep-rooted bias against the absolute predestination of Mary as inimical to the Lordship of Christ.

## loretta's passing

that night she came from her Lord caressing the somnambulisms of her last waking. content that twilight peace was benediction for the rhythms of her ebbing day, she knew that death would carve once and for all this, her final evening's praise, into eternal celebration.

All this is noted, not to fault M.'s exposition, but merely to separate what is at worst a minor defect from an exposition of the predestination of the Immaculate to be the Mother of God, an exposition which, as Father J. Carol observes in his Introduction, is lucid, profound,

Sister Lynda Michel Castronovo, O.S.F.

theologically sound, as refreshing to the theological scholar as it is intelligible to the novice.

And Smoking Flax Shall He Not Quench: Reflections OR Testament Themes. By Thomas A. Fay. New York: Paraclete, 1979. Pp. x-170. Cloth, \$8.95.

Reviewed by Father Julian A. Davies, O.F.M., Associate Professor and Head of the Department of Philosophy at Siena College, and Associate Editor of this Review.

The "mind of Christ," which the author encourages his reflective reader to put on, is one which includes giving and thanksgiving, total trust in the Father, optimism, and fearlessness. Combining imaginative reflection on the events of the Gospel, e.g., the cure of the blind man Bartimaeus and the multiplication of the loaves and fishes, with insights of human wisdom, psychology, and philosophy-e.g., phenomenology of perception-Father Fay offers substantial spiritual reading. In the ten essays I was most impressed by his treatment of patience with self and daily dependence on God. Although the author indulges at times the educator's fondness for elevated vocabulary, these reflections are quite readable and suitable for seculars and religious alike, especially those who have lived life for a while.

The Hidden Center. Spirituality and Speculative Christology in Saint Bonaventure. By Zachary Hayes, O.F.M. Ramsey, Mr. Paulist Proce. 1981. Pp. x-225 Paper, \$7



O.F.M., Ph.D., Associate Professor at the Franciscan Institute of Saint Bonaventure University, Editor of the Franciscan Institute Publications.

Anyone in the slightest way interested in the Christology of Saint Bonaventure will henceforth owe a debt of gratitude to Father Zachary Hayes. The present work is a beautiful, in depth and thorough study of Christ as portrayed in the writings of the great Franciscan doctor. The work is a synthesis. It touches every major aspect of the theology of Christ. It aims at bringing together the career reflections, both speculative and practical, of the Seraphic Doctor who was professional theologian, minister general, and profound mystic.

Writing a synthesis on the Christology of Bonaventure is no meager undertaking. Bonaventure wrote a great deal over a long period of time, and most of what he wrote had a Christological twist. He wrote speculative works like his monumental Commentary on the Sentences, his Breviloquium, and the Disputed Questions on the Knowledge of Christ. He exercised his exegetical theories in his commentaries on Saint Luke and on Saint John; in that vein he also wrote The Tree of Life, perhaps the first life of Christ. His numerous sermons, written over a period of twenty years, represent every major moment of his life. And his polemic involvements, in his later years, gave birth to the Defense of the Mendicants and the Collations on the Six Days.

Father Zachary begins his study by expressing a wish. He would like to see a dialogue begin between modern Christologists and the great medieval doctor and mystic. He is aware of the modern effort and how much energy is spent in trying out new methodologies in the search for Christ. He is aware in

particular of the quest for the historical Jesus. Father Zachary seems to say, "Why not spend a bit of that energy talking to Bonaventure, a truly great theologian? The new effort might give direction to otherwise dispersed reflections."

Besides connecting his knowledge of Bonaventure with modern theology, Zachary Hayes, who did his doctoral studies in Germany, does us still another favor. He makes us cognizant of contemporary German studies on Bonaventure's theology. He uses quite readily R. Guardini, R. Silic, A. Gerken, W. Hülsbusch, and J. Ratzinger. In this regard, it is fitting to recall that Zachary Hayes is credited with putting Ratzinger's Theology of History into English.

This is not to say that the present study is anchored in Germany, for Father Hayes is conversant with other significant literature on Saint Bonaventure. He relates his own views, when this is needed, to E. Gilson, E. Longpré, J. Quinn, J. G. Bougerol, and E. Cousins. Saying all of this does, of course, classify The Hidden Center as a scholar's book. And indeed it is.

The subtitle already suggests that part of the concern of the book is the more abstruse theological meanderings of Bonaventure. To be true to the idea of synthesis, in fact, Father Zachary owed his reader some perusal of Bonaventure's speculations on the Incarnation and on the hypostatic union, among other things. Also in the vein of the abstruse, the chapter on the concept of redemption is particularly difficult, reviewing as it does the German theologians already mentioned. But the chapter is rewarding. It shows how the Germans have had difficulties finding unity in Bonaventure's many-sided reflections on the nature of redemptive grace. The author finally connects the

several levels of meditation on the human plight and on Christ's redeeming effort with Bonaventure's categories of purification, illumination, and union. Redeeming is more than just voiding impurities. It also has a level of exemplarity and of re-establishing union with God. Father Zachary brings the chapter to an eloquent conclusion by summarizing an Easter cycle sermon in which Bonaventure creates the very unity of thought the Germans were seeking. Christ redeems by purifying, by illuminating life, and by restoring friendship between On a somewhat more practical side, the author makes an excellent sweep of the mendicant controversy, explaining Bonaventure's part in it and his exegetical reflections in that encounter. Below the surface of the struggle, there was a basic difference of interpretation of Christ's life and example. Father Zachary makes much ado about "condescension," a word used very carefully by Bonaventure in this encounter.

On a more amiable plane, the author pulls together a lot of ideas on the imitation of Christ. This section of the book, pp. 25-52, is the most readable. Here Father Hayes is showing the prevalent grasp Bonaventure had of the "imitation of Christ" as the new spirituality born of Saint Francis. Bonaventure did not only speak about imitation of the Master in general terms; he also spelled out the basic values that Christ meant to inculcate by his life-style. And so Bonaventure develops ideas on humility, poverty, obedience, and love.

This book is a really serious study. It shows that Zachary Hayes has made a life-long study of Bonaventure and that that effort has been rewarding. He is a good guide, bringing together the many sides of Bonaventure and his thought. There is many an eloquent moment in

the book. But there is nothing more expressive than the title itself: The Hidden Center. It bespeaks very well a cosmic dimension and one that is easily lost from sight.

Principles of Catholic Moral Lite. Edited by William E. May. Chicago: Franciscan Herald Press, 1981. Pp. xii-446, including index. Cloth, \$10.50.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Associate Editor of this Review and Head of the Philosophy Department at Siena College.

The Franciscan Herald Press has done Catholics, especially those involved in teaching morals, a service in publishing the papers delivered at a workshop on the title topic at Catholic University in June of 1979. There are sixteen papers covering areas of Scripture, the ecclesial basis of moral principles, moral methodology, sin, freedom, natural law, conscience, and Christian perfection.

Bishop Baum's introductory essay on the distinctiveness of Catholic moral teaching and the essays on natural law by May and Finnis were for me the best of a generally excellent collection. The point of view of these scholars runs clearly counter to the situationism and consequentialism that has invaded the writings of a number of Catholic writers.

Lawler's paper on the love of God and mortal sin, and Smith's paper on the meaning of conscience are also deserving of special mention. The paper identifying sin and idolatry was, I think, a weak one, and that on the double effect is, I think, marred by the choice of an inappropriate example: the Arctic explorer who walks away from the tent when food supplies are low so that his

partner will have enough.

I would have liked to see at least two additional essays, which are alluded to in the papers, included in the book: G. Grisez's "Against Consequentialism" and J. Dolan's "Conscience in the Catholic Theological Tradition." As it stands, nontheless, Principles of Catholic Moral Life is a book that should be in every rectory, convent, seminary, and parish library, and perhaps even more importantly, in every public library.

Mantras for the Morning: An Introduction to Holistic Prayer. By Bishop Robert F. Morneau. Collegeville, MN: Liturgical Press, 1981. Pp. 120. Paper, \$4.25.

Reviewed by Nancy Sweetland, a free lance writer and stringer for The Compass, Green Bay diocesan paper. This is a condensation of a review which appeared in The Compass for April 27, 1981.

Prayer. Can there be a new, a different pursuit of prayer? One that touches not only the mind or the heart but that involves seeing and listening, that takes prayer beyond the written or spoken word and integrates it with song, with nature, with a contemplation of other people? Can such an ambitious conception be enclosed between the covers of a book?

It can. In Mantras for the Morning, Bishop Robert F. Morneau's fourth book published by Liturgical Press, the reader is led to total involvement in each of 25 reflective themes. Each theme is presented as a mantra (a seven-syllable phrase to be rhythmically repeated), which is then followed by allied references from Scripture and further expanded threefold: by a photograph, a

musical setting of the mantra, and a short poem. Each meditative theme is then enriched through quotations from poets, mystics, philosophers, theologians, and novelists.

While many prayer experiences involve only a portion of the person—an idea touching the mind, or a song touching the heart—mantra meditations attempt to involve the whole person through all senses.

"Prayer is essentially an encounter with God," states Bishop Morneau's introduction. "When our encounter embraces the cognitive, affective, and behavioral aspects of our lives, we will enjoy an integrated spirituality."

The mantras chosen are universal themes such as simplicity, indwelling, intimacy, and presence. They are depicted by mantras, as "Dearest freshness deep down things" (from Gerard Manley Hopkins's poem "God's Grandeur") reflects the theme of "Newness," or the mantra, "I am standing at the door," from Revelation 3:14-22, reflects on "Waiting."

"Repeated reverently and thoughtfully, the mantra becomes part of our internal timing," states Bishop Morneau. "Synchronized with breathing, the mantra resonates to the depth of our being and helps us to slow down, to journey deep within ourselves."

Instructions are simple: to allow the pondering of the mantra's insight, to "feel its movement, to begin to perceive and respond to its truth."

The quotations which are pulled together at the end of each mantra once again reveal Bishop Morneau's wide knowledge of secular literature as well as that written by theologians, and include such diverse and interesting quotes as those from Anne Frank: The Diary of a Young Girl, Emily Dickinson's poems, and King Lear among the more expected

writers of religious works.

Photography by Father Robert Laliberte and Father John Blaha, and musical phrases written for each mantra by Sister Miriam Cecile Ross, S.S.N.D., enhance the unusual meditations in this attractive paperback.

Mantras for the Morning is a book of meditations for anyone who wants to

deepen spiritual awareness. As with his previous books, Our Father Revisited (1978), Trinity Sunday Revisited (1980), and Discovering God's Presence (1980; see our review in The CORD, March, 1981, pp. 92-93), once again this thoughtful author has brought to life a new way of understanding ourselves and our potential to be one with God.

## **Shorter Book Notices**

JULIAN A. DAVIES, O.F.M.

Franciscan Saint of the Day. By Patrick McCloskey, O.F.M. Cincinnati: St. Anthony Messenger Press, 1981. Pp. xiii-224. Paper, \$3.25.

This book is just what its title suggests, a biographical account of the Saints of the Franciscan Order arranged by the day on which their feasts are celebrated in the Franciscan calendar. Also included are accounts of 20 Blessed and 20 men and women of outstanding holiness not yet beatified or canonized. With each biography there is a quote from St. Francis or a Franciscan author, and a comment which is a reflection. Included too in this paperback is a glossary of terms (particularly helpful for the layman), an introduction, and the Franciscan calendar. Franciscan Saint of the Day is a book for every Franciscan, secular or religious.

Understanding the Mass. By Maynard Kolodziej, O.F.M. Pulaski, WI: Franciscan Publishers, 1980. Pp. 72. Paper, \$1.25.

At a price suitable for a pamphlet rack this small booklet provides religious information that believers can use to deepen their appreciation of the Mass. In the first of three chapters, the author describes the Old Covenant of God with the Israelites. Then he explains the New Covenant with the community of the baptized, the Church. And then, in a chapter which can stand on its own, the Mass is explained, with special emphasis on its communitarian import. Understanding the Mass is a clear and popular exposition. I found a couple of statements which need nuancing, but recommend it for general distribution. Readers will be inspired as well as informed.

Pope John Paul II: Catechist. Text, with Commentary and Discussion Questions, of Catechesi Tradendae. Foreword by Terence Cardinal Cooke. Chicago: Franciscan Herald Press, 1980. Pp. x-233. Paper, \$4.50

On October 16, 1979, Pope John Paul II issued an Apostolic Exhortation, Catechesi Tradendae, "On Catechism in Our Time." The text of this substantial document is furnished, chapter by chapter, with commentary and discussion following. A summary of catechetical efforts in the U.S. in particular and in Roman documents since

the Council gives the document a context. After going halfway through the book, I found myself reading on to get the whole message of John Paul II, then doubling back for the commentary. Catechesi tradendae is meant to be a new charter for religious education today. Religious in catechetics and all priests ought to know that document, and Pope John Paul II, Catechist is a good way to achieve that goal.

The Tale of Jeremy, Who Sought the Loveability of God. By George W. Constable. Baltimore: Helicon Press, 1979. Pp. iv-255. Cloth, \$9.50; paper, \$4.95.

In an allegorical, poetic form, the author offers in nine chapters meditations for devout Christians, not only on God's goodness, but on the way that goodness is mirrored in creation, and in particular in God's Son, Jesus Christ. The appeal of the infinitely Loveable is contrasted with the attraction of earthly goods which never fully satisfy. Theology and Scripture are interwoven deftly throughout this profound yet simple work which is one, with its thorough Christocentrism, to which all Franciscans can relate. All religious, in fact, and laymen as well, can draw rich inspiration from any chapter of the book.

The Best of the Wise Man: Answers from A to Z. Cincinnati: St. Anthony Messenger Press, 1981. Pp. iv-140. Paper, \$2.95.

Religion is one of the things most people are interested in. And believing Catholics, especially since Vatican II and the accompanying changes, authorized

and unauthorized, have lots of questions about their faith. A good number of these, covering many aspects of faith, morals, liturgy, and practice are considered in this easily readable book. The answers аге quite generally excellent-genuinely orthodox and sufficiently nuanced. Future editions, and I hope there will be some, would do well to update the pieces on heart transplants and faith healing, and to rewrite those on diabolical possession and Jesus's self-knowledge. Highly recommended for high school and adult education, and for pamphlet racks wherever they may be.

Strange Gods: Contemporary Religious Cults in America. By William J. Whelan. Huntington, IN: Our Sunday Visitor Press, 1981. Pp. xii-130, including bibliographies and index. Paper, \$4.95.

True to its title, this readable and brief work gives an historical and descriptive account of a dozen contemporary cults, including the Moonies and Hare Krishnas which are among the best known of cults though they number no more than 20,000 Americans between Transcendental Meditation, Astrology, and Witchcraft (white variety) are treated, too, as are Scientology and Edgar Cayre. I was interested to learn that cults using Scripture, such as the Worldwide Church of God and The Way, deny the divinity of Christ, as do Jehovah's Witnesses, described as a cult. Strange Gods will be a useful reference tool for priests, religious, and libraries, and its value is greater because of two bibliographies on cults, one of which is annotated.

#### **Books Received**

Continued from inside front cover

- Guinan, Michael D., O.F.M., Gospel Poverty: Witness to the Risen Christ. New York: Paulist Press, 1981. Pp. 95. Paper, \$3.95.
- Haschek, Paul, Evening with God: Thoughts and Prayers. Trans. David Smith. Chicago: Franciscan Herald Press, 1979. Pp. xiv-233. Paper, \$5.50.
- Haughton, Rosemary, The Passionate God. New York: Paulist Press, 1981. Pp. viii-344, incl. index. Paper. \$11.95.
- Kilmartin, Edward J., S.J., Church, Eucharist, and Priesthood: A Theological Commentary on "The Mystery and Worship of the Most Holy Eucharist." New York: Paulist Press, 1981. Pp. viii-100. Paper, \$4.95.
- Human Sexuality and Personhood. Proceedings of the Workshop at Dallas, TX, 2/2-6/81. Chicago: Franciscan Herald Press, 1981. Pp. x-254, incl. index. Paper, \$9.95.
- Kinsella, Nivard, O.C.S.O., Unprofitable Servants: Conferences on Humility. Chicago: Franciscan Herald Press, 1981. Pp. vi-105. Cloth, \$5.95.
- Matura, Thadée, O.F.M., The Gospel Life of Francis of Assisi Today. Trans. Paul Lachance, O.F.M., and Paul Schwartz. Chicago: Franciscan Herald Press, 1980. Pp. x-111. Cloth, \$6.95.
- McNamara, William, O.C.D., Christian Mysticism: A Psychotheology. Chicago: Franciscan Herald Press, 1981. Pp. xx-154. Cloth, \$9.50.
- Mota Ramos, Cornelio, O.F.M., et al., The Rule of the Secular Franciscan Order with a Catechism and Instructions. Chicago: Franciscan Herald Press, 1980. Pp. 186. Paper, \$7.50.
- The New Technologies of Birth and Death: Medical, Legal, and Moral Dimensions. Proceedings of the Workshop for Bishops of the U.S. and Canada, Dallas, TX, 1/28-31/80. Chicago: Franciscan Herald Press, 1980. Pp. xvi-196, incl. index. Paper, \$8.95.
- Official Catholic Teachings: Update 1979. Wilmington, NC: McGrath Publishing Co. Consortium Books, 1981. Pp. xvi-567, incl. index. Cloth, \$35.00.
- Piepenbrink, Ruth, Forever Family: Our Adventures in Adopting Older Children. Huntington, IN: Our Sunday Visitor Press, 1981. Pp. 128. Paper, \$3.95.
- Rice, Charles E., Beyond Abortion: The Theory and Practice of the Secular State. Chicago: Franciscan Herald Press, 1979. Pp. viii-159, incl. index. Cloth, \$8.95.
- Sticco, Maria, Father Gemelli: Notes for the Biography of a Great Man. Trans. Beatrice Wylczynski. Chicago: Franciscsan Herald Press, 1980. Pp. viii-302. Cloth, \$8.95.
- Storey, William G., D.M.S., The Week with Christ. Notre Dame, IN: Ave Maria Press, 1981. Pp. 110. Leatherette, no price given.