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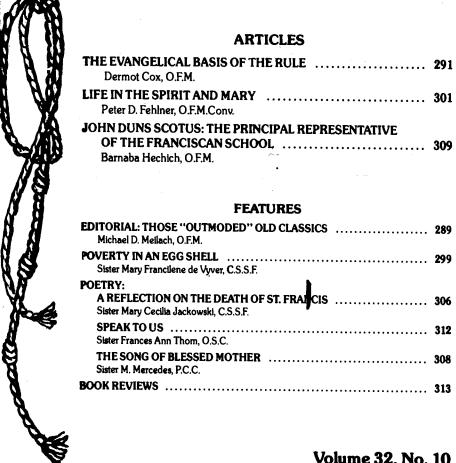
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NOVEMBER, 1982

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The CORD

A FRANCISCAN SPIRITUAL REVIEW



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The CORD

A Monthly Franciscan Spiritual Review

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The illustrations for our November issue have been drawn by Sister Kay Francis Berger, Joliet Franciscan.

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

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics'
EpCust: Letter to Superiors'
EpFid: Letter to All the Faithful'
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
'I, Il refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis 2Cel: Celano, Second Life of Francis 3Cel: Celano, Treatise on Miracles Fior: Little Flowers of St. Francis LM: Bonaventure, Major Life of Francis LMin: Bonaventure, Minor Life of Francis LP: Legend of Perugia L3S: Legend of the Three Companions SC: Sacrum Commercium SP: Mirror of Perfection

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

EDITORIAI.



Those "Outmoded" Old Classics

In Our Novitiate Days, longer ago than I care to admit, we had this list posted, in the novices' library, of Franciscan classics we were expected, somehow, sometime before year's end, to have read and assimilated. David of Osuna comes to mind, along with David of Augsburg, Celano, the Fioretti, and of course Bonaventure's Lives and the writings of Francis himself.

Few people, asked to accompany a friend to a Metropolitan Opera performance (assuming, of course, that they can stand opera at all) would be likely to reply, "But I saw Aida already." More to the point, few Christians would counter the recommendation of a spiritual director that they read Scripture regularly, with "But I read that already." Yet one does speak with Franciscan religious who make that very point regarding the early sources of their ideals. What is one to make of this attitude?

To begin with, one may frankly admit that the Franciscan classics are not invariably sparkling literary gems, and one certainly would not want to push the comparison with Scripture to the point of claiming for them divine inspiration and inerrancy. But there is not a complete disparity among the cases cited. For instance, there is a genuine, valid, and important analogy to be drawn, and appreciated, between the New Testament, on the one hand, as the sometimes onthe-spot and alternately immediately after-the-fact record of the lived experience of Christianity's birth, and, on the other hand, the earliest records of Franciscan life, doctrine, and spirituality.

In fact, there is even some validity to the aesthetic comparison drawn above. Scarcely a theologian in Christian history (St. Bernard of Clairvaux, and St. John of the Cross do come to mind) has wielded a pen with Bonaventure's artistry—and again, one thinks of the poetry of Jacopone da Todi.

A second important factor involved in the widespread inattention to the Franciscan classics may be the archaic language of the available translations, a drawback easily enough remedied given the requisite motivation (market?), as witness the number of biblical translations in English.

A final word: to recommend the tried and tested is not to slight or disparage the new. Each serves a different, and equally important purpose in the spiritual nourishment of the contemporary Franciscan. Both types of literature are to be made more widely available, we understand, in the Franciscan Institute's new Franciscan Pathways series just inaugurated in commemoration of our Holy Father's Eighth Centennial. Auguri!

Fr. Michael D. Mailand, Jan

IPC Reports

Volume 29

(A Publication of the Conventual Franciscans of North America)

Every year the Conventuals of North America meet to discuss some of the central issues of their Franciscan vocation. The talks are then published in the IPC Reports. Nine articles appear in Volume 29, touching on Franciscan approaches to such topics as the Eucharist, prayer, missions, Conventualism, the Sacrum Commercium, ecumenism, and evangelization. Volume 29 of the IPC Reports should prove a valuable resource to those interested in Franciscan studies.

Copies are available at \$9.00 apiece, including postage. Make check payable to ''IPC Reports,'' and send to

IPC Reports—Editor St. Hyacinth College & Seminary Granby, MA 01033

The Evangelical Basis of the Rule

DERMOT COX, O.F.M.

WHAT IS IT THAT distinguishes the Franciscan way of life? How do we differ from other Orders which also follow the Gospel? The opening words of the Rule that we now profess tell us that "the life of the Friars Minor is to observe the Holy Gospel of our Lord Jesus Christ, by living in obedience, without property, and in chastity." Here we can distinguish two statements: (1) observance of the Gospel is the substance of our life; and (2) the three vows are the concrete means we use. In effect this means that the vows form the structure of all religious life, and there was no other way Francis could form a religious order. The truly Franciscan insight is found in the first part: "to observe the Gospel." Yet what does this mean? Francis tells us in his First Rule: The life of the brothers is "to follow the doctrine and footsteps of our Lord Jesus Christ" (RegNB I.1). So it seems that by "Gospel" Francis means the life and activity of Jesus himself (cf. G.C., O.F.M., I.1).

Jn. 14:6-7: Christ, "The Way, the Truth, and the Life"

THE LORD JESUS SAID to his disciples: "I am the Way, and the Truth, and the Life. No man comes to the Father but by me" (Adm. 1). This short citation could be called the nucleus of John's conception of Christian discipleship. It is taken from the first of Jesus's farewell discourses to his disciples. Already, in 13:34–35, Jesus has given them a new way of life: "Love one another as I have loved you." This, for John, is not a casual exhortation. It is his summing up of the mission Christ himself had received from the Father, and it contains the essential message of his life, teaching, and death. "As I have loved you" is

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the key. What Jesus is offering is a fellowship with himself in a particular kind of love. He is concerned with a mission he has received, a task he has to accomplish. So what he is leaving the disciples in this new "commandment" is a task, just as what he himself has received from the Father is a task: to spread the revelation of God's own love. That is, to preach the fact of salvation. From this mutual love and fellowship of Jesus and those whom he has called comes a turning outward towards others, a concern for others that they may share this love. Christ is essentially the revelation of the Father's love, planned since the beginning of time. This is the love the disciple is to share with others. Christ reveals the Father, and the disciple in collaboration with him carries on this revelation.

This, then, is what Jesus warns Thomas of in the specific verses used by Francis. He, Jesus, is the only means to salvation, and this itself is the end of discipleship. He alone is the norm, the definitive revelation of God's plan of salvation. So it is immediately clear that there is no moral implication in Jesus's claim to be the "Way." He is not setting himself up as a leader to be followed, nor is he establishing a way of life for the disciples to imitate. He is declaring what he is. He is presenting himself as the one road to universal salvation and inviting the disciples to share with him the task of preaching and effecting this salvation.

Gradually [Francis] came to understand the full implications of poverty: stripping oneself totally, so as to . . . meet the challenge of the Gospel.

Now, this invitation is a gift of faith. We are told here that "no one can come to the Father but by me," but we have already been told that "no one can come to me but by the gift of the Father" (Jn. 6:65). All vocation is a gift of faith. But faith implies Baptism; so we see how vocation to discipleship is rooted in Baptism (cf. Lumen Gentium, ¶44). Therefore the vocation of the disciple is to preach by his life the

Mt. 10:6-10: "Go forth and preach: The Kingdom Is at Hand"²

Preach as you go, saying, "The Kingdom of Heaven is at hand." Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay. Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals nor a staff.

ON THE MORNING of the 24th of February, 1209, in a small wayside chapel somewhere near Assisi, Francis heard the Gospel read at Mass, and the whole tenor of his life was changed. It was the Gospel of Matthew, the great Ecclesiastical Gospel, and it spoke to the point: "Go forth and preach, the Kingdom is at hand" (1Cel 14ff; 2Cel 12; LM II.4).

Celano tells us that Francis understood the global meaning of this text. Whether he did or not, it is up to us to understand it, because it is the foundation stone of the Rule. If we can say of any text, "This is the basis of our life," then it is Mt. 10:6–10. What do these verses mean?

If the Gospel of John gave us fellowship with Christ in a common task, Mt. 10 (and its parallel text Lk. 14) gives us the means by which we can accomplish it, the basic conditions for the following of Christ. These texts contain, in very simple terms, the challenge of the apostolate: only those who have broken all human ties are able (not worthy, able!) to function as co-workers of Christ in preaching the Kingdom. The text of Matthew is what Francis called his "vocation to most holy poverty"; yet in fact it could be more fittingly called a mandate of efficiency. There is a job to be done. What is the best way of setting about it?

In this chapter the apostles are given the terms of their vocation. They are authorized to preach the Kingdom which has been inaugurated by Jesus, and their powers are accordingly determined by a precise historical event. They are rooted in the History of Salvation

^{&#}x27;In v. 6 εγω ειμι η oδos, the definite article is significant.

²The Vulgate edition, used by Francis, has the words, "euntes autem praedicate dicentes: Quia appropinquavit regnum coelorum."

(cf. G.C., O.F.M., I.3). This is borne out by vv. 6-8: "Go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons." These are the usual signs of the advent of the Messianic times.

What follows, therefore, in vv. 9-10 is not an ascesis, a voluntarily accepted form of motivation or renunciation, but a professional code. If you join the army, the uniform is not something you can opt to wear as a disciplinary extra—it goes with the job. The disciples are not given poverty and renunciation as a special extra call, as a supplementary discipline to make them holier. These are geared to their professional task. The work is already begun, the alert has sounded, the action stations are already determined. Verses 9-10 merely specify the necessary conditions of existence that make the preaching of the Gospel possible.

This, then, is the text that became Francis's inspiration for a new way of life, the basis of a new rule of Gospel poverty (cf. Hardick, 15). Therefore, if he was inspired by God as he tells us in his Testament, we can reasonably take our concept of poverty from this text; and poverty, both here and in related texts, is a form of life conditioned by the needs of the apostolate. It is therefore neither a "virtue" of poverty nor a "counsel." It is a man stripping to do a job, a discipline that is a necessary corollary to the urgency of the Gospel. I suggest that if a friar is doing his job effectively, he is practicing Gospel poverty. For poverty here in Matthew means availability.

Furthermore, this vocation can function only within the Church. The mandate of Mt. 10 is specifically addressed to "the Twelve." Almost certainly this is meant to remind us of the "twelve tribes of Israel." The new "Twelve," the apostles, are called to a special function within the new People of God. Their vocation is to form the New Israel, and so it can be realized only in an ecclesial context.

Thus we can conclude that according to Mt. 10:6-10 there are two necessary characteristics of Gospel "poverty": (1) what Gabriel Marcel calls disponibilité, i.e., availability for the preaching of the Gospel; and (2) functioning in and for the Church.

Mt. 10:37-39: He Who Loves Father or Mother More Than Me

THE TEXT OF MT. 10:6-10 that we have just seen does not stand on its own. It is related to a companion text at the end of the chapter, vv. 37-39:

He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.

This is a summary of Christ's mandate to his apostles as Matthew sees it. While the preceding part of the chapter dealt with the apostle's public function, this tells us about his personal involvement with Christ. Commitment to the preaching of the Gospel is also an internal hazard, a dangerous private adventure as well as a public risk. If you give yourself to Christ, be prepared for him to take all you have!

This warning occurs in both Mt. 10 and Lk. 14:26-27, with only minor changes (Luke has "hate" in place of Matthew's "love more"). Let us take a look at both texts.

Both insist on a total availability and a total giving of self by all who accept the apostolic vocation. But this leaving of home and family, this renunciation of goods and possessions, is seen in terms of sharing the mission of Christ. Perhaps this can be clarified by taking a look at Lk. 14:26. What does the Evangelist mean here by "hate" (μισειν)? With this word we are in the context of Old Testament Wisdom, particularly Qohelet, where the



Hebrew term sán'a means a voluntary evaluation of things, a weighing of the relative worth of temporary values and permanent ones. When we add to this the fact that for the Old Testament "temporary goods" are also divinely created, we see just what is involved. Man must be willing to put even worthy things into second

³The use of eyyixev in v. 7 is determinative.

place so as to be free to answer the pressing needs of the mission.

The call to "take up your cross" is a plain historical statement: be ready to face even death "for my sake." Readiness to give up even the ultimate good (life itself) means a total commitment, a total availability.

To be prepared to "lose one's life for my sake" in the context of Mt. 10:39 has an apostolic connotation. The qualification "for my sake" is clarified by Mk. 8:35, where it is seen to mean "for the Gospel." This is the purpose of our self-emptying. But equally clearly in these texts we can see that this service of the Gospel, which makes such radical demands on the disciple, is a co-service with Christ, who is no longer "Master, but Friend." It is a shared task and a shared life. By placing ourselves thus radically at the service of God's saving plan we draw closer to the Lord, who was himself totally committed to this task.

Conclusion from the Gospels

FROM OUR ANALYSIS of texts in John, Matthew, and Luke, we can conclude that the whole mission of Jesus himself is seen in terms of what he is: Messiah and Saviour. This gives its character to what he does. All his activity must be interpreted in the light of this fact. The call to follow him as a person is therefore seen to be a call to share in this activity, and the following of Christ is rooted in the History of Salvation. We are called for a purpose, and the implications of the call are determined by this purpose. (The opening of the Markan narrative places the whole story of Jesus in this context.) Thus the leaving of home and family and the renunciation of possessions are seen in terms of sharing the mission of Christ.

This conclusion we have reached is not just the fruit of two or three isolated texts. It has been made abundantly clear throughout the Gospels. For instance, in Mk. 1:16, where the call of Jesus to Simon and Andrew is put in categories of their old function (fishermen)—"fishers of men"—the old profession with its way of life is replaced by a new profession and a new way of life (an idea found also in Lk. 5:10). In Lk. 9:59 we see how even the most basic human piety is dispensed with so as to enable men "to preach the Kingdom":

To another he said, "Follow me." But he said, "Lord, let me go first and bury my father." But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the Kingdom of God."

So it is clear that within the Gospel perspective the fact of following Jesus necessarily involves taking part in his mission. The call to

"follow Jesus as shown in the Gospels" (Perfectae Caritatis, ¶2; G.C., O.F.M., I.2) is a call to collaborate in the building up of the Kingdom. Therefore the exigencies of this call—to which Francis gives the general title "most holy poverty"—must not be interpreted as calls to asceticism, nor as virtues or counsels. They are imperatives, part of an essential connection between vocation and mission. The tools of the trade, you might say.

Is This the Way Saint Francis Interpreted the Texts?

WE HAVE SEEN what the following of Christ means in the Gospels. Did Francis realize all this when he wrote that the Rule of the Brothers was to "observe the Holy Gospel of our Lord Jesus Christ"? He used the basic texts, but did he understand them as we now do? We have a certain amount of evidence from his own writings and from contemporary documents to show that he had quite an adequate knowledge not only of the letter, but especially of the spirit of the Gospels.

- In his First Rule the words he uses are much more in line with what we have seen: "The Rule and life of the Brothers is this: namely, to live in obedience and chastity, and without property, and to follow the doctrine and footsteps of our Lord Jesus Christ." He immediately adds the Gospel texts from Matthew and Luke that deal with following Christ, taking up one's cross, and hating father, mother, and family.
- In the ninth chapter of the same Rule, speaking of poverty, he reminds us that Christ became poor "for our sakes."
- In the Vita Prima Celano makes two interesting statements: (1) that Francis understood the "global meaning" of the text of Mt. 10; and (2) that he "founded the Order of Friars Minor . . . and consecrated himself unreservedly to Christ to follow the life and footsteps of the apostles."

Conclusion: The Franciscan Intuition

HOW DID FRANCIS SEE the friars following Christ in practice? At the time of which we speak the idea of a radical Gospel poverty was common enough, and Francis had many rivals. But he differed in one essential way from these other "poor men" of the Thirteenth Century. To him it seems that the Gospel was not primarily a teaching. It was the revelation of the life and work of Jesus the Messiah, who to him was specifically "the Way, the Truth, and the Life" (Adm. 1; cf. Esser,

111). As we have seen from the Gospel of John, this insight is the summit of the theology of the apostolate. The apostle, sharing in the mutual love of Father and Son, turns outward to the world so as, with Christ, to glorify the Father. This love is essentially mission-oriented, and demands a total availability, a total stripping of self so as to be able to preach the Gospel unhampered by worldly goods or loyalties. This is why the monastic life held no attraction for Francis and why he refused to accept any other rule, "whether that of Saint Augustine, or that of Saint Benedict, or that of Saint Bernard" (Verba S.P. Francisci, 5). With the structures demanded by their special concerns for worship, manual labor, and contemplation, they lacked the flexibility he wanted in his Order. So he wrote a new rule that would represent more truly the life of the apostles, and that would be free enough for the friar to answer the needs of the Church, wherever these might occur and whatever type they might be. Within fifty years of the writing of the Rule friars were everywhere, doing everything-teaching, preaching, travelling, on the missions, praying—even lecturing in the university!

In the Gospel texts of Mt. 10:19 and Lk. 14, Francis saw the way to achieve such availability. At the beginning it was probably the external poverty of Jesus that appealed to Francis, as it did to many others at the time. Gradually he came to understand the full implications of this poverty (Esser, 155) and saw it for what it was: stripping oneself totally, so as to be totally disponible to meet the challenge of the Gospel—to go freely on this private and public adventure. Ω

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Poverty in an Egg Shell

SISTER MARY FRANCILENE VAN DE VYVER, C.S.S.F.

PERHAPS IT'S THE 800th anniversary year that keeps causing me to reflect more on poverty. I find myself repeatedly asking the questions, "What does it mean to be a Franciscan in the 20th century?" or "What is there about the radical gospel life of the Lord and the simple uncluttered style of the Poor Man of Assisi that is viable today?"

So, here I am again—these questions, as so often in the past—suddenly appearing at a most unexpected time. The community evening meal has just ended, and I'm waiting in line to deposit the garbage. Here and there an orange peeling drops into the can. The crunch of egg shells sounds crackling as they slip off the used plates. All of these things were once living, and I begin to wonder about their brokeness.

Before his death in 1971, Father Raymond Ellis, a priest of the Detroit Archdiocese, liked to speak about a "theology of garbage"—the residue of life poured out. I can't recall all of his thoughts, but I remember the basic premise that in accepting the gospel challenge of poverty, we simply acknowledge the usefulness and purpose of all things, people, and events of life for their intrinsic goodness and for their availability to further the kingdom of God.

Jesus did just that. He freely poured out his life. He was cracked open, bruised, crushed, and became the garbage of a dead, battered body as a symbol of a life constantly given to His Father for the sake of us all. Jesus on the cross is a broken body—"the residue of a life poured out."

There's something reverent about the theology of garbage. Those cracked egg shells once held life-giving nourishment; and those coffee grounds were living beans crushed for liquid sustenance. The orange peelings surrendered their color and cool sweetness so I might live another day. All material garbage reminds me of some type of life having been poured out for my sake: that of an animal, a bird, a fish, or a plant.

The only garbage that is not symbolic of life poured out is the psychological garbage of accumulated layers of jealousy, greed, undue

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anxiety, and fear that denies the goodness and positiveness of acknowledging all things for their value.

These reflections lead me to consider my life, my death; what garbage will I leave behind? Probably dust. Dust, too, is a symbol of life. It is not nothingness. Dust of the human body is the result of an inhabited house—a life poured out. The only houses that don't have much dust are the uninhabited ones—those where the chairs and tables are all covered up and the shades drawn to exclude light and life. But, in pouring out my life, I want to be an inhabited house with a lot of life, activity, sharing, giving; pouring myself out and creating a lot of dust with the opening and closing of doors. Let the dust come in from the streets and the neighborhoods; from people entering and leaving my life. I believe dust is part of the theology of garbage, and that the "dust you shall return to" is the residue of a full life broken open before the Lord.

So, I walk back from the garbage pail and feel somewhat more related to the egg shells, the coffee grounds, the apple seeds, and the orange peelings. I look back at the table and see "new wine skins" (Mt. 9:17), a "few ears of corn" (Lk. 6:1-5), and five fresh "loaves of bread" (Mt. 14:17). On the dining room wall a crucifix overlooks the scene; and I'm a little more sure of the meaning of poverty in my life. Ω

A REVIEW ARTICLE

Life in the Spirit and Mary

PETER D. FEHLNER, O.F.M.CONV.

THE FACT THAT almost no theological literature dealing with the relations between the Virgin Mary and the charismatic movement yet exists is a sign of serious defects in contemporary theology. This modest volume, however, has not been written to supply for these. The author's goal rather is to meet a more pressing need: to provide an orderly guide for reflection on the far-reaching implications of Mary's relation to the Holy Spirit for anyone else's sharing therein. He makes no pretense either to exhaustive treatment or to scholarly depth. Nonetheless, his exposition is such as to be of benefit to anyone, scholar as well as general reader, concerned with the charismatic movement and with our Lady.

The contemporary charismatic movement is not an exclusively Catholic phenomenon. It is a movement cutting across ecclesial boundaries, whose first contemporary manifestations, it may plausibly be argued, occurred "outside the Catholic Church." Among Catholics the movement is not much more than fifteen years old, and from the first entailed prayer meetings with other Christians, many of whom had no special devotion, and sometimes a decided antipathy, toward the Virgin Mary. Occurring as it did at a time when interest—devotional and theological—in Mary had suddenly lessened among large numbers of Catholics in the United States and western Europe, it is not so surprising that the beginnings of the movement among Catholics were in fact marked by a strange absence of Mary, and under the impact of a very emotional enthusiasm accompanied by a strong temptation to doctrinal indifferentism.

Life in the Spirit and Mary. By Christopher O'Donnell, O.Carm. The Mary Library, 3. Wilmington, DE: Michael Glazier, Inc., 1981. Pp. 126. Paper, \$4.95.

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

What is surprising (for the casual observer at least, not familiar with Mary or with marian devotion) is the very rapid appearance of Mary (if indeed she was ever really absent) at the heart of this movement among Catholics. Precisely those Catholic groups who have recognized, accepted, and with joy revered and celebrated Mary in their midst are those who have successfully resolved, after the passing of the more sensational experiences of enthusiasm, the problem of perseverance in the Spirit of Christ without loss of fervor and have avoided the pitfalls of doctrinal indifferentism without loss of ecumenical contact. If on the one hand the presence of Mary within the charismatic movement introduces therein a soberly doctrinal and unambiguously catholicizing factor, on the other hand it is clear from the event that far from being divisive, anti-ecumenical, and anti-spiritual, it is precisely this presence of Mary which saves the best of the charismatic and enables it to contribute to the long-term renewal of the Church and of believers-i.e., of their ultimate unity in faith and practice within the one true Church. A remarkable coincidence, deserving and stimulating reflection.

In a study intended not so much for scholars as for believers, to be read and pondered in conjunction with life in the Spirit, and hence ecumenical in intent as is the charismatic movement, the choice of approach is a particularly critical one. Father O'Donnell has courageously and wisely rejected the "lowest common denominator" approach (that which would mention during a prayer meeting only what is acceptable to all present, a method which de facto would be silent not only about Mary and her fullness of grace, but eventually about the Spirit as well), and opted to speak simply but frankly in terms of what is known to be true by faith, even if not accepted at once by all moved by the Spirit. Whatever limitations this study may have, it remains for this reason an essentially sound and useful one.

... no charism of the Spirit is bestowed, within or without the visible limits of Christ's Church, nor is the Spirit himself given, except at the prayers . . . of the Virgin Mother. The author's thesis, then, is as follows: unless Mary's authentic role in the charismatic movement is recognized and accepted, this movement will neither be of the Church nor renew the Church, and will in fact cease to be of the Spirit of Truth. Hence his objective is to show how Mary is a model for charismatic renewal. Once this is made clear, it should not be difficult for those sharing the gifts of the Spirit to give Mary her due honor in their gatherings and in their lives, at once doctrinally sound and ecumenically sensitive, or to discover what new insights charismatic renewal brings to marian devotion.

This Father O'Donnell does, first by sketching the spirituality of the Catholic charismatic movement, and then in a series of reflections on Mary as presented in the New Testament, illustrating how for every essential feature of the movement Mary is the model par excellence. Though brief, citations from the patristic and liturgical tradition of the Church help to confirm this portrait as a true and realistic one, even if in some ways it is an incomplete one.

Completeness is not what the author intended, nor is it necessary to the attainment of his aim: viz., to demonstrate that Mary is the model for those who live in the Spirit. At several points, however, further clarification and/or distinction would more effectively underscore the value of this insight.

The first of these touches the concept of model for life in the Spirit. Every saint by definition in some way can provide a model for life in the Spirit. In what way is Mary the model par excellence, in such wise that wherever are found gifts of the Spirit, there she is found as well, at the very center of this life in the Spirit? I believe the answer is to be found in our Lady's title: Mediatrix of all graces. She is this unique model, because she is a "dynamic" model: no grace, no gift, no charism of the Spirit is bestowed, within or without the visible limits of Christ's Church, nor is the Spirit himself given, except at the prayers and intercession of the Vigin Mother, and with her presence, however silent, unobtrusive, and unnoticed at first. She has been so constituted by her Son the "Advocate of sinners" because, full of grace, she is utterly unique, the Spouse of the Holy Spirit, conceived without stain of original sin, the perfect fruit of a perfect Redeemer. Father O'Donnell touches on this when he stresses the crucial and immeasurable importance of the Immaculate Conception for all spiritual renewal and for the charismatic movement in particular. To be fruitful, further reflection on the theme of this book must take more explicit account of that title, Spouse of the Holy Spirit, first addressed to

Mary by Saint Francis of Assisi, and of its close relation to her role as Mediatrix of all graces, a point so admirably developed by a great contemporary contemplative, Saint Maximilian Kolbe, in his theology of the Immaculate.

This clarification accords well with the overall thrust of Father O'Donnell's thesis, except at that point where he discusses the relative perfection of Mary's theological understanding (the only proper kind) of Revelation while on earth. In view of that fullness of grace basic to her position as the central model for life in the Spirit one would have expected a portrait of the Spouse of the Spirit of Truth as that of the



profoundest theologian ever to have lived. Instead she is described as the most pious of Christians, yet for her position as Mother of God incredibly lacking in understanding of the central mysteries of salvation. The distinct impression is left that humility and ignorance are directly proportionate, that sanctity has no direct and intrinsic bearing on the quality of theology as a whole, and where such is attempted the results are unfortunate.

The occasion of this disappointing piece of theology is the author's concern with the proclivity of charismatic groups, especially those stressing the more sensational, but strictly secondary gifts of the Spirit to indulge the vice of private judgment, often with absurd and tragic consequences, practical as well as theological, in the interpretation of Sacred Scripture. This concern is a very necessary one, but there are ways of dealing with this without having recourse to an intellectual version of private judgment, just as bad if not worse than the pietistic kind. This is what Father O'Donnell does when on principle he restricts all spiritual interpretation of Scripture to the accommodated sense, and on the other hand after identifying the inspired sense simply with the literal leaves its interpretation wholly in the hands of professional exegetes. The rationalism underlying these oversimplifications mistakes (1) the nature of theology as simply another human science, failing to acknowledge the place of faith and ecclesiastical authority and hence the Spirit of Truth in the cultivation of this discipline; (2) the nature of the intellect, making the understanding of

truth directly proportionate to and in practice identical with the human effort expended in its grasp; and hence (3) precludes the possibility on principle that someone untrained in the schools, e.g., Saint Francis, or in a particular discipline such as exegesis, e.g., Adrienne von Speyr, might without that training but with the grace of contemplation attain the same or even higher understanding of the word of God than that which the scholarly theologian can achieve, and thereby contribute to the overall progress of theology and exegesis. Very simply the discernment of the inspired sense of Scripture, even the literal sense, as inspired, requires something more than human effort.

I do not say that all or even many contemplatives actually do this; certainly I do not say that charismatics who are not contemplatives do it. I merely note the possibility and the fact that such has occurred and does occur, and observe (1) that such has never rendered the work of scholars in theology useless any more than the divine omniscience does; and (2) that it makes very plausible indeed the traditional view of Mary's wisdom in matters pertaining to God. Nor is there any need to fear the arrogance of private judgment. The solution is perfect obedience to Christ and his Vicars by intellectuals and charismatics alike, an obedience more perfect in proportion to the understanding and wisdom, not the ignorance of the subject. In this the Mother of God has given and continues to give the perfect example of "doing what he tells us to do"—perfectly.

This naturally reinforces the importance of an observation of the author that the permanent value of any charismatic renewal, not only for the uneducated, but for the intellectual as well, will be measured, not by the intensity of emotional experiences or even the frequency of the ministerial charisms, but rather by the use of those gifts which contribute to prayer and interior sanctification.

Strangely, Father O'Donnell makes no mention of the seven gifts of the Spirit that are, and have always been seen by such theological giants as Saints Thomas and Bonaventure as standing at the heart of contemplation. And it is Saint Bonaventure in particular in his magnificent conferences on the seven gifts of the Holy Spirit who repeatedly underscores the inseparable activity of Mary and the Spirit in the distribution and deployment of these gifts, and whose use will ensure at once the soundness of theology and piety in believers, as well as their unity in the one true Church. For with these gifts, says Bonaventure, they will come to realize what it is to have God as their Father and the Church as their Mother. What could better express the

author's aim in writing an interpretation of life in the Spirit, theologically sound, spiritually humble, and ecumenically sensitive?

None of the foregoing should be taken as a denial of the utility and substantial soundness of this stimulating study, but only as an attempt to define more exactly the inspiring insights Father O'Donnell offers into the mystery of the Immaculate Mother of God. Ω

A Reflection on the Death of Saint Francis

▲ little poor man watches his life ebb away.
 ▲ nowing who he was—a sinner—one dependent totally resting in the Father,
 ► le gave his final breath—the waning moments of his life to praising his God and the world He had given him.

Poor blind man,
your eyes could see things
no one else saw.
You suffered in your body
and struggled in spirit
to rest in your Father
and He did not leave you
orphaned.

Cently, steadily

He reassured you of His love—

and the reward awaiting you.

Joyfully
you sang out his mystery—
and no one understood the fragrant light
that flooded your spirit—
only you,
and your God and Lord.

My Father Francis,
bring me to your God of surprises.

Teach me
how to listen in silence
during times of pain and blindness.

Help me to accept all the gifts the Father gives me. I stretch out my open hand to you-Gently place it in the Father's. Were you afraid, Father Francis. as I am? Were you fearful when you plunged into the darkness of the cave or the forest? Your spirit breathes a pain-filled "yes" and it touches me deeply. Was it your spirit that has been trying to come to birth within me? Is it your life that still dwells in the shadows of my life? Father, pray Jesus to let it come out into the open. breathing freely, exuding your love your joy your peacefulness to all men. God, my Father. my Beloved Jesus, my Spirit—Spirit of God fill me. gently grace my life with joy deep love and the challenge Your Presence brings. Hold me when I tremble. Steady me when I am fearful. Consecrate my mind my memorymy heartmy willto You, my gentle God. I place myself into Your hands.

Sister Mary Cecilia Jackowski, C.S.S.F.

The Song of Blessed Mother

By the shores of troubled waters by the massive Iron Curtain stands a chapel of our Lady, Mother of the Christ, our Lady.

Within, the lovely Blessed Virgin packages the world's petitions, ties them with a radiant ribbon, stills our anxious thoughts by saying, "Hush, His Sacred Heart will bless them."

Through the night she prays with fervor til the gift shines fair as moonlight til the gift is far from finite coupled with the Cross of Jesus.

All the world at dawn is lighted made brighter by the Sun of moming, made brilliant by the Son of Mary.

Who among us hears her whisper, "Prayer and penance saved my people."

Who can fail to call her Pure-Heart Hail her Queen of Ransomed Russia.

Sister M. Mercedes, P.C.C.

John Duns Scotus

The Principal Representative of the Franciscan School BARNABA HECHICH, O.F.M.

F HIS PRAISEWORTHY LIFE, of his excelling knowledge, of his most subtle genius, and of his other outstanding qualities, I am completely informed, partly by long personal experience, and partly through his fine reputation which has spread everywhere." Thus wrote the then Minister General of the Order, Father Gonsolvo of Spain in 1304 about the Franciscan John Duns Scotus, candidate for the Laureate at the University of Paris.

THE GREAT FRANCISCAN MASTER was born about 1265 at Duns, in Scotland; he was ordained a priest in the Order of Friars Minor March 17, 1291; he attended English universities in the years 1291 to 1293, where he audited well known Masters, among whom was William of Ware; in the years 1293–1297 he was at the University of Paris, where, among others, one Master was the above mentioned Gonsalvo of Spain.

Scotus taught in the Universities of Cambridge, Oxford, and Paris. For his allegiance to the See of Peter, in 1303 he was expelled from Paris by order of Philip the Fair and returned to Oxford. Later he was able to set foot in Paris, where from 1306 to 1307 he ws the "reigning Master." In 1308 we find him at Cologne as the "principal lector." And at Cologne he closed prematurely his days on November 8, 1308. He was buried in what is now the Minorite Church, where he still lies.

The scientific production of Duns Scotus is immense. In the brief span of his university teaching career he wrote numerous works of philosophy (for the most part commentaries and questions relating to the Aristotelian "corpus," among which the main work is his tract "De primo rerum omnium principio," a veritable jewel of human contemplation of absolute Truth); he composed besides many philosophical-theological works, and outstanding among these are the

The present article, translated from the Italian by Father Cyprian E. Berens, O.F.M., appeared in the November 15, 1981, issue of l'Osservatore Romano.

commentaries on the Sentences of Peter Lombard (Lectura, Ordinatio, Reportationes), which in fact more than being commentaries, are works so developed, personal, and independent of Lombard, that they resemble him only in the disposition of the respective materials.

The teaching of Duns Scotus in the most famous university chairs of his epoch vest it with an uncommon interest by reason of the warmth and depth of thought. Students and colleagues of his competed to obtain his notes and to copy them. Unfortunately, on account of his premature death, the Master could not finish and perfect his works for publication. This offered reasons to his students, desirous of having or of providing a complete and clear text, of making countless modifications, additions, transpositions, and corrections. The same phenomenon happened again after the introduction of the art of printing: editors assumed broad liberty to correct the patrimony of the Master for the purpose of putting out a neat text with no gaps.

This state of confusion of the philosophical-theological works of Duns Scotus clearly was incompatible with requirements of modern criticism, which seeks in the ancient writers, not a text arbitrarily rendered readable and clear, but a text that is genuine, authentic, presumably just as it came from the author's pen. So it became absolutely necessary to develop a process for a complete revision of the handwritten transcriptions and for a rigorous preparation of the critical edition of all the works of the Franciscan Master from Duns.

TO MEET THE NEED, after some difficulties, there was established in 1938 at Rome the Scotist Comission, along the lines of the "Leonine Commission" for the works of Saint Thomas. The direction was entrusted to Father Charles Balic, noted scholar of Scotistic thought. From then until now the Commission has published nine volumes, and at the moment two more volumes are at the printer with still another in an advanced stage of preparation. With the volumes published and the three due out shortly, the edition of his first two books will be complete: viz., the Lectura and the Ordinatio, parallel works with this difference, that the first is the fruit of his youth, and the second that of his maturity. In these volumes Duns Scotus deals with some of the basic problems of philosophy and theology, such as the existence of God and the capacity of the human person to discover and prove it, the paths which the mind of man travels to come to the knowledge of things, creation as seen by reason and by faith, the principle of individuation, the nature and extent of human liberty; the nature, limits, and finality of theology; the unity and trinity of God, his attributes, his life within and his activity without; the existence and nature and consequences of original sin, etc., all the problems of life which rock and excite the human spirit even now.

An enormous amount of work still awaits the members of the Scotist Commission; the fervor of preparatory studies, the ever growing interest with which the thought of Duns Scotus is being studied, the understanding and generosity by which the supreme authority of the Franciscan Order follows these labors—all these factors firm up confidence that the great enterprise, in good time, will be brought to a happy conclusion.

AT THE SAME TIME, actually in addition to the critical edition of his works, the Franciscan Order pushes ahead the "cause" for the confirmation by the Holy See of the cult which from time immemorial has been given to John Duns Scotus in some dioceses and regions of the Catholic world.

An important step forward on the route of this cause is the decree of the Sacred Congregation for the Causes of the Saints, May 4, 1972, which declares the orthodoxy of the doctrine of Scotus and cleared the way for further development of the cause. This advance was preceded by another important document of Paul VI: viz., the Apostolic Constitution "Alma Parens" of July 14, 1966, in which Duns Scotus was called "the most able representative" of the Franciscan School, "the one who brought to perfection" the teaching of the Seraphic Doctor, Saint Bonaventure; the one who "with lively and prolific genius as well as with practical wisdom was a theologian who builds because he loves, and loves with a concrete love that is praxis, as he himself defines it: love is actually doing"; it is he who erected beside the "majestic cathedral" of Saint Thomas another "on solid foundations and with gleaming pinnacles"; it is he who gives wings to the seraphic spirit of the Patriarch of Assisi, putting knowledge after living well"; from these works of his "can be assembled shining armor to combat and drive back the dark cloud of atheism which overclouds our age."

All these motives amount to further strong incentives for the editors to continue their struggle, for the scholars to penetrate deeper into the thought of the Subtle Doctor, for all Christians to keep their eyes on the noble figure of a scholar and a saint to draw precious lessons and examples for life. Ω

Speak to Us

Speak to us
hills of Umbria
Of Francis and the Lady Clare,
of the love they bore mankind;
of miracles witnessed there.

Sing to us streets of Assisi Of Francis's melodious voice; of his encounter with a leper; of Lady Poverty as his choice.

Yearn with us
cave of Greccio
for the scene under the skies;
of a stable fashioned for Mass
where the baby opened his eyes.

Pray with us
saints of three Orders,
followers of Christ crucified,
that heaven will rejoice with us
when we stand at Francis's and Clare's side.

Sister Frances Ann Thom, O.S.C.

Book Reviews

Prayer of the Heart. By George A. Maloney, S.J. Notre Dame, IN: Ave Maria Press, 1981. Pp. 206 Paper, \$3.95.

Reviewed by Father Francis de Ruijte, O.F.M., M.A. (Franciscan Institute), team member of the Burning Bush Prayer and Renewal Center, Lennoxville, Quebec.

This is a guide to contemplative prayer, including, among other valuable contributions, a brief history of the "Jesus Prayer." On our earthly journey, in the midst of the hustle and bustle of the world, we may ask ourselves what life after death will be like. Jn 17:3 answers this question: "Eternal life is this: to know you, the only true God, and Jesus Christ, whom you have sent."

In eternity we shall be able to experience the Trinity; but this is already possible now, here below, in contemplative prayer. Not only in the fourth-century deserts, but even in today's cities, people can "strip their lives of everything superfluous and self-centered in order to live as consciously as possible in the presence of God" (p. 11). Deep prayer needs inner silence and stillness, reachable under the guidance of a spiritual director (p. 13), for we naturally "tend toward self-centeredness and not toward God centeredness" (p. 44).

"Prayer of the heart" is a gift of the

Holy Spirit, who prays within us without our words but with God's single, unspoken Word (Rom. 8:26-27—p. 48).

We may one day "wake up only to discover that we are at the end of our life and we have not yet even begun to live. Thus we need . . . to enter into the primeval, endless NOW of God's eternal silence. This is not a cowardly retreat; it is where life and love merge into the same experience" (p. 51).

Some views of the hesychastic Fathers carry genuinely Franciscan accents, as we see, e.g., in the last chapter—cf. p. 168, Adm. 1; p. 170, Adm. 5; p. 172, EpOrd 51; p. 174, the whole of Francis's Christology. Texts of the Desert Fathers are frequently quoted to illustrate such topics as sin, vice, virtue, and the spiritual combat. The Jesus Prayer, of course, grew out of this very spirituality.

Multiple subheadings help make the reading easier. Although Father Maloney writes for serious spiritual persons, the present work will, fortunately, help any reader to grow into precisely such a person. We are, after all, all called gradually to experience God more and more fully as the core of our very being (p. 139).

Padre Pio: The True Story. By Bernard C. Ruffin. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. x-324. Paper, \$8.95.

Reviewed by Father Evan Roche, O.F.M., Professor of Philosophy at Siena College and Director of the local Padre Pio Group which meets at Siena College.

Almost any reader will find this book very interesting and even fascinating. Of all the books written in English on Padre Pio, it is the most informative: for it contains much about his life that was not previously available to American readers. This new information is startling and somewhat disturbing, and yet it is all thoroughly documented in the notes at the back of the book. The author had ready access to the archives of Our Lady of Grace Friary at San Giovanni Rotondo. He did a tremendous amount of research and also spoke with many of the friars who had lived with Padre Pio. Among these he frequently quotes Father Alessio Parente, with whom this reviewer had a long and enjoyable chat about five years ago.

Our author received a great deal of help from Father John A. Schug, of the Capuchin Friary at Garrison, New York. (Father Schug's own excellent scholarly book entitled simply Padre Pio, was reviewed in The CORD 27 [1977], p. 94.) The author praises Father Schug for supplying all sorts of data, including even his own unpublished manuscript.

The author has little to say about himself, except to make it clear that he is not a Catholic but a Lutheran. (One of the notes refers to him as Rev. C. Bernard Ruffin.) He does not give even a hint as to how he came to have such an absorbing interest in the life of a Catholic priest whom he had never met. All through the reading of

his book, this reviewer marveled at the author's sympathetic understanding of his subject, a man whose background and culture was so very different from his own. In addition, the author displays an appreciation of Catholic doctrine and practice which surpasses that of many Catholic writers.

This book will hold the attention of any reader, even one who is not interested in whether the author is Catholic or Protestant. Nevertheless. many of the positions and comments of the author seem to carry more weight simply because he is a Protestant. For example, he in no way glosses over the difficulties Padre Pio had to face at the hands of many of the neighboring Catholic clergy. Previous authors, to whom Ruffin gives due credit, have given us incomplete and unsatisfying treatments of such crises in the life of Padre Pio. Father Schug's otherwise excellent book on Padre Pio, e.g., seemed to falter-if only by omission-in its treatment of the shadowy years of Padre Pio's external trials. Ruffin, on the other hand, felt no inhibitions about relating, in great detail, information which many readers may consider shocking.

In a similar vein, Ruffin does not hesitate to point up certain human weaknesses of Padre Pio, without in any way detracting from the true nobility of the saintly friar. For example, the author beautifully brings out Padre Pio's perfect obedience, herothumility, and loyal submission to Church authority when his priest faculties were restricted. Yet the author equally manages to show usome surprisingly warm-bloode reactions on the part of Padre Pio. Herothesia was supported to the sum of the part of Padre Pio.

likewise describes Padre Pio's very human and sometimes imperfect treatment of several blood relatives.

These and other human touches may displease some readers, but they help keep the book from ever growing dull. Many of these newly published anecdotes have been vouched for by a personal friend of this reviewer. Mr. John Murphy, of the Padre Pio prayer group which meets at Siena College, was actually present with the author at San Giovanni Rotondo when these stories were told by the friars there.

Finally, this reviewer has reacted unfavorably, not to the author, but to the blurb on the back cover: "Padre Pio, The Second Saint Francis or A Warlock in League with the Devil?" In his many well authenticated descriptions of Padre Pio's struggle against the devil, the author shows that Padre Pio was always on the side of heaven.

Much more remains to be written about Padre Pio. Yet our author has made a splendid contribution, perhaps more than has any previous author in a single book. All who read this book should grow in love of Padre Pio and of his Lord, Whose marks he bore.

How to Pray for Spiritual Growth: A Practical Handbook of Inner Healing. By Theodore E. Dobson. New York: Paulist Press, 1982. Pp. viii-216. Paper, \$6.95.

Reviewed by Father Stephen Malkiewicz, O.F.M., M.A. (Liturgics, University of Notre Dame), Guardian at Holy Name Friary, post-novitiate student friary of the Assumption of the B.V.M.

Province and Associate Director of Formation of the same.

This is a practical handbook that provides ways of praying so that the reader/prayer may experience spiritual growth, self-discernment, and inner healing. It flows out of the genre of "how to do it" literature and thus is meant not only to be read but to be done, i.e., prayed. To facilitate the doing, the author provides ten models for prayer (prayer as purification, centering prayer, keeping a journal as prayer, prayer of integration, of forgiveness, of selfdeliverance, prayer using religious imagery, using the imagination to see Christ in the events of our daily lives, using the imagination to place ourselves in the events of Christ's life, and prayer as focusing on feeling). Each model is the subject of a chapter. These are well worked out and include general principles for the given type of prayer, a brief description of the prayer, a concrete example of the prayer, and a sample guide for using the prayer. Each chapter is also followed by a study guide and short bibliography. Two appendices cover the application of these prayers to general healing services and the use of these prayers in individual ministry.

In general, I found the book well written, clear, and concise. The author marries a healthy dose of popular psychological insight (a glance at the bibliography after each chapter betrays a heavy dependence on the work of Conrad W. Baars), spirituality (especially of the charismatic type), and personal witness. The author is consistently careful in pointing out that the

models and examples are not the only possible ways of praying, nor are they an instant recipe for prayer itself, i.e., as the author would have it, the healing presence of God. While some may find the examples of personal witness a bit much. I found them realistic and enlightening. (Let everyone know that Ted Dobson is adopted.) Some of the major emphases in his spiritual theology are the primacy of grace; the use of the imagination in prayer (chapter 7 is especially good in this regard); spiritual, psychological, and physical healing as the result of the experience of Christ in prayer; and prayer as a process in spiritual growth.

Some of my difficulties with the book, besides some cases of muddy theology, have to do with givens of a specific theological viewpoint: a tendency towards biblical fundamentalism, an overemphasis on grace. and a preoccupation with a theology of light. I will attempt to raise these issues—as well as apprehensions—in terms of some questions. Does the Bible teach only a tripartite division of the person (body, mind, and spirit) as does Watchman Nee? Is the author of the Letter to the Ephesians implying that it is unhealthy to repress anger (p. 178) when he writes: "If you are angry, let it be without sin. The sun must not go down on your wrath; do not give the devil a chance to work on you" (4:26- 27)? Is it true that philosophy, science, and the arts "will ultimately lead us to failure, for they cannot be filled with the goodness and holiness of God" (p. 86)? If love is always active (as the author would have it), so that it will not allow a loved one to remain in pain (p. 140), would someone please

explain to me the Cross? These questions may appear as a bit of nit-picking in a review of a practical book; but they do call attention to some of the author's underlying bias.

Despite the reservations expressed in the foregoing questions, I feel that the book can be helpful and rewarding in terms of learning ways to pray. I do, therefore, recommend it to anyone interested in prayer as healing and growth, or interested in teaching different ways of prayer to others (formation personnel and spiritual directors). Although I hesitate to recommend it for adolescents because of the apprehensions expressed above, I feel that it can prove helpful for an adult study group.

Set Your Hearts: A Celebration in Song at the Time of the 800th Anniversary of the Birth of St. Francis. Granby, MA: Conventual Franciscan Publications, 1981. 12-inch LP, \$8.00.

Reviewed by Robert Zappulla, editor of Music Ministry Newsletter.

Subtitled "A Celebration in Song at the time of the 800th Anniversary of the Birth of St. Francis," Set Your Hearts contains a diverse collection of hymns in the contemporary style. Themes of praise, hope, the Eucharist, and Mary—as well as Francis—are included.

The hymns Troubadour and Peace Prayer are especially useful for Franciscan gatherings. Troubadour celebrates the Saint of Assisi and his "Canticle of Brother Sun." It is a joyful hymn which may effectively open or close a celebration. Peace Prayer, based on the prayer at-

tributed to St. Francis, would make an appropriate hymn to accompany the Communion procession. The short refrain makes it easy for the assembly to sing without having to follow a worship aid during the sharing of the Sacrament. Careful arrangement by cantors and folk ensembles will bring the verses to life.

The strongest hymns in the collection are those composed by Robert Levulis, O.F.M.Conv. His hymn Acclaim Him! (based on Daniel 3 and Psalm 116), is a festive setting which can be divided into sections for the choir, men alone, women alone, and the entire assembly. It will be very effective as a dismissal hymn at special occasions and festival liturgies. Mourning into Dancing is a beautiful hymn of hope and faith in faithful. our saving Lord. The music itself expresses the "restrained joy" of hope, which makes it appropriate for the rites of Christian Burial.

The recording Set Your Hearts is performed by the young friars themselves, and is pleasant to listen to. One wonders, though, why they did not include any of the vocal arrangements from their album in the accompanying music book. It is these arrangements which make the use of these hymns more prayerful. Only two of the hymns include keyboard (organ) accompaniment.

Overall, this is a collection usable by the average parish folk group. I would especially recommend it for parishes looking to start a new folk group with some simple responsorial style hymns.

Letters from Pleasant Street. By Murray Bodo, O.F.M. Cincinnati: St.

Anthony Messenger Press, 1981. Pp. viii-119, with illustrations. Paper, \$3.25.

Reviewed by Anthony A. Struzynski, O.F.M., a member of a small Franciscan Community serving the poor in the Kensington section of Philadelphia.

This is a pleasant little paperback with a valuable experience to share. Perhaps the best summary statement of its contents would be that it is an interesting combination of revelations: revelation of the experience of poor people in the inner city and self-revelation of a Franciscan artist living amongst them. Short prose essays and poems (28 of each) serve as the media revealing these experiences that are touchingly human and faithful.

"Poverty and Patience" is a good example of Bodo's ability to reveal the experience of the poor. It is shot through with the concreteness needed to help us feel this reality:

Always there are long waits and the condescending looks and the humiliation of rejection. And in winter, the fear that you will freeze or that you won't have the bus fare to get to work and it will be snowing or sleeting and impossible to make it there on foot. And if Manpower calls with a job opening, your phone will be disconnected or if they get through to you and you find a way to get to work, someone will yell at you for looking unkempt and dirty. Or your accent will make you sound ignorant and you will be ignored the way you are in stores when you're trying to get someone to wait on you. And the greatest fear of all: If you get sick, how can you pay the doctor and hospital bills and how much humiliation will be involved in getting financial help from some agency? [p. 98].

These are the "cries of poverty" as Bodo goes on to say in the essay. His short reflection on the meaning of poverty, arising as it does from such concreteness, is meaningful and to the point.

In other essays Bodo makes us notice the beauty in ordinary things that only an artist would see and then wraps around them the spiritual reflection of a Franciscan alive in his search for the Lord. In the essay entitled "Living Simply," for example. he begins with the old oak dresser in his room and, after describing the joy of refinishing it, slips in this gem about the distinction between "having time for something and having leisure": "If the time between doings is too short time doing-nothing is as intense an activity as working. and there is not that tranquility of soul that is leisure" (p. 20). Thoughts on celibate selfishness, spiritual direction, and Franciscan evangelization are more specifically religious reflections that pop out of the essays and are well worth pondering.

A Merton Concelebration: Tributes from Friends of the Poet-Monk. Edited by Deba Patnaik. Notre Dame, IN: Ave Maria Press, 1981. Pp. vii-112, including Chronology. Paper, \$4.95.

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.

A Merton Concelebration is an interesting collection of poems, all inspired by the life, beliefs, and poetry of Thomas Merton. He had considered himself a poet first of all his

literary inclinations; so Merton would probably like the idea of this collection. The list of poets whose appreciations of the monk are collected here is impressive: Robert Lax, Jack Kerouac, Daniel Berrigan, Sister Thérèse Lentfoehr. . . .

Not all the contributions are of the highest quality (that would be a rare anthology indeed!), but more than a few are powerful and substantive. "Enoch," by Sister Mary Anthony Barr, uses Merton's own literary images in a fine celebration of his enigma. Brother Patrick Ryan's "Tom Merton" offers a perspective on the legacy Merton's life has left to monasticism.

The longest poem in the volume, with 15 pages, is also perhaps the most significant. "Death of Thomas Merton," by Ernesto Cardenal, is a meditation filled with understanding of the strange relationships between life in our world today and death, both for believers and for those who live as if God were not. "Dying is the act of being quite uninvolved / likewise: Contemplation. / Love. love above all, as it were a foretaste of death;" and "Dying is not to leave the world / but to die into it." Merton had contact with, and some influence on, a number of Latin American poets. Cardenal, once a novice at Gethesemani under Merton and now Minister of Culture in the government of Nicaragua, writes with grace and power of "The blinding / splendour of death."

These poems are not limited by being posthumous and congratulatory telegrams; they speak of Merton the "... Blessed Fool, Burned Father / driven into silence like a nail and beatified / forever on the borders of

outrage" (T. R. McClellan, "For Thomas Merton"). They proclaim the whole truth, that ". . . this merry mind / Had knives in it, had indignation" (Mark Van Doren, "Death of a Monk (T. M.)").

Thomas Merton: Monk with a Mission. By David R. Collins (text) and Mary Beth Froehlich (illus.). Cincinnati: St. Anthony Messenger Press, 1981. Pp. iv-44. Paper, \$1.95.

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.

Thomas Merton: A Monk with a Mission is a little volume in St. Anthony Messenger Press's "Young People's Library of Famous American Catholics." It will be interesting to see how the lives of significant, and possibly controversial, people are presented to youth. If Thomas Merton's biography is typical, the results will be mixed.

Although Merton's unique personality at times led him into conflict—often creative conflict—with the institutions he loved, monasticism and the Church there is no clue about that here in the relatively few pages that deal with his life as a monk. Perhaps it is expecting too much that a book (really a booklet) of this sort would deal with significant issues, but overall it make Merton's monastic life a bit too neat and nice, even praising some of the earlier writings that Merton himself knew were poor.

In many ways, this is like a children's digest of The Seven Storey Mountain. Like that autobiography, it spends three-quarters of its pages recounting Merton's premonastic days. But notions of prayer and of Christ are introduced gradually, and associated with feelings of peace. Merton becomes accessible to young minds, and if the seeds of an interest in this complex monk are planted through the reading of this book, it will have accomplished all that could be hoped for.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Getting to Know the Heart of Jesus:
Points for Thought and Study. By
Jesus Solano, S.J. Trans. Leslie
Wearne. Rome: Cuore di Cristo
Press, 1980 (U.S. Distributor:
Regnery Gateway Books). Pp.
262; n.p.

Historical Development of Reparation in Devotion to the Sacred Heart of Jesus. By Jesus Solano, S.J. Rome: Cuore di Cristo Press, 1980. Pp. 134; n.p.

These first of the "Heart of Christ" series of spirituality studies are an excellent beginning. Historical Development is, as its title suggests, a series of quotations on the themes of the Heart of Christ and Reparation from Christian writers up to Margaret Mary Alacoque. Twelve black and white plates (with enlightening explanations) and two indices add to the value of the work.

The introductory essay on Reparation is, however, far too brief, and the bibliographies (one each, on the Sacred Heart and on Reparation) are undoubtedly aimed at scholars, since most of the works mentioned are not in English.

A more practical and more doctrinal work is Getting to Know the Heart of Jesus. The substance of the book is a series of thirty reflections (originally intended for each of the days of June, the month traditionally associated with the Sacred Heart) which consist of a text by the author and citations from Scripture, the Magisterium, and one of the saints. Among the topics: "Does God Really Love us?" "Jesus, Shepherd, Brother, and Spouse," "In Jesus God Loves Us with a Human Heart," and discussions of Baptism, the Eucharist, and Christ and the Holy Spirit. The author intends the book to be used for personal or group reflection and offers some plans for such use. The work is enhanced by indices of the quotations from Scripture, the saints, and the Magisterium-including John Paul II.

Time out for Grief: A Practical Guide to Passing through Grief to Happiness. By Jean Gannon Jones. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. x-214. Paper, \$3.95.

The book is just what its subtitle says: a practical guide to passing through grief to happiness. Written by a widow who has made that passage, Time out for Grief addresses feelings that are real. Since grief-

counseling is so much a part of ministry, parochial and personal, this book is one that will be helpful to all. And some of the observations on loneliness and depression may help religious deal with their difficulties in those areas.

The Crisis of Authority: John Paul II and the American Bishops. By George A. Kelly. Chicago: Regnery Gateway, 1982. Pp. iv-115, including bibliography and index. Cloth, \$10.95.

Readers who are discouraged by the imposing size of the author's The Battleground for the American Church (see our Review Editorial, January, 1980), will find this work a good summary. Although the focus in the present work is on the role of Bishops in the U.S. vis-à-vis Catholic education, Catholic theologians. Catholic press, religious communication, and the United States Catholic Conference, the evidence of dissent and disobedience, and "political" promotion of those attitudes is akin to that proposed in the author's first book. I found his analysis of the selectivity of the USCC's Origins highly informative, though I must give that publication credit for bringing before my eyes the West German Bishops' dealings with and criticism of Hans Küng. The subtitle led me to expect greater explicit reference to John Paul II and the Bishops than I found: and the section on religious life seemed "thin." But The Crisis of Authority is a book I wish all Bishops and Major Superiors would read.



St. Francis Stamp Issued October 7

The 20-cent commemorative stamp honoring St. Francis was issued at the M. H. de Young Museum in San Francisco at 11 A.M., October 7, the U.S. Postal Service has announced. The city was chosen for the ceremony because of its civic leaders' role in organizing activities for the eighth centenary celebration of Francis' birth.

The stamp, designed by Ned Seidler, of Washington, D.C., portrays Francis with a covey of doves—the birds of peace. The portrait of Francis dominates the upper portion of the stamp, and its lower portion bears the legend "Francis of Assisi 1182–1982, USA 20¢.

Books Received

Galusha, David (text), and James McIlrath (Illustrations), The First Christmas—with Children's cut-out-and-assemble Nativity Scene. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. not numbered—8½ "x11". Paper, \$3.95.

Hanley, Sister Mary Laurence, O.S.F., and O. A. Bushnell, A Song of Pilgrimage and Exile: The Life and Spirit of Mother Marianne of Molokai. Chicago: Franciscan Herald Press, 1980. Pp. xv-427, including Bibliography and Index. Cloth, \$14.50.

Herr, Edward C., ed., Tomorrow's Church: What's Ahead for American Catholics. Chicago: Thomas More Press, 1982. Pp. 226. Cloth, \$12.95.

Hitchcock, James, The New Enthusiasts and What They Are Doing to the Catholic Church. Chicago: Thomas More Press, 1982. Pp. 164. Cloth, \$9.95.

Norris, Charles W., M.D., and Jeanne B. Waibel Owen, Know Your Body: A Family Guide to Sexuality and Fertility. Huntington, IN: Our Sunday Visitor Press, 1982. Pp. viii-88, including Bibliography and Glossary. Paper, \$3.95.

O'Carroll, Michael, C.S.Sp., Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. x-379—8½"x11". Cloth, \$35.00.