

The CORD

A Franciscan Spiritual Review

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Cover Design by Brother John Francis Tyrrell, F.F.S.C.

The CORD

APRIL, 1981

Vol. ³1, No. 3

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The CORD (ISSN 0010-8685) (USPS 563-640) is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Subscription rates: \$8.00 a year; 80 cents a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office. Please address all subscriptions and business correspondence to our Business Manager, Father Bernard R. Creighton, O.F.M., at the Franciscan Institute, St. Bonaventure, NY 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editor, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, NY 12211.



Already, but Not Yet

ONE OF THE most fundamental and most mysterious themes of Christian eschatology is "already, but not yet."

Jesus, our Head, is risen, now to die no more, and we are risen with him to new, glorious life. We do, even now, enjoy not only the restoration of our human worth before God, but even, through real participation, the divine life itself.

Yet we are all too aware of the multi-dimensional sphere in which this fact is obviously *not* true. It is apparently belied by the intense suffering we see all around us, by the innumerable natural disasters that befall us, by our cruelty to one another, and—most intimately and painfully—by the constant warfare, of which each of us is so keenly aware, between the law of our members and the law of our spirit.

Depending upon the fundamental tendency of our personalities, most of us are constantly tempted to forget one pole of this paradox and emphasize to the point of distortion the opposite one.

The optimists among us tend to forget the "not yet." In extreme cases, they bask in the glory of the risen Christ as though the Parousia were ancient history. And when it comes to social action, they plunge themselves over-confidently into the transformation of the human race as though Utopia were around the corner.

The pessimists among us, on the other hand, tend to forget the "already." The extreme manifestation of this mentality include a bemoaning of human existence in this "valley of tears" and an all but total concentration of energy and attention on the world to come. Social action is, of course, futile because "original sin is here to stay" and "we all have to be realists."

As usual, the truth lies somewhere in the middle. As we go to press with this issue, the memories of January 20, 1981—that historic day of national joy and celebration—remain sharp and vivid. We can clearly recall Ronald Reagan saying things like "We have every right to dream heroic dreams." But our new President also said something to the effect that "progress may be slow . . . measured in inches and feet, not miles."

So, in the practical sphere of our day-to-day lives—in politics, in economics, but especially in our efforts as religious whose spiritual leaders have committed us to do what is in our power to better the human situation—we must somehow maintain a balance between pollyanna optimism and puritanical cynicism. We have to struggle, as the old adage so well puts it, to "work as though everything depended on our own efforts, believing all the while—really believing it—that everything depends on God and that progress will without any doubt be "measured in inches and feet" rather than miles.

And the same balance—even tension—must be acknowledged and realistically accepted in our spiritual lives as individuals. We shall, all of us and each of us, journey with Jesus through death on April 17 to life on April 19. Not that on Easter Sunday we shall at last be rid of every vestige of suffering, of every temptation, of every bit of our inhumanity to one another—no, *not yet*. But on the other hand, Easter is no empty ceremonial observance of a past event. It does clearly mean that Jesus lives and that we live—*already*—with his own glorious life. A very happy and blessed Easter from all of us to all of you! Ω

Fr. Michael D. Mailach, OFM

Good Friday

Tears kept falling ungathered
Wracked with gentle abandon
In the solitude of Calvary hill
No great wonder that darkness
Could miracle Your giving Love . . .
Alighting up before the very
Jaws of hell, O Prince of Peace,
Who dare caress Your brambled head
Or touch Your open heart-gate?
One single moment longer at Your feet . . .
Heart-homage pressed to wooden throne
Keeps silent adoration to the King.
"Come down." (I beg You not.)
Rather, let me bear Your Son-set
As buried seed of promise.

Barbara Doria

Prayer

The dance without movement . . .
The song with no words . . .
The soul and its Maker—
Eternal delight.

The light that is darkness . . .
The night that is bright . . .
The pain with no stinging . . .
The loss that is gain.

The dance without movement . . .
The song with no words . . .
The soul and its Master—
Are feasting tonight.

The silence now deafening . . .
The torrent so calm . . .
The void filled with plenty . . .
Now broken, now whole.

The dance without movement . . .
The song with no words . . .
The soul and its Maker—
Eternal delight.

The thirst all refreshing . . .
The desert that blooms . . .
And time is unending . . .
The sea has no shore.

The dance without movement . . .
The song with no words . . .
The soul and its Master—
Are feasting tonight.

The death that is living . . .
The sorrow is joy . . .
The end is beginning . . .
The promise fulfilled.

The dance without movement . . .
The song with no words . . .
The soul and its Maker—
Eternal delight.

Judith A. Stanley

The Franciscan Order and the Permanent Diaconate

ERIC DOYLE, O.F.M.

TO MARK THE 750TH anniversary in 1976 of the death of St. Francis I wrote an article in which I reflected at some length on the charism of our Order.¹ Among the aspects I emphasized is the fact that St. Francis was a permanent deacon.² Periodically since that article was published I have returned to this aspect of our charism in private reflection, fraternal dialogue, and public discussion. All this produced in me the unshakable conviction that both fidelity to our origins as followers of Friar Deacon Francis and obedience to the signs of the times, made manifest by God's Spirit in the Church of the post-modern world, particularly in respect of the developing understanding of ministry, require our Order to incorporate the permanent diaconate into its life and worldwide mission, as an option open to candidates on an equal footing with the priesthood. In this way the Order would be constituted of friars, friar deacons, and friar priests. One may note in passing that it is indeed remarkable how several elements of the original charism of St. Francis have become more relevant in our time than they were in his and have assumed greater significance. And of these one may certainly instance his ecological awareness and his having been a permanent deacon.

It is now a cause of joy and some satisfaction to record that the General Chapter of the Order, held in Assisi in 1979, voted to petition the Holy See, in accordance with the norms laid down by Paul VI in *Sacrum Diaconatus Ordinem*, to institute the permanent diaconate in the Order of Friars Minor.³

¹"Seven-hundred-and-fifty Years Later: Reflections on the Franciscan Charism," in *Review for Religious* 36 (1977), 12-35.

²*Ibid.*, 32-33.

³VII, 32: "Diaconatum permanentem constituere apud religiosos ius proprium Sanctae Sedis est, ad quam unice pertinet Capitulum Generalium hac de re vota expendere atque probare"; 33: "Diaconi religiosi ministerium diaconale obeant sub episcopi suorumque auctoritate, secundum normas, quae in sacerdotibus religiosos valent; tenetur quoque legibus, quibus eiusdem religionis sodales astringuntur" — cf. *Acta Apostolicae Sedis* 59 (1967), 703-704.

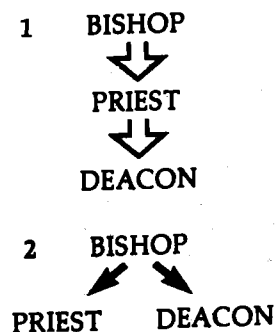
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In this article I want to explain the reasons why this decision of the General Chapter is singularly appropriate to the Franciscan Order. This explanation will, however, be given in the second half of the article (to be published next month). To present it effectively I must first, in the following pages, consider the theological character of the permanent diaconate.

WHENEVER I have begun to think about the permanent diaconate in recent months there has come first to my mind not theological doctrine but a cluster of four names: Stephen, Lawrence, Ephraem, and Francis.

St. Stephen the Protomartyr and six others were chosen out to receive the imposition of hands for the honorable task of serving at table. This allowed the Twelve to give themselves continually to the service of the Word.⁴ St. Lawrence, Deacon and Martyr, served the Church at Rome. He took care of the poor and afflicted whom he considered the treasure of the Church. He was put to death during the persecution of Valerian in 258, a few days after the martyrdom of Pope St. Sixtus II and four deacons. St. Ephraem, Deacon and Doctor of the Church, founded a school of theology. He served God's Word by preaching and theological reflection. He died in 373. St. Francis of Assisi, Deacon and Founder of the Franciscan Order, served lepers, preached penance and peace, desired martyrdom, and sang the gospel.⁵ The diaconate of these four saints embraces a wide spectrum of ministries.

For complex historical reasons in the Church it has become extremely difficult for us to assess and appreciate the true nature of this unique ministry. To begin my brief theological analysis of its place and significance I will compare two quite different approaches to it which can be represented in schematic form as follows:



⁴Acts 6:1-6.

⁵The founder and first Provincial of the English Province, Blessed Agnellus of Pisa (c. 1194-1236), was almost a permanent deacon! After long being Provincial he was

In scheme n. 1 the diaconate is understood primarily as the lowest degree of the hierarchy. According to this approach the deacon is in a subordinate position to the priest. He can perform some of the functions of the priest, but not others: he cannot celebrate the Eucharist nor administer the sacrament of reconciliation. Though it is recognized in theory that he has a liturgical function directly related to the bishop, in practice he is almost always a liturgical assistant to the priest. In this scheme it is the notion of 'priestly power' rather than 'priestly ministry' which predominates.

The discipline requiring that a candidate for the priesthood shall first be ordained a deacon (the discipline of the temporary diaconate), has served to reduce our understanding of it to being primarily a stage on the way to the priesthood. It has no specific existential significance and little theological intelligibility as the *diaconal* ministry in these circumstances. It is a preparation for the priesthood, and during its exercise the temporary deacon learns some of the skills and techniques required in being a priest. He is in a sense a 'mini-priest.'

The restoration of the permanent diaconate has not yet counterbalanced this limited and restrictive understanding. Permanent deacons are in the main pastoral (and most generally parochial) assistants to the parish priests. There is of course ancient precedent for the deacon's being an assistant to the priest. But this did not circumscribe the deacon's function nor endow it with its primary definition. Moreover, the permanent deacon's well-nigh exclusive association with the priestly ministry, which defines him for all practical purposes in liturgical terms, leads inevitably to the conclusion that his ministry is in fact priestly. Deacons often wear clerical dress, which serves to make them appear to be priests, and they are frequently addressed as 'Father.' One hears also that were the law of celibacy changed, many permanent deacons would offer themselves for ordination to the priesthood.

I do not mean to question the value of the temporary diaconate as a final period of preparation and training for the priesthood, nor to denigrate in any way the necessity and usefulness of permanent deacons acting as assistants to the parochial clergy. What I am advocating is that the diaconal ministry cannot be determined satisfactorily, in the light of the tradition we have received, simply by its relation to the priesthood, neither as a stage towards it, nor as an assistance of it by relieving it of some of its tasks, responsibilities, and duties. Nor is there any question here of denying the

commanded by the General Chapter, against his wishes, to be ordained a priest. As Eccleston says, "Cum diu in ordine diaconatus fuisset minister Angliae," I would hazard the guess that this took place at the General Chapter of 1230; see *Fratris Thomae vulgo dicti de Eccleston Tractatus de adventu Fratrum Minorum in Angliam*, ed. A. G. Little (Manchester, 1951), coll. XIV, 78.

hierarchical structure of the one sacrament of order. The point I am stressing is that the diaconate cannot be defined adequately merely by understanding this 'lowest' degree of the hierarchy as something less than the priesthood. That it is the 'lowest' degree of the hierarchy can be taken to mean that it is a distinct ministry within the sacrament of order.

In scheme n. 2 the priest and deacon are related collaterally, deriving from the bishop. This represents the true nature of the permanent diaconate, which is a sharing in the episcopal ministry in a way specifically different from the priesthood.

In acknowledged dependence on the *Didascalia* the Constitution on the Church of Vatican II teaches that deacons "receive the imposition of hands 'not unto the priesthood, but unto the ministry'" By sacramental grace "they are dedicated to the People of God, in conjunction with the bishop and his body of priests, in the service of the liturgy, of the Gospel and of works of charity." The text then proceeds to explain at some length almost exclusively the liturgical function of the deacon:

It pertains to the office of a deacon, in so far as it may be assigned to him by the competent authority, to administer Baptism solemnly, to be custodian and distributor of the Eucharist, in the name of the Church, to assist at and to bless marriages, to bring Viaticum to the dying, to read the sacred scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, and to assist at funeral and burial services.

Then in no more than one sentence, the Constitution refers to the deacon's non-liturgical functions: "Dedicated to works of charity and functions of administration, deacons should recall the admonition of St. Polycarp: 'Let them be merciful'"

It cannot be questioned that the deacon has a liturgical function, but it is a pity that this function was mentioned in first place by the Constitution. As the priest is meant to celebrate the liturgy and above all preside at the Eucharist, and then to bring the grace of the Eucharist to the world, so the deacon is meant to serve the mystical body and the world, outside the liturgy, and to bring the life of Christians into the world, and the world itself to the Eucharist. From this follows his assistance of the bishop (priest) at the celebration of the Eucharist. In other words, it is first to the non-liturgical sphere of the Church's life and mission that the ministry of the

⁴See c. 3, §29, in *Vatican Council II. The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. (Tenbury Wells, Worcs., England: Fowler Wright Books, Ltd.; Collegeville, MN: Liturgical Press, 1975), 387.

⁵Ibid.

diaconate belongs. Furthermore, while what pertains to the office of deacon "may be assigned to him by the competent authority," as the Constitution *Lumen Gentium* says, a ministry is committed to him by his receiving the imposition of hands. He is given a share in a particular ministry whose essential character is not *assigned* to him by the competent authority, but is *imparted* by the sacrament of order. The deacon is not only "dedicated to works of charity and functions of administration," he is commissioned in the sacrament to the ministry of performing them. This formally determines the diaconal ministry, and I want to consider now how this is the case.

The Ministry of the Permanent Deacon

THE BISHOP, as head and leader of the local church, indeed as 'vicar of Christ' in his diocese, has the first and highest liturgical ministry, the first and highest ministry of the gospel, the first and highest ministry of the corporal and spiritual works of mercy. It is equally part of the sacred task committed to him, for instance, to preside at the Eucharist, to bring the word to those who do not know Jesus Christ, to take care of the sick and afflicted, to sanctify the world, to work for social justice.

As is obvious, no individual bishop can perform all these ministries or even one of them without the help of others. He is therefore assisted in his episcopal ministry by deacons and priests, who share the sacrament of order. The priest's sharing in the sacrament focuses on the liturgy and pre-eminently on the eucharistic celebration; the deacon's sharing in it focuses on works of charity, mercy, and justice, on evangelization and the presence of the Church in the world.

It is crucial to realize that the ministries of charity, mercy, and justice, of evangelization and of making the Church present in the world, belong essentially to the episcopal office. These are not mere appendages to his other ministries. The bishops have committed to them a ministry of the world as well as of the Church. Consequently, when a man is ordained to the permanent diaconate, the Church through the bishop makes a public proclamation that it is committed in obedience to Christ, to the diaconal ministry. It is not just a private concern or interest of the man being ordained. Nor is it merely a matter of publicly ratifying someone to do what he might otherwise be able to do if he were not ordained. The deacon is commissioned from within the sacrament of order to exercise a distinct aspect of the episcopal ministry. The deacon himself receives the grace of the sacrament directly related to this ministry.

The deacon's ministry of charity and mercy may be expressed succinctly in the seven corporal and seven spiritual works of mercy, whose form is to

be determined by the signs of the times. These may direct that a deacon work in a church organization or, for example, in a counseling center set up by a local government authority. The crucial point is that he is commissioned by the bishop once the latter is aware of the need of the specific ministry.

Since the sixteenth century the large number of congregations and institutes of sisters and brothers that have been established in the Western Church, dedicated to educational work, to caring for the sick, the deprived, and the outcast, have, for all practical purposes, exercised the Church's diaconal ministry. It is no merely legal requirement that they had to receive authorization for their life and work from the local bishop, and in many instances also from Rome. The existence and apostolates of these vast numbers of men and women throughout the last four centuries originated, of course, in the charism of their founders, and not formally out of the sacrament of order. What may be the precise relationship of these two forms of the diaconal ministry in the Church, or the implications contained in the relationship for ordaining women to the diaconate, I do not wish to investigate here. The point is, the charism was discerned and preserved by episcopal and/or papal authorization. In the light of these considerations one could present a strong case for the view that the Brothers of St. John of God, for example, would qualify unquestionably to become an institute of permanent deacons.

With regard to work for social justice and evangelization there is need for but little comment. The awareness of our collective responsibility in the First World for a great deal of the oppression and increasing poverty in the Third World, has placed heavy burdens on the shoulders of the bishops. There is no doubt that this could be borne nationally and internationally—and no more fittingly than—by permanent deacons.

In respect of administration at the diocesan level, it would be an immense contribution to our understanding of the diaconate if permanent deacons were appointed bishops' secretaries. Apart from its being a clear and unambiguous exercise of the diaconate, it would manifest to the diocese the direct relationship of the deacon to the bishop.

One of the chief tasks the Second Vatican Council set itself was to arrive at a deeper understanding of the Church's relationship to the world. As a fundamental, though not final, statement about this, the Council published its *Pastoral Constitution on the Church in the World of Our Time*, that is, the post-modern world. The relation of the Church to the World raises vast and intricate questions, whether it be considered as a general question or in some particular case. However, the diaconal ministry is directly concerned with its practical realization. It is well attested in the history of the Church, that at the point where the two meet, either in charity or in confrontation,

deacons have played a significant role. The importance of this element of the diaconal ministry I have found expressed nowhere more accurately than in the following text by Père Joseph Lécuyer, C.S.Sp:

... it is by their [the deacons'] means that the bishops accomplish their most difficult and delicate tasks, in which the hierarchy finds itself in closest contact with the world and its temporal concerns on the dangerous frontier between the purely spiritual and the material.⁸

It is not unusual in Church history to find deacons acting as ambassadors and legates. At present it is the practice of the Vatican to appoint nuncios where there are full diplomatic relations between the Holy See and national governments. The question of Vatican diplomacy is an involved theological issue and in any extensive consideration of it one could not ignore the attitude taken to it by the liberation theologians of Latin America. However, it would be to stray too far from our set purpose to pursue it here. If we accept it as practiced, it seems to me that this is an area to which the permanent diaconate is singularly appropriate. In this context it is not outlandish to suggest that for this task the office of Cardinal Deacon might be restored.⁹

The restoration of the permanent diaconate is a landmark in the Church's understanding of ministry. Its implications will be drawn for decades, perhaps even for centuries, to come. It has already led to a new approach to the sacrament of order and in particular to the episcopal office. Ω

⁸*What Is a Priest?* Faith and Fact Books, 53 (London: Burns and Oates, 1959), 62.

⁹I realize that all Cardinals are now bishops. This goes back to a provision made by John XXIII shortly before the Second Vatican Council. My suggestion, however, is based on the responsibility in the diaconal ministry for the areas where the Church and world meet. This is nowhere more obvious than in the Holy See's relations with national governments. To appoint Cardinal Deacons as nuncios (I prescind altogether from Delegates), would manifest more clearly the pope's universal episcopal ministry.



Three Glorious Sonnets

SISTER MARY AGNES, P.C.C.

Look to the Rock

Come to the tomb where the rising Dawn was buried.
Look to the rock from which the Son was hewn,
the pit where Jesus crucified was quarried;
rejected, now become the cornerstone.

He rose. He lives new life sprung from the grave
with Godhead, might, and majesty restored;
the emptied Christ fulfilled, no longer slave.
Dark Lucifer falls crushed beneath the Lord.

Let us His living stones cry out our praise:
Hosanna! glory to creation's King.
Blest firstfruit Who makes all new. Then raise
the Alleluia, our reflowering.

Look! water rushing from the stricken Rock
where we are born again, His ransomed flock.

Homecoming

Like men of Galilee we strain from earth
and follow where our Brother Jesus goes
to glory, power left at human birth,
reserved till from the deep descent He rose.

He bears our manhood glorified above
the joy in heaven for this only Son
returning to His Father, filled with love
enduring, filled with all the hopes of men.

His wounds, O God our Father, plead that we
who trust His love be with Him evermore.
Our tears of gladness flow with Yours as He
prepares our place, His kindred at the door.

Forgive Your children scanning still the skies
For cloud to bring His face before our eyes.

Fresh Wineskins

... the disciples had now become fresh wineskins . . . The new wine of the Holy Spirit filled them, so that their fervor brimmed over. . . .

Sixth century African author

The upper room where Christ had raised the drink
of praise and shared what was no longer same
red press of grape, but His own bloodstream, link
enduring—that was where the Promise came.

No gentle breeze announced the waited Guest,
but storm wind sounding, whirling fire overhead;
from springs within a swirling surge to crest
of speech—God's word, His wonders tongued and spread

by accents rising, falling in plainsong
to pilgrims gathered there; apostles wine
with fruit of Christ's blest Passion: Spirit strong;
inebriate indeed, transformed, and signed.

Fresh Wineskins, taut and spilling over, share
the potion of love's power to endure.



Books Received

- Foley, Leonard, *Believing in Jesus: A Popular Overview of the Catholic Faith*. Cincinnati: St. Anthony Messenger Press, 1981. Pp. vi-185, including index. Paper, \$3.95.
- Fortini, Arnaldo, *Francis of Assisi*. Translated by Helen Moak. New York: Crossroad Publishing Co., 1981. Pp. xiv-720, including bibliography and index. Cloth, \$29.50.
- Furlong, Monica, *Merton: A Biography*. New York: Harper & Row, 1980. Pp. xx-342, including index. Cloth, \$12.95.
- Holl, Adolf, *The Last Christian: A Biography of Francis of Assisi*. Translated by Peter Heinegg. Garden City, NY: Doubleday, 1980. Pp. x-278, including bibliography and index. Cloth, \$12.95.

Anglican Franciscanism

BROTHER JOHN-CHARLES, S.S.F.

PROBABLY NO ONE is as delighted and surprised in heaven at the existence of Anglican Franciscans as St. Francis. The story of the Franciscan movement in Anglicanism is a fascinating and chequered one, and in this article I will sketch that development and indicate the present situation. I do so in the hope that this may be an aid to mutual understanding and a small contribution to that peculiar ecumenism to which I believe all of us Franciscans are called as "instruments of peace."

Towards the end of the nineteenth century there was in England an upsurge of interest in St. Francis. This followed the publication in France in 1894 of Sabatier's *Life of St. Francis*, and was accelerated by the translation of that book into English.

That event was, however, only one, though an important one, of several strands which came together and helped to lift our Seraphic Father out of the confines of medieval Italy and brought him and his life, work, and spirit before the world in a way that had not been true before that.

The ideals of the Christian Socialists and the Incarnational theology of F. D. Maurice emphasized those ideals for the social order which were quickly seen to have much in common with St. Francis. At the same time the Franciscan inspiration in European art, poetry, and philosophy began to be more widely understood. In all of these areas books and articles began to abound in English, and many of the authors were Anglicans. Lives of the saint began to proliferate, and the flood has not stopped since then.

At this point it will be useful to have some idea of the literary development. This is simply an indication and in no sense a full account. In 1870 Mrs. Oliphant published her life of St. Francis. Other lives followed. A. G.

Brother John-Charles is the Minister Provincial of the (Anglican) Society of St. Francis. Before joining the Society Brother John-Charles, who was ordained to the priesthood in 1948, spent his ministry in parochial and academic posts, including a time on the faculty at The General Theological Seminary, New York. In 1959 he was consecrated as a bishop and was successively Assistant Bishop of Adelaide in South Australia and from 1962 until 1968 Bishop in Polynesia. In 1969 he joined the Society of St. Francis in England. During this time he was also successively Assistant Bishop of the dioceses of Worcester, Chelmsford, and Southwark. He made his Profession in Life Vows in 1975 and returned to Australia to be Guardian of the Friary in Brisbane. Since 1976 he has been Provincial.

Little (1892) wrote on the Greyfriars in Oxford and in 1897 produced a biography. The sources of the saint's life began to be produced in English translations: *The Mirror of Perfection* and *The Legend of the Three Companions* (1903), Bonaventure's *Life* (1904), Celano I and II (1908), and many editions of *The Little Flowers*. Father Paschal Robinson's *The Writings of St. Francis* was produced in 1908, Father Cuthbert's *Life of St. Francis* came in 1912, and was followed in 1913 by his *The Romanticism of St. Francis* and Jørgensen's *Life*. In 1926, the 700th anniversary of Francis's death, there was a spate of published material, including Father Adderley's *The Little Poor Man of Assisi*, E. G. Smith's biographies of St. Clare and St. Anthony of Padua, and E. Hutton's *The Franciscans in England*. The British Society for Franciscan Studies, founded a little earlier, in this same year produced its significant *Essays in Commemoration of St. Francis*. In 1937 the same Society published "Franciscan History and Legend in English Medieval Art. In 1917 A. G. Little's *Studies in Franciscan History* and in 1919 Evelyn Underhill's *Jacopone da Todi* added to the English-speaking world's knowledge of Franciscanism. Books of considerable interest and a particular influence were M. L. Cameron's *Umbria, Past and Present* (1913) and *The Inquiring Pilgrim's Guide to Assisi* (1926), and F. Anson's *Pilgrims' Guide to Franciscan Italy* (1927). This is sufficient to indicate the sudden and continuing upsurge of interest in St. Francis. I add one little known book from an Anglican source: *St. Francis of Assisi*, by Verrier Elwyn (The Christian Literature Society of India, 1933), which was an essay on interpreting St. Francis for Indians and letting Indian insights reveal the message of the saint.

One of the earliest recorded references of the time to Francis is in a sermon of Brooke Foss Wescott, then an assistant master at Harrow School, in which St. Francis is one of several examples given of "a life of absolute and calculated sacrifice" which "is a spring of immeasurable power." One of the listeners was the young Charles Gore, who later became the founder of The Community of the Resurrection.¹ When Wescott became a Canon of Westminster and Regius Professor of Divinity at Cambridge he preached a course of sermons in Westminster Abbey which were published in 1887 under the title *Social Aspects of Christianity*.² In this collection there is a long account of the Franciscan attempt to re-order medieval life, with an assessment and some criticism of the movement. In the fourth sermon in the series there is a plea for the creation of a fellowship which will "bring to

¹G. L. Prestige, *The Life of Charles Gore* (London, 1935), 9ff.

²(London: Macmillan and Co., 1887 and 1888), pp. 101ff.

redeemed community the fulness of its life in Christ."³ What Wescott said then was filled with the idealism of the early Franciscan days, and much of that for which he then pleaded is to be found today in what the Third Order has become in both the Roman Catholic and the Anglican Communions.

Others had caught this same vision, and the earliest attempts to give some expression to the Franciscan life in the Anglican Communion were aimed at establishing a Third Order. In 1897 an anonymous book (by An Anglican), *Some Thoughts on the Third Order of St. Francis*, was published, and it gives a description, among other things, of the establishment of such an order in the Diocese of British Guiana and of two parishes in England who were following the same pattern. In 1901 Mowbrays published *The Parochial or Third Order (Anglican)*, in which some of the ideas from Wescott's sermon are taken up and elaborated into spiritual form. In 1898 Canon F. P. Luigi Josa of Guiana and "Chaplain Priest of the Third Order" wrote *St. Francis of Assisi and the Third Order in the Anglo-Catholic Church*.⁴ Here we have a fuller account of this movement in the West Indies and of its Rule and organization. Nothing permanent came of these moves, probably because there was no First Order with which these incipient Tertiaries could be linked and because the idea, though good in itself, was a basic misunderstanding of the purpose of Franciscan Tertiaries.

The first Franciscan community in the Anglican Communion was The Society of The Divine Compassion, in London. Its inspiration came from the Rev'd. and Hon. James Adderley, a son of an English peer, who in 1893 published, in an attempt to popularize the fundamental principles of Christian Socialism, his novel, *Stephen Remarx—The Story of a Venture in Ethics*. Within a few years this had been reprinted many times. It was in large measure autobiographical. Adderley was very attracted by St. Francis, and when working in the East End of London he came to believe that only a Franciscan community of brothers could touch the poor in the slums and bring them to love the Lord Jesus and his Church. He saw this community living like the poor and sharing their lives. They would work for the amelioration of the social evils of the day and for the reform of society on Christian lines.

He was joined by Henry Chappel and Ernest Hardy. In 1893 they moved to Plaistow in the East End, which, then, was an area of great deprivation and extreme poverty. Chappel and Hardy were drawn more than Adderley to some traditional form of the Religious Life. Adderley saw a community principally as the best way to work with and against social evil.

³Ibid., 137ff.

⁴London, Mowbrays—and a second edition (revised) in 1903.

On January 20, 1894, Adderley and Chappel bound themselves to the Rule of the Society, and the modern Franciscan revival in Anglicanism began. A few months later Hardy joined them after finishing his theological studies. Four lay brothers soon joined the three clerics.

The Rule took the vow of poverty very seriously, and the life of these pioneers was hard and strict. Their aim was to serve especially "the poor and suffering, in imitation of the Divine Master" and to help one another in obedience to Christ. They had no fixed apostolate, but were free to do whatever they believed God called them to and to go wherever that call took them. They gave a splendid example of dedicated parish work in the slums, and with this developed a wider and very significant ministry of preaching, teaching, and retreats. Father Andrew (Hardy) became a famous director. He was a poet, painter, and prolific writer on prayer and spirituality, whose writings continued to have a marked effect on many even after he had died.

As a remedy for the serious problems of unemployment in the Plaistow area they established a printing press and a workshop for repairing watches and clocks.

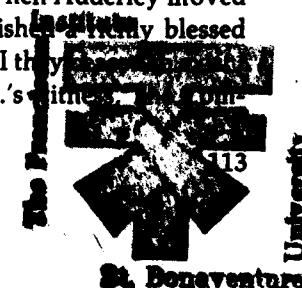
They welcomed all who came to their doors and gave to those in need a bed and a share in their simple and spartan diet. There were often many mouths to feed as there was in those days real starvation in the East End. Their local ministry centered on the mission church of St. Philip at Plaistow and the tin hut near it in which they conducted meetings and evening classes to help improve the educational standards of the local people. Their work amongst men met with an enormous response, and they had a flourishing ministry to children.

On Trinity Sunday, 1895, Father Andrew, S.D.C., was ordained to the priesthood by the Bishop of St. Albans and was the first Anglican to be ordained in a religious habit since the Reformation.

In 1896 they moved from their first home to Balaam Street and established The House of the Divine Compassion. This same house is now a friary of The Society of St. Francis. Father Adderley about this time became priest in charge of another parish in London, and in 1897 he resigned as superior and left the Order. He had been an excellent founder with a vision, but he was not really called to the Religious Life as that life is generally understood.

While Adderley was in the Society he was responsible for the foundation, in 1884, of The Society of The Incarnate and Eternal Son, an order of Franciscan sisters, who did wonderful work in Plaistow. When Adderley moved to Birmingham these sisters followed him and established a truly blessed ministry with boys and young men. After World War II they

A second community for women grew out of S.D.C.'s



munity of St. Giles, whose special apostolate was the care of lepers. They continued this work in England until they were too few in numbers to carry on, and then in 1936 the sisters who were left joined the Community of the Sacred Passion, which also took over that work and added it to its own.⁵

On January 20, 1899, Father Henry (then the Superior) and Father Andrew made their Life Vows in the presence of the Bishop of St. Albans.

The brothers of this Society worked very hard during the fearful smallpox epidemic of 1901-1902. In particular, ten of them worked in the isolation hospital and in the emergency hospital ships moored in the Thames.

When Father William (Sirr) joined about this time, having lived for some time by himself a life of extreme poverty, the work among working men received a considerable boost.

In 1905 the community began work in South Africa and in the same year opened a novice house in the Essex countryside. The old farm chosen combined the possibility of training in prayer and the essentials of the Religious Life, together with manual work, away from the bustle of Plaistow. In 1906 the social commitment of S.D.C. led them to join in the famous protest march of the unemployed. The same year they founded their Third Order, which quickly attracted between 200 and 300 men and women.

From 1906 until 1912, Father William was the Superior, and these were years of expansion and growth.⁶ But Father William was already feeling the call to a more enclosed and withdrawn life of prayer. In 1918 he was allowed to go to Glasshampton, in Worcester, where he prayed mostly alone until he died. The Society of St. Francis then took over the monastery there and maintains it still as a house of prayer.

In 1926 S.D.C. became responsible for a missionary work at Fiwila in Zambia until it could be handed over in the 70's to the local church. From 1933 onwards S.D.C. concentrated its life and work in England.

Brother Giles, a former novice of S.D.C., became the founder of the Brotherhood of St. Francis of Assisi. The foundation of yet another Franciscan community, the Brotherhood of the Holy Cross, meant that by 1924 there were three Franciscan Orders for men in the Church of England.

During World War II St. Philip's Church at Plaistow was very badly

⁵The various communities and their history (in part) can be followed at greater length by reference to Peter F. Anson's *The Call of the Cloister*, 2nd revised ed. (London: S.P.C.K., 1964).

⁶See (1) Kathleen K. Burne, *The Life and Letters of Father Andrew, S.D.C.* (London: Mowbrays, 1949); and (2) Geoffrey Curtis, C.R., *William of Glasshampton: Friar-Monk-Solitary* (London: S.P.C.K., 1978).

bombed, and finally destroyed. In early 1946, worn out by the war years, Father William died, and Father Edward succeeded him as Superior. Numbers were now small, and works were being given up. By 1952 there were only two brethren left, and so S.S.F. took over the work in Plaistow, with Brother Geoffrey, S.S.F., as priest-in-charge of the mission district. He was largely responsible for the building of a beautiful modern church which is today the parish church of Plaistow. The House of the Divine Compassion survives as a friary of S.S.F., though friars no longer run the parish.

While all of this was beginning in England there was also a movement in the United States. The first ideas were developed in 1893 by The Rev'd. Lewis T. Watson, who wanted to found a Franciscan Order in honor of our Lord's Atonement. He knew Sister Lurana White of the Community of the Holy Child Jesus, who was feeling the call to found for women a Franciscan community vowed to a life of absolute poverty. In 1898 the Society of the Atonement was started. Later Sister Lurana, after a novitiate in England with the Sisters of Bethany, began in 1899 a community for women allied with the Society of the Atonement. On St. Francis Day the same year two friars of S.A. began their life together in a broken-down shed. As Father Paul, Watson became the Superior.⁷ He had a passion for unity and was the initiator of the original Church Unity Octave. He saw the path to unity, however, as submission to the Papal Obedience, and this did not win support in the Episcopal Church; so in 1909 two friars, five sisters, and ten tertiaries were received into the Roman Catholic Church. The Society of the Atonement continues to this day in that obedience as a flourishing community with an ecumenical apostolate and very friendly relationships with The Society of St. Francis.

After this interrupted beginning there were still those in the Episcopal Church who hoped and prayed for a Franciscan movement. From 1908 onwards there had been a group of people praying for such a development. In 1916 a novena of prayer was held as a result of which several men and women placed themselves under the spiritual direction of The Rev'd. Claude Crookston. Their hope was that out of this would develop the three orders of a Franciscan community.

In 1919 Father Crookston was rector of the parish of Merrill in Wisconsin, and on Holy Cross Day of that year he, another priest, and a layman began their life together as The Order of the Poor Brethren of St. Francis of the American Congregation of Franciscans, known as The Order of St. Francis. Men came and went, but Father Joseph (as Crookston was now known in

⁷See (1) David Gannon, S.A., *Father Paul of Graymoor* (New York, 1951); and (2) Sister Mary Celine, S.A., *A Woman of Unity* (Garrison, NY, 1956).

religion) persevered, and slowly the little community grew. In 1928 they moved to Mt. Sinai on Long Island and established Little Portion Friary. Joseph had been inspired in part by S.D.C., and he continued as Father Minister of O.S.F. until 1967, when he was succeeded by Brother Paul. Work expanded for a while to Orlando in Florida, to Miami, and, briefly, to Canada. Later these houses were closed to make possible other developments. In its early days O.S.F. was committed to an apostolate of retreats, missions, and liturgical work. In 1967 O.S.F. amalgamated with S.S.F. and became the present American Province of The Society of St. Francis, with a commitment to social problems and renewal, as well as missions and other types of work. Little Portion continues to be its Mother House and the principal training house for novices.

O.S.F. at first followed the primitive Franciscan Rule with modifications for Anglican conditions. When it became a part of S.S.F. it adopted the Rule of that Society. In 1970 this province opened The Friary of St. Damiano in San Francisco. Eighty miles north of that city the Society manages The Bishop's Ranch, the conference center of the Diocese of California. In 1974 a friary was established in Trinidad and Tobago. From 1976 until 1980 the brothers worked in an inner city situation in Yonkers, and this year a small house is to be opened in Manhattan on the Lower East Side.

For a while O.S.F. had an English off-shoot, The Mission Sisters of The Charity of St. Francis, in Norwich, and there were some tertiaries of O.S.F. in England. The tertiaries of O.S.F. later joined the Third Order of S.S.F. and are today a growing and splendid witness to Franciscan ideals scattered throughout North America and Hawaii.

As a result of the novena of prayer in 1916, three women began a life of prayer, but this was short-lived. The one sister who remained was professed in another community, but she never lost her Franciscan calling. On September 15, 1922, she was clothed in the holy habit of St. Clare and began to live the life of reparation, adoration, and intercession at Merrill, Wisconsin. Others joined her, and she became Mother Mary Christine of The Poor Clares of Reparation and Adoration. In 1928 they moved to Long Island, to Maryhill, near the Little Portion Friary of the O.S.F. They followed the first Rule of St. Clare, with a modern Constitution. They constituted the Second Order of the Order of St. Francis and were dedicated to enclosure and a hidden life of prayer. In due course they became a part of S.S.F., and in 1978, with few amendments, they adopted the Rule and Constitution of The Community of St. Clare and changed their name to the Poor Clares of Reparation.

Earlier in England, in 1905, the Community of St. Francis was founded in London by Sister Rosina, who had been for twenty-one years a member of

The Sisters of Bethany. She was greatly influenced by Father John Hawes,* the curate in the parish in which she was working, who was himself deeply attracted to St. Francis. He encouraged her to go ahead and found a community for women with Franciscan ideals. After an experimental time with another community, a small group of sisters moved, in 1906, to St. Damian's Convent, a small house in Hull.

Their Rule was an adaptation of primitive Franciscan models, and they wore a brown habit. Their work among the dock workers won the hearts of many of these tough men. In 1908 they moved to the parish of Dalston, in London's northeastern densely populated area. Working in the parish, the sisters engaged in arduous laundry work to help support themselves. Within a year increased numbers necessitated a move to a larger house in the same parish, and this remained their home for fifty-three years. When news of the submission to Rome of the members of The Society of the Atonement reached England, Mother Mary Rosina and eight others left the community and most of these were received into the Roman Catholic Church. Three sisters remained at Dalston, and Sister Helen Elizabeth, who had made her Life Profession on the Feast of the Epiphany, 1909, was appointed Mother. The works were a burden for the small community, but there was never any interruption in their recitation of the Divine Office. Slowly others came, and growth began again. In 1920 they began a ministry in the house next door to the convent, to incurable and bedridden women.

From the very beginning they had made provision through their Third Order for men and women who wished to live their lives in the world under a Franciscan Rule and discipline. In May, 1924, the dearest wish of Mother Helen Elizabeth was realized when a separate chapel was dedicated. In 1926 a ministry to the "down and outs" was begun. Food, clothing, and occasionally work, were offered to men in need. The sisters nicknamed these men "The Royalty"! During the horrors of the Great Depression, thousands were fed and clothed from the convent. These were hard and exacting years for the sisters.

The sisters were familiar with and encouraged by the growth of the various Franciscan communities for men, and they rejoiced when most of these movements came together in 1937 to form The Society of St. Francis.

During World War II the convent was badly damaged, and then the Home of St. Francis next door was hit by bombs. Temporary accommodation had to be found for the sisters and their patients. In 1942 Father Algy of S.S.F. became the sisters' chaplain, and a growing association with that communi-

*See *The Hermit of Cat Island*. Father Hawes was also received into the Roman Catholic Church.

ty began.

When Mother Helen Elizabeth died in 1950 she was succeeded by Mother Agnes Mary under whose guidance the sowing of the previous years was reaped in steady growth and consolidation. Relationships with S.S.F. developed and were deepened.

In 1958 it was definite that the plans for development by the London County Council would lead to the demolition of many buildings in the Dalston area, including the convent and the home. After much searching the Community moved in August, 1962, to the Old Manor House, an Elizabethan building, in the village of Compton Durville, in Somerset. With the help of friends a new home and a larger chapel were built, which were dedicated in 1964.

In that same year the Community of St. Francis was invited to become affiliated with the Society of St. Francis, whose Mother House was at Hilfield in nearby Dorset. C.S.F. was to retain its own autonomy, Chapter, Constitution, and Rule. This association took place, and the Third Orders of S.S.F. and C.S.F. became one. Meanwhile in consultation with the brothers of S.S.F. the Community of St. Francis adopted the Principles of the Society of St. Francis and drew up a new interim Constitution.

In 1967 the sisters went to help the brothers of S.S.F. in the work at Fiwila in Zambia, and in 1972 they adopted the same Office Book as the brothers. In 1973 the Society of St. Francis recognized the Community of St. Francis as being the sisters of the First Order of The Society of St. Francis, and this has strengthened both communities ever since. In 1974 the sisters opened a house in San Francisco, and just before this a house in Newcastle-under-Lyme, in Staffordshire. This has developed as a house of prayer and quiet, used by the sisters and others. In Wales some sisters share with brothers of S.S.F. the life of the friary there. Two sisters work in a hostel for girls in Birmingham, and the community has another work at Dover. The sisters in America now constitute a separate province of the community, while retaining a common Mother with England.

In 1912 The Order of St. Elizabeth of Hungary was founded. From its inception it had a very Franciscan spirit. In 1928 it opened a house in Bunbury, Western Australia, and so became the first Anglican Franciscan community in the Pacific. It opened a second house in the same state in 1931. Its work in Australia was given up in 1957, to the sorrow of many. The work of this Order is now confined to England. A second Franciscan community for women is The Franciscan Servants of Jesus and Mary at Posbury in Devon. They were founded in 1935, after some of the sisters had experimented with a rule since 1926. They are very Franciscan in spirit, maintain their own Third Order, and have a strong commitment to

pacifism.

It is time now to turn to the fascinating story of the development of the Society of St. Francis.

In 1913 Edward Kelly Evans, a novice of the Society of The Divine Compassion, who had become convinced of his vocation to become a travelling friar, left S.D.C. and, as Brother Giles, set out to share the lives of the tramps and wayfarers (vagrants) on the English roads and lanes. His center for rest and recreation was the Cowley Fathers' house in Oxford. In World War I he served as an officer in the British Army in France and Africa, but by December, 1919, he was back on the roads. He visited the great universities where he made a marked impression on the young. At Cambridge he met the Earl of Sandwich, who was so impressed that he offered Brother Giles a year's lease, rent free, of Flowers Farm at Hilfield in Dorset so that he could experiment with the rehabilitation and reclamation of the tramps he met on the roads. He was joined by Brother Roger Fox (now a Monsignor in the Roman Catholic Church) and Charles Boyd, an Australian. Another Australian, Martin Boyd, a member of a distinguished literary and artistic family, stayed there for a while and shared in the life. In 1921 the house was renamed The Home of St. Francis. The brothers went out and shared the life of the tramps on the roads and opened up their home to them. By late 1921 they had sixteen wayfarers in residence. A farm was begun and, later, market gardening. But Brother Giles's health failed and he had to give up the work. His place as leader was taken by The Rev'd. Douglas Downes (Brother Douglas), who had already done some mission work with Giles and shared his deep concern and compassion for the outcasts and also his Franciscan spirit and love of poverty.⁹

Other men began now to join. In those days the friars and the tramps shared a common life on the roads and in the life and work of the friary. All were called "brother." Douglas believed that it was no help to the wayfarers to give them "charity." Rather, their life, which was a hard and depressing one, had to be shared. So the brothers tramped the roads and shared the lodging houses, fleas and all! Those whom they thought might be redeemed, especially the younger ones, they brought back to Hilfield. Many were trained for useful occupations and found jobs.

In 1931 the vows of the first three brothers were received by the Bishop of Salisbury, after a satisfactory Rule had been drawn up.

In 1928, a hostel for wayfarers was opened in Sherborne, and after this

⁹See (1) Father Francis, S.S.F., *Brother Douglas: Apostle of the Outcast*, 2nd ed. (London: Mowbrays, 1974); and (2) George Seaver and Coleman Jennings, *Tales of Brother Douglas* (London: Mowbrays, 1960).

Homes of St. Francis began to spread all over England. Brother Douglas, with others, became interested in the Vagrancy Reform Society, and their work helped to bring about the reform of the laws on vagrancy which had tended to make life so hard for the men on the roads. This was the time of the Great Depression; millions were unemployed, and the roads were filled with men looking for work. It was a very hard and demanding time for the brothers. From 1931 until 1933 Douglas was active in founding the hostels to help these men. In them they found acceptance, a welcome, and rest—as well as training. This was a new form of the Religious Life. It had grown to meet an obvious need, but it was inspired by the life and the spirit of St. Francis. Someone has commented that “Brother Douglas set out to meet a particular need and almost accidentally founded a Franciscan community. Father Joseph, with great erudition, set out deliberately to found a Franciscan order, and was led astray into monasticism.” But both of these strands were to come together in the Society of St. Francis, which today is the inheritor, and the richer, for both traditions.

While Brother Douglas was tramping the roads of England, in India, under the guidance of Father Jack Winslow, a Franciscan Community, Christa Seva Sangha, had been founded which brought together Indians and Englishmen to live a simple life of prayer and service. This was an exciting venture, in many ways before its time, which sought to relate the Christian faith to India in Indian terms. Winslow attracted some of the most brilliant young Englishmen of the day. His visits to Oxford and Cambridge had about them a Pied Piper quality. Among those who went to India was Father Algy Robertson. Some, including “Algy” (as Robertson was known to his friends), wanted a more traditional religious life than Winslow had in mind. He had envisaged annual vows and a close association between tertiaries and the core community, as well as the possibility of married people sharing the full fellowship. In the end the ideals of the two groups were incompatible, and those who were looking for a more traditional life formed a second group, Christa Prema Seva Sangha.¹⁰

When Algy's health gave way he returned to England and established the English branch of C.P.S.S., which was known as The Brotherhood of the Love of Christ. The Vicarage at St. Ives was the center of this community.

Meanwhile C.P.S.S. continued in India under the leadership of Father Bill Lash, later to become Bishop of Bombay. The tertiaries associated with C.S.S. and C.P.S.S. were a remarkable band who performed heroic missionary service in India.

¹⁰See Father Denis, S.S.F., *Father Algy* (London: Hodder and Stoughton, 1964).

The Brotherhood of St. Francis of Assisi had regular contacts with C.P.S.S. and with the Brotherhood of The Love of Christ.

In 1924 the Rev'd George Potter had founded the Brotherhood of the Holy Cross in the Diocese of Southwark. This was a Franciscan community for men dedicated to parish work and the care of boys and men in need. Their work was centered in the slums. It was, at first, a very active community with little structure. While it did a marvelous work, it appears to have been so centered on Father Potter that it did not survive his death for very long.

Regular conferences were held between Brother Douglas (B.S.F.A.), Fr. Algy (B.L.C.), and Father Potter (B.H.C.). Out of these Algy came to see that he and his brothers in B.L.C. were being drawn to a closer association with the friars at Hilfield. In 1937 he and the brothers left the parish of St. Ives and joined the brothers at the Friary of The Brotherhood of St. Francis of Assisi. Together they formed The Society of St. Francis. Fr. Algy became Guardian and Novice Master, and Brother Douglas became Father Minister. It was Algy's genius which organized S.S.F. as Douglas could never have done, and we owe the growth and survival of S.S.F. largely to him.

The Rule of C.P.S.S. was adopted and altered to suit these new conditions. The Principles of S.S.F. to this day are those which inspired the daily life of that Indian venture.

A regular novitiate was established, and, although B.H.C. never joined S.S.F., some of its novices were trained in the more suitable conditions in Dorset. Also some of its brothers, attracted by the more regular life at Hilfield, transferred to S.S.F. The new stability which the union had given began to attract vocations to S.S.F.

The war in 1939 meant that there was no longer such a problem of unemployment, and the work of the hostels started by Brother Douglas began to come to an end. S.S.F. began to develop new ministries, and among the first was the care of the refugees from the blitz on London. Most of the younger brothers and novices went into the services, many into the Royal Army Medical Corps. Brother Douglas went to the Y.M.C.A. and for most of the war was chaplain to the Armed Services Hostel at Westminster.

In 1939 the brothers opened a house in Cambridge. Never a very large friary, it has had a profound influence over the years on the life of many in the city and university and has produced an amazing number of vocations to the Society. In due course the brothers took over the care of St. Benet's parish in Cambridge, and that work continues to the present. Other brothers went to Peckham in London to help B.H.C., which was very short of members. Father Potter died in 1960, and the Brotherhood ceased in 1963 when some of the remaining brothers then joined S.S.F.

Once the war was over, S.S.F. began to expand. St. Francis School,

Hooke, in Somerset, was opened for emotionally disturbed boys, and a work was begun in Cable Street, London, among West Indian and African seamen and migrants. Missions to the hop-pickers, and at the beaches in the summer, became a regular feature of the Society's evangelistic outreach. Parochial missions, schools of prayer, teaching conventions, visits to universities and seminaries, work in prisons, visits to schools, children's missions, youth conferences, and a regular annual camp in the North of England for teenage boys and girls were some of the aspects of the Society's variegated apostolic labor.

Brother Douglas went to Germany after the war with the Y.M.C.A. and exercised an influential ministry among the members of the Army of Occupation and with German prisoners of war.

At the Friary the ministry to troubled men and to wayfarers went on through the Home of St. Francis attached to the Friary, and in the dormitory for tramps. A guest house was built and became a center for small retreats as well as a place for those who simply wanted to share for a while the life of the brothers.

In 1959 Brother Geoffrey was sent to Papua New Guinea, to pioneer work there and to set about preparing for the establishment of a novitiate for indigenous vocations. Work began at Koke with a busy parish and school, and spread to Jegarata (now called Haruro), which became the principal house and the novitiate. Later a house was opened in a housing estate in Port Moresby, the capital, and was named *lik lik hap*, which is pidgin English for "Little Portion." From Papua New Guinea, the Society spread to Brisbane in Australia, and from there to New Zealand, to Newcastle in New South Wales, and to the Solomon Islands.

After some years at Fiwila in Zambia the work there was handed over to the African clergy, and we moved to Dar es Salaam in Tanzania, where in 1971 we received our first African postulants, and in 1975 the first Africans made their profession in simple vows. The Friary at Dar es Salaam now includes African brothers from several countries of the African continent, and the Guardian of that house is an African.

In the late thirties Fr. Algy had gathered together a group known as the Oblates of St. Clare, out of which was to develop The Community of St. Clare, the Second Order of S.S.F. From 1943 there are records of these women meeting. Of the four who were regular, only one actually joined the Community of St. Clare. The Oblates began an austere life together in one room of the Convent of St. Mary the Virgin at Wantage, under the guidance of that community. They went bare-legged and bare-footed, slept on the floor, and limited expenditures to 10/- per week per sister. Even in these difficult circumstances they kept strict enclosure. In 1945 they moved to the

top floor of the Vicarage at Cassington, where they were joined by the present Mother of the Community.

In 1947 arrangements were made for them to go to the enclosed community of The Society of The Sacred Cross at Tymawr in Monmouthshire, to make a regular novitiate. In March of that year they became postulants of The Second Order of S.S.F., and were living their own life in an old army hut in a field on the convent property. Fr. Algy, Fr. Charles, and the Mother of S.S.C. were their mentors and guides although they were already developing their own distinctive character. The two years spent at Tymawr were a time of deep growth. With guidance the first Rule was drawn up, based on the Rule of St. Clare. The group increased to six who, in turn, were clothed as novices.

In 1949 they began to look for their own convent, and eventually St. Mary's House, Freeland, near Oxford, was offered to them. This had been a retreat house in the Diocese of Oxford. They moved in in January, 1950. They began, in a harsh winter, to develop the industries to support themselves. One of the novices acted as Sister in Charge until the Community of The Holy Name, Malvern, lent a sister to the incipient community to continue their training. Under her guidance the life became more regular, and in February, 1950, the first professions were made at Freeland. This event is counted today as the real foundation of the Community of St. Clare. In 1952 the community installed its own first Mother.

From this time on there has been regular growth. In 1961 a permanent chapel was dedicated, though it remains in a symbolic state of incompleteness. In 1960 the Old Parsonage of Freeland which adjoins the convent property was acquired and is run as a guest house and a center for small retreats. In 1969 the Community was able to give up having the services of secular priests as chaplains, and the priest brothers of The Society of St. Francis began to take regular turns as chaplain to their sisters. This has meant that the First and Second Orders of S.S.F. have grown closely together, and the regular use of the guest house by tertiaries has meant a similar development with the Second and Third Orders of S.S.F.

In the early 1970's a close relationship began to develop with the Poor Clares on Long Island, and as a result another bonding of the Society of St. Francis into one family has happened.

By 1974 the community had grown to the extent that St. Mary's Convent at Freeland was crowded, and it seemed right to make another foundation. As the community included several sisters from Australia and New Zealand it was thought right, especially when the other religious communities in Australia asked the Clares to come, that this move should be to Australia and to the Pacific Province of S.S.F. Almost as soon as the commitment had

been made two deaths occurred, and one of these was of a sister who had been among those to go to Australia. However, with great faith, the community decided to go ahead, and in April of 1975 the sisters sailed. They moved into the old Rectory at Stroud, in the Diocese of Newcastle, N.S.W., and were there enclosed solemnly in August of that year. This house, while suitable for a beginning, proved to be inadequate for enclosure and for growth. So in 1979 the sisters acquired 33 acres of land just outside Stroud village, and there, with help from hundreds of people, they have built from mud bricks (adobe) a new monastery which was consecrated on July 12, 1980. Nearby is to be found on the same property The Hermitage of St. Bernard of Siena, also of mud brick construction, which is the house of prayer for the Pacific Province of the brothers of the Society of St. Francis, and from which a chaplaincy to the sisters of St. Clare is maintained.

There have been other Anglican communities which have had a Franciscan rule and spirit, and which are now defunct. Some of the more important of these were the following:

The Company of St. Francis for women (1950-1963), which was affiliated with S.S.F.

The Order of The Charity of St. Francis, founded in 1902, which was really a Third Order Regular.

The Society of the Love of Jesus, founded in Vancouver in 1921, which in 1937 became Roman Catholic.

The Community of the Daughters of St. Clare, founded in Brisbane, Australia, in 1947, which was never enclosed, and which was later absorbed into The Society of The Sacred Advent in Brisbane. Brookfield Friary is on the site of one of their foundations.

The Brotherhood of St. Francis, Saskatchewan, Canada (1952-1957).

In Fiji, the Fellowship of St. Francis and St. Clare is an association of laypersons attached to the Bayly Clinic at Suva and engaged in social work among the poor. Though not a religious order, it is Franciscan in inspiration and in its attitudes.

There have been two remarkable Anglican Franciscan "loners." One was The Rev'd. Arthur Shirley Cripps, a missionary priest in Central Africa, and particularly in Rhodesia.¹¹ Some of his superb poetry, much of it Franciscan in content, can be found in *The Oxford Book of Mystical Verse*. The other was Bishop Halford, who resigned his see of Rockhampton in Queensland to wander the bush and minister to the lonely and the swagmen of the Australian outback.

¹¹ *God's Irregular: Douglas Steere.*

As we have noted already, several of the earlier communities had a Third Order attached to them.

In the 1920's in England a number of people were looking for a way of life characterized by simplicity. Many of them were attracted to St. Francis. One of these, Miss Dorothy Swayne, met a Tertiary of Christa Prema Seva Sangha who showed her their tertiary rule. This, it seemed to Dorothy Swayne, was exactly what she and others had been trying to find. Dorothy Swayne later came in touch with Fr. Algy. As a result several people in England became tertiaries of the Brotherhood of The Love of Christ.

When S.S.F. came into being several different strands of tertiaries came together to found the Third Order of The Society of St. Francis. This Third Order is constitutionally an autonomous part of the whole Society. It shares in the election of the Minister General of S.S.F., who is the Minister of the whole Society, and in the Provinces it shares, with the other Orders, in the election of the Minister Provincial, who is the Provincial of all three Orders. The chaplains of the Third Order provinces are usually friars in priestly orders, but the Guardians in each province are tertiaries, either clerical or lay, male or female.

The Principles of the Third Order are very similar to those of the First Order and are derived from a common source. Every tertiary is required to have a personal rule based on the general Rule of the Third Order and to be under spiritual direction.

The Third Order is divided into provinces: The European Province, The American Province, The African Province, The Pacific Islands Province (New Zealand and the Solomon Islands), and The Province of Australia and Papua New Guinea.

The Companions (in America, the Associates) are a larger group of people with a simpler rule than the tertiaries, who feel called to an association of fellowship, prayer, and alms with and for The Society of St. Francis.

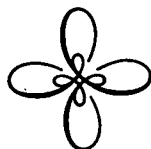


The Three Provinces of the First Order of S.S.F. Today

The European Province: Spreading out from the original Mother House, now simply called The Friary, Hilfield, this province has houses in England, Scotland, Wales, and Northern Ireland. In 1978 there were eighteen houses in the United Kingdom, and the house in Africa is attached to this province. A very varied apostolate is exercised through the various friaries of this province. Ecumenical contacts are especially prominent.

The American Province: This province has six houses: two in New York, one in Trinidad, and three in California.

The Pacific Province: This is the newest of the provinces, with four houses in Australia, two in Papua New Guinea, three in the Solomon Islands, and one in New Zealand. Ω



Eighteenth Annual Franciscan Sisters' Spiritual Program

July 3 - July 18, 1981

THE THEME this year will be "The Birth of Francis and the Rebirth of Franciscanism." The focus will be on the person of Francis, in a program designed as a challenge to "put on the Poverello's mind and heart" as these emerge from prayerful reflection on his writings. Since St. Clare offers a complementary and feminine reflection of Francis's spirit, time will also be devoted to reflecting on her person and life. Slide presentations include Assisi, The Life of Francis, and Canticle of Creatures.

The staff includes six Franciscan Sisters and the faculty of Christ the King Seminary.

The \$225. fee for the program includes a \$25. deposit to be sent with the registration form. Participants must occupy their rooms at 1:00 P.M. July 3.

For more information, contact

Fr. Daniel Lanahan, O.F.M., Director

or

Fr. Raymond Hirt, O.F.M., Asst. Director

**Christ the King Seminary
711 Knox Road, P. O. Box 160
East Aurora, NY 14052**

Book Reviews

Into This Land: A Centennial History of the Cleveland Poor Clare Monastery of the Blessed Sacrament. By Sister M. Camilla Koester, P.C.C. Cleveland: Robert J. Liederbach Co., 1980. Pp. xi-175, including three appendices. Cloth, \$5.00. (Available only from The Monastery of Poor Clares, 3501 Rocky River Drive, Cleveland, OH 44111.

Reviewed by Sister Frances Ann Thom, O.S.C., a Consulting Editor of this Review and co-author of Two Prayers for Two Stones (Franciscan Herald Press, 1976).

Sister Camilla has written this book at a very appropriate time in history when women are looking to other women for leadership in a society which has just really begun to notice the female element as having added a contribution to the country's history. Sister takes us back to Clare's role as the real foundress of the second Franciscan Order, through the various stages of religious turmoil in the European society, into the first attempts by two groups of Poor Clares at founding the contemplative life-style in America very hostile to contemplation. It is after these unsuccessful attempts that Mother Magdalen and Sister Constance Bentivoglio were commissioned by Pope Pius IX to found Poor Clare Monasteries of strict observance (O.S.C.) in America, where they persevered amidst obstacles such as the language barrier, hostility toward "doing nothing but praying," and misunderstandings even among those of their own household.

Sister Camilla's main thrust is, of course, her own beloved monastery, in which Mother Magdalen played a great

part, having been the Abbess at the time the Bishop requested Mother and her community to take in five Colettine Poor Clares and, indeed, to try to merge with them. But the Poor Clares of strict observance (from Italy) and the Poor Clares of the reform of St. Colette (from Germany) differed too much in language, customs, and even religious habit to make a merger possible. All of this was in the providence of God as the Bentivoglio sisters once more sought out a foundation. Now, instead of one group of Poor Clares, the U. S. is blessed with several groups living out their various quiet, prayerful life-styles in a country once opposed to quiet and solitude.

With great pride Sister Camilla speaks of her community as she narrates a century of history filled with trials, joys, and expectations on the part of the five pioneers witnessing the growth within their foundation and beyond. Stressing the strength, courage, and faith of the early foundresses, Sister discusses problems of real estate, finances, sickness, death, natural disasters, and human foibles, proving to the reader that truth is, indeed, stranger than fiction.

Sister Camilla's historical yet personal touch makes the reading of the Poor Clare foundation's history a pleasant task for the reader, as well as an informative one.

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

1 Corinthians. By Jerome Murphy O'Connor, O.P. New Testament

Message Series, #10. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xiv-161. Cloth, \$8.95; paper, \$4.95.
1 and 2 Thessalonians. By James M. Reese, O.S.F.S. New Testament Message Series, #16. Wilmington, DE: Michael Glazier, Inc., 1980. Pp. xvi-113. Cloth, \$7.95; paper, \$4.95.

Reviewed by Father David M. Bossman, O.F.M., Ph.D. (St. Louis University), Associate Professor of Religious Studies at Siena College and Editor of Biblical Theology Bulletin.

Current biblical commentaries, like translations of the Bible, differ widely in purpose, style, and usability. The *Hermeneia* series of biblical commentaries conveys technical research in an accessible format for advanced students and biblical scholars. The *Anchor Bible* series, while originally intended for a less technically-equipped readership, varies from volume to volume in degree of demands placed on the reader's previous study.

The *New Testament Message Series* published by Michael Glazier, Inc., under the editorship of Wilfrid Harrington, O.P., and Donald Senior, C.P., addresses a wide audience with a particular bent. Written by Catholic authors, the series assumes a biblical theological character which carries the highlights of exegesis to the foundational level of theological articulation.

The exegesis of this series remains at a popular level in the sense that technical terms and foreign words are avoided in favor of "plain talk" which a general readership suitably motivated can grasp. Such statements as "The 'God' [Paul] addresses is the Father, as the definite article in Greek makes clear" (Reese, 1 and 2 Thessalonians, p. 8) and

"Paul now calls the gospel 'the word' . . . one of several New Testament ways to designate God's revelation of salvation in Jesus" (ibid., p. 14) allude to a more technical level without burdening the reader with details. Reese surpasses in this mode of writing and convincingly leads the reader to a competent understanding of the text sufficient for the audience which seeks the larger meaning without either textual naïveté on the one hand or labored textual analysis on the other.

Theologically the individual volumes make no notable strides toward synthesis of message, which is perhaps a weakness. The faith context of readers is clearly assumed, and Murphy O'Connor's commentary on 1 Corinthians tends toward a vivid sermon style:

Having brandished the stick, Paul now produces the carrot (1 Cor. 15:20-28). Assuming the truth of the resurrection of Christ he draws out its implications. Human logic has little place here. It gives way to the passion of the prophet who declares a conviction that transcends experience and reason [1 Corinthians, p. 142.]

Murphy-O'Connor conveys the meaning of the text in modern dress which clearly makes the letter's message live for contemporary religionists.

Maly tends to comment on each verse in a more traditional commentary style rather than in the "essay format" which the editors' preface describes. His comments are necessarily brief but often insightful and practical.

The series is well done and is suitable especially to a Catholic readership within the setting of Bible study groups or personal reflective study. No doubt non-Catholics can use these texts as well, but the Catholic character is evident.

PREPARE FOR THE 800TH ANNIVERSARY OF ST. FRANCIS' BIRTH IN THE FRANCISCAN INSTITUTE'S M.A. PROGRAM

The Student may pursue a general course of study or specialize in research or in spiritual direction within the program of Franciscan Studies.

COURSES OFFERED IN SUMMER, 1981

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

NEW STUDENTS who are studying for a degree and who will be at The Institute during the year and are enrolled in the Spiritual Direction Track must take courses FI 500, 501, and 539 this summer.

ALL OTHER new students pursuing a degree must take FI 500 this summer. STUDENTS ENROLLING in the Spiritual Direction Track must attend two summer sessions because some required courses for this track are not offered during the year.

8:15 - 9:40	FI 501	Sources for Franciscan Studies I 3 cr. hrs., Fr. Regis Armstrong, O.F.M. Cap., Ph.D.: Room 201. Course 501 will not meet July 6-10.
	FI 536	History & Spirituality of the Franciscan Penitential Movement 2 cr. hrs., Fr. Raphael Pazzelli, T.O.R., S.T.D.: Room 301. Course 536 will begin July 6.
8:30 - 9:40	FI 541	Franciscan Theology of Prayer 2 cr. hrs., Fr. Peter Damian Wilcox, O.F.M. Cap., S.T.D.: MWThF Room 300.
9:45 - 10:55	FI 500	Bibliography 1 cr. hr., Sr. Mary McCarrick, O.S.F. M.A.: MTThF Room 201. Course 500 will meet June 29-July 17. Degree candidates must take this course in the first summer session attended.
	FI 502	Sources for Franciscan Studies II 3 cr. hrs., Fr. Wayne Hellmann, O.F.M. Conv., D.Th.: Room 300. This course is a prerequisite for FI 504.
	FI 521	Rule of St. Francis 2 cr. hrs., Fr. Maurice Sheehan, O.F.M. Cap., D. Phil. Oxon.: MTThF Room 301.
11:00 - 12:10	FI 504	Life of St. Francis 3 cr. hrs., Fr. Conrad Harkins, O.F.M., Ph.D.: Room 201. Prerequisite: FI 502
	FI 506	Survey of Franciscan History 3 cr. hrs., Fr. Lawrence Landini, O.F.M., H.E.D.: Room 300.
	FI 534	Franciscan Reforms and Renewal Today 2 cr. hrs., Fr. Sergius Wroblewski, O.F.M., S.T.L.: MTWF Room 301.
1:00 - 2:10	FI 508	History of Franciscan Thought 3 cr. hrs., Fr. George Marcell, O.F.M., Ph.D.: Room 201.
	FI 536	The Theology of St. Bonaventure 2 cr. hrs., Frs. Regis Armstrong, O.F.M. Cap., Ph.D.; Wayne Hellmann, O.F.M. Conv., D.Th.; Joachim Giermek, O.F.M. Conv., S.T.L., M.A.: MWThF Room 300.
	FI 539	Spiritual Direction and the Franciscan Tradition 2 cr. hrs., Fr. Maury Smith, O.F.M., D.Min.: MWF Room 301. Course 539 is limited to 15 students.
By Arrangement:		
	FI 517	Intro. to Palaeography 2 cr. hrs., Staff.
	FI 571	Practicum in Spiritual
	FI 572	Direction
	FI 573	1 cr. hr., Staff
	FI 599	Independent Research 1-2 cr. hrs.
	FI 699	Master's Thesis 6 cr. hrs.

STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS IN ELECTIVES FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration
Classes Begin
Modern Language Exam
Final Exams

Monday, June 22
Tuesday, June 23
Friday, July 10
Friday, July 31

FEES

Tuition per graduate hour: \$95.00
Room and Board: \$330.00
Fees subject to change; individual courses subject to cancellation because of insufficient enrollment.

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778. Students who pre-register need not report for registration on June 22.

ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program may be pursued during the Summer, Autumn, and Spring Semesters. The required number of course credits can be obtained in two Summer sessions and the intervening academic year, or in six Summer sessions.