

The CORD

A Franciscan Spiritual Review

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The Projected Third Order Regular Rule

A PROJECTED TEXT for the new Third Order Regular Rule (replacing the 1927 Rule) is completed. We joined our five other colleagues of the Work Group of the International Franciscan Commission in Brussels from May 10-24. Supported by the prayers of Franciscans around the world, we were able to conduct our meeting in a spirit of harmony and honesty that exceeded our fondest hopes. In our last report¹ we expressed particular concern about certain issues regarding our history and tradition, especially that of the *propria indolis*, the specific charism of the Third Order Regular. We believe that the Brussels text achieves an acceptable resolution of these concerns. At the completion of our session, the Work Group members voted to accept all articles of the draft unanimously. The International Commission members, in turn, accepted the draft with two minor modifications, and the International Franciscan Bureau members accepted the text unanimously. We are convinced that this accord is evidence of the fruits of the Holy Spirit working in and beyond the consultation of more than four hundred congregations of the Order.

A total of 205 congregations, 16 provinces, and 2 research committees (U.S.A. and England) responded to the Reute text. Responses were in ten languages, and came from thirty countries. This is the most extensive consultation ever undertaken in TOR history. In the United States 82 major superiors were invited to participate. Of that number five declined the invitation. The Federation of Franciscan Sisters of the U.S.A. received a total of 125 responses from general, provincial, and regional superiors or consultation committees. Of the 125, 59 represented official congregational responses. The others were reports from various commissions or sub-groups within congregations participating. While every response submitted was studied and utilized in the report of the U.S.A. consultation (this written report is on file in the office of the Federation), only the official reports of major superiors were tallied when a numerical vote on some questions had to be taken.

On the international scene, 105 congregations approved the Reute text totally. Only a handful rejected the text outright. The rest of the congregations offered amendments. These proposals were thoroughly studied and, in large measure,

¹Thaddeus Horgan, S.A., and Margaret Carney, O.S.F., "The Third Order Rule in Progress," *The CORD* 31 (June, 1981), 164-70.

adopted. Of the 125 U.S.A. reports 112 approved the project, but 103 of these offered amendments. One congregation totally negated the Reute text and the remainder expressed significant dissatisfaction preventing their full approval.

A primary goal of this Rule Project is to preserve unity amidst the diversity of TOR Congregations and within the larger Franciscan family.



A primary goal of this Rule Project is to preserve unity amidst the diversity of TOR congregations and within the larger Franciscan family. This desire was evident from the responses of the congregations. The fundamental concern alluded to earlier of how best to express the specific charism of the Order was all important in our deliberations. Throughout the process the question of articulating the TOR charism has surfaced inevitable tensions. (For instance, in the U.S.A. consultation, 82 answers called for relating the charism primarily in terms of *μεταβολα* or continuous conversion; 25 offered other positions reflecting significant differences of opinion on this matter. On the international level, the same variations were in evidence.) Our challenge, then, was to produce a text that could resolve the differences in history, experience, and perception, and still meet the needs of congregations of the apostolic life, and congregations of various cultures and historical origins. We also had to harmonize the positions of the prior texts: the French Rule with its emphasis on poverty and minority, reflecting the deep bond uniting many TOR congregations to the First Order; the Madrid Statement with its emphasis on *μεταβολα*, and its values around the vows, prayer, community, and mission; the Holland Rule with its emphasis on the Vatican II program for renewal; and, of course, the Rule of 1927 which contains all of the values historically transmitted through the four major revisions of the TOR Rule. A study of these documents, and our synthesis of the responses from around the world enabled us to conclude that none of these values contradicts any other, but that they represent different emphases. Our concern was to preserve all of these values. Guided by the directives of the Church to return to the "spirit of the founder," we used Francis's own projection of his form of gospel living found in his words. We feel that we were able to order and present these values in relationship to the basic themes of Francis's vision. When we concluded our text we were able to summarize our synthesis as follows: the Brussels text for the revision of the 1927 Rule presents Franciscan Gospel living as founded upon four pillars: namely, poverty and penance, minority and contemplation. The Brussels text further calls for the incarnation of these values in an aura of simplicity and joy. This synthesis was confirmed in the responses to the Reute text and in responses from

U.S.A. congregations. The International Franciscan Commission also recommended the adoption of this pattern. This became the criterion for choosing Francis's words for the text. His entire plan for evangelical life is projected, but these points are highlighted and, we feel, can be recognized even in those sections not specifically dealing with these topics.

Some other concrete areas suggested in the consultation included insertion of more specific reflection on the sacrament of reconciliation, more use of sources associated with the TOR tradition, as distinct from the tradition of the First and Second Orders, and more use of direct quotations from Francis himself. Each of these suggestions was adopted. There are now 76 citations from Francis with more extensive use of the Rule of 1221, the Volterra Letter, and the Letter to All the Faithful (II) than in the Reute text. Thirty-seven biblical citations can be found. There is also more explicit reliance upon the Testament and Rule of 1221 for the sequence of material. There was a call for a more simplified text. The Brussels text is, therefore, shorter, and the schema is more harmonized in presentation of elements for Franciscan gospel living than the Reute text which tried to follow the sequence of the Rule of 1223 too literally to satisfy the requirements of a renewed document.

Among the problems that surfaced in the consultation was the lack of unified understanding of the nature of a rule. This rule text is a spiritual document. Many, however, treated it as a legislative document and asked for the insertion of specific directives. Regulations are meant for constitutions and directories. These can take into account canon law, cultural circumstances, and specific charisms and histories of given congregations. These, too, should blend inspiration and law and should enable a congregation to express its own founder's or foundress's appreciation of Franciscan life. This Rule must not try to cover all of these requirements, but should present, instead, an irreducible core of Franciscan values and ideals.

When the major superiors of TOR congregations gather in Rome in March of 1982 they will be faced with two crucial questions. The first is whether or not the Brussels text satisfies the requirements of a new Rule that will make it possible to continue the work of reform and renewal of our Order. Their call at this moment in history is not simply to vote for or against specific texts, but to discern together what the Lord requires of all of us at this moment in the Order's history. Secondly, they must determine whether or not they are ready to accept this text definitively and seek papal approval for it, or whether it would be more prudent to allow for a period of experimentation and reflection before seeking papal approbation. Whatever the outcomes of the Rome Assembly, the Project has created the possibility for collaboration, for deepening our identity, and for responding more fully to the demands for renewal. For all that has happened to us, and for all that will happen, let us give thanks to our Creator from whom we receive all good (cf. RegNB 17:17). Ω

Margaret Conroy, OSF Fr. Thaddeus Horgan, S.A.

Salute to Francis

Sandal-footed singer

You were out of tune with other men
but you sang in key with God.

Wanderer of Umbria

You had no place to lay your head
but you called the whole world home.

Rebuilder of the Church

You begged for bricks to build his house;
you fired not stones, but hearts.

O Francis Poverello

You stripped your body of all gold
but you clothed yourself with Christ.

Sister Edmund Marie, C.S.B.

Books Received

- Cumming, John, and Paul Burns, eds., *The Bible Now: Its Meaning and Use for Christians Today*. New York: Seabury Press, 1981. Pp. 208. Paper, \$6.95.
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- Green, Thomas H., S.J. *Darkness in the Marketplace: The Christian at Prayer in the World*. Notre Dame, IN: Ave Maria Press, 1981. Pp. 128. Paper, \$3.95.
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The Franciscan Charism and World Order—II

JOSEPH V. KIERNAN, O.F.M.

HAVING EXAMINED Francis's own charism in the first part of this article, published last month, I would like in what follows to discuss the specific ways in which we Franciscans of today can avail ourselves of our Franciscan charism in the service of "world order," an ideal which of course needs initial clarification.

II. The Franciscan Charism Today

a. *Clarification of "World Order."* Before exploring some of the possibilities that lie open to Franciscans today, it would be fitting to say something more about "world order." Gerald and Patricia Mische have provided us with a thorough analysis of this concept in their book entitled *Towards a Human World Order*. Their analysis encompasses the "straitjacket" of national security mobilization, which prevents all nations from meeting the basic human needs of their people. This straitjacket is the result of unregulated global competition over arms, balance-of-payments deficits, and scarce resources. Mobilization for this threefold competition lowers the priority of person-centered goals and subordinates human/religious values to national security needs. World peace is increasingly jeopardized and the economic and social justice values which are its foundations, are undermined.

There is an interrelationship, therefore, between the problems we meet on the local, national, and international levels. Growing global interdependence demands the cooperation of all people and nations to break out of this straitjacket, and to establish a just world order in which basic human needs will be the highest priority.¹ Therefore the Misches recom-

¹A recent official endorsement of this statement comes from the Presidential Commission on World Hunger. Its major recommendation is that the U.S. Government make the elimination of hunger the primary focus of its relationships with develop-

Father Joseph V. Kiernan, O.F.M., S.T.D. (Catholic University of America), is an associate at Queen of Peace Friary, West Milford, New Jersey. Note that the basic values cited in this article as prerequisites for a human world order were formulated by the Institute for World Order, 777 United Nations Plaza, New York, NY 10017. Further references may be found at the end of Part I of the article, published last month.

ment the mobilization of a multi-issue constituency utilizing existing educational, professional, and religious networks of people.

These networks would come together for a twofold purpose: (1) to understand that national and personal self-interest in our time are synonymous with world interest; and (2) to work together toward a just and humanizing world order. Religious networks such as the Franciscans have a unique and providential opportunity for creative action in this area. Their global networks are already in place waiting to be mobilized.

It has already been stated that a global vision must become central to our spirituality, lifestyle, and ministry. While collaboration for a just and humanizing world order necessarily operate in the socio-economic and political spheres, these spheres have a direct impact on human well-being, and hence are not foreign to the gospel. Economic and political decision-making are value-realizing processes, and a value framework needs to be clearly articulated. Otherwise the operative values remain implicit and oftentimes anti-human.

A global perspective must replace national interest as a frame of reference for policy-making. If we accept the fact that a global vision is essential to Franciscan spirituality, we can only conclude that work towards a human world order should be the context for Franciscan life and ministry to the world.

No social or political movement has any lasting value without the initiatives and support of concerned citizens at the grassroots level. Franciscans can and should have a significant role to play in helping to reverse present national security priorities in the direction of person-centered goals.

b. *Conversion, Prayer, and the Vowed Life.* Given the present situation, how do we respond as Franciscans? The first priority would seem to be that we need to undergo a conversion process ourselves. It must be an intellectual conversion—a careful and realistic reading and analysis of the multi-issued situation as it exists.

The analytic framework provided by the Misches is most helpful for this endeavor. As they point out, however, conversion means more than the acquisition of new data. It also calls for the acquisition of a new horizon or perspective within which to collect and analyze the data.

We then need to mobilize those within the three Franciscan Orders who have the interest and expertise, to clarify further the issues and to disseminate the fruits of their research to the rest of our membership.

ing countries, beginning with the decade of the 1980's. The Commission also states that this priority will strengthen U.S. national security and economic interests. See *Preliminary Report of the Presidential Commission on World Hunger* (Washington, DC: U.S. Government Printing Office, 1979).

. . . the charism of Francis has within it the necessary resources to facilitate our moral and religious conversions. . . .

We also need moral and religious conversions. I have maintained that the present global crisis is rooted in moral values and in our operative spiritualities. While we cannot ignore structural transformations, they will remain empty without a concomitant interior transformation. Thus world order has an inner/outer polarity.

I believe that the charism of Francis has within it the necessary resources to facilitate our moral and religious conversions. We need to make his global spirituality our own: a life of poverty and simplicity lived in the context of thanksgiving, which opens up to the communal welcome of all creatures, permitting us to rest in God's infinite and universal love.

The cultivation of a global spirituality entails the following dimensions:

1. A more intense personal and communal prayer life. Contemplation provides us with an inner experience of the interrelatedness and unity of all life forms on our one earth (Mische and Mische, 335).

2. A greater sensitivity to the dynamic interaction of sacramental symbols and the prophetic function of Christian life. The Eucharist with its various relationships to the hungers of the human family, is the most obvious example. But we need to explore the richness of the other sacraments as well. Penance as the sacrament of reconciliation should encompass not just the personal and interpersonal, but the structural and ecological dimensions of our humanity as well.

3. Reflection on the vowed life within a world order perspective could be another fruitful venture. Poverty calls us to greater simplicity in our personal and communal use of material goods.

Obedience is not just to our immediate superiors, but to the Church. Church leadership: papal, episcopal, and national conferences of religious superiors, have constantly exhorted us to make ministry for justice and peace a central component of our life. Obedience is above all rendered to the Spirit, who speaks to us through the entire People of God. Thus we should hear their aspirations, especially those coming from the poor.

Finally, we take a vow of celibacy "for the sake of the kingdom." We do this in order to be free to devote more of our energies to the universality of God's love. As celibates we form a creative minority, called to be co-

creators of God's kingdom here on earth, witnessing to the fact that God's family transcends all ethnic, religious, and national boundaries. We do not know the time nor the ultimate shape this kingdom will take in God's providence. But we do know that it is already in our midst, that it has a human face, and that all creation is groaning for its full realization.

4. A realization that the essential contribution of the Franciscan Order to the Church is that it bear witness through its lifestyle (cf. *Vocation . . .*, ¶31). This is our first mode of evangelization, taking priority over all other forms of ministry. We are to *bebefore* doing anything.

Those of us living in the more affluent countries where materialism, individualism, and the irresponsible use of material goods abound, have a special challenge to cultivate within ourselves and others a sense of stewardship and ecological responsibility.²

c. *Franciscan Resources at Hand*. The mobilization of already existent religious networks is one of the principal resources for world order strategizing. Franciscans already comprise a global family. While the networks are already in place, the potential remains largely untapped. Transnational economic corporations are already involved in formulating global strategies. Why cannot we do the same?

There are in excess of thirty-five thousand members of the three branches of the Order of Friars Minor alone. Add to this the membership of Second Order, Third Order Regular, and Secular Franciscans, and the many thousands to whom they minister, and we get a glimpse of our great potential.

Education is an inalienable part of the Church's evangelical mission. Religious and secular Franciscans have had no small part to play in this mission. We are involved in education at every level: elementary, secondary, college and university, parish CCD and adult religious education, and even in public educational institutions. All of these provide ready vehicles for consciousness raising within the perspective of world order. Yet most of these units and even programs within each unit, work in isolation with little global perspective or joint strategizing.

The basic question we must ask is this: Are we preparing our students to accept the status quo, or are we preparing them to contribute to the creation of a new world order, imbued with the human and religious values already noted?

²For a good explanation of the ecological crisis as it affects the industrialized nations, and how we as Franciscans can respond to it, see *St. Francis and the New Materialism: A Franciscan Response to the Environmental Crisis* (English-Speaking Conference of the Order of Friars Minor, 3140 Meremac St., St. Louis, MO, 1979).

A start has already been made in trying to lead our people to a sense of social morality and to work for justice and peace. But at this point in history much more is needed to make the perspective of global interdependence the center of our religious education programs at every level. The challenges are great, but the creative possibilities are even greater.

A special word should be said about Franciscan formation programs. Surely our Franciscans of the future are deserving of adequate training for a global perspective and spirituality, if their life and ministry are to be effective. An essential part of the conversion process is the need to be "dis-placed," i.e., to see reality through the eyes of another whose cultural experience is quite different from our own.

The mutual interchange of students and teachers, especially between First and Third World countries, could facilitate the acquisition of a global perspective for both groups. Ministerial opportunities for Franciscan students in other cultures should likewise be strongly encouraged. But this mutual exchange need not be restricted to the period of formation. Franciscans living and working in Third World countries can provide a unique contribution, from their first-hand experience of the deleterious effects of unregulated global competition on the economic, military, and ecological levels.

The Franciscan Communications Center could be an invaluable resource for audio-visual educational aids, helping to clarify the issues. Many other resources could be mentioned, but the important thing is first to realize the existing potential that we already have, and secondly to develop many more vehicles of cooperation among Franciscans throughout the world.

d. *Need for Structural Transformation.* The basic question is not "whether" we will have some form of world order. Rather, it concerns who will be in charge and what values will undergird its structures.

We have already seen that movement towards a more human world order involves simultaneous interior (conversion) and exterior (structural) transformations. As Franciscans we have little difficulty seeing the former as constitutive to our spirituality. But we have much more difficulty in seeing the latter in a like manner.

We are very much at home ministering to immediate needs on the local level. We prefer, however, to leave structural reform to our political leaders. But political leaders work within the present system, and are usually the last ones to whom we should look for making significant changes in that system. Even if they want to, they often feel powerless without our support. The social sciences have greatly expanded our knowledge of the structural dimension of social interaction. In terms of long-range solutions, only structural ones will suffice, and these will come only from growing networks of

concerned citizens.



Action in the public sphere leading to structural change would seem to be an equally authentic expression of the Franciscan charism. Francis's notion of sacramentality could legitimately permit us to see work for structural change as an opportunity for realizing "social grace."

Grace is relational, not a quantitative entity poured into individual souls. It is also universal, being offered to all men and women. Therefore any situation leading to human betterment whether on the personal, interpersonal, or even global structural level, is a graced situation. Some

of the early friars engaged in non-clerical ministry, plying their professions and trades in the midst of the human family. Francis accepted this as an authentic expression of his charism, provided like all forms of ministry it was balanced by prayer and community life (Test; *Omnibus*, 70).

e. *The Ecumenical Appeal of Saint Francis.* The note of interdependence has been sounded throughout this article. Global problems call for global responses, and the cooperation of all people of good will regardless of their religious orientation. As Franciscans we have a distinct advantage because of the broad ecumenical appeal of Francis. The cosmic thrust of his spirituality will especially strike a resonant chord among some of the Eastern religions.

Third World countries are emerging as a major group of actors on the international scene. Projections of population growth up to the end of this century show that these countries will have an increasing percentage of the world's population as well as of the Church's membership (*Vocation . . .*, ¶27). While Latin America is predominantly Christian, Asia and Africa are not, though in Africa Christianity is growing more rapidly than anywhere else in the world. Even so Franciscans ministering in Asia and Africa will have to cooperate with non-Christians from a minority position. The universal appeal of Francis will be a positive factor in their dialogue.

III. Recommendations

a. In light of the global dimension of Francis's spirituality and our heightened awareness that all humanity shares in one fragile ecosystem, we make a concerted effort to explore the implications of a lifestyle of responsible stewardship for the goods of creation, as our primary witness and ministry to the Church and the world.

b. That the world order dimension, as it permeates lifestyle, spirituality, and ministry in an interdependent world, become the primary focus of all Franciscan formation programs.

c. That we bring the world order dimension to every level of our educational ministry: schools, colleges, universities, CCD, Adult Education, and sacramental preparation.

d. That we educate and motivate the laity and Third Order Secular Franciscans to their role as the primary agents of change in the socio-economic and political spheres, in a world that is becoming more and more interdependent.

e. The contemplative dimension is integral to the Franciscan charism and is the primary concern of Second Order Franciscans, i.e., Poor Clares. Contemplation must include a vision of our shared humanity, respect for the dignity of each person, and consciousness of the interrelatedness of all life forms on our planet.

f. That Franciscans in the developed nations in accord with Francis's option for the poor actively fulfill their role of global citizenship in the socio-political sphere, by supporting programs aimed at meeting basic human needs of the world's poor, e.g., the recommendations of the U.S. Presidential Commission on World Hunger and the U.N. Conference on the Law of the Seas.

g. That Franciscans seek to establish linkages with individuals and organizations which promote structural changes in world order institutions, e.g., Global Education Associates and Bread for the World.

h. There is a strong emphasis in the Franciscan tradition on peacemaking. We must activate our constituencies to work to overcome all forms of violence, especially the arms race which threatens the very existence of all life forms on our planet.

Conclusion

I BEGAN THIS PAPER with the statement that the forthcoming celebration of the anniversary of the birth of Francis in 1982 offers us a unique opportunity to re-evaluate how we can incarnate his charism in today's interdependent world. I have tried to map the shape of his charism and its relevance to us

modern day Franciscans, as we move towards the bimillennium.

It is my hope that my efforts will offer a modest contribution to our planning for the future. But it is my more fervent hope that the entire Franciscan family can mobilize all its talents, energy, and creativity, to do its part in bringing about a more human world order, realizing that its very desire to do so is a grace. We have the assurance of Francis's blessing in these efforts:

And may whoever observes all this be filled in heaven with the blessing of the most high Father, and on earth with that of his beloved Son, and the Holy Spirit, the Comforter and all the powers of heaven and all the saints. And I, Brother Francis, your poor and worthless servant, add my share internally and externally to that most holy blessing [Test; Omnibus, 70]. Ω

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- The Vocation of the Order Today*. General Chapter Documents of the Order of Friars Minor. Madrid, 1973.

Franciscan "ritiro" . . .

(house of prayer), located in the foothills of northern Virginia, 80 miles from Washington, D.C., has an opening for one male core member. Please contact Fr. Gerald: Box 72, Boston, VA 22713. Phone: 703/987-8022.

Canticle

Be praised, my Lord,
for my Sister Water
whose embrace first brought me Life.
Flowing
transparent
humble
pure
I dance your gracefulness.



Be praised, my Lord,
for my brother the Sun
who shares his gifts with me—
his energy which enables me to move
his warmth which flows through me as I touch others
his light which illumines my eyes to see the works of God.
He dances in me.

Be praised, my Lord,
for my sister, our Mother the Earth.
Nourisher
life-giver
supporter
strengthenener
weatherer of storms
brown and beautiful,
she shares her gifts with me.
I am growing to be like her—
she dances through me.

Be praised, my Lord.
for my brother the Wind.
Mover
challenger
breather
playful in his happy moods
tender in his gentle breeze—
he shares his dance with me.

Be praised, my Lord,
for my Sister Air.
Transparent
responsive
generous—
she has shared the essence of her being
that I may have the breath of life.

Be praised, my Lord,
for my Brother Fire.
Daring
playful
intense
familiar with sacrifice—
he shares his gift with my spirit
and helps me to worship you.

Be praised, my Lord,
for my Sisters the Stars.
Suns of other planets
who lend their light
to write direction across the universe—
they have shared their gifts with me
that I may find you.

Be praised, my Lord,
for my brothers and sisters
who share humanity with me.
They open their lives to me,
break bread and share wine with me
that I may know and love.
Their tears wash me
their songs strengthen me
their rhythm and their dance speak
the anguish and the joy of our human spirit—
they dance within me.

Be praised, my Lord,
for my Sister
my friend
my mother
Mary
who shares her womanhood with me
her graceful life
her canticle
her Lord.

Be praised and glorified in me, my Lord,
your sinful but repentant servant.

Praise be to you, my Lord
Jesus Christ.
You have entered creation
You have shared life with us
We can call you Brother.

Be praised and glorified, my Lord,
in all creation.
May all your works
proclaim your mighty and glorious name—
El Shaddai
Yahweh
Father
Lord.

Sister Josephine Urbanski, O.S.F.

The Causes of the Clericalization Revisited

LAWRENCE LANDINI, O.F.M.

IN HIS BOOK *The Riddle of Roman Catholicism*, J. Pelikan attempted to sum up the nature of the Church in two words: identity and universality. "By identity, I mean that which distinguishes the Church from the world—its message, its uniqueness, its particularity. By universality, on the other hand, I mean that which impels the Church to embrace nothing less than all mankind in its vision and its appeal" (p. 22). Pelikan's observation is a variation of a theme taken up by many theologians today who speak of the *gathered and scattered* moments of the Church. The Church needs those moments when she celebrates her unique identity, her continuity and the all important bond of love, as well as those moments or longer hours of mission or outreach to the world.

The Friars Minor are no exception to these deep sociological and theological, human and faith, needs. The burden of universality or mission in its scattered moments had most to do with its openness to the clericalized Church of the thirteenth century and the presbyteral character of its mission. But as I said in my article, "The Clerical Character of the Order," published in these pages last month, the identity or gathered moments of the brotherhood were to be in Francis's mind moments of shared equality without caste distinctions.

The inherent tension between identity and universality are evident in the reality of the shorter time spent in gatheredness and the longer time spent scattered in the world or the apostolate. Even in past ages the world or the culture was more often to the fore than was the community of the Church. Most Christians live in the world and go to church rather than live in the Church and go to the world.

These general reflections have led me over the past fifteen years to reassess the understanding presented in my thesis on the causes of the clericalization of the Friars Minor. As I look back upon that initial work, I

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find that the main lines of the clericalization process are there. What I now wonder about is a deeper issue.

In point six of my conclusions, I wrote:

At the core of both the external and internal forces responsible for the Minors' clericalization was the example and the law of the clericalized Church of the thirteenth century which did not possess a developed theology with regard to the place and role of the layman in the Church. Hence, since Francis was the *vir catholicus et totus apostolicus*, who insisted that his brothers live their gospel life in the holy Roman Church, and since he himself placed his Order at the feet of the same Church, giving a splendid example of reverence and subservience to its clerics, the clericalization of the Friars Minor was bound to take place [Landini, *Causes* . . . , 143].

Rather than looking to the Church of the thirteenth century as the core of the causality in question, I now think I should have looked more to the culture of the time with its inherent tensions. My indiscriminate equivocations between Church and culture, hierarchy and society, betrayed my shallow understanding of the inherent tensions within medieval society itself and the particular struggles of the thirteenth century.

Rather than looking to the Church of the thirteenth century . . . [we should look] more to the culture of the time with its inherent tensions.

If I had attended to medieval culture and society in depth and the struggles of the thirteenth century in particular, point six of my thesis might have read:

At the core of both the external and internal forces responsible for the Minors' clericalization was medieval culture itself with its inherent tension between "order" and "alienation" and the particular struggles of the thirteenth century related to the emergence of the laity at all levels of society and their consequent threat to the established "order" and their increasing alienation from a crumbling clerically dominated world.

Unfortunately, I did not treat these deeper issues. Nor do I have space in this article or periodical to rewrite my doctoral thesis. I am grateful for the opportunity to address medieval culture, however briefly.

Ordo and Alienation in Medieval Culture

AT THIS POINT, I am assuming that the reader is convinced of the interplay between culture and Church in every period of Church history. What might not be clear is my association of the dynamic of identity and gatheredness with ordo or order in the medieval period and the relationship of the dynamic of universality and scatteredness with the medieval concept of alienation. Before showing the importance of these relationships, let me address medieval ordo and alienation.

In my thesis I mentioned here and there that medieval people thought hierarchically. The pursuit of learning, for example, is more noble than manual labor within the scheme of medieval values because the spiritual is perceived as superior to the material order (cf. *Causes . . .*, p. 83, n. 32). In this established order of things, laymen were considered inferior to clerics (Ibid., 123). I never worked out, however, the why or whence of this hierarchical perception of reality and its tension with alienation.

Alienation for the medieval mind was both positive and negative. Negatively, alienation is departure from the established order and therefore sinful. Positively, alienation from a disordered world is seen as a good and the process of transcending the ordinary scheme of things is perceived as Spirit-filled.

The interplay between these two dynamics, order and alienation, was crucial in medieval society. Growth and continuity were at stake in the coincidence of opposites. Should the interplay break down, fossilization or gelatinous syncretization had to set in with a vengeance.

In 1967, Gerhard B. Ladner wrote a very perceptive article entitled "Homo Viator: Medieval Ideas on Alienation and Order," in *Speculum* 42 (1967). He quotes from Gregory the Great (†604), one of the most influential moulders of medieval culture, who divided society into three groups: viz., preachers, the continent, and the married. These differentiated groups or orders of clerics, monks, and laity were seen as analogous to the hierarchical order of angels. Such gradation and the acceptance of higher and lower ranks on earth were for Gregory absolutely necessary for peace, love, and concord. "No society," says Gregory, "could exist in any other way than if it was maintained by such a great differentiated order" (cited in Ladner, p. 242, n. 43). Together with this Dionysian passion for ordo there existed within the medieval world an appreciation for alienation, or the vision of man as pilgrim and wayfarer in this world.

The monk was a symbol, according to Ladner, of this coincidence of opposites. He was, at one and the same time, the symbol of ordo with his vow of stability, and of membership (gatheredness/group) in the highest ordo

immediately below Holy Orders.

Because the monk was monos, he was also pilgrim and wayfarer in his single-minded union with God which put him in harmony with all creation and mankind. Alienated from an alienated world, he was in union with all.

The Franciscan movement was born in the height of the medieval world at a time when the interplay between ordo and alienation was breaking down. As disorder progressed, alienation increased. Although Ladner and more recently Barbara Tuchman have identified the critical breakdown with the fourteenth century, there is ample evidence of serious trouble in the thirteenth (cf. Tuchman, 34, 104-05).

Lester K. Little speaks of the profound shift at the time of Francis from a gift economy to a budding, grasping capitalistic economy. Not only feudal relationships but the entire structured order of Christendom began to shake in the thirteenth century. Evidence abounds of mounting tensions between clergy and educated laity. Already in Dante's world, moreover, one finds present the cynic profoundly alienated from himself.

Difficulties with the Church's position on usury and sexuality express themselves in an ever-widening gap between theory and practice. The alienated medieval wayfarer starts to be replaced by the Renaissance fool (cf. Ladner, 257). The seeds and the harsh realities of the medieval breakdown are present even to a Francis of Assisi. Indeed, the needs of Francis's world more than the "mind of the Church" evoked the call for pastoral reform at Lateran IV in 1215. It was the society at large more than the hierarchy that called for doctrinal sermons and repentance culminating in the sacrament of penance. Urbanization and its particular problems with the established moral order are but further manifestations of the profound shift in medieval life.

In a situation of healthy interplay between ordo and alienation, a society can grow and maintain continuity. Something began, however, even in the thirteenth century, to disturb this delicate balance and dynamic. The general result was the breakdown of ordo and a more profound alienation. In particular, the ability of the Friars Minor to maintain their unique identity as a brotherhood of clerics and laymen while reaching out to the world of the thirteenth century broke down.

More significant than the clericalizing legislation from the 1240's onward may be the intransigent attitudes of churchmen and clerical schoolmen who either refused to acknowledge the profound shifts within medieval society or attempted to stop them. Already in the twelfth century, the established ordo was challenged by the apostolic-evangelical movements north of the Alps. Reaction to the layman's involvement in ministry had already been checked in the conciliar teachings about potestas, thereby reflecting a pro-

found theological shift in the understanding of ministry from authorization to the power to confect sacraments and preach.

Francis, as much a *vir medievalis* as a *vir catholicus*, embodied that spirit-filled *elan* which Ladner says medieval men asserted again and again to transcend the status quo through alienation from the ordinary scheme of things (Ladner, 244-45). If he could not win in the scheme of things where preaching and ministry were concerned, he could hope to transcend the established order of things where the relationship of clerics and laymen was concerned in religious life. His brotherhood went against the Gregorian Reform siege mentality reflected in Innocent III's statement: "Laymen, even if they are religious, should not be given any authority over churches or ecclesiastical persons" (cf. Landini, *Causes* . . . , p. 15, n. 45).

The Church was the territory, the Friars Minor were more particularly the battleground in the early thirteenth century when the profound struggle between clergy and laity was fought out. Significant in this battle are not only the piece-meal privileges and consequences given by the Curia to the Order of Friars Minor, but the learned clerics themselves and their own prejudices vis-à-vis the emerging layman of thirteenth-century Europe. The clericalization of the Friars Minor is a sign of the broader Church's failure to deal constructively with an emerging, educated laity.

In my thesis I spoke of the absence of a theology of the laity in the thirteenth century. More conspicuously absent were a pneumatology and an ecclesiology. The failures to resolve the tension between clergy and laity—related to the breakdown of medieval *ordo*—have a direct bearing on the doctrinal pluralism in the fourteenth and fifteenth centuries concerning Church structure and the Reformation positions of the sixteenth century.

The Friars Minor, because of their mission, their scatteredness if you will, because of their identification with a universalistic Papacy, immediately experienced tension with their own unique identity of gathered equality among clerics and laymen to form that *novus ordo nova vita inaudita*. Celano records the sensation the new order of things made "whenever one of the faithful, no matter what his status . . . high or low birth . . . cleric or layman . . . led by the Spirit of God, came to put on the habit of holy religion" (1Cel 31). But as one jurist put it, ". . . its way of life is so new that no precedent in the canon law of the Church can be found for it" (cf. Landini, *Causes* . . . , p. 115, n. 5).

The crisis of equality within the Friars Minor was part and parcel of the larger crisis within medieval society that had to do with the threatening emergence of an educated laity free of clerical tutelage and control. The breakdown of the equality between clerics and laics envisaged in the Rule of 1223 is symptomatic of the failure of Western Europe to transcend the ex-

isting order of things and achieve a new synthesis. How ironic that the living sign of the breakdown should be the clericalization of an Order of wayfarers, pilgrims, and strangers in this world. Should we now fall into the bane of all historians and look for a villain?

The Direction of the Papacy

IN MY ARTICLE on "The Clerical Character of the Order," I indicated that I was too lenient on the Papacy with regard to its role in the process of clericalization. S. J. Van Dijk criticized in a letter: "One cannot exalt the Romanitas of the Friars Minor on the one hand and then state as you have that the Papacy followed the lead of the Order in asking for privileges. You have put it too simply." Without doubt, the role of the Papacy had to be more directive.

The reviewer of my thesis in *Etudes franciscaines* 51 (1969), 305, praised my thesis for demythologizing certain fixed ideas that pin-point responsibility for the clericalization. Aubert Clark, O.F.M.Conv., however, chided me for putting things too softly, for being "a bit too prudent . . . perhaps because the work was a dissertation for the Gregorian University" (*The Jurist* 29 [1969], 304). Coulton's book, *The Failure of the Friars*, exemplifies a strong position: ". . . we find the hierarchy deliberately corrupting the Rule in order to bring the new movement in line with current traditions; and soon the typical friar is no longer the reformer but the willing tool of a worldly Papacy" (172ff.).



While repenting of my softness with regard to the role of the Papacy, I am not prepared to single out that institution or the Curia as the culprit apart from a broader complex context. The process of clericalization flows from the wider struggles associated with medieval *ordo*. Churchmen in general and educated clerics in particular were part of the reaction to the more vast cultural shifts in thirteenth-century Europe.

Perhaps what Francis and the Parisian Masters say about study has more in common than I formerly realized. The apologetics of the Four Masters, e.g., and the other defenders of the mendicants at Paris in conflict with the Secular Masters may be illustrative of the attempt to curtail the breakdown of medieval *ordo* in academia. Fran-

cis's cautious attitude toward studies may very well have to do with an apprehension lest his friars be caught up in such a struggle. The events at Paris throughout the thirteenth century reveal that more is at stake than whether or not learning and virtue are compatible. The issues of academia are fraught with power politics, control, and challenge to the established order for all the parties involved: the Papacy, the clergy, the Friars Minor.

I prefer to see the role of the Papacy within a context. After two centuries of conflict with the Empire, something maddening possessed the Curia in the wake of its victory over the last Hohenstaufen, Frederick II (†1250). The trajectory was set and culminated in the exaggerated papal claims of Boniface VIII's *Unam Sanctam* (1302). The ironic folly of it all consists in this, that by that time, 1302, the alienation of Western Europe from the Papacy was well advanced, and the aura of universal leadership gone forever.

There are other aspects of the causes of the clericalization that deserve examination. I have singled out what I now consider most significant in my on-going study. This article builds upon and expands the great importance I gave to the context of the founding of the Friars Minor in my earlier article on "The Clerical Character . . ." In dealing with the early history of the Order, we can never forget that the *Sitz im Leben* was medieval, conciliar, and change-oriented. In another article, to be published next month, I will consider the so-called "ministry explosion" and its effect on the lay dimension of the Friars Minor. Ω

7

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Song for a Coral Anniversary

Coral is red, is yellow.
Coral's neither
Blood alone
Nor sunlight always shining.
Dark and daytime blended
Give you: coral,
To brush in
Tender tinting on the years.
Love is red, is yellow.
Love is neither
Pain alone
Nor song forever singing.
Praise and penance blended
Come out: coral!
Each for other
In essential need.
Jesus, night and dawning,
You're not either
Way all-flowered
Only, or just Truth's
Fatal accusation,
But my Coral,
My small life mixtured
From Your hope and pain.

Mother Mary Francis, P.C.C.

The Fraternity of Saint Francis in a World of Pieces

DAVID TEMPLE, O.F.M.

THE FRATERNITY which Saint Francis envisioned seemed at first to be a dream. But then it became a reality. We look toward fraternity with hungry eyes because we live in a world of pieces. We have been fractured for a long time. The pretty places of our young lives are fragmented. As Thomas Wolfe wrote, "You cannot go back to the old neighborhood, because the old neighborhood is not there any more."

Families have been splintered. A few decades ago we held our breath briefly over the cry of the frantic wife: "John, come quick! Your children and my children are fighting with our children!" Families are split into factions. When there is family stock that would like to spend life together, brothers and sisters and cousins are scattered by the mobility of our age.

There are long rolls of people who do not belong to anyone. They are refugees. Or they are over the hill. Or they are rootless.

It might appear at first that big combines have reversed the descent into fragmentation. Uni-Best is absorbed by Uni-Corn which is a division of Uni-Site which is controlled by Uni-Verse. But man drops out of sight in these huge accordions which are manipulated in and out. The sociologist tries to pick his way through the maze and find a man at the end.

There is also the deepest fear of the age: that we will literally be blown to pieces.

When Saint Francis took his first steps, the beginning of fraternity was a gift. "The Lord gave me some brothers."

They came one by one.

Bernard came. He had been a piece of the merchandising establishment of Assisi.

Peter came. He had been a piece of the legal intelligentsia. He was soon a brother.

Father David Temple, O.F.M., is a Consulting Editor of this Review. This conference continues our year-long celebration of the eighth centennial of the birth of Saint Francis.

Sylvester came. He had been a piece of the canonical organization of Assisi. Sylvester became a brother. Each of these had known community. But they had not been inflamed by fraternity. Previously they had found organization, but they had not found family. Each responded to the challenge that had originally confronted Saint Francis: If a man lives of himself alone, he really does not live at all. Each faced that further call that had come to the young man of Assisi: If a man gives less than himself, he does not really give at all. In giving, each of these new friars stopped being a piece and became a brother. He surrendered his isolation but did not surrender his personality. He left off worrying about what he had left, because he was too busy thanking God for what he got.

Each [new friar] responded to the challenge that had originally confronted Saint Francis: If a man lives of himself alone, he does not really live at all.

These new friars learned from Saint Francis that, in order to leave off being a piece as one advanced to being a brother, it was necessary to leave some things behind. They had seen this with their own eyes when Francis stood before his father at the bishop's palace. When he stood straight there and utterly alone with the shattered pieces of what had been his world scattered about him, with all his associations disrupted and the ties of his life torn and tattered—then for the first time in his life he was ready for deep fraternity. After he had stood bare before the whole town, he was ready to be a brother. Each seeker who came to be a friar would have to say in some manner that the things that had been gain to him, these for the sake of Christ he accounted loss.

In the early gathering, Francis was picking up the pieces, not because those who came to him were homeless or rootless, but because there was a new kind of brotherhood which would so possess a man that he would never be without home or without roots.

There were others farther out on the fringe of society. Some of these were beyond the last thin line of common acceptance. They were banished. They were lepers. They were brigands. They were down on their luck. When Francis extended fraternity to these outcasts, he was literally picking up the

pieces.

When with clear eye and clean heart Saint Francis saw the universe new, there were not any pieces any more. There were only brothers and sisters.

The followers who came to join Francis were not of one kind. They were men with sharp differences. Often their individuality stood out with rough edge. In the rating of "persons most likely to succeed," Brother Juniper would not have made it. In a test of social graces Maseo might have scraped his head on entering the first room. Rufino would not have come in at all but would have remained outside pondering whether he was worthy to enter.

The brothers were not expected to be of one type. There was no attempt to have them fit into one design, like cubes or spheres. The one absolute requirement was that they surrender to the full brotherhood of the gospel. They were not expected to fit into a slot. They were absolutely required to fit into a life. It was possible to have learned and unlettered men in a family. There could be high and low. The family could embrace the slow and the quick. But it could not thrive with committed and uncommitted. In the early Franciscan circles the decisive factor was not whether a man could follow an argument or follow a plow. The crucial element was whether he was ready to be made anew according to the challenge to love which is in the gospel.

It was clear from the beginning that brotherhood was not going to be automatic. Francis himself did not think that fraternity would come easy. While there would always be something of gift in brotherhood, at long last it would also take work. The creative love of the gospel would do it, if brothers were willing to put their lives into the gospel effort.

In the whole striving toward brotherhood, Christ was the center of fraternity. Saint Francis found Christ present in every man. He found him in all creation. Saint Paul had written that Christ was the eldest of many brothers. Francis proclaimed that Christ was the first of brothers for the Penitents of Assisi. Saint Francis discovered that in Christ he could pick up the pieces not only of humanity but of all creation.

The first brothers understood well that it was Christ who brought them together. To them it was clear that it was the love of Christ that made them family.

When the new friars shifted back and forth between the Little Portion and Rivo Torto, they knew well in their hearts that in this kind of looseness a few people could easily get lost. But it was Christ, the center, who held them



together. When the eight brothers went out two by two to the four parts of the world, it could conceivably happen that a couple would not come back. But the love of Christ which had sent them out drew them together again.

When Saint Francis went among the lepers, he called them his Christian brothers. When he expected the novices to live with the lepers he knew well that it was only the love of Christ that could get them there and keep them there.

When the first creaky years of growth were past and the brothers assembled in leaping joy and bounding numbers at the Chapter of Mats, it was in truth and in deed the love of Christ that sealed the 3,000 together.

The community life of the early Church has always been a cause of delight and wonder. Before the time of Saint Francis there were those who were so stirred by this life of the first Christians that they set themselves to do the same thing. They wanted to be of one heart and one mind. They sold all that they had. They possessed everything in common. Francis knew all this and admired it. But he wanted to go one step farther.

Saint Francis never once mentions the Acts of the Apostles. He concentrated on what made the Acts possible. And that was the gospel. When he said: "All you are brothers," he was quoting from the gospel. When he was excited about the joining together of the brothers in common meeting, he was thinking of the two or three gathered together in the gospel.

Before the time of Saint Francis, in the religious life there flourished the *vita communis*. In this the pieces came together in a design that had order and tranquility and discipline. There was clock-work and there was something more in common regard and esteem and respect. It was all very good, but Francis was thinking of something more. His vision went below the most profound depth of the *vita communis*. For Francis fraternity was born of the spirit. Fraternity made community into family on a gospel basis.

It was in the power of the Spirit that the pieces came together. It was by the action of the Spirit that the reality of fraternity was effected. It was the power of the Spirit that, in the first brave days of the Order, united a merchant's son, a farm boy, a knight, and a nervous nobleman. It was the Spirit that kept them one as others, including a few robbers, would join at Francis's invitation. It was the integrating and unifying power of the spirit that put the pieces together. Ω

Francis 1181—A Franciscan 1981

The child born in Assisi into
the Bernardone family in 1181
grew to be—

FRANCIS—
a man of great desire

FRANCIS—
so much in love with God

FRANCIS—
told to rebuild the Church

To be a FRANCISCAN in 1981,
I must—

be full of desire—
guarded by poverty

be in love—
freed by chastity

rebuild the Church—
directed by obedience.

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

Book Reviews

Merton: A Biography. By Monica Furlong. New York: Harper & Row, 1980. Pp. xx-342, including index. Cloth, \$12.95.

Thomas Merton. By Cornelia and Irving Süssman. Garden City, NY: Doubleday Image Books, 1980. Pp. 171, including index. Paper, \$3.95.

Reviewed by Brother Bill Barrett, O.F.M., a member of Holy Name Province who lives and works at Saint Francis Inn, a soup kitchen and house of hospitality in Philadelphia.

More than twelve years after his death in Bangkok, Thomas Merton's life still evokes curiosity and controversy, often mixed with a good bit of reverence. Fortunately for us (and probably for him), Merton's biographers are little inclined to the pious sort of hagiography he was forced to produce in his first few years in the monastery. Several new biographies of Merton have recently appeared, though not yet the official one commissioned by his literary trustees. Originally to have been written by John Howard Griffin, it was slowly halted by Griffin's illness; even before his death last year, it was taken up anew by Michael Mott, and will be some time yet in the making.

Merton himself began the public examination of his life with *The Seven Storey Mountain*, his 1948 autobiography written soon after he entered the Cistercians, and through his published journals such as *The Sign of Jonas* and *The Secular Journal of Thomas Merton*. With these texts, and with his other prolific writings, each new biographer must contend. But from this straightforward starting point provided by the subject himself, each biographer

begins the strangely difficult search for the monk.

With *Merton: A Biography*, Monica Furlong makes a substantial inquiry into his paradoxical life. Furlong is fascinated with Merton's monastic heart, with his conversion from despising the world below his Trappist perch to embracing the world as it swirled merrily around his hermitage. Understanding that the monastic life could never be very easy for one like Merton with his keen perception and "the equipment of an artist," Furlong discusses his correspondence over the years with Benedictine Jean Leclercq; in it Merton agonizingly sorted out his strong desire to forsake his Cistercian community for an even stricter monastic life. Nevertheless, as the author also points out, Merton did reach a conviction, by the end of the 1950's, and periodically reiterated it, that he would end his days as a monk of Gethsemani.

Furlong writes fondly of the warm and human person Merton clearly was. She approvingly mentions a letter to Rosemary Ruether in which he defines a monk as a "mere man," not a monastic stereotype or cartoon. She senses how difficult his life was at times, he who wrote to a friend experiencing divorce, "You think I got fun here? Man, you think more. You think I got no angst? Man, think again. I got angst up to the eyes." And to a monk of Gethsemani away for studies, on the frightening possibility that some might try to take Merton for a model, ". . . anyone who imitates me does so at his own risk. I can promise him some fine moments of naked despair."

That Merton's life is clearly almost

everyone with even the most superficial acquaintance with his story. Taking courage in his experience of forgiveness, Furlong risks naming the sin that Merton only alluded to. From a long letter to Catherine Doherty when he was preparing to join her in Harlem, and from oblique references elsewhere, Furlong mentions that Merton fathered a child while a student at Cambridge in 1933. Merton admitted that his unnamed transgression "definitely demands a whole life of penance and absolute self-sacrifice."

But it is really his growth, through the monastic life, that is the focus and concern of Furlong's study. He may have begun his journey along the *via negativa*, but in Merton the road takes a new twist. Though he did indeed say, "And so I will disappear" at the end of his address on "Marxism and Monastic Perspectives" just before his solitary death, Furlong speaks the whole truth. The videotape of his address shows Merton saying, ". . . and so I will disappear and we will all go and have a coke or something." Together with the delightful detail that on the night before he died Merton ate at Nick's Hungarian Diner in Bangkok, this exact quote of his last recorded words gives a perspective on Merton that he would undoubtedly prefer. One can't help liking this monk who "loathed Wagner" and wrote in his journal of a quick visit to New York City, "Anything but soulless, New York is feminine. It is she, the city. I am faithful to her. I have not ceased to love her to the last gasp of this ball point pen . . . (Pen runs out)."

Furlong does not neglect Merton's lifelong concern with the crises of civilization, of social justice, though neither does she make it clear that his writings against racism and nuclear war were constant, early, and influential far beyond expectation. Even before enter-

ing Gethsemani, he wrote to Catherine Doherty, "The first thing to do is to feed the poor and save the souls of men . . . , first of all at the cost of our own appetites, and with our own hands, and for the love of God." In his early journal *The Sign of Jonas*, he expressed his hope for "small agrarian communities in the country," one of the main principles of the Catholic Worker movement. It comes as no surprise, for Merton wrote to Dorothy Day in 1965 that "If there were no Catholic Worker and such forms of witness, I would never have joined the Catholic Church."

Not least of the joys of Furlong's book are several rarely seen photographs of Thomas Merton by Ralph Eugene Meatyard, a Kentucky photographer whose playful portraiture produced a number of good icons of Merton.

Despite many strengths, there are some unfortunate errors in the Furlong book. One of the strangest mistakes is the author's inaccurate citation of the Thomas Merton Collection; the correct address is T.M.C., Friedsam Memorial Library, Saint Bonaventure, NY 14778. To complicate the problem, several letters held in this Thomas Merton Collection at Saint Bonaventure University are cited in footnotes as in the Thomas Merton Study Center of Bellarmine College. It appears that although these collections are distinguished in the book's acknowledgments, all footnote citations are made to the T.M.S.C.

There are other footnote confusions as well. For example, notes 22 and 23 on page 307 should be dated 1967, not 1962. Some inaccurate references are made in the text, apparently problems of proof-reading; for example, the second note on page 294 should read no. 9, not no. 19.

For all that, the references in Furlong's biography are helpful. Mistakes, never excusable in a book of this sort, are at

least not crucial to any arguments of the text. Would that this could also be said of Cornelia and Irving Süssman's Thomas Merton! Unfortunately, the Süssman book makes little attempt to locate the Merton writings it cites through notes or references. Disembodied lines from his poems head each chapter, but real effort is required to discover where they are pulled from. Most of the quotations from his writings are utterly without reference, so that *The Seven Storey Mountain*, his autobiography, and *My Argument with the Gestapo*, his novel, can be easily confused by a reader not familiar with both. In fact, a description of a summer holiday in Scotland during his student days is straight out of *My Argument with the Gestapo* without any acknowledgment that this source is, to say the least, fictionalized.

The Süssmans, unfortunately, do us no service here. For those who can read this book without need of footnotes, there are no new insights; anyone seeking a good introductory biography would be better off with a work that cited its sources. Merton's great crisis, which is identified by Furlong, remains nameless here. Indeed, one might infer from the Süssman book that his problem was no more than chronic self-pity. There is even mention of the wholly unsubstantiated theory of Merton's death by electrocution: that "the C.I.A. could have got into the room and arranged the accident before Merton came back from lunch. The rumors are still flying around Asia." Biography is not made of rumors and novels, but this is not clear from the Süssman book.

Finally, the cover picture on this book, mistakenly ascribed to Brother Patrick Hart, is a badly cropped picture of Merton. The original uncropped picture, taken by Philip Stark, shows Mer-

ton with his arms around his brother monks Pat Hart and Maurice Flood.

The Furlong biography is, despite a few errors that warrant correction, a fine and worthy book; the Süssman biography, with regrets, will not serve.

Spiritual Theology. By Jordan Aumann, O.P. Huntington, IN: Our Sunday Visitor Press, 1980. Pp. 456. Paper, \$18.95.

Reviewed by Father Regis Armstrong, O.F.M.Cap., a member of the staff of the Franciscan Institute.

A review of the list of recent publications in the field of spirituality indicates the lack of any systematic, in depth study of spiritual theology. Many priests and religious might sigh in relief at this phenomenon, for the memories of hours studying the systematic presentations of Tanquerey, Garrigou-Lagrange, or de Guibert are still fresh. Yet the time for publishing a volume such as *Spiritual Theology* is right, since the plethora of books concerning religious experience, attitudes in prayer, spiritual direction, etc., needs some basic framework or plan in order to achieve some cohesion. This publication is one of the most comprehensive works on spiritual theology written in recent years and presents an orderly exposition of the spiritual life which is classical as well as contemporary.

Father Aumann, a Dominican friar who is well known to any reader of *The Priest* magazine or the 39-volume *Cross and Crown Series of Spirituality*, has updated and revised much of the material presented in *The Theology of Christian Perfection*, a book which he co-authored with Antonio Royo in 1962. In the fourteen chapters of this book, he considers almost every area of the Chris-

tian spiritual life: the meaning of spiritual theology, the centrality of the Incarnate Word in the spiritual life, the workings of grace and its gradual unfolding in the mystical life, the means of growth in holiness, e.g., conversion, the sacraments, the practice of virtue, spiritual direction, and the discernment of spirits. The strength of this vast undertaking lies in the author's systematic approach and the manner in which he develops this approach through his basic definition of spiritual theology.

Much of this systematic approach stems from the Thomistic background of the author. Even a superficial reading of this book will enable a reader to perceive the classical Thomistic framework with its clarity, clearly delineated lines of development, and penchant for defining and refining the concepts of the spiritual life. Nonetheless, Father Aumann has attempted and succeeded in entwining many contemporary authors, spiritual phenomena, and interests into the body of his text so that there is a fine synthesis of classical and contemporary insights into the development of the human person as a spiritual being. In order to study these sources and discover their merits, the author has provided an excellent set of footnotes which contains up-to-date editions of many once popular writings.

In this context, however, it is unfortunate that the author did not use many of the non-Thomistic sources as means of underscoring some of the deficiencies of the Thomistic approach to spiritual development. In addition, a

weakness of the book is its failure to present outlines and appropriate bibliographical suggestions concerning the other schools of spirituality. This is more unfortunate in view of the phenomenal success of the *Classics of Western Spirituality* series published by Paulist Press and the growing interest in the history of spirituality in the Christian tradition.

As a professor of Spiritual Theology in both Franciscan and non-Franciscan institutions of higher learning, I was disappointed that there was no mention of the richness of Saint Thomas Aquinas's contemporary, Saint Bonaventure. The Prince of the Mystics, as he has been called, brought the magnificent medieval mystical tradition into a marvelous synthesis and produced in his *Soul's Journey into God* a *summa* of mystical theology which parallels Saint Thomas's *summa* of systematic theology. The witness of history, moreover, manifests Saint Bonaventure's influence on the traditions of the English and Spanish mystics. Thus he is a figure in the development of Christian spirituality who should not be overlooked.

Nonetheless, this book is a valuable contribution to the field of contemporary spiritual literature. It should be very helpful not only to seminary professors and religious formation personnel, but also to many lay leaders, cur²silltas, teachers, et al., who are attempting to guide, develop, or discern the promptings of the Holy Spirit in the lives of those who are eager to grow in Him.



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